



PENTECOSTAL  
ASSEMBLIES  
OF THE  
WEST INDIES

# POLICY AND PROCEDURAL MANUAL





PENTECOSTAL  
ASSEMBLIES  
OF THE  
WEST INDIES

# POLICY AND PROCEDURAL MANUAL 2015



# Table of Contents

## Section 1 – Introduction

- 1.1 Foreword from the General Bishop
- 1.2 Preface from the General Administrator
- 1.3 Vision & Mission
- 1.4 Core Values
- 1.5 Statement of Faith
- 1.6 Purpose of Document
- 1.7 Definitions

## Section 2 – Operating Structure

- 2.1 The Role of the General Conference
  - 2.1.1 Function
  - 2.1.2 Duties and Functions
- 2.2 The Role of the General Executive
- 2.3 The Role of PAWI's Council of Elders
- 2.4 The Role of the National Council
- 2.5 The Role of the District Executive
- 2.6 The Role of the Pastor
- 2.7 Classification of Assemblies
  - 2.7.1 Pioneer Assemblies
  - 2.7.2 Branch Assemblies
  - 2.7.3 Dependent Assemblies
  - 2.7.4 Autonomous Assemblies

## Section 3 – General Conference Operations

- 3.1 Hosting the Conference
- 3.2 Choice and Care of Conference Speakers
- 3.3 Care of General Officers
- 3.4 Care of Former Executive Members

## 3.5 Planning the Conference

- 3.5.1 Planning the Conference Time-line

## 3.6 Election of Officers

- 3.6.1 Preface
- 3.6.2 PAWI's Selection Philosophy
- 3.6.3 Purpose
- 3.6.4 Principles
- 3.6.5 Election Process (Pastors)

## Section 4 – General Executive Operations

- 4.1 Composition
- 4.2 Functions
- 4.3 Meetings
  - 4.3.1 Meeting Policy/Procedure
  - 4.3.2 Purpose of Meetings
  - 4.3.3 Responsibility of Host District
  - 4.3.4 Cost of Meeting

## Section 5 – District Executive Operations

- 5.1 Bishops Manual
  - 5.1.1 Preface
  - 5.1.2 Objectives
  - 5.1.3 Purpose of District Presiding Bishop Operational Manual
  - 5.1.4 Qualifications and Responsibilities
  - 5.1.5 Role and Function
  - 5.1.6 District Presiding Bishop Responsibilities to the General Conference
  - 5.1.7 District Presiding Bishop Responsibilities to the General Executive
  - 5.1.8 District Presiding Bishop Responsibilities to the District Conference
  - 5.1.9 District Presiding Bishop Responsibilities to

the District Executive

- 5.1.10 District Presiding Bishop Responsibilities to the Local Church
- 5.1.11 Development Plan for District Presiding Bishop
- 5.1.12 Succession of the District Presiding Bishop
- 5.1.13 Remuneration Package for the District Presiding Bishop
- 5.2 Reporting Model
- 5.3 Ministerial Credentials
  - 5.3.1 Applying for Credentials
  - 5.3.2 Requirements
  - 5.3.3 Pre-requisite for Credentials
  - 5.3.4 Credential Categories
  - 5.3.5 Procedure for Applying for Credentials
  - 5.3.6 Review of Credentials
  - 5.3.7 Transfers
  - 5.3.8 Renewal of Credentials
  - 5.3.9 Terms and Conditions for Renewal
  - 5.3.10 Reinstatement of Credentials
  - 5.3.11 Credential Ceremony
  - 5.3.12 Preparing Candidates for Ordination
  - 5.3.13 Conducting an Ordination Service
  - 5.3.14 Procedure for Installing a Pastor
- 5.4 Ceremonies and Ordaninaces
- 5.5 Ministerial Directory
- 5.6 District Conferences
  - 5.6.1 Procedure
  - 5.6.2 Voting Constituency
  - 5.6.3 Elections
  - 5.6.4 Terms of Office and Vacancies

## Section 6 – The Local Church

- 6.1 The Role of the Church

## 6.2 Membership

- 6.2.1 Classification
- 6.2.2 Becoming a Member of the Assembly
- 6.2.3 Disciplining of Assembly Members
- 6.2.4 Transfer/Withdrawal of Membership

## 6.3 Responsibility of the Assembly to the District

## 6.4 Establishing New Work

## 6.5 Pastor Emeritus

- 6.5.1 Rationale
- 6.5.2 Criteria
- 6.5.3 Benefits
- 6.5.4 Parameters
- 6.5.5 Process
- 6.5.6 Extention

## 6.6 Five-Fold Ministry

- 6.6.1 Procedure for Applying for Recognition for Five-Fold Ministry

## Section 7 – Human Resource Policies

### 7.1 Recruiting Pastors and Workers

- 7.1.1 Procedure for Advertising Vacancies
- 7.1.2 Applying for vacant Positions
- 7.1.3 Short-listing Candidates
  - 7.1.3.1 Criteria for Short-listing Candidates
- 7.1.4 Notifying Nandidates
- 7.1.5 First Interview
- 7.1.6 Second Interview
- 7.1.7 Presenting Candidates to the Church
- 7.1.8 Selection of Pastors
  - 7.1.8.1 Process for the Election of Pastors
  - 7.1.8.2 Selection of Assistant Pastor/ Assistant to the Pastor

### 7.2 Appointment of Pastor (Dependent Church)

- 7.2.1 Pastoral Designation

- 7.3 Job Description
  - 7.3.1 Preamble
  - 7.3.2 Practical Functions
  - 7.3.3 Organizational Relationship
    - 7.3.3.1 Qualifications
- 7.4 Performance Appraisal
  - 7.4.1 Purpose
  - 7.4.2 Appraisal Process
  - 7.4.3 Appraisal Structure
  - 7.4.4 Evaluation Scale
- 7.5 Training of Pastors and Workers
  - 7.5.1 Rationale
  - 7.5.2 Training/Re-training
  - 7.5.3 Training/Re-training Policy
- 7.6 Care for Pastors and Workers
  - 7.6.1 Importance of Postoral Care
  - 7.6.2 Quality of Pastoral Care
- 7.7 Leave Policy
  - 7.7.1 Statutory Leave
  - 7.7.2 Sick Leave
  - 7.7.3 Compassionate Leave
  - 7.7.4 Maternity Leave
  - 7.7.5 No-Pay Leave
  - 7.7.6 Family Duty
  - 7.7.7 Sabbatical Leave
  - 7.7.8 Other Forms of Leave
- 7.8 Disciplining Credential Holders
  - 7.8.1 Nature and Purpose
  - 7.8.2 Causes
  - 7.8.3 Proceedings
  - 7.8.4 Disciplinary Actions

- 7.8.5 Restoration of Credentials
- 7.8.6 Rehabilitation Obligations
- 7.8.7 Right to Appeal
- 7.9 Retirement/Termination of Services

## Section 8 – PAWI Communication Policy

- 8.1 Purpose
- 8.2 PR and Communications Policy
  - 8.2.1 Media Policy and Public Statement Guidelines
  - 8.2.2 Emergency/Crisis Communications
  - 8.2.3 Crisis Communication Plan
    - 8.2.3.1 The Crisis Communication Team
    - 8.2.3.2 Crisis Communication Contact List
    - 8.2.3.3 Designated Spokes person
    - 8.2.3.4 Media Policy Procedures
    - 8.2.3.5 Evaluation
- 8.3 PAWI Email Etiquette
  - 8.3.1 Purpose
  - 8.3.2 Preferred Email Practice
- 8.4 PAWI Website
  - 8.4.1 Purpose
  - 8.4.2 Information we Collect
  - 8.4.3 Use of Personal Data
  - 8.4.4 Other Disclosure
  - 8.4.5 Security of Personal Data
  - 8.4.6 Third Party Website
  - 8.4.7 PAWI Website Disclosure
  - 8.4.8 Limitation of PAWI Liability
- 8.5 Corporate Identity
  - 8.5.1 Corporate Identity Defined
  - 8.5.2 Purpose
  - 8.5.3 The Logo Elements
  - 8.5.4 Guidelines for Use

## 8.5.5 Brand Application

## 8.6 Internal Communications

## 8.6.1 Purpose

## 8.6.2 Communication Vehicles

## 8.6.3 Communicating Down

## 8.6.4 Communicating Up

## 8.6.5 Communicating Across

**Section 9 – PAWI Protocol and Etiquette**

## 9.1 Protocol Defined

## 9.2 Platform Protocol

## 9.2.1 Platform Seating

## 9.2.2 Flag protocol on Platform

## 9.2.3 Preachers/Keynote Speakers

## 9.2.4 Introducing the Speaker

## 9.3 Protocol and National and Community Officials

## 9.4 The National Anthem

## 9.5 National and Community Officials Arrival

## 9.5.1 Sitting Plan at Functions (U-shape; pod; circle; conference etc.)

## 9.5.2 The Main Table (Who sits there and how)

## 9.5.3 Placing the Host and the Guest of Honour

## 9.6 Dining Protocol

## 9.6.1 Table Layout

## 9.6.2 Dining

**Section 10 – PAWI'S Code of Ethics**

## 10.1 The Ethical Practice of Ministry

## 10.2 Breaching Ethical Standards

## 10.3 Ministerial Code of Ethics

## 10.3.1 Objective

## 10.3.2 The Minister and His Image in the Community

## 10.3.3 Relation to the Opposite Sex

## 10.3.4 The Minister and Church Doctrine

## 10.3.5 The Minister and His Relationship with Fellow Ministers

## 10.3.6 The Minister and His Administrative Superiors

## 10.3.7 The Minister and Finance

## 10.3.8 The Minister and Church Ceremonies

## 10.3.9 Personal Demeanor

## 10.3.10 The Minister and His Work

## 10.3.11 The Minister's Relations with His Church

## 10.3.12 The Minister's Relation with His profession

**Section 11 – PAWI Outreach Ministries**

## 11.1 Church Ministries

## 11.1.1 Background

## 11.1.2 Introduction

## 11.1.3 Mission

## 11.1.4 Vision

## 11.1.5 Church Ministries Structure

## 11.1.5.1 Executive Director – Church Ministries

## 11.1.5.2 Church Ministries Executive Council

## 11.1.5.3 Church Ministries – District Council

## 11.1.5.4 Church Ministries – District Director

## 11.1.5.5 Church Ministries – District Coordinator

## 11.1.5.6 Church Ministries – District Secretary/Treasurer

## 11.1.5.7 Duties of Church Ministries Leaders

## 11.1.5.8 Code of Conduct for Officers

## 11.1.5.9 Term of office

## 11.2 Missions

## 11.2.1 Guidelines for Missionary Process



- 11.2.2 Guidelines for Candidates
- 11.2.3 Guidelines for Bishops & District Missions Director
- 11.2.4 Guidelines for Assessment
- 11.2.5 Guidelines for Training
- 11.2.6 Guidelines for Deployment to a new Field
- 11.2.7 Guidelines for Funding
- 11.2.8 Raising Support
- 11.2.9 Suggested Ways to Enlist the Support of Others
- 11.2.10 Draft Procedure for Orientation
- 11.2.11 Qualifications of Candidacy
- 11.2.12 The Candidate Programme
- 11.2.13 Approval of Candidate
- 11.2.14 Qualifications for Missionary Service
- 11.2.15 Counting the Cost
- 11.2.16 Understanding Missionary Service
- 11.2.17 Home Assignment & Returning to Active Service
- 11.2.18 Vacation Leave
- 11.2.19 Other Leave
- 11.2.20 Resignations and Dismissals
- 11.2.21 Short-term Volunteers
- 11.2.22 Seconded and Associate Missionaries
- 11.3 Church Planting
  - 11.3.1 11.3.1 Purpose
  - 11.3.2 11.3.2 Rationale
  - 11.3.3 Philosophy of Church Planting
  - 11.3.4 Church Planting Policy Guidelines
  - 11.3.5 Reasons for Church Planting
  - 11.3.6 Church Planting Procedures
    - 11.3.6.1 Application
    - 11.3.6.2 Identification of Church Planting Opportunities
    - 11.3.6.3 Consultation
    - 11.3.6.4 Prayer
    - 11.3.6.5 Feasibility Study
    - 11.3.6.6 Preparation of Project Plan
    - 11.3.6.7 Review and Approval of Project Plan
  - 11.3.7 Strategies for Starting a Church
  - 11.3.8 Church Planters Characteristics
  - 11.3.9 Project Requirements
  - 11.3.10 Church Planters Assessment Process
    - 11.3.10.1 Church Planter Recruitment
    - 11.3.10.2 Initial Screening
    - 11.3.10.3 Initial Assessment
    - 11.3.10.4 In-Depth Screening
    - 11.3.10.5 Assessment Meeting
  - 11.3.11 Protocols

## Section 12 – Health and Safety

- 12.1 Purpose
- 12.2 Organizational Responsibilities
- 12.3 Accidents and First Aid
- 12.4 General Fire Safety
  - 12.4.1 Fire Precaution
  - 12.4.2 Fire Extinguishers
  - 12.4.3 Event of a Fire
  - 12.4.4 Evacuation Procedure
- 12.5 Electrical Safety
- 12.6 Slips, Trips and Falls
  - 12.6.1 Reasons for Slips, Trips and Falls
  - 12.6.2 Prevention of Slips, Trips and Falls
- 12.7 Lighting
- 12.8 Food Preparation
- 12.9 Risk Assessment

12.9.1 Assessment Process

12.9.2 Risk Ratings

12.10 Contractors

12.11 Persons with Disability

12.11.1 Access to the Built Physical

12.11.2 Education and Training

## **Section 13 – Financial Policies**

13.1 Purpose

13.2 Personnel Involved

13.3 Fraud Prevention

13.3.1 Counting Funds

13.3.2 Petty Cash and Other Cash Funds

13.3.3 Reconciling Bank Accounts

13.3.4 Audits

13.3.5 Accounting Format

## **Section 14 – Procurement Policy and Procedure**

14.1 Purpose

14.2 Objectives

14.3 General Principles

14.4 Procurement Procedure

14.5 Congregants as Paid Suppliers

14.6 Procedure for Developing Preferred Suppliers' Database

14.6.1 Gather Suppliers' Information

14.6.2 Evaluate Results

14.6.3 Track and Review

14.7 Procedure for Procuring Foreign Goods

14.8 Potential Risk (Red Flags)

## **Section 15 – Child Abuse Policy**

15.1 Introduction

15.2 Defining Child Protection

15.3 Scripture References

15.4 Duty of Care

15.5 Commitments

15.6 Types of Abuse

15.6.1 Sexual Abuse

15.6.2 Physical Abuse

15.6.3 Neglect

15.6.4 Emotional Abuse

15.6.5 Bullying

15.7 Why Abuse is Not Reported

15.8 Factors that can Contribute to Abuse

15.9 Reporting Abuse

15.9.1 Reporting Situations of Concern

15.9.2 Principles of Reporting

15.9.3 Report from Child, Youth, Volunteer of PAWI Member

15.10 Administrative Leave

15.11 Disciplinary Action

15.12 Dealing With the Media

15.13 Guidelines for Creating a Child-Safe Ministry

15.14 Offenders and the Church



## SECTION 1

### 1.1 Foreword

PAWI's Policy manual has been prepared as a guide to all who serve in the fellowship, particularly at leadership levels. The purpose of this Manual is to aid in the effective and efficient functioning of staff, ministry groups and church members; to create a culture of "order" through principles and regulations that guide the operations of the fellowship, and provide a framework for leaders to assist in sound decision-making.

This manual also serves as an easy and quick reference for operational guidelines to bring the organizational and operational structure of PAWI together in a succinct manner. The document establishes a consistent base from which to manage all the operations of PAWI. Wherever conflicts may arise regarding doctrine, philosophy of ministry, procedure and organizational structure, this document will assist in addressing and resolving such conflicts. Notwithstanding this, PAWI's Constitution and Bylaws will always take precedent over other content found in this manual.

Unless otherwise stated, the contents of this Manual will be considered standard policy by the fellowship and is intended for wide-spread use across the fellowship to regulate its operations.

The Policy Manual is consistent with the ideals of PAWI's Strategic Plan (2014-2019) towards building a more robust organization, one that is able to sustain higher levels of performance in the dynamic environment in which we operate. As such, PAWI proposes to review the contents of this Manual annually to ensure it remains relevant to the changing needs of the Fellowship.

### 1.2 Preface From the General Administrator

The Pentecostal Assemblies of the West Indies International, from its inception, sought to give guidance to inexperienced ministers in areas of practical ministry. This manual has done that in a meaningful way. It covers topics such as etiquette, organizational branding, disciplinary procedures, etc. The creation of this manual, commissioned by the General Executive and compiled by Miss. Valerie Charles in collaboration with senior ministers have created a manual of great worth. The manual has unearthed documents from various sources that existed in the organization through its districts (not published or publicly recognized) and stylistically ordered them for use in the multicultural diaspora called the Caribbean.

Compilation of the manual has allowed to unearth the rich heritage and long standing biblical standards and traditions of PAWI that has given meaning to ministers and congregants alike. The ordination procedure that was created by the North East Trinidad District to the disciplinary procedure that was created by a minister as part of treating with matters in the local church he pastored the quest to find relevant documents for this manual was both exciting and rewarding. It continues to reveal the height PAWI has grown in the hundred years of its existence.

The authors' goal has been to try to make their contributions as readable as possible. They have avoided professional language as far as possible and provided concrete examples to illustrate the discussion. They have also sought to group common themes together to further ease referencing. The numbering of the manual makes for ease of finding anything both by section and page.

The Pentecostal Assemblies of the West Indies looks forward with great anticipation and hope, delivering the gospel to the world without compromise or conflict. We hope that this manual helps in managing the process of manifesting the will of Jesus Christ wherever this great organization extends its borders.

## 1.3 Vision & Mission Statements

### VISION

To be a vibrant, global organization, built upon sound biblical truths and unity, which utilizes its resources to serve all people.

### MISSION

PAWI exists to fulfil the purpose of God by transforming people and communities everywhere, by the gospel of Jesus Christ, through the power and manifestation of the Holy Spirit for the Glory of God.

## 1.4 Core Values

### INTEGRITY

We shall conduct ourselves and the business of PAWI with the highest integrity and uprightness of heart

### ACCOUNTABILITY

We shall take full responsibility for our actions and decisions and will be answerable for their resulting consequences

### LOYALTY

We shall be loyal to our commitment and obligation to God and to our duties and responsibilities

### GODLINESS

We shall demonstrate Godliness through our adherence to the virtues of God

### FAITH

We shall rely on and trust the Word of God as the determining factor for every decision we make

### FEAR OF GOD

We shall live daily in the fear and reverence of God

### RESPECT

We shall demonstrate utmost respect for ourselves and

for others

## 1.5 Statement of Faith

- 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 (II Timothy 3:16-17; II Peter 1:21).
- We Believe in one God, infinite, perfect and eternally existent in three persons, Father, Son and Holy Spirit (Matthew 3:16-17; 28:19; I Peter 1:2; II Corinthians 13:14).
- 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 His 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).
- 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; I Thessalonians 4:13-18; Revelation 20:1-6; I Corinthians 15:51; Philippians 3:20-21; Titus 2:13).
- 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; I Corinthians 6:11; Galatians 3:24).
- 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; I Timothy 2:5-6).
- 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; I Corinthians 11:17-34).
- 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; II Corinthians 6:14-18; 7:1) .
- 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; I Corinthians 12:13-14; Ephesians 5:18).

- We Believe in the demonstration of the gifts of the Spirit, and the manifestation of the fruit of the Spirit (Galatians 5:22-23).
- 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).
- 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).
- We Believe that the true Church consists of all who through faith in Jesus Christ have been regenerated by the Holy Spirit and are united in the Body of Christ (Ephesians 1:22-23; 2:22; 4:3-6).
- We Believe in and practice the five-fold Ministries and the supporting Ministries to be operational in the Church (Ephesians 4:11-13).

## 1.6 Purpose of Document

The Policies outlined in this document are general statements of direction and purpose of PAWI that allow users to exercise good judgment in the daily operation of all arms of the fellowship as well as promote the efficient use of resources throughout the fellowship. Policies explain what and why things are done. The procedures explain how things are done.

The Policies and procedures outlined here, are not intended to be restrictive, but to offer parameters within which we may operate. It is our hope that these reflect our understanding that we are a faith community grounded in a covenant relationship with God and with one another that allows all to grow into full maturity. Our policies and procedures will also reflect the Fellowship's commitment for justice and peace and to respect the dignity of every human being.

The policy and procedure manual is also designed to help our leadership with the effective management of our districts, churches and the various church ministries. In the area of decision-making, and with accountability. Additionally, this document contains information that will mitigate against legal risks and help us shield our fellowship and its leaders from possible litigation.

The PAWI Bylaws govern all policies contained in this document and as such this document does not seek to supersede the tenant of the PAWI Bylaws. This document however, supersedes any previous manual and/or written or unwritten policies. No department within PAWI has the right to establish, administer, change or eliminate policy guidelines other than the ones obtained in this document.

## 1.7 Definitions

- **“Assembly”** means a local church congregation of the Pentecostal Assemblies of the West Indies members.
- **“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.)
- **“Constitution”** means the part of this document recording the fundamental laws and principles of the Fellowship.
- **“Credential holder”** means a person holding a credential, that is, a licence from the Fellowship for Ministry.
- **“District Conference”** means the District Conference referred to in Article XI.
- **“District”** means any geographical district established under Article XI.
- **“Fellowship”** means the Pentecostal Assemblies of the West Indies.
- **“General Conference”** means the highest and ultimate governing body of the Fellowship.
- **“National Conference”** means the geographical districts established under Article X with specific reference to Trinidad and Tobago.
- **“Other bodies”** mean fellowships, ministries, and para-church organizations (see Article VI, clause 2 below).
- **Words** denoting the masculine gender shall include the feminine gender except in the case of the General Bishop and the Assistant General Bishop.

## SECTION 2

### 2.1 The Role of the General Conference

#### 2.1.1 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.

#### 2.1.2 Duties and Powers

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.

The General Conference shall possess power to:

- Make Bylaws from time to time for the conduct and management of the Fellowship.
- 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.
- Designate criteria for parliamentary procedure for itself and for the member Districts and/or other official bodies of the Fellowship.
- Elect such officers as it shall choose in accordance with the provisions of Bylaws.
- 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 to the General Executive.

Its terms of reference shall be:

- a. To act as intercessors for the Fellowship.
- b. To advise the General Bishop/General Executive/General Officers as to trends, concerns and issues that are impacting the Fellowship.
- c. To assist the General Executive where needed or possibly in an advisory/mentoring/coaching and conflict resolution situations from time to time.
- d. To assist in safe guarding the distinctiveness of the Fellowship.
- e. To make themselves available, when invited, to sit with the General
- f. Executive at least once during the conference term to discuss the further development of the Fellowship

### 2.2 The Role of the General Executive

The General Executive is responsible for:

Human resource development at all levels of the organization (i.e. identifying skills needed and where, skills possessed, developed training programmes for imparting those skills)

- Providing the infrastructure for social ministry on a macro scale
- Maximizing on the present potential of finances and creating new streams of income
- Creating a structure for effective communication throughout the organization, especially from the head office to all congregations

- Encouraging greater real estate development

## 2.3 The Role of PAWI Council of Elders

- To act as intercessors for the Fellowship.
- To advise the General Bishop/General Executive/General Officers as to trends, concerns and issues that are impacting the Fellowship.
- To assist the General Executive where needed or possible in advisory/mentoring/coaching and conflict resolution situations from time to time.
- To assist in safe guarding the distinctiveness of the Fellowship.
- To make themselves available, when invited, to sit with the General Executive at least once during the conference term to discuss the further development of the Fellowship.

## 2.4 The Role of the National Council

- Responsible for the supervision of all District matters.
- Responsible for the administration of all district funds.
- Responsible for instituting disciplinary procedures against credentialed holders of the District.
- Shall set in order Assemblies which have not met the prescribed requirements specified by the Bylaws.
- Shall normally hold monthly meetings of the executive and special meetings at the discretion of the District Presiding Bishop or as agreed by the District Executive.
- Shall have authority to counsel the local assembly as to the advisability of a projector projects.
- Shall administer the Missions Policy at the District Conference.
- Shall act as facilitator/middle manager in ensuring that directives of the General Conference and/or Executive are carried out.
- Shall be responsible for ensuring that the primary objectives of the District's churches are mapped out and are being executed.
- Shall function as communication liaison between the general Executive and credentialed workers and church congregations, ensuring a two way flow of communication.

## 2.5 The Role of the District Executive

The District Executive facilitates and acts as a middle manager in ensuring that the directives of the executive body are carried out. Additionally, the district is responsible for ensuring that the primary objectives of the church are well mapped out and that they are being executed. In their role as the overseer of the churches, the district also acts as liaison/communication facilitator between the executive and the pastors and churches, ensuring a two-way flow of information.

## 2.6 The Role of the Pastor

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

- Give himself primarily to the ministry of the Word and prayer (Acts 6:4).
- Be the spiritual head of the Assembly and shall be assisted by the Church Board in supervising all activities of the Assembly.
- Be responsible for all the services of the Assembly and all activities of the Departments.



- Have final authority in respect of anyone speaking in or as the representative of the Assembly.
- Arrange for all special meetings, prayer or training conventions, and crusades.
- Give full cooperation to the promotion of the work of the District.
- 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.
- Give precedence to the Presiding Bishop or other Executive official who has come to preside at special meetings of the Assembly.
- 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.

## 2.7 Classification of Assemblies

### 2.7.1 Pioneer Assemblies

- 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.
- 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.
- The District shall assume full financial responsibility for a Pioneer Assembly.
- Any person associated or affiliated with the District must seek the approval of the District Executive before establishing such an Assembly.
- 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.

### 2.7.2 Branch Assemblies

- 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.
- 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.
- The sponsoring Assembly shall assume full responsibility for its Branch Assembly, except where the District Executive has agreed to offer it financial aid.
- 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.

### 2.7.3 Dependent Assemblies

- 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.
- 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.
- 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.

### 2.7.4 Autonomous Assemblies

- 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.

- An Autonomous Assembly is one which has reached a level of maturity to be
  - self-financing, self-governing and self-propagating;
  - is prepared to accept responsibility for the maintenance of scriptural order;
  - has been designated as such an Assembly.
- An Autonomous Assembly shall elect its own Pastor(s), and shall appoint delegates to represent it at the General, National and District Conferences.
- 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.
- Autonomous assemblies' bylaws or articles of association must be consistent with the Constitution and Bylaws of PAWI

## SECTION 3 – General Conference Operations

### 3.1 Hosting the Conference

The general executive shall make a determination on the conference theme and and the district that will host the general conference. Once a decision on the hosting district is made, the district shall:

- Determine at least one year in advance the venue for the conference
- Develop a proposal for the conference including venue and other facilities and present to the general executive
- Negotiate cost-effective and appropriate conference venue:

In selecting the venue, the following shall be considered:-

- a. Adequate and appropriate space for plenary and breakout sessions
- b. Space for registration
- c. Wheel-chair access
- d. Adequate parking and bathroom facilities
- e. Meeting rooms at the hotel or easily accessible from the hotel (avoid venues that require extraordinary travel arrangements)
- f. Internet access in conference rooms
- g. Audio/video Equipment

### 3.2 Choice and Care of Conference Speaker

- a. Investigate available speakers who may be authors from your theme or recommendations from friends or other leaders
- b. Read the speakers' bios and/or endorsements and review footage of their messages in other conferences or on the pulpit (YouTube)
- c. Send out a preliminary invitation requesting speaker's availability to attend and speak at the conference
- d. Book conference dates with the selected speaker – provide itinerary of the schedule of the speaker's engagement
- e. Agree with the speaker on any promotional restrictions/needs

- f. Provide detailed itinerary to the speaker
- g. Agree on any special on cost and type of accommodation and other special needs such as menu, transportation etc.
- h. Agree on flight arrangement and ground transportation who will be responsible for booking flight and securing ground transport
- i. Confirm whether speaker would like to engage in other activities outside the conference and whether PAWI should pre-book activities
- j. Assign an individual who will be responsible for overseeing the needs of the speaker are met
- k. Arrange for courtesy escort/welcoming party to greet guest and the airport and escort guest back to the airport upon departure

### 3.3 Care of General Officers

The hosting district shall be responsible for bearing the cost of accommodation for the five general officers, the members and large and any special guests invited to the conference

- The international office will be responsible for airfare
- The hosting district responsible for accommodation
- International office will be responsible for the airfare for all members at large

### 3.4 Care of Former Executive Members

Former executive members shall not be required to pay registration fees for the General Conference (waived) and shall be allowed to sit with the current bishops.

## 3.5 Planning the Conference

### 3.5.1 Planning Time-Line

- Advertisement/information distribution of the upcoming General Conference. This is to be unveiled/introduced and preliminary distribution to districts during the closing rally of the General Conference. This should take the form of a short promotional video with the General Bishop and Presiding Bishop of the host District inviting delegated to the next general conference.
- At the first General Executive meeting (October) following the General Conference, the district shall present of the General Executive Meeting the a proposed budget which shall include but are not limited to: -
  - a. Conference Administrative charges
  - b. Proposed and reserved conference Venues for the conference
  - c. Initial budgetary concerns and decisions inclusive of
    - Accommodation
    - General executive meeting
    - General Officers conference costs
    - Travel/transport arrangements for delegates
    - Printing of General Conference Books
    - Any other facilities to rent or acquire
  - d. Preliminary Protocol arrangements
  - e. Confirm general conference planning committees
  - f. Determine conference committees

N.B: The budget should be in USD, which is the common currency.

The responsibility of the General Executive in the October meeting following the General Conference is to determine through discussion and consultation. These would include but not limited to: -

- a. Suggested conference, plenary and devotional speakers.
- b. Conference theme and Topics.
- c. Conference promotional and advertising accessories
- d. Changes to running of the conference.
- e. Addition of conference committees relevant to needs of the General Executive and Conference.
- Proposed General Conference Committees: -

Advertising and Promotions Committee	Programme Committee
Conference Coordinators Committee	Protocol committee
Finance committee	Registration Committee
Health and Safety Committee	Refreshment Committee
Hospitality Committee	Security Committee
Music/Worship Committee	Transportation Committee
Planning Committee	Venue Preparation Committee

- March General Executive Meeting: -
  - f. Promotional material on the general conference shall be posted to the PAWI website and distributed to all districts and credential workers via electronic and social media.
  - g. Promotional package shall also include conference registration fees, including a break-down of the fees.
  - h. Promotional packages shall also be sent to district offices and credential workers.
  - i. These are items that should be determined through discussion and consultation at the March Meeting
    - A developed conference budget.
    - Confirmation of conference venue, hotels, travel arrangements etc.
    - Confirmation of conference, plenary and guest speakers.
    - Confirmation of conference theme and topics.
    - Confirmation of conference schedule.
    - Welcome video from the district to the delegates
    - General Bishop to invite persons to come to conference
    - Pronounced online presence and continued discussion generated by host district and General executive members.
    - Suggested conference brochure including an early bird fee.

• MARCH

Date for site visit for General Officers (this gives the host district enough time to make changes if required).

• JUNE

Promotional Online presence,

Online payment system,

Brochure and conference itinerary distributed.

- OCTOBER General Executive Meeting: -

The General Executive shall

- Confirmation of conference, plenary and devotional speakers

- Confirmation of receipt of districts' statistical data.

#### The Hosting Shall

- All promotional items to be brought to the meeting, Jerseys, pens, etc.
- Special events, island tours, additional room/facility charges
- Completed conference budget.
- Confirmation of conference Venues.
- Confirmation of conference committees
- Walk through of the conference location, transportation route, plenary sessions accommodation, etc.

JANUARY (Conference Year) General Executive Meeting the following will be looked at: -

- Conference book cover and structure of or table of contents for reports presented
- All reports including but not limited to General Bishop, General administrator, Church ministries, etc.
- Development of theme and macro organizational/institutional focus for the next conference term

## 3.6 Election of Officers

### 3.6.1 Preface

This document has been developed for the guidance of all persons involved in the selection process for District and General officers of the Pentecostal Assemblies of the West Indies. The document outlines the organization's philosophy on selection, and includes guidelines for activities such as screening, interviewing, and voting.

In preparing for the achievement of our strategic objectives the organization needs to ensure attraction and retention of the most competent, spirit filled officers and to introduce methods of evaluating and developing existing employees. This will assist the organization to meet its requirements of improving service, reducing service delivery times, increasing efficiency.

### 3.6.2 PAWI's Selection Philosophy

PAWI will utilise best practice selection methodology and techniques to select and retain officers who demonstrate the character and competencies critical in achieving organizational objectives. This will be accomplished by creating a selection system that focuses on choosing officers that display core values behaviours and competencies. Selection decisions will be used as opportunities to motivate top performers, maintain and enhance productivity, and attract, retain and manage the best talent to grow and develop the Organization.

### 3.6.3 Purpose

The Selection system is established to achieve the following objectives:

- Provide the framework for selecting officers for current and future needs of the organization.
- Assure the selection of competent and qualified candidates who embody the core values.
- Provide the foundation for the systematic improvement and development of officers' competencies based on results from the selection activities. This information will be fed into the training and development, and performance management systems.

### 3.6.4 Principles

- The system will ensure the best candidate is selected for each job. This will be determined on the basis of demonstrated competencies / behaviours. PAWI will secure persons with the competencies, which are; the knowledge, skills and ability to deliver excellent end-to-end service.

- PAWI will not discriminate against anyone on the basis of race, colour, sex, class, social status, political affiliation, geographic location and / or being differently able.
- The system will utilise PAWI's strategic HR requirements to determine the various categories of officers and quantities to be hired for specific roles.
- The final decision on selection will be made by the General conference in terms of general officers and by the District conference in terms of district officers.
- To encourage growth and development of its officers, PAWI will provide an effective system to facilitate career development plans.

### 3.6.5 The Election Process (Pastors)

Once there is a prospective vacancy or end of the term of an official position on the executive the following procedure shall be followed to select a replacement.

- The General Executive shall notify the executives of all districts of the impending vacancy at least xxx months prior to the General conference where the replacement shall be voted upon.
- All District executives shall cause a notice to be issued to all credential workers within their district notifying of the impending positions requiring replacement.
- Any credential officer interested in applying for the position shall complete a "Application form for Executive and District officers"
- The interested credential worker should have his application signed by a recommender and forward the application to his District office together with a current resume.
- The District executive will review the form and interview the persons who are interested and complete the form once the executive approve they shall nominate the candidate and submit the form to the General Executive with resumes.
- Upon receipt, the General Office will forward the application form of the nominated candidate to all registered credential workers no later than forty (40) days prior to the next General Conference.
- No Other nominations will be accepted at the time of the conference from the conference floor at the time of elections;
- The Conference shall cause a secret ballot to be received for each position.
- At the election if a candidate receives at least two thirds majority (66%) on the votes cast that persons is deemed to be elected.
- If no candidate receives 66% of the votes cast the candidate getting the highest amount over 50% will be declared the winner.
- If no candidate gets over 50% on the first election then the two (2) candidates receiving the highest number of votes shall form the next ballot. For those two candidates a simple majority vote shall constitute the winner.

---

## SECTION 4 – General Executive Operations

### 4.1 Composition

The General Executive shall comprise twenty-one persons including; The General Bishop, Assistant General Bishop, General Administrator, Executive Director of Church Ministries, Executive Director of World Missions, The Chair of WIST, Twelve (12) Bishops representing each of the twelve PAWI's Districts and three (3) Members-at-large.

### 4.2 Functions

The General Executive's responsibilities shall include:

- Human resource development at all levels of the organization and coordination of development with respective District Executives.
- 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.
- Maximizing present financial potential and creating new sources of income.
- Creating a structure for effective communication throughout the Fellowship, especially from the International Office to all congregational members.
- Encouraging real estate development.
- Structuring and promoting World Missions.
- Issuing and withdrawing credentials.

## 4.3 Meetings

### 4.3.1 Meeting Policy/Procedure

- Meetings of the General Executive shall be held at the International Office or elsewhere as the General Executive may determine from time to time.
- 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.
- The General Bishop may call a meeting of the General Executive at any time but not less than twice (2) per year.
- 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.
- 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.

### 4.3.2 Purpose of Meetings

- Apart from special meetings which may be called by the General Executive to discuss specific matters, the purpose of the scheduled General Executive Meetings is to:
  - Evaluate PAWI's operations both at the strategic and operational levels
  - Identify needs for change within the Fellowship and authorize attention to these needs
  - Approve recommendations for action
  - Allocate resources that make the organization's mission a reality
  - Provide Training for Officers
  - Receive Reports from General Officers and District Bishops

### 4.3.3 Responsibility of Host District

The host district shall be responsible for:

- Securing a suitable venue for the executive meeting as well as accommodation for delegates
- Liaising with delegates regarding selection of accommodation and travel itinerary
- Arranging ground transportation for delegates from districts (outside the host district)
- Facilitating delegates by making refundable prepayments for accommodation

### 4.3.4 Cost of Meetings

- Each District is responsible for underwriting the cost of the Bishop's attendance at General Executive meeting including; airfare, accommodation and ground transportation.
- PAWI's International Office shall be responsible for underwriting the cost of airfare for all General Officers, Members-at-Large, recording secretary chairman of the board of directors – WIST, the chair of the counsel of elders and any other person deemed necessary by the general executive.
- The Host District is responsible for room and board for the general officers, members-at-large, recording secretary, chairman of the board of directors – WIST, the chair of the counsel of elders and any other person deemed necessary by the general executive.

---

## SECTION 5 – DISTRICT EXECUTIVE OPERATIONS

### 5.1 Bishop Manual

#### 5.1.1 Preface

PAWI continues to be the largest indigenous Pentecostal body in the Caribbean. Critical to its survival is the role that leadership at every level plays in its development. Since the strength in the organization depends heavily on the effectiveness and efficiency of each district's operation, it is necessary that the District Presiding Bishop be empowered to fulfill his responsibilities.

Imperatives to his success include knowing who you are, who you are accountable to, for whom and what you are accountable, and goals and standards of accomplishment. This manual attempts to address these broad areas. It does not try to speak absolutely on any issue nor does it seek to be an all-inclusive handbook for District Presiding Bishop's. However, the intent is that the manual may guide each Presiding Bishop as he seeks to fulfill God's purpose in his life and ministry.

#### 5.1.2 Objectives

- To contextualize the Bylaw's description of the District Presiding Bishop's role
- To give an operational guideline for the District Presiding Bishop in relation to the various aspects of the fellowship
- To address matters relating to the care and personal development of the District Presiding Bishop

#### 5.1.3 Purpose of the DPB Operational Manual

- To identify the constitutional requirements for the District Presiding Bishop
- To provide the District Presiding Bishop with a list of his responsibilities
- To ensure that there is a smooth transition when there is a change of leadership in the District

#### 5.1.4 Qualification/Responsibilities

- 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

#### 5.1.5 Role and Function

- Be the Chief Executive Officer of the District Conference and shall normally preside at all meetings of the District Conference and District Executive.
- Act in a supervisory capacity over all ministers in the District and assist Assemblies with advice and ministry as the need may arise.
- Administer discipline in all cases when requested to do so by the District Executive or General Executive.



- Present a report at the annual District Conference.
- Be an ex-officio member of all boards, conferences and committees of the District.
- 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.

#### **5.1.6 District Presiding Bishop responsibilities to the General Conference**

- To represent the District at all General Conferences and at all General Executive meetings.
- To encourage credential holders, churches and departmental leaders to participate in General Conference and to uphold its decisions.
- To represent the District at all General Executive meetings.
- Article IX – The Management of PAWI shall be vested in the General Executive which comprises the following persons: General Bishop, Assistant General Bishop, General Administrator, Executive Director of Church Ministries, Executive Director of World Missions, Districts’ Presiding Bishops, National Bishop of Trinidad and Tobago, WIST Board of Directors Chairman, 3 members at large

#### **5.1.7 District Presiding Bishop responsibility to the General Executive**

- To represent the General Executive in and to the District.
- To present a written progress report on the District’s major activities, growth trends, financial status and credential workers’ performance.
- To disseminate relevant matters and decisions that arises out of General Executive meetings to the District.
- 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 Bylaw requirements.

#### **5.1.8 District Presiding Bishop responsibility to the District Conference**

- Supervise all assemblies and ministries in its 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.
- To call and conduct an annual District Conference
- To chair the business of the District Conference
- To present an annual report to the District Conference outlining activities for the past year, identifying challenge, and indicating the way forward
- To decide on the Conference agenda along with the District Executive
- To ensure that the district’s financial accounts are prepared according to acceptable international standards and are audited annually.
- To present audited financial accounts to the annual District Conference through the District Treasurer.
- To appoint necessary standing committees for conducting the business of the Conference.

#### **5.1.9 District Presiding Bishop responsibility to the District Executive**

- To call and preside over regular meetings of the District Executive
- To initiate, develop and implement plans to advance the district’s workers, churches and projects
- To initiate and preside over meetings called to address workers credentials and matters of discipline

#### **5.1.10 District Presiding Bishop responsibility to the Local Church**

- To give general oversight to the local church

- To visit each local church at least once in the conference term
- To conduct annual business meetings of the local church. In the event that he is unable to conduct the meeting, a District Executive Officer should be appointed to do so.
- The regular order of the business meeting shall be:
  - a. The adoption of the last business meeting's minutes, Pastor's report which shall include accomplishments and future projections, report of the Church Board Secretary, Treasurer's financial report, Departmental Directors' reports, ratification of Church Officers – e.g. Church board, deacons, and any other business.

#### **5.1.11 Development Plan for District Presiding Bishop**

- Each District Presiding Bishop should be responsible for their personal development
- District should take the initiative in ensuring that its District Presiding Bishop is empowered and has the tools to effectively execute the responsibilities of the office
- The General Executive will be responsible to provide basic information through a two day retreat on the following areas at its October meeting/post General Conference:
  - a. Management and leadership
  - b. Time management
  - c. Conflict management
  - d. Crisis counseling
  - e. Public speaking
  - f. Cooperate communication
  - g. \*This information will be provided in a manual along with a competent personnel to deliver the information

#### **5.1.12 Succession of District Presiding Bishop**

- The District Presiding Bishop has three months to hand over the office to the new District Presiding Bishop
- A meeting should be called of the District Executive where the outgoing should provide the successor with the following:
  - a. An appointment letter noting the remuneration package
  - b. Copies of the minutes for the last three district executive meeting
  - c. A Copy of the district financial statement of affairs
  - d. A report of outstanding matters and their status
  - e. Copy of the keys for the district office

#### **5.1.13 Remuneration Package of the District Presiding Bishop**

- The following should be considered in the remuneration package for a full- time District Bishop
  - a. Basic salary (should not be less than minimal monthly salary of a pastor in the respective District)
  - b. Travel Allowance/vehicle
  - c. Utility – Telephone
  - d. Vacation allowance
  - e. Other appreciation gestures (Christmas bonus, etc.)

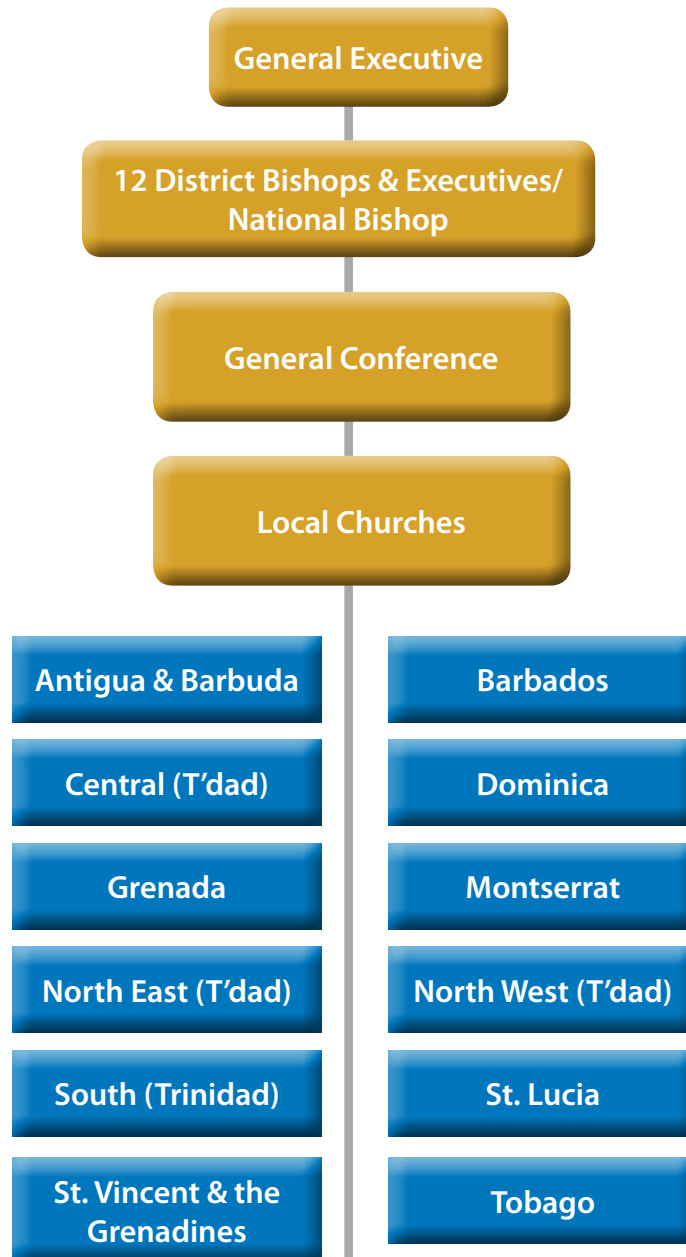
Note: The package should be based on the District financial ability.

- The following should be considered in the remuneration package for a part time District Presiding Bishop
  - f. Allowance (the total should be no less than 50% above the minimum)
    - Travel allowance

- Entertainment allowance
- Study grant
- Book grants

**Note:** The package should be based on the District financial ability.

## 5.2 Reporting Model



## 5.3 Ministerial Credentials

### 5.3.1 Applying for Credentials

All applications for credentials shall be submitted via District Executives within PAWI. The applications shall be reviewed and approved by the respective District Executives. Those who are applying for the credential of

ordination by the respective District Executives and District Conferences. The applicants who are recommended by these bodies will be forwarded to the General Executive for approval, processing and awarding.

### 5.3.2 Requirements

Credentials shall only be issued to persons who have satisfied all the requirements and paid the requisite fee in full. Applicants for credentials shall be required to:

- Attend a PAWI's Distinctive Doctrines and Ideals Seminar that shall highlight the distinctive, doctrines and dogmas of the PAWI. The contents of this seminar shall be prepared and approved by the General Executive in association with the WIST.
- Successfully complete an assessment based on the material presented in the seminar in (a) above;
- Attend an interview with persons appointed by the District Executive in which the application is made. (This interview shall seek to ascertain aspects of the spiritual maturity, character, principles of family management style, ministry involvement and allegiance to the teachings of the Bible and the ideals of PAWI that are professed by the applicant.)
- The information gathered from the assessment and interview shall be used as part of the decision making process on the application made.

### 5.3.3 Prerequisite for Credentials

Applicants for credential with PAWI shall have these prerequisites:

- The applicant shall evidence a personal experience of salvation
- The applicant shall present evidence of loyalty to the Fellowship, its Doctrines, values, Constitution, bye-laws and published position on moral and contemporary issues.
- The applicant shall give evidence of a sound moral character and be in good relationship with other credential holders. (the mental aspect needs psychological testing hence its removal, it may violate the person's national constitutional right)
- The applicant shall be filled with the Holy Spirit with the initial physical evidence of speaking in other tongues.
- The applicant shall be required, in accordance with the Scriptures, to evidence a good report from those outside the faith (1 Timothy 3:7). (and to display an attitude of Christian tolerance to all men. This may be impossible to ascertain or judge as the variables are too great)
- The candidate shall be required to evidence a wholesome attitude to money Matthew 6:24 and 1 Timothy 3:3. (No candidate shall be approved for credential who in the opinion of the General Executive has demonstrated an unwholesome attitude to money or worldly goods in accordance with)
- The candidate shall produce two (2) letters of recommendation, one from his employer and another from a credential holder from the PAWI.
- If the candidate is married, their spouse shall be required to submit a letter of approval and commendation and be available for an interview.

### 5.3.4 Credential Categories

There are currently four (4) categories of credentials:

- Certificate of Recognition (COR)
- Lay Workers Certificate (LWC)
- Licence to Minister (LTM)
- Ordination

#### I. Certificate of Recognition (COR)

An applicant shall be considered eligible for the Certificate of Recognition credential if he/she satisfies criterion (a) and one or more of the other criteria:

The applicant shall be a member in good standing of a Local assembly of the PAWI and shall present a recommendation by his/her Pastor evidencing such. In the event that the assembly does not have a pastor at the time of the application, the District Presiding Bishop shall request a recommendation from the church secretary or head deacon.

The applicant being the spouse of a credentialed worker. shall evidence involvement in a supportive ministry, within the church or district where the credential worker serves, for a minimum of two years within the PAWI.

The applicant shall evidence involvement in a supportive ministry continuously for two years at District, National and/or International level in key areas of the Fellowship. These areas may include but not limited to Men's, Women's and Youth Ministries, Christian Education, Missions and Crusaders, office administration, etc.

An applicant, who is not a graduate of the WIST or other approved theological institution, but has continuously assisted the leadership of a local Assembly in preaching, teaching, etc. for a minimum of three years.

## II. Lay Workers' Certificate (LWC)

An applicant shall be considered eligible for the Lay Workers' Certificate credential if he/she satisfies criteria (a), (b) and at least one of the other criteria:

- a. The applicant shall be a member in good standing of a Local assembly of the PAWI and shall present a recommendation by his/her Pastor evidencing such. In the event that the assembly does not have a pastor at the time of the application, the District Presiding Bishop shall request a recommendation from the church secretary or head deacon.
- b. The applicant shall be a graduate from the WIST or an equivalent theological institution as approved by the WIST with a Certificate in Theology.
- c. The applicant shall give evidence of assisting in leadership at his/her local Assembly in areas of preaching, teaching, missions and church administration for a minimum of three years.
- d. Be a departmental head at District, National or International level in key areas of the Fellowship such as Men's, Women's and Youth ministries, Christian Education, Missions or Crusaders.

## III. License to Minister (LTM)

- e. An applicant shall be considered eligible for the License to Minister Credential if he/she satisfies all of the following criteria:
- f. The applicant shall be a member in good standing of a Local assembly of the PAWI and shall present a recommendation by his/her Pastor evidencing such. In the event that the assembly does not have a pastor or the applicant is the pastor of the assembly at the time of the application, the District Presiding Bishop shall request a recommendation from the church secretary or head deacon.
- g. The applicant shall be a graduate from the WIST or an equivalent theological institution as approved by the WIST with a minimum qualification of a diploma in Theology.
- h. Has been involved in pastoral, evangelistic, leadership or related spiritual ministries at a local church, district, national or international level for a period of over two years prior to application.
- i. Submit to an assessment on of PAWI's stated core values, polity, and philosophy.

## IV. Ordination

The preparation for ordination involves a two-year educational and developmental program designed by the General Executive in association with WIST. This assessment may commence upon receipt of the License to Minister Credential. Applicants for the Ordination Credential must satisfy the following criteria:

- Recommendations:

The applicant shall present Recommendations from the following persons, district executive and district conference:

- a. His/her Pastor, or a credentialed member of the PAWI within the district in which he/she ministers and who would have knowledge of his involvement in ministry;
- b. The District Executive and District Conference to which the applicant belongs.

- **Prerequisites**

The applicant shall:

- a. Be the holder of License to Minister Credential for a minimum of two years.
- b. Give evidence of continuously involvement and successful spiritual ministry for a minimum of two years after receiving the License to Minister Credential.
- c. Submit to the three levels of assessment (Appendix i). failure to meet the predetermined levels for success shall not be eligible for the Ordination credential.
- d. Give evidence of the successful completion of the two-year development and education program.

### **Special Cases**

Holders of Ordination credential from other organizations and approved by the General Executive:

Applicants shall:

- Be assessed by the District through which they applied to determine their eligibility for Ordination or other levels of credential. (what are the criteria for the assessment, these must be placed here as the districts need guidance as we are indeed seeking to standardize these procedures)
- Submit three recommendations to the PAWI District Executive through which they are applying:
  - a. One from the organization from which they came and have been ministering;
  - b. Character reference from a member of the District Executive in which they are applying;
  - c. Leadership and spiritual ministry service recommendations from a local pastor in good standing;

### **5.3.5 Procedure for Applying for Credentials**

- Applications for credentials must be made on the approved form and submitted to the District Executive for consideration by the General Credentials Committee (see clause 3.15). Credentials are issued only to persons recommended by the District Executive or District Conference. Applications shall consist of:
  - a. The completed PAWI application form
  - b. Relevant Supporting Documents
  - c. Application Fee
- Upon receipt of the application and payment at the district office, an initial review shall be conducted within 24 hours to ensure compliance with application requirements.
- Where applications are rendered incomplete, or there is a query on the application, candidates shall be advised within 24 hours of the nature of outstanding matter regarding their application
- Where application pass the initial screening they shall be submitted to the next district executive meeting for review and approval
- Having been subject to an initial screening process, the district executive shall review all applications for credential guided by PAWI's policy for issuing same
- Upon completion of the review process, the district shall advise in writing all candidates as follows:
  - a. Advising candidates whose applications were approved by the district and forwarded to the General Executive for ratification
  - b. Advising candidates whose applications were not approved, the reason for non-approval and steps the candidate may be required to take before re-submitting their application for consideration.

- The District shall submit all applications which have been reviewed and approved by the district executive to PAWI's International Office, together with the relevant fees.
- The International office shall forward all applications for credentials to the General Executive for ratification
- All applications for credentials shall be submitted to the International office a minimum of 28 days before the next scheduled General Executive Meeting to be considered at that meeting.

### **5.3.6 Review of Credential**

- The District Executive shall review all credentials biennially.
- 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.
- 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.
- 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.
- On recommendation of the District Executive, a credential holder of PAWI may be given approval by the General Executive to pastor an affiliate assembly
- Affiliate members may hold any position except those of District, National or General Executive Office of the Fellowship

### **5.3.7 Transfers**

- 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.
- 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.
- 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.

### **5.3.8 Renewal of Credentials**

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

### **5.3.9 Terms and Conditions for Renewal**

Credential holders who are seeking to have their credentials renewed shall:

- a. Be in good standing with their church and local district
- b. Supported by a certificate of participation (in the least) submit to evidence of having undergone a minimum of 8 hours training in the areas of; accounting, management, leadership or any other biblical or academic programme during the 2-year period

### **5.3.10 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.
- Credential holder shall meet the criteria set out in (5.3.9)

### 5.3.11 Credential Ceremony

- All credentials shall be awarded with a certain degree of ceremony at an assemblage of District executives and other witnesses.
- The District Bishop or his representative should be present and conduct the ceremony for the award of COR, LWC and LTM.
- The General Bishop or his representative should be present and conduct the ceremony for the award of Ordination. Ecclesiastical and lay officials may be invited.
- In every case an appropriate citation of the achievements and suitability of the awardee shall be read.

### 5.3.12 Preparing Candidates for Ordination

The preparation for ordination will begin after receipt of the License to Minister Credential.

The process comprises two major components: Assessment and Development

#### 1. ASSESSMENT COMPONENT

- **Initial Assessment:** a questionnaire shall be administered which shall include, but not be limited to, these components: Personal Qualifications, Life Circumstances, PAWI Polity, etiquette, protocol and organizational responsibilities.
- **Continuous Assessment:** areas of training shall include, but not limited to, Ministerial practices, ongoing theological training, organizational structure, pastoral counseling and PAWI Polity. Three interviews and a questionnaire will be administered over an eighteen-month period. The applicant's failure to completely participate in the continuous assessment process shall be interpreted as abandoning the process.
- **Summative (final) Assessment:** the final assessment will take the form of a comprehensive interview in which material from the areas of training and assessment will be reviewed. The applicant shall successfully complete the summative Assessment to be considered for the Ordination Credential. standardized; leads to ceremony of ordination.

#### 2. DEVELOPMENTAL COMPONENT

The developmental component shall include, but not be limited to, these areas:

- Spiritual Formation
- Continuous Education in areas of agreed upon need
- Knowledge and skills for ministry
- Life Circumstances

#### Developmental Process:

- Upon receiving the LTM credential, the applicant may indicate his/her desire to become a candidate for ordination. The following two years will be considered the period of developmental assessment.
- The course of study and assessments have to be formulated, the structure designed with guidelines/principles and procedures clearly delineated and placed in a handbook for Ordination
- WIST will be utilized in this developmental process.

### 5.3.13 Conducting an Ordination Service

- **The Examination**



Brethren the Church is the family of God, the body of Christ and the temple of the Holy Spirit. All who are baptized are called to make Christ known as saviour and Lord and to share with Him in the renewing of this world.

You are called to the ordained ministry within the ministry of the whole church. It will be your task as ambassadors on behalf of Christ to preach the Gospel by word and deed, to declare God's forgiveness to penitent sinners, to baptize, to lead men and women into the full baptism in the Holy Ghost, to preside at the celebration of the Lord's Supper, to lead God's people in worship and prayer, to care for them in sickness and in health, to teach them and to equip them for service. You must set the Good Shepherd before you as your pattern. Seek and serve His sheep that are scattered broad, for whom He laid down His life that they may be saved through Christ forever.

See that no member of Christ's flock suffers hurt through your neglect. Never cease from your work of love until you have done all in your power to bring them in full obedience to Christ.

This ministry will make great demands on you and your household, the power to fulfill it is the gift of God alone. Pray earnestly, therefore, for enduement with the anointing of the Holy Spirit. The infilling of the Holy Spirit is essential to the success of your ministry.

We trust that you are determined by God's grace to give yourselves wholly to His service devoting to Him all your powers of mind and spirit, and sharing with His people in their common witness to the world.

- **Brethren**, do you believe that God calls you to this office and work?

ANSWER: I DO

- **Do** you believe that Jesus is the Christ, the Son of the Living God, born of the Virgin Mary, and ascended to the right hand of God the Father from where He will judge the living and the dead?

ANSWER: I DO

- **Do** you accept the Holy Scriptures as containing all things necessary for eternal salvation through faith in our Lord Jesus Christ?

ANSWER: I DO

- **Do** you believe the doctrines of the Christian faith as this Fellowship has received them and set them out in our statement of faith, and do you whole-heartedly endorse and accept that statement of Faith?

ANSWER: I DO

- **Have** you received the baptism in the Holy Spirit with the initial evidence of speaking in tongues?

ANSWER: I HAVE

- **Do** you endeavour to walk in the fullness of the Holy Spirit, daily as commanded in Galatians 5:5 and Ephesians 5:18-21?

ANSWER: I DO

- **Will** you endeavour to live a life of agape love within your family and in the community and so draw others to Christ through your example as well as by your word?

ANSWER: I WILL

- **Will** you faithfully teach all men leading them into repentance, acceptance of Christ and the infilling of the Holy Spirit?

ANSWER: I WILL

- **Will** you strive to build up the Church, the body of Christ to prepare God's people for works of service, to labour for the unity of the faith and the knowledge of the Son of God?

ANSWER: I WILL

- Will you accept the discipline of this Fellowship, PAWI, and work together with your brethren and sisters in its ministry, in the building up of the local Church and in the expansion of God's kingdom through this District?

ANSWER: I WILL

- **Presentation to the Church**

Beloved in Christ, these are the persons whom we intend, in God's name, to ordain to the ministry of the

Beloved in Christ let us pray earnestly for these persons before we send them forth to the work for which we believe they have been called by the Holy Spirit.

{The ordinands kneel and the Bishop and Executive lay hands upon the head of each ordinands in turn with one of the Executive leading in prayer.)

- **Charge to the New Ministers**

Seeing that you have been duly ordained by prayer and the laying on of hands, I declare by the power vested in me by the Pentecostal Assemblies of the West Indies and in the name of our Lord Jesus Christ: the only Head of the Church, that you have authority to preach the Word of God and to administer the holy sacraments as an Ordained Minister of the Church of the Lord Jesus Christ, as that Church is expressed in the Pentecostal Assemblies of the west Indies.

Find time each day to renew your relationship with your Lord. Nothing is more tragic than the man who attempts to tell others about Christ but who does not have Christ in his own heart.

I charge you to know the truth as Paul instructed Timothy "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth " (2 Timothy 2:15) One of your challenges will be to give yourself as needed yet at the same time keep from becoming spiritually and physically exhausted. Nourish your own soul upon the Word of God. Then you will find resources to share with those seeking your help. God, our Heavenly Father who has called you to this holy calling illuminate, anoint and fill you with His Spirit, strengthen you by his hand, and so direct you in your ministry that you may walk in the same, in order, faithfully and fruitfully to the praise of His Holy Name and in furthering and increasing the kingdom of His son, Jesus Christ.

Take heed unto yourself and unto all the flock of which Christ and the Holy Spirit have made you an overseer to feed the Church of God, which Jesus has purchased with his own blood.

I further charge you to preach the truth. Though the message of the cross is "foolishness" to those who are perishing yet "God was well-pleased through the foolishness of the message preached to save those who believe (1 Corinthians 1:18,21) Love Christ and feed His sheep, having a care of them, not by constraint but willingly, not for base gain but of a ready mind, not as though you were lord over the people committed to you, but as becoming a Shepherd of the flock.

Be an example to them that believe, in word, in behaviour and way of life, in love, in spirit, in faith and in purity. Neglect not the gift that is given to you. Take heed to learning and continue therein. Bear patiently all gainsaying and reproach, as a good servant of Christ. Doing this you shall save both yourself and those that hear you. And when the Chief Shepherd appears you shall receive the incorruptible crown of glory.

### 5.3.14 Procedure for Installing a Pastor

- **Charge To the Pastor-Elect**

For more than twenty centuries across each generation the church has set aside some of her members for

special training and preparation. The church elects such persons to positions of responsibility not privilege. They are called to serve the downtrodden and the disinherited. These persons may be apostles, prophets, teachers or pastors. They are called to equip the saints for the work of the ministry, so that the body of Christ will be edified.

Therefore, Reverend \_\_\_\_\_ on this \_\_\_ day of \_\_\_ in the Year of Our

Lord, \_\_\_\_\_, I offer the following charge to you.

If you concur, when appropriate, please respond, With the help of God I will

- I charge you in the presence of God and of Jesus Christ, who will judge the living and the dead, to preach the Word; proclaim a righteous and relevant Gospel in season and out of season. Correct, rebuke and encourage with great patience and through careful instruction. Listen to your flock, work closely with them and pray for them, weep and rejoice with them for they are your charge. As you do this, remember that pastoring is not finely tuned orchestration. Rather it is that calling that requires a willingness to accept the improvisational movement of God. **If you concur, please say, With the help of God I will.**
- I charge you to never take for granted your family, your health, or your personal relationship with God. It is your family that bears you up as if on eagle's wings in your presence and in your absence; their generosity helps make your work possible. Your health you must safeguard for you know that your body is not your own, it is the temple of God and a dwelling place of the Holy Spirit. And it is your personal relationship with God that feeds and determines all other relationships and it determines the home going destination of your soul. **If you concur, please say, With the help of God I will.**
- I charge you to always give God your best and be original. God desires to do something significant through this church and through you in this season; not through your predecessors, each of whom had their own charge to keep and God to glorify. God wants to work through you. So, listen to God; even in the silences God still speaks. And do not expect scar-free ministry, for our risen Savior did not obtain this fate. Do not expect a painless pastorate, for Jesus wept over Jerusalem. Do not expect that none will doubt and none will betray and none will be afraid for each of these actions were shown by some who walked with Jesus in the flesh. But do know that this same Jesus promised to be with you always, to never leave or forsake you. Let that be your greatest comfort. **If you concur, please say, With the help of God I will.**
- I charge you to always remember that this is not your work, it is God's work! No matter how arduous the days, how exemplary your ministry, or how much you are lauded; this is not about you, this is God's work. Also, remember, no matter how much it grows or contracts, swims with or against controversial cultural tides, this is not your church, it is God's church.
- And last but not least, as you take up this mantle, remember that all of the gifts you have received to serve as a pastor are not your gifts. They are delicate divine deposits. They are the answers to knee-scarring prayers prayed on your behalf. They are the lessons of teachers, the knowledge of colleagues, strangers, mentors and friends. **If you concur, please say, With the help of God I will.**

#### • The Charge to the Congregation

If you concur, when appropriate, please respond, "We accept."

- I charge you to be a spiritual community of love. You should also be a community where care and compassion abound. The ministry of care and compassion is not simply the job description of the pastor. It is the job description of this entire church. In Galatians 6:2, the Apostle Paul instructs us to "bear one another's burdens, and in this way ... fulfil the law of Christ." . " In addition to caring for and showing compassion to one another, never become so insular that you fail to impact the lives of those outside the church who have no advocate, are mired in hopelessness and ravaged by injustice. Be known as a friendly church and a community church. **If you concur, please say, "We accept."**

- I charge you to eagerly accept the leadership of the pastor. Great leadership is dependent upon willing and consistent “followship.” Trust that your pastor is a person of prayer who desires to lead the congregation according to the perfect will of God. Grant your pastor room to make mistakes. A “mistake-free” ministry would simply be evidence of a lack of courage and vision. Ephesians 5:10 exhorts us to “try to discern what is pleasing to the Lord,” and sometimes we only know God’s perfect will through trial and error. **If you concur, please say, “We accept.”**
- I charge you to foster the creativity and imagination of your pastor. Encourage your pastor to meditate and pray regularly; to appreciate great literature, culture and the arts; and to attend conferences and professional gatherings where his gifts for minis- try can be enhanced. If you concur, please say, “We accept.”
- Finally, I charge you to joyously embrace change and never major in minor things. God has united you with your pastor for the purposes of transforming this congregation, community, and even the world. Thus, do not waste God’s time in trivial pursuits. Worry less about a renovation project and focus more on building up torn- down lives. Worry less about the budget and focus more on God who can supply all your needs. Dream big dreams for God and wait expectantly as God transforms dreams into reality. Always remember that our God is able to do exceedingly, abundantly above all that we can ask or think. (EPH. 3:21). **If you concur, please say, “We accept.”**

## 5.4 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:

- Solemnization of marriages
- Dedication of children
- Performing water baptism
- Observation of the Lord’s Supper
- Burial of the dead.

## 5.5 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.

## 5.6 District Conferences

### 5.6.1 Procedure

- The District Conference shall meet annually at such time and place as are determined by the District Executive.
- The Presiding Bishop or the District Executive shall have authority to call any special meeting of the District Conference.
- 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.
- 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.
- Assemblies and other bodies shall have the right to appoint delegates to the Conference.

### 5.6.2 Voting Constituency

- All credential holders and delegates registered at any meeting of the Conference shall constitute the voting constituency.
- A simple majority of the registered delegates at the Conference shall constitute a quorum.
- 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.

### 5.6.3 Elections

- 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.
- Candidates for District Executive offices shall be nominated and elected by secret ballot.
- 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.
- Elections shall be conducted in accordance with paragraph 2.5.2 of Bylaw 2. 7.9.

### 5.6.4 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 until the next District Conference.

---

## SECTION 6 – The Local Church

### 6.1 The Role of the Church

- The responsibilities of the local church are;
- Evangelism,
- Missions,
- Edification of the body (counselling, discipling, family growth) and
- Financial stewardship.

### 6.2 Membership

Membership in the PAWI local church is considered a covenant partnership with individuals who have accepted and professed their faith in Jesus Christ as Savior and Lord. Members shall be aligned to the purpose, statement of faith, bylaws, and the pastors and leaders of the church. Individuals who have met membership requirements, have been publicly accepted, and are in good standing as active members shall receive the privileges and responsibilities of membership.

#### 6.2.1 Classification

- Active – Active members are those who have been accepted into fellowship with the local church, who adhere to the statement of faith of the church, are in good standing because of their faithfulness to the responsibilities of membership, and are not under disciplinary restriction. Privileges of membership shall only be extended to active members.
- Inactive – Members who have not been in attendance at the services of the church or who cease to contribute to the support of the church for six consecutive months without just cause, as determined by the senior pastor and board, may

be placed on the inactive membership list. Inactive members shall be notified by letter from the board.

- a. Members desiring to return to active membership may make application to the senior pastor and board and may be reinstated, should the senior pastor and board deem that advisable.
  - b. Members with inactive status forfeit privileges of active membership and do not have the right of vote or participation in business meetings.
  - c. After one year, inactive members may be removed from church membership and shall be notified by letter.
- Shut-Ins – Members who by reason of age and/or health cannot attend regular services but who stay in fellowship by actively supporting the church, according to ability, with prayer, finances, and other membership responsibilities can be classified as homebound members by the governing board. Homebound members shall be granted voting privileges by absentee ballot as prescribed in these bylaws.

### **6.2.2 Becoming a Member of an Assembly**

- Any person desirous of becoming a member of an Assembly shall:
- Give evidence of an experience of salvation through the Lord Jesus Christ and a desire to follow Him faithfully.
- Have been baptized in water by immersion according to Matthew 28:19.
- 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.
- Accept the doctrinal and practical truths held by the Fellowship. 2. Nominal members are children of members, and babies dedicated at an Assembly. 9.10.2.

### **6.2.3 Disciplining of Assembly Members**

- 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).
- 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).
- The accusation must be proved by trustworthy witnesses (1 Corinthians 5:3) before any disciplinary action is instituted.
- Should the accused refuse to appear before the Pastor and, if necessary, the Disciplinary Committee, his/her case shall be judged according to the testimony of the witnesses (1 Corinthians 5:3).
- 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).
- In the event that the delinquent shows a spirit of repentance and asks forgiveness of the Assembly he shall be forgiven.
- 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).
- 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.
- Should the delinquent persist in wrongdoing and be unrepentant before the Lord his/her name shall be removed from the membership list. However, he/she may continue to attend services in the hope that he/she would return to obedience to the Lord (1 Corinthians 5:13).

- 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.
- 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.

#### **6.2.4 Transfer/Withdrawal of Membership**

Individuals requesting to transfer membership from another church shall meet eligibility and acceptance requirements as follows:-

- 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. 71 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.
- 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.
- Where the church agrees to membership, the candidate shall be presented to the assembly and given the right-hand of fellowship
- Active members in good standing may be given a signed letter of transfer to another church by the Pastor
- Active, inactive, and convalescent members not accused of wrong doing or not under discipline may voluntarily withdraw from membership by submitting a signed letter of notification to the pastor.

### **6.3 Responsibility of Assembly to the District**

Each Assembly shall:

- 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.
- 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.
- Remit monthly tithes and other financial obligations to the District in a timely manner
- Have an Annual Congregational Business Meeting
- Be governed by the Constitution and Bylaws

### **6.4 Establishing New Work-**

- Where a local church wishes to start a new work, the Pastor shall advise his District in Writing of his intent to do so
- Notification to the district should not be taken as a guarantee that the district will be able to financially support the initiative
- Where the location of the new work falls in another district, the pastor shall advise both his District and the District in which the work is intended in writing
- It is understood that any work established by a PAWI Credential Worker shall be a PAWI work
- All new work shall be placed under the direct supervision of a "mother assembly" or the District and shall not be

allowed to operate independently

## 6.5 Pastor Emeritus

### 6.5.1 Rationale

The notion of 'Emeritus' (feminine 'emerita'; plural 'emeriti' or 'emeritae') is well established in Academia; and it also exists in ecclesiastical circles where titles like Pope Emeritus, Bishop Emeritus, Dean Emeritus and Pastor Emeritus have been conferred. The designation allows someone to retain a rank or title after demitting active office and is generally conferred for honorable and loyal service to the organization. In the case of PAWI one view is that no such accolade is necessary since ministers can be allowed to retain their title after retirement whether it is Pastor, Evangelist, Apostle or Bishop. It is also argued that there could be a glut of Pastors emeriti in the Fellowship and even so, an element of rancor cannot be ruled out on the part of those who are denied the honorific title.

### 6.5.2 Criteria

- Retirement or accepted resignation after 25 years of pastoral service with exceptional cases.
- A tenure characterized by creative leadership and integrity
- Good standing with the Fellowship.

### 6.5.3 Benefits

- Regarded as an 'elder statesman' in the Assembly and District;
- Invited to advise and instruct as opportunities serve;
- Holds credentials without paying renewal fees
- Accorded necessary courtesies when traveling within the PAWI community.

### 6.5.4 Parameters

- Holds no authority over the current pastor;
- Is not entitled to any monetary reward by virtue of the conferment.

### 6.5.5 Process

- The Board shall initiate the process in the form of a Resolution which will be presented to the Assembly for approval and to the District Executive for ratification.
- The formal endorsement of the General Executive may also be necessary.
- The Preamble of the Resolution should cite some qualities and accomplishments of the candidate such as visitation, evangelism, outreach, church planting and education.
- The innovation would have to be established with a By-Law.
- The conferment should attract a Certificate appropriately worded and presented at a celebratory event.

### 6.5.6 Extension

- Where the General Executive finds merit in the case for Pastor Emeritus the honour or analogous recognition may be extended to workers in non-pastoral ministries such as evangelism missions and education.

## 6.6 The Five-Fold Ministry

### 6.6.1 Procedure for Applying for Recognition of Fivefold Gifting

- The Candidate who is applying to be recognized for a particular gifting is required to fill out the Application for Recognition Form prepared by the International office



- The candidate is asked to submit the following to the District office one week before scheduled interview:
  - a. The completed Application for Recognition Form
  - b. Three written references/testimonials attesting to his gifting
  - c. A portfolio including: ministry history, curriculum vitae, pictures, thank you cards, letters, videos, DVDs and any anything that substantiates claims
- The candidate attends an interview by the District Executive (The District Executive uses the approved instrument)
- The district Executive will make recommendation to the General Executive only if the candidate has a proven track record attesting to the particular gifting
- The General Executive may or may not approve or possibly seek more information from the District.
- Once approved the District arranges a service to recognize the candidate with the particular gifting/s

## SECTION 7 – Human Resource Policies

### 7.1 Recruiting Pastors

The purpose of this policy is to establish guidelines for the recruiting process and to assure that the recruitment and selection of credential workers are consistent across the fellowship and identify the most suitable individuals for the vacant positions.

#### 7.1.1 Procedure for Advertising Vacancies (Autonomous Churches)

The goal of advertising the vacant position is to ensure that all potential candidates are aware of the vacancy and have the opportunity to apply for the position. The following procedure will be followed when advertising a position:-

- When a position is declared vacant within a district, within 7 days of the declaration of the vacancy, the notice of vacancy shall be submitted to PAWI's international office
- The District Executive shall determine and advise the PAWI's international office of the date for applications to be invited in the criteria to be met
- The notice of the vacancy shall include the following information
  - a. the title of the position;
  - b. list of responsibilities/key result areas;
  - c. an outline of the essential criteria;
  - d. information about what needs to be included with applications (e.g. resume/application forms);
  - e. contact person;
  - f. the closing date for receipt of applications, and
- Notice of the vacancy shall also be posted on the PAWI Website

#### 7.1.2 Procedure for Applying for a Vacant Position

- All applicants shall follow the prescribed format outlined in the advertisement when applying for a vacancy
- All applications for the vacant position shall be sent to the district office in which the vacancy exist
- The District in which the vacancy exist, shall acknowledge (in writing) receipt of all applications for the vacant position within 5 days of the receipt of the application

### 7.1.3 Short-Listing of Candidates

After the closing date for applications, the district executive shall convene a meeting for the purpose of short-listing candidates for further consideration

#### 7.1.3.1 Criteria for Short-Listing Candidates

- Ministerial Fit
- Academic Qualifications
- Compatibility with church

### 7.1.4 Notifying Candidates

- Candidates who are not selected for further consideration for the position will be immediately notified in writing
- Candidates who are selected for further consideration for the position shall be notified in writing of the date they shall appear for an interview

### 7.1.5 First Interview

- Short-listed candidates shall be subject to a formal interview process as follows:
- The District shall invite the candidate to attend an interview, giving the candidate a minimum of 3 weeks to prepare for the interview.
- The interviewing panel shall consist of no less than three (3) executive members including the District Bishop and members of the church board
- To keep the interview process as confidential as possible, interviews for the vacant position shall not take place at the church where the vacancy exist
- The interview should be an open, honest and free discussion with questions and answers.
- The candidate should be questioned on his philosophy of pastoring and his program for a growing church
- His views regarding the church's Bylaws. It is important that the candidate has a thorough understanding and agreement with the church board from the very beginning as to possible areas of conflict, programs and policies of the church, and what is expected of each other.

### 7.1.6 Second Interview

- Based on the outcome of the first interview, candidates shall again be short-listed
- Candidates who are not selected for the second round of interviews shall be notified in writing
- Candidates who are selected to have a second interview shall also be notified in writing and shall be provided with the following information in preparation for the second interview. This information shall be dispatched to the candidate within seven (7) days from the short-listed date and shall include:
  - a. Membership Size.
  - b. Financial Statement for the last two (income) years.
  - c. Data on the average attendance for Sunday Morning Worship.
  - d. Information on the operations of Church Ministries in the assembly.
  - e. Any strategic document to the history or development of the church.
  - f. Any document regarding the culture of the church community.
  - g. Any other information deemed relevant by the presiding Bishop.

This information shall form part of the basis upon which the second interview will be conducted.

### 7.1.7 Presenting Candidates to the Church

- Following the second interview, the final candidates (no more than 3) shall be presented to the church for consideration

- Where the church is not satisfied with the candidates presented, the board shall notify the district within seven (7) days and the process repeated
- Where the church is satisfied with the candidates, a time and time shall be set for the election of the pastor

### 7.1.8 Selection of Pastors

#### 7.1.8.1 Process for the Election of a Pastor

- 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.
- The election shall be conducted by secret ballot in the absence of the candidate(s)
- The names of all candidates shall be presented to the District Executive before any election.
- Candidates shall be presented to the Assembly by the Presiding Bishop or his representative and, where appropriate, the last Pastor.
- The District Executive shall have authority to interview and determine which candidates shall be presented to the congregation.

#### 7.1.8.2 Selection of Assistant Pastor/Assistant to the Pastor

- The selection of an assistant pastor shall be conducted at the discretion of the pastor in consultation with the church board
- The Assistant 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.
- 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) 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.
- 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.

## 7.2 Appointment of Pastors (Dependent Churches)

- Where there is a functioning church board, the district shall appoint a pastor in collaboration with the church board
- In the absence of a functioning church board, the district shall select and appoint a pastor to the church
- In the case of I&II above, the procedure for advertising and applying for the vacant position shall obtain

### 7.2.1 Pastoral Designation

Pastoral designations:

The Pastoral designations shall be as follows:

- Senior Pastor
- Pastor
- Assistant Pastor
- Assistant to the Pastor.

## 7.3 Job Description of a Pastor

### 7.3.1 Preamble

Understanding the role of the main Pastor (Elder) will go a long way in helping to clarify the role of the Board of Deacons and the Board of Elders. According to Acts 6:4, the Apostles saw as their priority the “giving of themselves continually to prayer and to the ministry of the word”. The importance of this cannot be over emphasized. Dr. John Stott, in his book, *Message of Acts 1990*, pp.120, notes: - “Having failed to overcome the church by either persecution or corruption, he (Satan) now tried distraction. If he could preoccupy the apostles with social administration, which though essential was not their calling, they would neglect their God given responsibility to pray and to preach, and so leave the church without any defence against false doctrine.” This is precisely what is taking place in many churches today. Pastors are preoccupied with all sorts of activities which though important are clearly not priorities in their calling. This, along with the unhealthy and unrealistic expectations of some congregations, has made effective pastoring difficult, if not impossible.

### 7.3.2 Practical Functions

Since the main Pastor is himself an Elder then he is expected to perform the duties of an Elder.

However as the main Pastor he shall:-

- Give himself continually to prayer and the preaching and teaching of the Word (Acts6:4).
- Give himself continuously to the study of God’s word so as to be able to declare it effectively.
- Demonstrate commitment to his personal all-round development, availing himself to opportunities for enhancement of skill and abilities relative to the ministry.
- Delegate as far as possible, administrative responsibility and authority so “he should not leave the word of God and serve tables” (Acts 6:2).
- Discover, recruit and develop men and women for the work of the ministry. Develop a leadership team to assist the main Pastor in the execution of his duties and to be prepared for more senior responsibility/ministry within or outside the local church as the need arises.
- Fully equip the membership for the work of the ministry so as to fulfil the biblical mandate to make disciples. (Eph. 4).
- Provide general oversight for the whole church and exercise overall supervision of the various ministries of the church (1Peter 5:2).
- Provide the church with a vision, i.e. the direction in which the Lord is leading the church.
- Cast the vision in such a manner so that it will be caught by the entire church.
- Preside over all meetings of the Council of Elders and Board of Deacons and all business meetings of the church.
- Guard the membership against dissension, act at all times in accordance with the Principles and Policies of the Organisation,
- Uphold and encourage the practise of the distinctiveness of the organization.
- Ensure proper stewardship of the church’s resources.
- As far as possible, establish and maintain a meaningful relationship with the community in which the local church is located, e.g. the business community, civic groups, and protective services.
- Have general supervision of all church services, meetings and ministries, receive and approve all requests for house meetings, including thanksgiving services and prayer meetings etc.
- Be responsible for all marriage and family counselling services and nurturing and development of healthy family life.
- Strategically plan, promote and achieve effective church growth and health.
- Seek the Lord for, and facilitate the birthing and developing of new ministries.
- Initiate and facilitate church planting.
- To see himself as the primary representative of the organization and to foster loyalty and commitment to the organizational

vision and goals.

### **7.3.3 Organizational Relationships**

Since the Senior Pastor holds credentials of the Pentecostal Assemblies of the West Indies International, he shall be accountable to the organization, via his District and Regional Executives/Bishops. However, his relationship with the Deacons and Elders with whom he works should be one of mutual accountability.

#### **7.3.3.1 Qualifications**

- Shall be a member in good standing with the Organization.
- Shall be of consistent Christian character and shall possess the qualities of spiritual leadership as outlined in 1 Timothy 3:1-7 and Titus 1:5-9.
- Shall have an exemplary life and shall so manage his personal affairs that no discredit shall come to the cause of Christ or the organization through his conduct.
- Shall normally be a graduate of a recognized Bible institution.

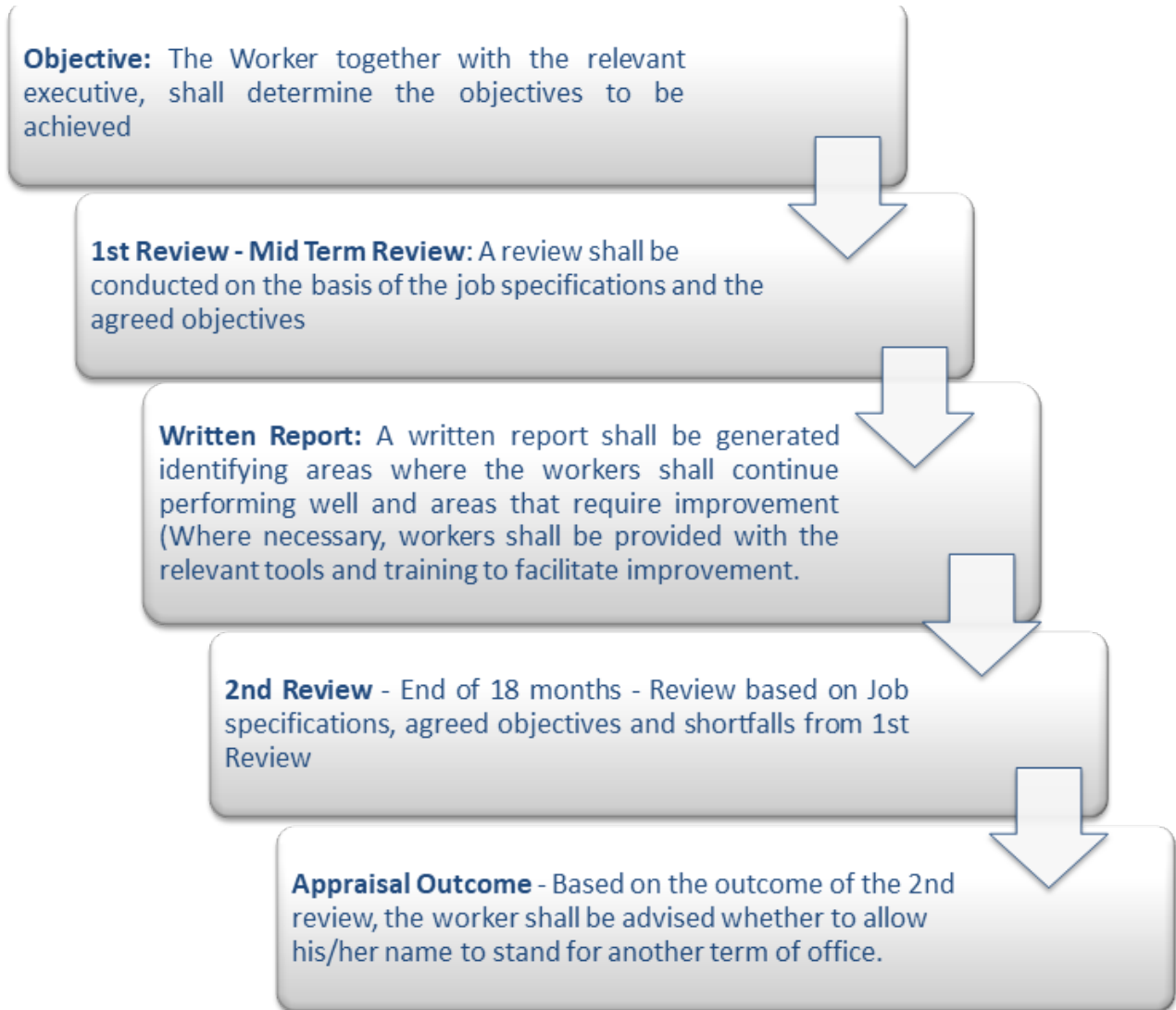
## **7.4 Performance Appraisal**

### **7.4.1 Purpose**

The Pentecostal Assemblies of the West Indies views performance reviews as a standard practice throughout the ranks of its leadership. Performance reviews are standard practice in most organizations. Generally purpose for the implementation of performance reviews in our organization, is to ensure that all leaders are successful in their particular areas of calling. Specifically, the review will:-

- Ensure that there is accountability within the context of the leadership at all levels of the organization
- Allow both appraiser and the appraisee the opportunity to understand the strengths and weaknesses of its leadership and to determine rate of progress of the various arms of ministry
- Agree on a sustained focus toward advancing the vision of the fellowship –
- Identify areas of performance that need attention, improvement, and/or correction, and to facilitate same

### 7.4.2 The Appraisal Process



### 7.4.3 Appraisal Structure

PAWI's Performance Review form consists of (4) four parts:

- The "WHO" To what extent the worker's character is consistent with his/her values, ethical reasoning and actions
- The "WHAT": To what extent is the worker leading his/her area of ministry to complete agreed deliverables? Is the worker leading the department to deliver results in the agreed timeframe? The Executive (General, National or District) shall meet in January of the conference year to agree on deliverables for workers based on the strategic plan
  - The Executive and workers shall meet within three months after the General Conference to determine objectives, strategies, and systems to be achieved during the term of office. This is to be considered within the framework of PAWI Strategic Plan.
  - The Mid-Term review shall focus on the extent to which the worker implemented and/or achieved stated goals within the timeframe.
- The "HOW": "how" expresses the extent to which the worker's leadership is consistent with the organization's

core values, beliefs and skill set needed for effective portfolio management?

- This section also focuses on relevant competencies that are key to the worker fulfilling his/her responsibilities.
- **The “WHAT NEXT”:** Moving forward, what are the implications of this review in terms of worker’s tenure, areas in which he/she should continue performing well, and areas in which they should improve?
  - This section also summarizes performance for the year and identifies overall areas of strength, areas for improvement, and next steps.
  - The worker shall fill out this form as part of the assessment process and is specific to their self-assessment. The Assessment teams will use this form and other relevant information (accessed from supervisory staff) to complete the final assessment.
  - The assessment process will also take into account relevant data on the worker’s progress against stated goals, input from subordinates, co-workers and colleagues in ministry relevant to the sphere of the worker’s own self-evaluation.

Worker’s Name	
Position	
Period of Review	
Date of Review	
Reviewer/s	

#### 7.4.4 Evaluation Scale

Use the following scale in completing the sections below

Rating	Description	Grade
4	Regularly exceeds expectations, exceptional, rare	(exemplary)
3	Almost always meets expectations and sometimes exceeds them	(good)
2	Sometimes meets expectations but needs improvement to fully satisfy them	(fair)
1	Does not meet expectations, needs significant improvement	(unsatisfactory)

### 7.5 Training of Pastors and Workers

#### 7.5.1 Rationale

Bishops, pastors, ministers and some spouses are the primary leaders of Districts and churches and they also form the backbone of the leadership team of every District and church. These church leaders are facing many challenges to remain effective in the face of increasing complexity of the church and community.

In recent years, PAWI has had a more diversified church membership. Consequently, the requirements and capabilities of leaders must be diverse to meet the increased and varying demands of the congregation and community. Within the context of these changes church leaders must:

- Set the vision and direction for the church,
- Lead and motivate paid and unpaid workers
- Manage limited resources
- Meet the various needs of members
- Be responsible for the effectiveness of every ministry and impact the wider community.

#### 7.5.2 Training/Retraining

PAWI shall adhere to the philosophy of continuous learning. This philosophy will both be encouraged and facilitated to ensure that pastors and other leaders continuously benefit from ongoing development and the enhancement of their knowledge, skills and abilities towards better positioning them for the challenges of ministry.

Through its training institution WIST, PAWI shall provide ongoing training programmes to:

- Align learning and skill sets with the strategic objectives of the fellowship
- Support the development of the ministry of; leaders, pastors and workers
- Facilitate an adequate mentorship programme
- Facilitate the fellowship's succession planning initiative
- Help PAWI to tap into the collective potential of its constituents
- Achieve a level of standardize training within the fellowship
- Foster a more engaged, productive fellowship of workers

### **7.5.3 Training/Retraining Policy**

- Within the first 5 years of pastoral office, pastors shall pursue basic courses in the areas of leadership counselling and finance (where pastors are not yet been trained in these areas)
- Credential Holders shall access a minimum of 8 hours formalized training every two years.
- In conjunction with WIST, each district shall facilitate at least one training seminar per term for the pastors and workers of the district

## **7.6 Care for Pastors and Workers**

### **7.6.1 Importance of Pastoral Care**

In PAWI, the importance of pastoral care hinges on the existence of co-dependency, where congregations depend on pastors to take care of their spiritual needs, and pastors depend on the congregation to create the environment where they can successfully do ministry.

### **7.6.2 Quality Pastoral Care**

The quality of care for pastors in the local churches shall be demonstrative of the congregation's support and respect for the pastor's divine call. These shall include:-

- Fair and adequate compensation and retirement package
- Health and life insurance
- Vehicle/Vehicle Allowance
- Paid Vacation/Maternity Leave
- Time for refreshing; conferences, spiritual retreats and professional development
- Ongoing prayer and encouragement from the congregation
- Appreciation and care for the pastor's family, avoiding unrealistic expectations

## **7.7 Leave Policy**

Credential workers shall be eligible for the following kinds of leave: statutory vacation leave, other vacation leave, sick leave, compassionate leave, no-pay leave, maternity leave and sabbatical leave.

### **7.7.1 Statutory Leave**



Statutory vacation leave is leave as determined by the national laws in which the credential worker is resident, sometimes based upon years of service in a given post or with a particular organization. This leave is usually given annually.

### **7.7.2 Sick Leave**

Sick leave shall be given in all instances where there is clear medical evidence that the credential worker needs it for medical or rehabilitative purposes. Where The period of medical or rehabilitative leave shall normally not exceed six months. However, the Church Board, in conjunction with the District Executive, should work out the terms of such leave expeditiously, and communicate their decision to the credential worker or the person applying on his/her behalf. The Board shall pay the full salary and allowances to the credential worker during this period, except where the credential worker is eligible to receive sickness benefits through the National Insurance Scheme (NIS). In such a circumstance, he/she shall be eligible to receive ONLY the shortfall on his/her salary resulting from NIS payments.

However, in extenuating circumstances, such as where medical expenses are substantial, the Church Board and District Executive may decide to give him/her full salary and allowances. The credential worker shall be made to understand that where any sums received from the combined amounts provided by the Board and the NIS amount to more than his salary and allowances, the excess provided by the Board shall be given as a contribution to his/her medical expenses.

### **7.7.3 Compassionate Leave**

Compassionate leave is a discretionary form of leave. It is usually short-term and is given in such instances as the serious illness or death of a family member. Credential workers applying for such leave should do so directly to the Church Board, at the same time notifying the District Bishop of his/her application. In principle, the Board should look upon such leave favourably, but may need to work out with the approval of the District Executive the period and terms of such leave, if it is requested for more than two weeks.

### **7.7.4 Maternity Leave**

Maternity Leave shall be granted in keeping with the Government provisions for it in the particular District in which the credential worker is resident.

### **7.7.5 No-Pay Leave**

A credential worker who has served in a given PAWI Church or other PAWI organization for at least three years may receive no-pay leave for up to one year at the discretion of the Church Board and the District Executive. Such leave may be given for (but is not limited to) pursuing some academic qualification, upgrading his/her technical or knowledge skills, or becoming attached to another organization whose philosophy and pursuits are not disharmonious to the aims and objectives of PAWI. The salary and allowances of the credential worker shall be employed to replace the person whom the Board and District Executive have recruited to replace him/her during the period in question. Any sums of money remaining from the remuneration that he/she normally receives may be given to him/her, at the sole discretion of the Church Board, as a per diem allowance.

### **7.7.6 Jury Duty**

Pastors and workers are encouraged to serve on jury duty and fulfill their court-related, civic obligations. PAWI will provide paid time off to fulfil such obligations without change in status or loss of pay.

#### **Procedure**

- Workers shall notify his/her immediate department head upon receipt of a summons or subpoena to facilitate adequate internal arrangement for business continuity.
- Individuals summoned for jury duty or appearing as subpoenaed witnesses are expected to work during normal working hours whenever court is not in session or when their presence in court is not required

- Individuals appearing in court on their own behalf are required to use personal or vacation days.

### 7.7.7 Sabbatical Leave

- **Definition**

Sabbatical Leave is a period of time away from the full-time credential worker's regular duties, offered by the Pentecostal Assemblies of the West Indies for the mutual benefit of the organization and the full-time credential worker. Sabbatical Leave denotes a period of one year's leave granted after seven years of continuous service in PAWI by the credential worker.

- **Purpose:**

The purpose of Sabbatical Leave is to provide the credential worker with the opportunity for exposure to and study of new ideas, improvement of his/her professional skills relevant to his/her ministry, development of his/her spiritual resources, and spiritual and physical renewal and refreshment. Except in special cases approved by the authoritative body, Sabbatical Leave shall entail at least half of the period being devoted to academic studies from which a degree, diploma, certificate, article, or some other scholarly work results, or is expected to result.

The following types of sabbatical activities may be considered acceptable:

- a. Practical training or updating knowledge in an approved subject field.
- b. Curriculum and materials development.
- c. Research and publication.
- d. Completion of an advanced degree.
- e. Other creative activity.

- **Eligibility:**

- a. Sabbatical Leave shall be based on ELIGIBILITY not entitlement
- b. After the stipulated minimum period of service in clause one (1) a full-time credential worker shall be eligible for Sabbatical Leave.
- c. A full-time credential worker may apply to the authoritative body or other organization from which he/she is remunerated, for Sabbatical Leave for a period equivalent to one calendar year after having completed seven years of continuous full-time ministry.
- d. Since Sabbatical Leave is expected to benefit PAWI as well as the worker, a worker shall be granted such leave only if the authoritative body or other organization such as the General Executive is completely satisfied that the individual intends to return to some full-time ministry in PAWI at the end of the period, and to remain in that ministry, or an equivalent one, for a period of not less than two years.
- e. Subsequent Sabbatical Leave may be considered after another period of not less than seven years of continuous full-time ministry have elapsed since the end of the previous Sabbatical Leave.
- f. The outcome of all applications shall be determined at the discretion of the District Executive or other authoritative body.
- g. Where Sabbatical Leave is granted, the credential worker shall not be eligible for any further leave with pay of any kind during that period, except with the specific approval of the authoritative body, after he/she has submitted written reasons for the grant of further leave.
- h. Nothing in the clauses above shall be taken to suggest that any credential worker shall be ineligible to receive other forms of paid leave for which he/she may apply. However, where Sabbatical Leave has been granted that worker shall serve for at least three years before being granted any further study leave. The individual however may be eligible for sick, vacation, compassionate or any other statutory leave recognized by his/her respective government.

Part-time credential workers shall not be eligible for Sabbatical Leave but may be granted study or other leave for up to six months after seven years' continuous service at the discretion of the District Executive or other authoritative body.

- **Commitments**

- a. A worker on Sabbatical Leave shall be relieved of all duties in the District but may participate in District activities (for example District Conference) at the discretion of the District Executive and, where appropriate, at the discretion of Board of the church where he/she is pastor.
- b. A worker on Sabbatical Leave shall be granted full remuneration to which he/she is accustomed, such as salary, health insurance, housing or housing allowance, car allowance, and entertainment allowance. In circumstances where the manse and/or the car belongs to the church or other organization and the worker expects to reside outside his/her District for a substantial period during the sabbatical, the District shall make appropriate arrangements, along with the Church Board or other organization, for financial remuneration in place of such allowances.
- c. A worker on Sabbatical Leave shall not engage in any form of paid remuneration, except with the specific prior permission of the authoritative body. He/she shall notify the District Executive or other authoritative body in all cases where he expects to engage in such activity.
- d. The expenses involved in covering the worker's duties during his/her leave shall be the responsibility of the local church or other organization. All other costs shall be the responsibility of the worker.

- **Procedure**

- a. All applications for approval of Sabbatical Leave shall be submitted to the Church Board or other organization to which the credential worker belongs. The Secretary or most senior official of the Board or organization shall chair the meeting in the absence of the credential worker, who may, however, be invited to explain any aspects of his/her application. All applications must be presented to the Board or other relevant organization AT LEAST TWELVE MONTHS before the worker is expected to take leave. At the same time the worker shall inform the District Executive or other authoritative body through its Secretary in writing of the application for leave.
- b. The Church Board or other organization shall discuss the application within one month of receipt of it, and shall forward it, along with written comments reflecting the consensus of the Board or other organization, to the District Executive or other authoritative body. The Secretary or other approved individual shall sign and date the Board or other organization's submission.
- c. As far as possible, the nature, duration, schedule, financial and other arrangements for the leave will be worked out in consultation with the Church Board or other organization as part of the application to the District Executive or other authoritative body.
- d. The application shall include the following:
  - A clear statement of not less than 500 words of the goals for which leave is being requested;
  - An outline of the intended use and schedule of the leave time;
  - The anticipated benefit to the worker's personal and professional development;
  - The anticipated benefit to PAWI (e.g., Church, District and/or other organization connected with PAWI);
  - Any other matters that the applicant or any of the committees/boards dealing with the application deem important. (It is proposed that a form be designed that covers all aspects the applicant must consider).
- e. The District Executive or other authoritative body shall deliberate on the application and the submission of the Church Board or other organization. It shall have full power to require the attendance of any person(s) involved in the application, to elucidate any issues, and to ask for further relevant documents or information. In making its determination, the authoritative body shall take into full and careful account the capacity of the Church or other organization to pay the expenses for the replacement of the worker applying for leave. It shall make and communicate its decision to the applicant and the forwarding Board/organization within two months of receiving all the relevant documents and information.
- f. Before being granted Sabbatical Leave the worker shall signal in writing on an approved form his/her full compliance

with the terms of leave, including his/her intention to return after the completion of leave. The District Executive or other authoritative body may, at its discretion, include such monetary or other penalties if the worker fails to comply with the terms of the signed document, especially the provision relating to his/her return to duties after completion of leave.

- g.
- h. Within four weeks of completion of the leave, the worker will provide a written report of his/her use of such leave to the authoritative body. The report shall include an assessment of the academic work undertaken, insights gained, and expected future benefits to PAWI and to himself/herself. (It is proposed that a form be designed stating specifically under what headings the report shall be presented.)
- i. The District Executive or other authoritative body shall forward a copy of the report to the Church Board or other organization. The District Executive or other authoritative body shall not approve any further sabbatical for the individual until he/she has submitted a satisfactory report.

- **Interpretation**

Nothing in this document shall be taken to suggest that a worker shall be removed from his/her substantive post if he/she fails to provide a satisfactory report.

### **7.7.8 Other Forms of Study Leave**

A credential worker who has served at least five years continuously in a Church or other PAWI organization and has not received any vacation leave or sabbatical leave during that period may apply for six months study leave. The leave shall be subject to the same provisions as for sabbatical leave, *mutatis mutandis* (that is, making the necessary changes to the sabbatical leave provisions).

## **7.8 Disciplining Credential Holders**

### **7.8.1 Nature and Purpose**

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.

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, so that the purity and the welfare of the ministry may be maintained, and that God may be honoured.

### **7.8.2 Causes**

Disciplinary actions may be imposed where a credential holder contravenes any provision of the Constitution, Bylaws or the Code of Ethics of the Fellowship.

### **7.8.3 Proceedings**

- The District Executive and other persons from time to time shall constitute a District Disciplinary Committee for member of the relevant District. An application in writing shall be sent to the relevant District Disciplinary Committee by the complainant to require a credential holder to answer written allegations.
- This application shall be sent to the Secretary of the District, stating the evidence on which the complainant 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.
- 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.

- At any point in the proceedings the Committee may require the complainant to supply additional information and documents relating to the allegations as it deems 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.
- 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.
- 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.
- 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.
- 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.
- 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.
- If after the hearing the Committee is satisfied that no case of misconduct has been proved, it shall dismiss the case.
- 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.

#### **7.8.4 Disciplinary Actions**

- 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:
  - a. Basis of the offence;
  - b. Manner and thoroughness of repentance;
  - c. Attitude of the offending credential holder toward the discipline;
  - d. Willingness of the person to cooperate.
- 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.
- 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.
- Every effort shall be made to lead the offending credential holder through a programme of rehabilitation, administered in brotherly love and kindness.
- 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.
- The period and programme of rehabilitation shall be determined by the District Executive.

- The procedure that the Committee shall use in determining the specific requirements for rehabilitation of the individual credential holder are set out immediately below.
  - a. Suspension: the credential holder shall be considered to be under suspension during the entire period of rehabilitation.
  - b. Extent of ministry: during suspension the minister shall not become involved in any unsupervised spiritual ministry.
  - c. District membership: the credential holder shall not be permitted to transfer his membership to another District during the period of rehabilitation.
  - d. 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.
  - e. Supervision: in the event that his ministerial activity has been suspended, he must become established in an Assembly and made accountable to a Senior Pastor.
  - f. Reports: the supervisor of the rehabilitation programme must submit quarterly reports to the District Presiding Bishop.
  - g. Ministerial benefits: during the programme of rehabilitation the credentialed holder shall receive such financial benefits as determined by the District Executive and the Church Board.
- When a credentialed holder has been placed in a rehabilitation programme 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.
- 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.
- When the rehabilitation programme has been satisfactorily completed the suspension shall be lifted and the credential holder shall be restored to good standing.
- If 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.

### **7.8.5 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.

### **7.8.6 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 of PAWI's By-Laws

### **7.8.7 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 applicant 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.

## 7.9 Retirement/Termination of Services

- 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.
- 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.
- 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.
- 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.

---

## SECTION 8 – PAWI Communication Policy

### 8.1 Purpose

The purpose of the Public Affairs and Communication Policy is to raise the awareness of PAWI and to maintain its credibility. The policy is carried out through the office of the General Bishop and its intent is the development and implementation of strategies and programmes designed to build, maintain and improve the organization's image, and to position PAWI as the vibrant and learning organization that will continue to contribute to the expansion of the Kingdom of God through its various agencies and programmes. The purpose of this policy can be summarized as follows:-

- Promoting PAWI and its brands.
- Increasing awareness and understanding of PAWI, its leaders and constituents
- Safeguarding the organization's reputation and image.

### 8.2 PR & Communications Policies

- **Organizational Advertising**

The Public Affairs Department is responsible for the development and management of all advertising designed to build PAWI's reputation, and brand-awareness among its constituents and the general public. All PAWI's advertisements must be reviewed by the department before publication for adherence to branding and other regulatory guidelines.

- **Brand Management**

The International Office (Public Affairs) is responsible for management of the Corporate Brand. Any use of the PAWI Brand (either internal or external) must have the approval of the International Office.

- **Public Relations**

a. Media Relations

The Public Affairs International Office (Public Affairs Department) is responsible for all linkages with the media or resources that facilitate the organization getting favourable, timely, and widespread media coverage.

The department also ensures a continued healthy relationship exists between the organization and its various publics viz-a-viz the districts, churches, the media and the general public, by keeping them updated on a regular basis with developments within the organization. With respect to the media, regular updates on current news articles and media releases as well as ensuring that their queries are responded to accurately and on a timely basis.

b. Corporate Website/social media sites

PAWI shall regularly update its website/social media sites with current news articles and information on the various organization projects and activities.

• **Crisis Communications**

The department is charged with the administration of crisis situations regarding the organization and reports to the International Office in the event of a Crisis. (SEE CRISIS COMMUNICATION POLICY)

### 8.2.1 Media Policy and Public Statement Guidelines

Effective communications with the media is critical to PAWI's ability to carry out its mandate and promote continued awareness of the organization in its activities. Effective media relations best serve the organization by:

- Informing the public of what our mission is
- Promoting the PAWI's achievements, activities and events of significance
- Expanding the general visibility of all arms of the fellowship
- Ensuring that accurate information is conveyed to the constituents and the general public by extension regarding incidents and issues of a controversial and/or sensitive nature.

#### Objective

- The Media policy and statement guidelines below are intended to ensure the quality, objectivity, utility, consistency and integrity of information disseminated to the public by the Pentecostal Assemblies of the West Indies

#### Authorization:

- Public Statements should be made only by the designated organization spokesperson(s) – specifically the General Bishop, Corporate Communication Director and/or the designated national (Trinidad) or District Bishops
- All requests for information from the media are to be forwarded to the Corporate Communication Director
- All statements should be presented in draft form to the General Bishop or Corporate Communication Director for vetting/ratification
- Approved statements must bear the signature of either the General Bishop, Corporate Communication Director, The National Bishop (Trinidad Only) or District Bishop when being disseminated.

#### Format:

All Statements should be sent in writing on the official letterhead.

#### Content:

- All information disseminated must be accurate, truthful and ethical in content. All statements should attempt to project a positive image of the organization, be of a high standard and quality consistent with biblical



principles and be conducted in media which effectively addresses our particular audiences.

- Timeliness:
- Statements should be viewed, approved and issued on a timely basis to ensure on-time distribution to the relevant parties.

### 8.2.2 Emergency / Crisis Communications

- Crisis communications have a lasting impact on institutional reputation and public support. How well we convey our message to the public greatly depends on what is reported to the news media. This is especially true in a crisis, during which the news media is the primary means of communication to the public. Because of the emotions that usually accompany crises, images formed from crisis reporting are especially important in shaping long-lasting public impressions of the institution.
- In the event of a major crisis, it is essential that an effective communications plan be put into effect to disseminate timely, accurate information and to ensure that inquiries are routed to the appropriate sources.

### Districts Response

- With the exception of Trinidad and Tobago, District Bishops are to determine an appropriate response (guided by PAWI's internal policy and our biblical stance). The selected response shall be submitted to the office of the General Bishop in writing for ratification. Upon receipt of approval from the General Bishop's Office, the District Office shall disseminate accordingly.
- In the case of Trinidad and Tobago, the Office of the National Bishop will be responsible for developing the response, which will then be forwarded to the Office of the General Bishop for ratification

The General Bishop and Corporate Communication Director or person/s designated from time to time by the general executive, are responsible for ratifying all communications being dispatched from PAWI in the event of an emergency. This includes internal communications with districts, credential workers and local assemblies. as well as the priority will be on maintaining timely and open communications with the media, providing complete and accurate information that has been confirmed about the emergency situation and PAWI's response to the crisis at hand. Communications with the media will be frequent throughout the duration of the emergency situation. The Media, districts offices and PAWI's web and social media sites will be utilized as key vehicles for updating our publics on the details of the emergency situation and actions being taken to address all related issues.

### 8.2.3 Crisis Communications Plan

A crisis is any situation that threatens the integrity or reputation of the organization, usually brought on by adverse or negative media attention. These situations can be any kind of legal dispute, theft, wrongdoing, accident, fire, flood or manmade disaster that could be attributed to the company. It can also be a situation where in the eyes of the media or general public the organization did not react to one of the above situations in the appropriate manner.

If handled correctly the damage can be minimized.

#### 8.2.3.1 The Crisis Communication Team

This team is essential to identify what actions should be taken. The core team will comprise The General Bishop, Corporate Communication Director, the District Bishop..... (need five to six persons) Anyone else that can shed light on the situation e.g. eye witnesses, etc. can be brought in.

#### 8.2.3.2 Crisis Communication Contact Listing

A copy of the Organization's leader's roster with cellular phone numbers and home contact numbers of each Bishop. (A complete management list is recommended as you never can tell who may be needed.)

A prepared statement (International office) on the crisis issue will be given to staff. An example of this statement should be something such as:

“Facts are still being gathered/an investigation is ongoing, as soon as we have full details we will update you on the situation. All inquiries from the media are to be forwarded to the General Bishop or General Administrator

One of the first responsibilities of the crisis communication team should be to determine the appropriate positioning or message to address the emergency. Ideally, communication to the media should tell “the truth, the whole truth and nothing but the truth”. It is always best when a mistake has been made to admit it up front, and begin doing whatever is possible to re-establish credibility and confidence with internal and external audiences.

### 8.2.3.3 Designated Spokesperson

The General Bishop is designated as the primary spokesperson to represent the organization, make official statements and answer media questions throughout any crisis. The Corporate Communication Director will back-up the General Bishop in the event that he is unavailable.

In addition to the designated spokespersons and backup, the other parties involved in the crisis; National and District Bishops, will also have a spokesperson. The names of these personnel will be obtained as early as possible so all statements and contacts with the media can be coordinated between these individuals and their organizations/interests whenever possible.

### 8.2.3.4 Media Policies and Procedures

All of the established media policies and protocols will be upheld in a crisis. e.g. If the media are currently required to be escorted while on the company premises, then during a crisis they should be required to be escorted. All media interviews will be restricted to the General Bishop, and the Organization’s technical expert in the area of the crisis.

### 8.2.3.5 Evaluation

After a crisis is over, it is beneficial to evaluate how PAWI handled it. Knowing what was done well and what could have been done better will help refine the crisis communication plan and make it more effective in the future.

- **View/read Media Coverage**

The best way to evaluate PAWI’s dealings with the media is to watch and read the media coverage of the crisis. Observing how each of PAWI’s actions was covered by the various media can help form future media strategies.

- **D e b r i e f**  
The crisis communication team should convene after the crisis ends to evaluate every action taken and the crisis communication plan itself. It is important to learn from successes and from mistakes.
- **Test the Plan**  
To ensure that the plan works and is kept up-to-date, it should be tested and evaluated annually.

## 8.3 PAWI Email Etiquette

### 8.3.1 Purpose

Email etiquette refers to the principles of behaviour that one should adopt when communicating through email. Because email is less personal than a phone or in-person conversation, it is possible for serious ethical breaches to take place. Moreover, the quality of email communications makes first impressions of the organization, and has become extremely important vehicle for communicating within PAWI. As such, good email etiquette is necessary to enhance communication amongst persons within the fellowship as well as present a favourable image of PAWI.

### 8.3.2 Preferred Email Practice

Email users shall:

- Address receiver by name and include any appendages or positions in the opening sentence.
- Think about the message content before composing and dispatching emails
- Ensure that the content is relevant to the recipients. Nobody likes to receive junk email.
- Be polite. Terseness can be misinterpreted.
- Edit any quoted message down as much as possible.
- Ensure that you have a relevant "Subject" line.
- Be patient, especially with inexperienced email users. Give people the benefit of the doubt - just because you are familiar with email etiquette does not mean that they are.
- Be careful when replying to mailing list messages, or to messages sent to many recipients. Are you sure you want to reply to the whole list?
- Remember to delete anything that is not needed or is trivial.
- Re-read messages before sending. Always use spell-check
- Remember to tell people the format of any attachments you send if they are anything other than basic Microsoft Office file-types.
- Tell your correspondent if you forward a message to somebody else to deal with, so they know who to expect a reply from.
- Turn on your "Out of Office auto-reply" when you are planning to be away from the office for a long period
- Where available, use the organization's approved signature sign-off on your email messages to help the recipient understand who it is from; especially if you are dealing with someone you do not know very well.

Email Users shall not:

- Reply to an email message when angry. Once the message has been sent, you will not be able to recover it.
- Send excessive multiple postings to people who have no interest. This is known as "spamming" and is considered to be ignorant, and may lead to serious trouble with your Internet Service Provider
- Forward chain letters or "make money fast" messages. There are several hoaxes about to do with viruses - never pass these on without checking with your IT department first.
- Conduct arguments by email, for example on a mailing list
- "Flame" people by sending them abusive email messages.
- Make negative personal remarks about third parties.
- Send unsuitable email or attachments, especially anything of a sexual nature as they may well be found by a third party later.
- Type emails in CAPITALS as this is considered to be SHOUTING. This is one of the rudest things you can do.
- Use scanned images in a signature as these tend to be very large.
- Mark email correspondence as urgent if they are not.
- Post their email address on web sites and other public parts of the Internet.
- Keep mail on their server longer than necessary, especially large attachments.
- Copy out an entire, long message just to add a line or two of text such as "I agree".
- Over use punctuation such as exclamation marks ("!") as these are used for emphasis. In particular avoid more than one exclamation mark ("!!!"), especially if your email is quite formal. Also, over-use of the full-stop (e.g. "...") can make a message

difficult to read.

## 8.4 PAWI Website

### 8.4.1 Purpose

The purpose of this policy, is to describe the procedures used to manage PAWI's website, with respect to the processing of the personal details of the users and visitors who browse the site. PAWI is committed to safeguarding the privacy of our website visitors; this policy outlines how we will manage your personal information.

### 8.4.2 Information We Collect

- Information about visitors use of the website
- Information about transactions carried on the site
- Information that visitors provide to us for the purpose of registering with us, and/or subscribing to our website services and/or email notifications
- We may collect information about visitors' computer and their visits to our website such as your IP address, geographical location, browser type, referral source, length of visit and number of page views. We may use this information in the administration of this website, to improve the website's usability, and for marketing purposes.

### 8.4.3 Use of Personal Data.

Personal data submitted to PAWI's website will be used for the purposes specified in this privacy policy. Additionally, we may use visitor's personal information to:

- Improve their browsing experience by personalising the website - We will not without your express consent provide your personal information to any third parties for the purpose of direct marketing.

### 8.4.4 Other Disclosure

In addition to the disclosures reasonably necessary for the purposes identified elsewhere in this privacy policy, we may disclose information about visitors:

- Where required by law - In connection with any legal proceedings
- In order to establish, exercise or defend our legal rights (including providing information to others for the purposes of fraud prevention and reducing credit risk)

### 8.4.5 Security of Personal Data

PAWI shall take reasonable steps to protect against the loss, misuse or alteration of visitor's personal information, however, PAWI cannot guarantee the security of data transmitted over the internet as the internet is essentially insecure.

### 8.4.6 Third Party Websites

PAWI's website contains links to other websites. We are not responsible for the privacy policies of third party websites.

### 8.4.7 PAWI's Website Disclaimer

This disclaimer governs visitors' use of our website; by using our website, you accept this disclaimer in full. If you disagree with any part of this disclaimer, you may choose not to use our site.

- Unless otherwise stated, we or our licensors own the intellectual property rights and material on our website as such, all our intellectual property rights are reserved.
- Visitors to our site may view, download and print pages from the website, provided that:

- They cannot republish material from this website (including republication on another website), or reproduce or store material from PAWI's website in any public or private electronic retrieval system
- They cannot reproduce, duplicate, copy, sell, resell, visit, or otherwise exploit PAWI's website or material for a commercial purpose, without our express written consent.

#### **8.4.8 Limitations of PAWI's Liability**

- Whilst we make every effort to ensure that the information on this website is correct, we cannot warrant its completeness or accuracy; nor can we commit to ensuring that the website remains available or that the material on this website is kept up-to-date.
- PAWI will not be liable for any direct, indirect or consequential loss or damage arising under this disclaimer or in connection with our website, whether arising in tort, contract, or otherwise - including, without limitation, any loss of profit, contracts, business, goodwill, reputation, data, income, revenue or anticipated savings.
- PAWI reserves the right to revise this disclaimer from time-to-time.
- This disclaimer constitutes the entire agreement between visitors to the site and PAWI in relation to your use of our website, and supersedes all previous agreements in respect of your use of this website.

## **8.5 Corporate Identity Guide**

### **8.5.1 Corporate Identity Defined**

Corporate identity is a collection of visual elements, which are used in various applications to promote the image of an organization. Corporate identity encompasses much more than symbols and design, it is central to corporate communications and is part of the institution's management function.

### **8.5.2 Purpose**

The purpose of PAWI's Corporate Identity Guide is to outline the principles of corporate identity the ways in which the corporate logo and colours shall be used to maintain the integrity of the brand. PAWI's corporate identity guide shall govern the use of the corporate logo to ensure a strong identity and consistency in the way the organization's unique attributes and values are communicated.

The protection of PAWI's visual identity is one of the most important issues when it comes to developing concepts in which corporate identity is used both in web design and in print. The corporate identity guide will give designers precise guidelines on how logotypes, colors and typography should be used. The objective is to promote the visual identity in the most convenient, consistent and efficient way. The guide also describes how PAWI's Constituents can express their own visual identity within the framework of PAWI's overall Identity Programme.

The corporate identity guide must be adhered to consistently and correctly in any form of communication on which the logo appears



### 8.5.3 The Logo Elements



**LOGO RATIONALE**

**The Logo has five main elements:**

The red fiery dove symbolizes the power of the Holy Spirit over the Church. The red wings are also reminiscent of the baptism of the Holy Spirit as the Spirit of God descended like tongues of fire upon the disciples gathered, unified, obedient and expectant.

The dove leads into a white circle depicting the Church: a glorious Church, pure and spotless. Notice the concentric circles radiating from it. These circles represent the Church's response to the Great Commission as the gospel message is proclaimed to every nation.

The Large blue circle represents the world overshadowed by God's sovereign power and presence to transform nations.

The green and yellow circles represent the expansion of the Pentecostal Assemblies of the West Indies into eight Caribbean countries and Venezuela and their influence over many other nations.

The book represents the Holy Bible, God's word which is the final authority on matters of faith and godliness.

### 8.5.4 Guidelines for Use

- To maintain the integrity of the logo, we wish to emphasize the guidelines for proper use –

- Logo must always be placed at the top left hand corner of the page
- Logo is never to be used without the words “PAWI – Since 1910” which must be placed below the emblem
- Manipulation of the logo that distorts the image must be avoided
- Mandatory visible presence of the logo in all national and district offices
- It is expected that by June 30th 2014, all churches would have a banner of the new PAWI brand visibly displayed
- Where correspondence is going outside of PAWI (Non-PAWI), it requires authorization from the district
- Promotional items must adhere to a particular quality representative of the PAWI brand image

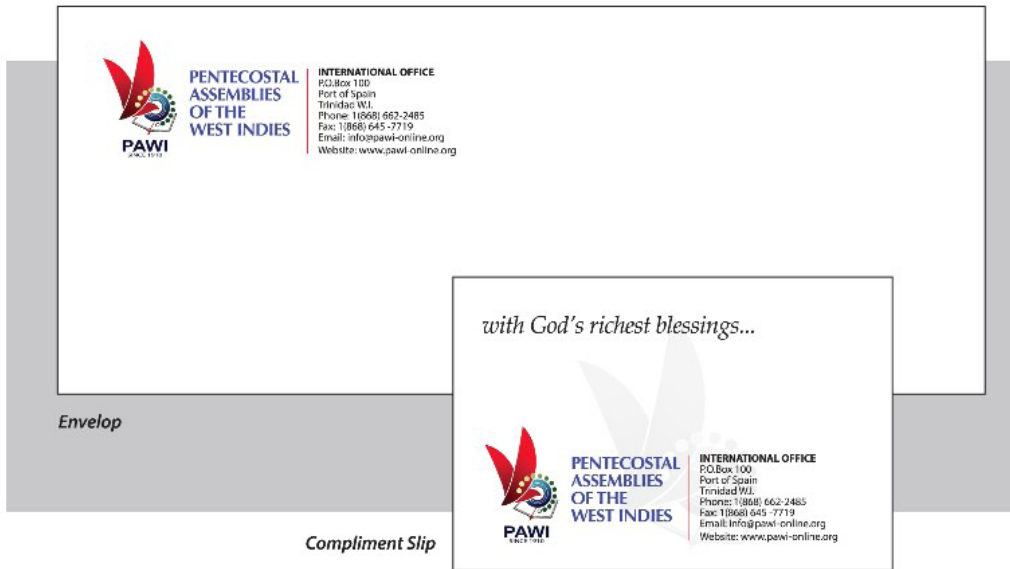
### 8.5.5 Brand Application

- Stationery

#### Examples of applications of the logo

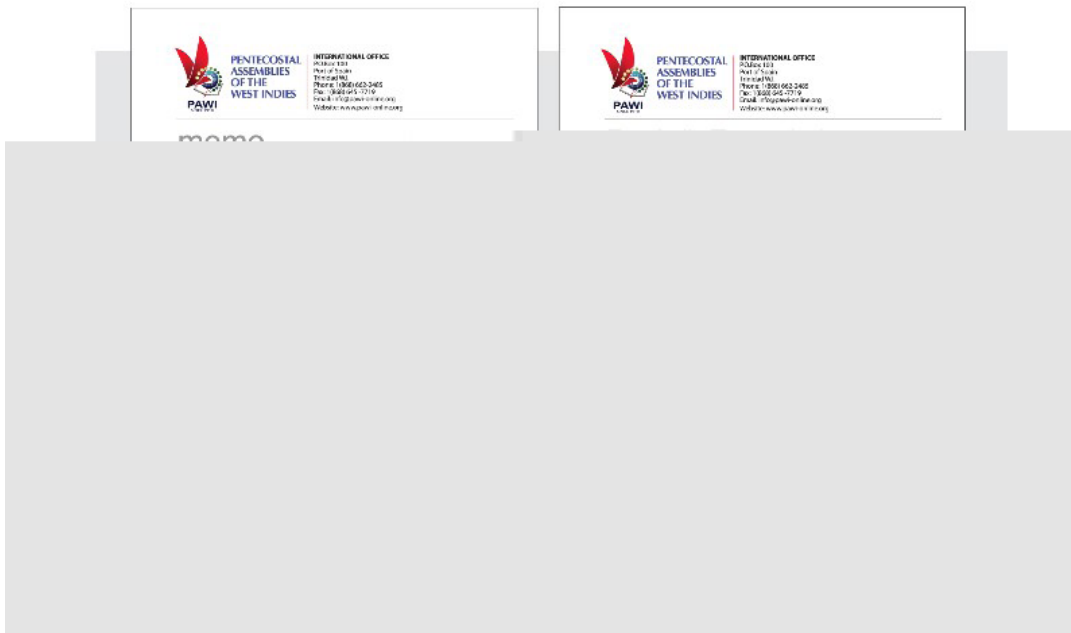


### Examples of applications of the logo



### Examples of applications of the logo

#### ELECTRONIC TEMPLATES





### Examples of applications of the logo Info Kit



### Promotional Items

#### Examples of applications of the logo



## Outdoor Usage

### OUTDOOR APPLICATIONS

For outdoor applications, the logo must be placed at the *facing* right side of the BILLBOARD or SIGN



## Typography



**PENTECOSTAL ASSEMBLIES OF THE WEST INDIES**

**PAWI**  
SINCE 1910

**INTERNATIONAL OFFICE**  
P.O.Box 100  
Port of Spain  
Trinidad W.I.  
Phone: 1(868) 662-2485  
Fax: 1(868) 645-7719  
Email: info@pawi-online.org  
Website: www.pawi-online.org

### Typography

The use of the Optima (bold) font gives the logo a more modern look, while still maintaining the Essence of the brand identity, Optima bold not only has a greater visual impact, but allows for better reproduction when it is scaled down and used on merchandising

**ABCDEFGHIJKLMNOPQRSTUVWXYZ**

The use of the "Myriad Pro" font family is used for all text (copy)

**ABCDEFGHIJKLMNOPQRSTUVWXYZ**  
**abcdefghijklmnopqrstuvwxyz**

**ABCDEFGHIJKLMNOPQRSTUVWXYZ**  
**abcdefghijklmnopqrstuvwxyz**

**ABCDEFGHIJKLMNOPQRSTUVWXYZ**  
**abcdefghijklmnopqrstuvwxyz**

## Logo Use

### Correct usage of logo



### Non-proper usage of logo



## Photography/Imagery

### THE ORGANISATION'S NAME

The organisation's name may appear in several ways.

The name "PENTECOSTAL ASSEMBLIES OF THE WEST INDIES" is always used in its full form in the logo, regardless of its application. It may also appear in this form in body copy.

As an alternative within body copy, "PENTECOSTAL ASSEMBLIES OF THE WEST INDIES" or "PAWI" may be used.

### PHOTOGRAPHY/IMAGERY

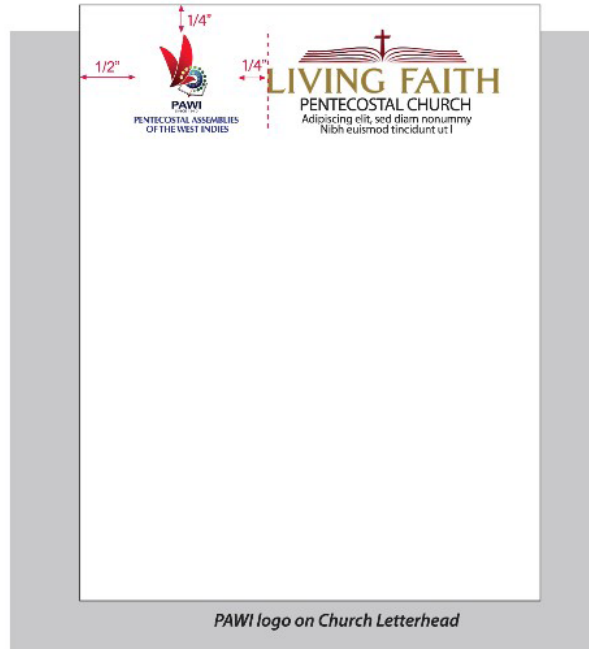
Any imagery being used should be in keeping with PAWI brand identity and should compliment the message of the ad or publication. Images play an important role in the initial impact, so it is important to connect the visual with the content of the ad/publication.



### Dual Logo-Application

#### Proper placement of PAWI logo on church letterheads

Whenever the PAWI logo appears in conjunction with the church logo on its letterhead, placement should be such that there is a protection zone of 1/2" on the left and 1/4" to the right (sides) and 1/4" to the top of the logo. The **PAWI logo** should always be placed at the **top left side of the letterhead**



### Logo Treatment – Grey Tones/Black/White

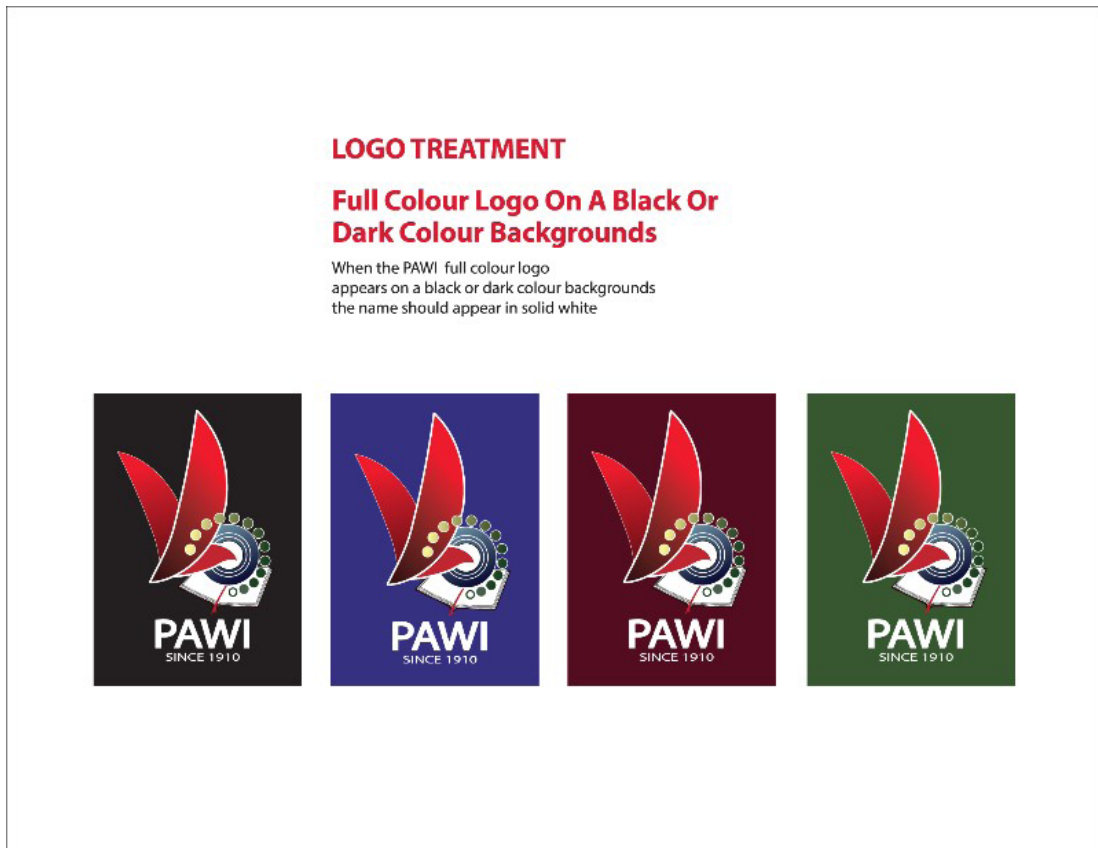
#### LOGO TREATMENT

#### Gray Tones or Black and White

As an alternative, the logo can appear in Gray Tones or Black and White



## Logo Treatment Full Colour



## 8.6 Internal Communications

### 8.6.1 Purpose

The purpose of PAWI's internal policy and procedure is to ensure; clear, consistent and continuous communications across all levels of the Fellowship that will inform and educate PAWI's constituents on development within the fellowship. The intent is to create membership engagement.

### 8.6.2 Communications Vehicles

The following vehicles shall be utilized to disseminate information throughout the fellowship:

- Brochures/Fliers and other printed material
- Formal/Informal Letters
- Meetings
- Email
- Social media
- PWI Website
- Telephone

### 8.6.3 Communicating Down

- All communications messages emanating from PAWI's General Executive and/or the International office directed to a church/churches must be transmitted through the district offices.

- Information relevant to the local church from the General Executive and/or the International Office shall be disseminated no later than 24 hours after being received by the district office.
- The international office may communicate to local churches directly however, the district must be notified in advance of its intention to do so

#### **8.6.4 Communicating Up**

- All business-related communications directed to the General Bishop shall be directed through the district office.
- Such communication can be directed in writing through the District's Secretary/Administrator.
- Unless otherwise advised, pastors and credential workers shall not by-pass the district office to communicate with the Office of the General Bishop on matters pertaining to PAWI.

#### **Notification**

- The Office of the General Bishop shall be notified of events, speaking engagements or public appearances on behalf of the PAWI in writing no less than one month in advance of the engagement.
- Official written notification should come from the office of the District Bishop to the office of the General Bishop.

#### **Speaking engagements**

- When the General Bishop is invited to speak on behalf of the PAWI, his written remarks/ speech should be sent to him no later than thirty-six (36) hours in advance of the event.
- The Corporate Communication Director shall be responsible for preparing and reviewing first draft of remarks/speech before final draft is submitted to the general Bishop for approval.

#### **8.6.5 Communicating Across**

As communicating across involves communication among person at the same level, the selected choice of communications is usually verbal.

- Where the business of PAWI is concerned, all verbal communication shall be followed by written communication to confirm details of verbal communication within 12 hours of the verbal communications.
- Persons issuing written communication, should invite the party/ies with whom they are communicating to provide feedback this will ensure that:
  - The receiver has received the communication
  - The the communication is understood

---

## **SECTION 9 – PAWI Protocol**

### **9.1 Protocol Defined**

Protocol is the official procedure or system of rules and acceptable behaviour governing affairs of state or diplomatic occasions. Whether on the local, state, national or international level, proper protocol is vital in assuring that relations between the officials of organizations and governments are conducted with minimum friction and maximum efficiency

Protocol also involves the acknowledgment of the hierarchical standing of all present." The purpose of this policy is clearly outline PAWI's acceptable standards of discipline and order regarding the fellowship's, national and international hierarchy

## 9.2 Platform Protocol

“Protocol promotes orderly procedure following the rules of etiquette. Personal friendships, likes, and dislikes must not be considered.

The office is being honoured not the person

### 9.2.1 Platform Seating

In seating persons on a platform:

- place the first ranking officer or platform member at the right of the principal speaker;
- the second ranking platform member at the left of the principal speaker;
- the third ranking platform member at the second right;
- the fourth ranking platform member at the second left;
- the fifth ranking platform member at the third right, etc.
- This order should be observed at all times for seating, introductions, etc. However, common sense sometimes dictates slight deviations

### 9.2.2 Flag Protocol on Platform

- For a speaker on stage, either standing or sitting, the National flag is placed to the speaker’s right (also known as stage right or house left); while other flags are placed to the speaker’s left.

### 9.2.3 Preachers/Keynote Speakers

Speakers should be given advance written information regarding the speaking engagement as follows:-

- Time, date, place of meeting
- Time allowance for presentation
- Where fees are involved, complete understanding should be reached at time of making arrangements.
- Dress Code (formal or informal). Note: It is never courteous to keep a speaker waiting.

### 9.2.4 Introduction of the Speaker

- A person known to the audience is presented; a stranger is introduced.
- The purpose of an introduction is to acquaint the audience with the speaker’s background, qualifications, and subject.
- The introduction should be brief. Do not give the speech yourself.
- Be factual, not too flowery. Put both the speaker and the audience at ease.
- Mention the speaker’s name at the end of the introduction.

## 9.3 Protocol and National and Community Officials

From time to time the church (at different the levels) invite national and community officials to functions/ occasions.

- The spirit of formality among diplomatic representatives usually means not addressing others by their first names. One should rely on courtesy titles until invited to do otherwise. Addressing Persons Note when “Your” and “His/Her” may be used in addressing certain officials.
- The Governor General or President (depending on the jurisdiction) when addressing directly: “Your Excellency . . .”
- When speaking about: “His/Her Excellency, (Sir) . . .”

- The Prime Minister when Addressing directly: “Mr./Madam Prime Minister”
- When speaking about: “The Right Honourable Name”; Or The Honourable Name; or Dr., The Hon. Name . . .”
- Member of Parliament when Addressing directly: “Honourable Name . . .
- When speaking about: “The Hon. . . .
- Ambassador when addressing directly.. Mr./Madam Ambassador; or Ambassador Name.
- British ambassador who is a knight: “Sir First Name (generally); or Dame (woman). Ambassador who is a Barron: “Lord (Surname)Montgomery”
- High Court Judge Directly: “Your Honour” When speaking about: “His/Her Honour”
- The Spouse of the Governor General, President, or one Knighted: “Lady Surname” Of an ambassador or Parliamentarian: “Mr./Mrs./Ms. Surname.

## 9.4 The National Anthem

- The national Anthem is played on the arrival of or at the presence of the head of state, not for the head of government or other politicians.
- On the arrival of the head of state the programme begins.
- The Governor General or President of the country is not to be kept waiting for the programme to begin.

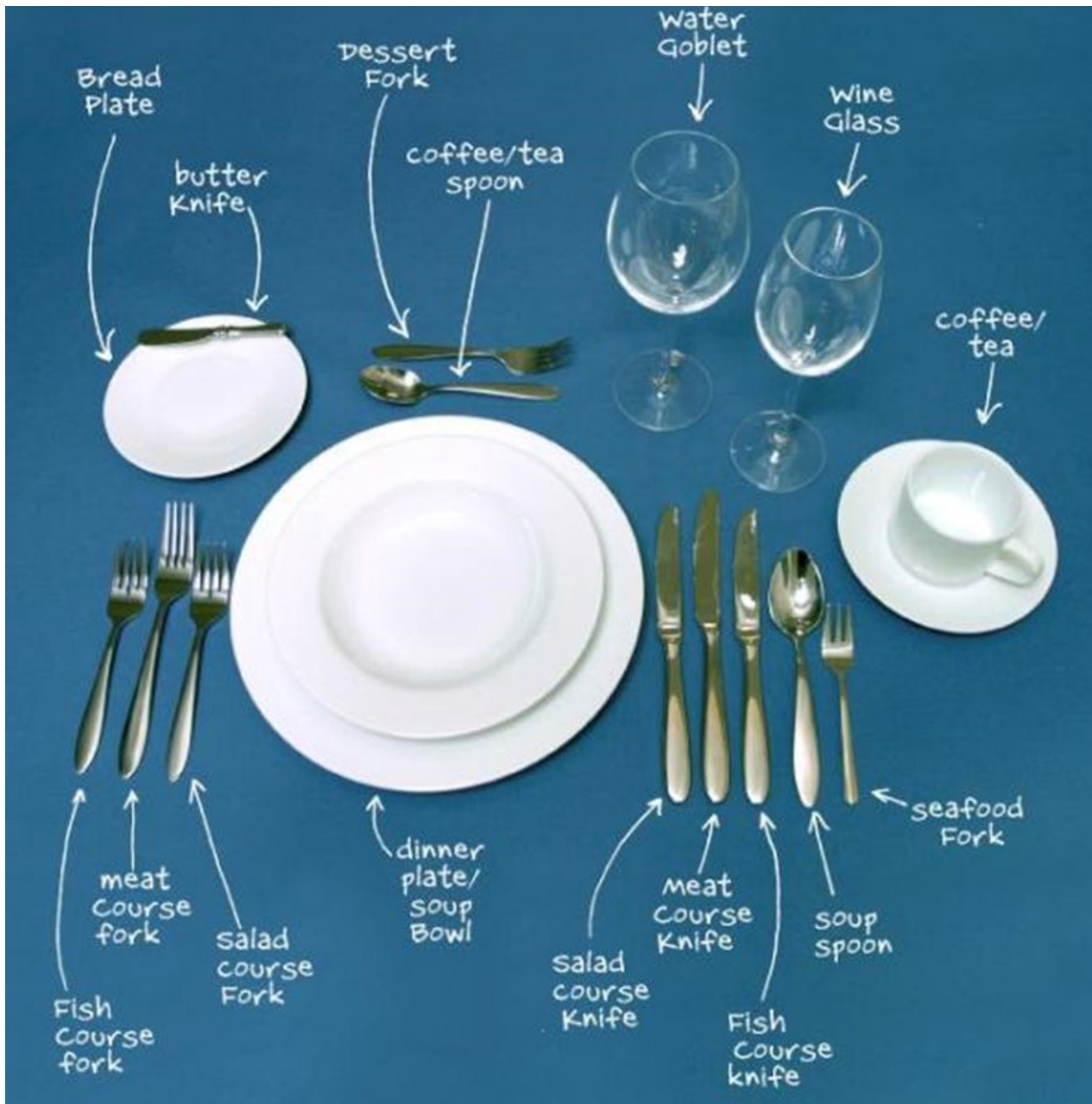
## 9.5 National, Community and Church Officials Arrival

- The highest ranking official present should meet and welcome national, community, and church officials/leaders on their arrival at a church programme/event.
- Start Programmes/Services on Time Officials should not be kept waiting.
- When an invitation is accepted by them, secure emergency number for him/her just in case there is a delay in his/her arrival.



## 9.6 Dining Protocol

### 9.6.1 Table Layout



### 9.6.2 Dining

- Making a Toast - The most common toast for the Caribbean is “cheers.”
- Beginning to Eat - Start eating only after the host gives an indication such as: “Let’s eat” or “Please begin!”
- Holding Utensils - The knife remains in your right hand and your fork remains in the left throughout the meal. When the meal is finished, the knife and fork are laid parallel to each other across the right side of the plate. If you put both utensils down on the plate for any real length of time, it is a sign to the waitstaff that you are finished, and your plate may be taken away from you.
- Using your hands. - When not holding utensils, your hands are expected to be in your lap.
- Seating - At formal meals, the most honoured position is at the head of the table, with the most important guest seated

immediately to the right of the host (women to the right of the host, and men to the right of the hostess). If there is a hosting couple, one will usually be seated at each end of the table.

- **Discussing Business.** The business lunch and dinner are very acceptable, but, depending on how well developed your relationship is with your colleagues, may or may not be the time to make business decisions. Take your cue from your associates: if they bring up business, then it's okay to discuss it.
- **Dining in a Home** - It is considered bad form to leave the table at any time. If it is a formal meal, allow more senior members of your party to enter the room ahead of you. Men move aside to allow women to enter the room ahead of them.
- **Paying the Bill** - Usually the one who does the inviting pays the bill, although the guest is expected to make an effort to pay. Sometimes other circumstances determine who pays (such as rank).
- **Tipping** - A 10 % tip is usually sufficient in restaurants. Restaurants usually have the 10 % tip included in the bill.

---

## SECTION 10 – PAWI'S Code of Ethics

### 10.1 The Ethical Practice of the Ministry

The nature of ministry requires ministers and workers to be good examples and role models to others. It is the responsibility of PAWI's workers to be respectful of, and act responsibly towards all people, in particular the people who fall within their duty of care. This Code of Ethics is intended to describe the ethical standards of PAWI for the benefit of both PAWI workers and those to whom they minister.

These guidelines provide 'specific' processes, but cannot address or foresee every ethical question or situation that may arise from time to time.

Breaches of Ethical/Professional Standards

### 10.2 Breaches in Ethical Standards

PAWI considers that a breach of Ethical, Professional Standards occurs when an individual

- Fails to comply with PAWI's policy or procedure and/or
- Engages in conduct that is likely to bring the Fellowship into disrepute or diminish public confidence therein, and/or
- Behaves or acts in any manner that is deemed to be ungodly, disgraceful,
- Improper, unethical or illegal.

### 10.3 Ministerial Code of Ethics

#### 10.3.1 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.

#### 10.3.2 The Minister and His Image in the Community

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

### **10.3.3 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.

### **10.3.4 The Minister and Church Doctrine**

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

### **10.3.5 The Minister and His Relationship with Fellow Ministers**

- The Minister must display as a brother, an amicable attitude toward his fellow ministers.
- 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.
- During a church service over which he is presiding, the Minister should show every courtesy to visiting Ministers in good standing with the Fellowship.
- Ministers of other approved Christian denominations known to be in good standing with their denomination may discreetly be accorded this courtesy also.
- No Minister should visit the flock of a fellow Minister with intent to proselyte.

### **10.3.6 The Minister and His Administrative Superiors**

- The Minister should show to his administrative superiors the respect and courtesy which properly benefit their office.
- All Constitutional and Bylaw directives from his superiors must be carried out.

### **10.3.7 The Minister and Finance**

- Caution and discretion must be exercised and observed in all monetary transactions.
- Caution should be taken in the use of credit cards, hire purchase and other credit instruments.
- 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.
- A Minister should endeavour to live within his income.

### **10.3.8 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.

### **10.3.9 Personal Demeanor**

- A Minister is expected to set a high moral standard of speech and conduct.
- A Minister should not divulge confidential information entrusted to him.
- It is the Minister's personal and professional duty to maintain physical fitness.
- 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.

### **10.3.10 The Minister and His Work**

- A Minister is expected to devote time to prayer and study of the Word of God, and to keep abreast of religious thinking.
- As a minister controls his own time, he should make it a point of honor to give full service to his parish.
- 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.
- 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.
- As an ethical leader in the community, it is incumbent on the minister to be scrupulously honest in all spheres of living.

### **10.3.11 The Minister's Relations with His Church**

- It is unethical for a minister to break his contract made with the assembly he leads.
- 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.
- It is unethical for the minister to engage in other lines of remunerative work without consultation of the church's official board.
- The confidential statements made to a minister by his parishioners are privileged
- and should never be divulged without the consent of those making them.
- It is unethical for a minister to take sides with factions in his parish.
- The minister must recognize himself to be the servant of the community in which he resides.

### **10.3.12 The Minister's Relations with His Profession**

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

**PAWI's Ministers shall:**

- a. Practise or exercise ministry within the limits of their expertise and to the best of their ability.
- b. Undertake ongoing education to improve professional standards of care.
- c. Strive to keep public and private life above reproach.
- d. Ensure that they do not exploit those in their care for any reason, e.g. sexual, emotional or financial.
- e. Treat those to whom they minister, and all with whom they come into contact, with compassion and respect.
- f. Respect the dignity of the human person, regardless of race, religion, sex, political beliefs or disability.
- g. Respect the right of all to whom they minister to a relationship of mutual trust, privacy and confidentiality. Accordingly, information divulged by people will not be discussed or disclosed to others unless consent is given, except in exceptional circumstances.
- h. Ensure that where limits of confidentiality apply, ministers will seek to inform people of those limits, for example, where there is a threat to the safety of a person. In such exceptional circumstances, they will seek to consult with those who have provided the information prior to breaking such confidentiality.
- i. Recommend the seeking of additional opinions and services where the ministry required is not within their competence or where there is a conflict of interest.
- j. Refer people to another competent colleague, ensuring continuity of care, where there is a conflict of interest.
- k. Contribute professional expertise and experience to the development of ministry, policy and practice within the fellowship
- l. Uphold professional standards of practice in ministry, and work to further them.
- m. Refrain from making comments that may needlessly damage the reputation of colleagues, or damage the wider name of PAWI
- n. Accept responsibility for their own emotional, mental, physical and spiritual health, and recognise its effect upon their professional engagements and pastoral care.
- o. Avoid entering into contracts or situations which may diminish (the minister's) ability to maintain professional integrity and independence.
- p. Strive to improve the standard and quality of ministry within the church and wider community.
- q. Acknowledge that ministers have a role in society that carries respect and ensure that they act responsibly and with integrity, so as far as to maintain such a position of positive respect and trust.

---

## SECTION 11 – PAWI Outreach Ministries

### 11.1 Church Ministry

#### 11.1.1 Background

PAWI is pleased to introduce all Church Ministries Workers to its Policy Document. As the fellowship works towards building a strong dynamic organization, the adoption of acceptable professional conduct and strong policy measures remain key ingredients.

This document is a comprehensive compilation of all functions covering the Church Ministries' operations. It is intended to be a reference tool and a source of further information for all leaders and workers. This document will help PAWI's Church Ministries to operate more effectively and efficiently and will be particularly useful in; helping with new leaders and workers' orientation, resolving issues that may arise regarding policies, assisting in mitigating against conflict and misunderstanding providing continuity and consistency in PAWI's Church Ministries operations and decision making and ensuring that Church Ministries stays on track when

there are changes amongst workers and leaders

Overall, the policies will provide guidance to PAWI's leadership in taking a more proactive approach towards planning and will provide leaders and workers with a vital tool to manage and support the day-to-day operations of the Church Ministries.

### **11.1.2 Introduction**

PAWI views Church Ministries as all the activities and responsibilities of the church of Jesus Christ in pursuit of the accomplishment of its biblically defined mandate in the world. The Ministry of the church may be viewed from various perspectives. According to Matt. 28: 19-20, the church is instructed to go into all the world and make disciples of all nations, baptizing them and teaching them to observe the commands of Christ. This is the "Great Commission" to which PAWI subscribes.

Moreover, the goal of Christian Ministry is the equipping of the church for the work of Christian Ministry. To adequately do this, will require teaching the doctrine of Christ, engaging believers in prayer, fellowship with each other and Christ, evangelizing, extending care and compassion to those to whom we minister. At the heart of our pursuit will be our love for, and our service to God.

It is against this backdrop that PAWI's Church Ministry arm is established.

### **11.1.3 Mission**

PAWI Church Ministries exist to inspire and equip the church to win souls and transform communities, through holistic Christian ministry to adults, youths and children.

### **11.1.4 Vision**

To become a vibrant church unit, proficient in the use of ministry gifts and talents; to serve adults, youths and children in strategic outreach ministries locally, regionally and internationally.

### **11.1.5 Church Ministries Structure**

The Church Ministries Department shall be organized into:

- Executive Director of Church Ministry
- Church Ministries Executive Council
- Church Ministries District Council
- District Directors for Church Ministries
- Departmental Co-coordinators
- Church Departmental Leaders

#### **11.1.5.1 Executive Director Church Ministries**

- **Election/Appointment**

Shall be elected by secret ballot (2.5.2)

- **Qualifications**

Shall be a member of the fellowship, and shall be a person of mature experience and ability, ordained for a period of not less than five years. Whose life and ministry are above question, and who possesses qualities suitable for such an office. (3.5.1)

- **Vacancy**

The General Executive shall call a special meeting within 60 days for the purpose of filling the vacancy until the next General Conference (2.5.1)

- **Duties and Powers**

The Executive Director of Church Ministries Shall:

- a. Have the overall responsibility of the functioning of the department as outlined in the Bylaws. These Ministries shall include Youth Ministries; Men's Ministries, Women's Ministries, Christian Education and Pentecostal Crusaders International
- b. Chair of the Church Ministries Council
- c. Be responsible, along with the Council for identifying sources of funding for general projects for the ministries approved by the General Executive.
- d. Be ex-officio member of all standing committees of the ministries
- e. Perform such other duties as may be assigned from time to time by the General Conference or the General Executive.

### 11.1.5.2 Church Ministries Executive Council

- **Election/Appointment**

- a. Shall be nominated by the General Executive and ratified by the General Conference
- b. In the event a member of the council demits office an appointment a replacement until the next General Conference

- **Composition**

The Church Ministries Executive Council shall comprise:

- a. The Executive Director of Church Ministries.
- b. A Secretary/Treasurer
- c. Legal Consultant
- d. Business/Marketing Consultant
- e. A minimum of five (5) persons representing the respective departments within the Church Ministries

- **Qualifications**

General Council Members shall:

- a. 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.
- b. Have been involved in a Church Ministry Department at a District Level for a minimum of 5 years or in the case of consultants have been practicing in their respective field for a minimum of 5 years.
- c. Shall be actively involved in ministry in the local church and recommended by their Bishop.

- **Duties and Powers**

The Church Ministries Executive Council shall:

- a. Be chaired by the Executive Director for church ministries.
- b. Be directed by the decisions of the General Conference and the General Executive.
- c. Meet at least bi- annually to plan and review strategies and plans for the
- d. advancement of all aspects of Church Ministries.
- e. Review reports, documents and other information related to Church Ministries and disseminate relevant information in a timely manner throughout the Fellowship.
- f. Oversee the implementation of strategies for the development of Church Ministries
- g. In collaboration with the World Mission Agency, decide on Missions project for the ministries

### 11.1.5.3 Church Ministries District Council

- **Election and Appointment**

- a. The District Executive shall recommend candidates to fill the positions on the Council which shall be ratified by the District Conference.
  - b. In the event a member of the Council demits office, the District Executive will appoint a replacement.
- **Composition**
    - a. The Church Ministries District Council shall consist of at least seven (7) members including:
      - b. The Director for Church Ministries who shall be its Chair.
      - c. The Assistant Director for Church Ministries
      - d. Directors of the respective District Departments (5)
      - e. A Secretary/ Treasurer who may be selected from amongst the Council
  - **Qualifications**

The Director of Church Ministry shall:

    - a. Be a person of mature experience, whose life and ministry are above question, and possess such qualities and skills which will determine their eligibility for office.
    - b. Have served in a leadership capacity in the Church Ministries in which he is to be appointed for at least three (3) years.
    - c. Be actively involved in church ministry and recommend by the District Bishop
    - d. Be eligible to apply for ministerial credentials upon assumption of duties (5.2)
  - **Duties and Powers**

The District Council shall:

    - a. Be subject to all decisions of the District Conference and the District Executive.
    - b. Meet at least quarterly to review strategies and plans for the advancement of all aspects of Church Ministries in accordance with directives of the Church Ministries.
    - c. Be responsible for the implementation strategic decisions made at the Church Ministries Council.
    - d. feedback to Departmental Director to the through written reports, documents and other information related to Church Ministries operations.
    - e. Be responsible for disseminating relevant information and plans in a timely manner to Departmental leaders in each local assembly and for ensuring that a two-way flow of communication exists between and among departments.
    - f. Be amenable to decisions of the General Conference, General Executive and the Church Ministries Council.

#### **11.1.5.4 Church Ministries District Director**

- **Duties and Powers**

The District Director Shall:

- a. Be the Chair of the Church Ministries District Council
- b. Coordinate the activities of the various Church Ministries Departments within the District
- c. Reports to the General Council and respective District Executive/District Conference
- d. Represent the Departments on the District Executive
- e. Assume such duties that may be delegate by the district from time to time

#### **11.1.5.5 Church Ministries District Coordinator**

- **Qualifications**

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



- b. Have served in a leadership capacity in the department which they are to be appointed or elected.
- c. Upon assumption of office, be eligible to apply for ministerial credentials according to Bylaw 5:2
- d. Should have a working knowledge of the operations of the department.

- **Duties and Powers**

District Coordinators shall:

- a. Plan and execute district events
- b. Coordinate with local church ministry representative
- c. Report to the District Director of Church Ministries on plans and activities
- d. Any other duties that may be assigned from time to time by the District Bishop

#### **11.1.5.6 Church Ministries Secretary Treasurer**

- **Duties and Powers**

Secretary/Treasurer shall:

- a. Keep accurate records of various ministries meetings
- b. Prepare reports as directed by the District Church Ministry Coordinator
- c. Preserve all records of the Ministry
- d. Keep an accurate record of all accounts and present such records annually to the district for the purpose of auditing
- e. To disburse funds as authorized by the coordinator

#### **11.1.5.7 Duties of Church Ministries Leaders**

Church Ministries leaders shall be responsible for:

- a. Guiding and giving direction and support to team members to ensure effective performance.
- b. Becoming an agent of change to members of the team. Leaders are responsible for keeping themselves updated on tools and strategies that can make their ministry more effective
- c. Communicating the vision and mission of PAWI Church Ministries to ministry workers, as it relates to specific assignments
- d. Preparing and submitting plans for programmes and activities for their respective ministries on an annual basis to their immediate Ministry Director
- e. Leaders must have the capacity and willingness to evaluate their subordinates functioning in their particular ministry to determine continued fitness for ministry.
- f. Having the overall responsibility for the conduct of workers functioning in their ministry
- g. Ensuring that adequate provision is made for training and development of key workers in their ministry

#### **11.1.5.8 Code of Conduct for Officers**

All Church Ministries Leaders and workers shall be guided by and adhere to PAWI's code of conduct as laid out in its by-laws

#### **11.1.5.9 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.

- a. The Executive Director for Church Ministries shall serve a maximum of three (3) terms at a time.
- b. The Executive Council members shall serve a maximum of two terms
- c. The District Directors shall term of office shall be guided the provisions made in PAWI's bylaws as it relates to District Officers.

## 11.2 Missions

### 11.2.1 Guidelines for Missionary Process

PAWIWMA is seeking to establish a climate of encouragement and openness in respect of full clarity among its missionaries, sending Districts and home churches as to their expectations and collaboration with their sending District. All Executive members have a vital role to play in establishing this climate of encouragement.

PAWIWMA recommends that clear information is made available through District Bishops and District Missions Directors networking with Pastors, Missionaries and potential Missionary candidates within each District.

- At the time of the selection of a Missionary and before any agreement is signed, it is recommended that District Executives have additional briefing and induction in order to be able to guide candidates towards the field. PAWIWMA will offer consultation in collaboration with each District as needed and by request.
- Where Districts have internal processes to review applicants, care should be taken that those involved in interviewing candidates for the missionary field have appropriate understanding of this focus of ministry. The Bishop and District Missions Director (DMD) will need to pay particular attention to questions of training and deployment to a first time Missionary.
- Where the District Executive is in agreement that the calling and the placement are in order, it is recommended that PAWIWMA do its orientation of the said candidate. The District Bishop and District Missions Director should also formulate any initial recommendations about possible training which may be most appropriate.

### 11.2.2 Guidelines for Candidates

The first step for each missionary candidate is to register his or her interest through his/her Pastor. Registration accomplishes two things:

- Informs the candidate's Pastor of initial interest in ministry and provide formal information
- Creates an atmosphere of church bonding and support for the candidate

The second step is for the Pastor to register with the District Bishop and Executive the candidate's interest from an official level by submitting a written recommendation.

- The third step is for the District Bishop to set a meeting with the District Executive and, if the candidate meets their approval official documentation is sent to PAWIWMA endorsing the District's support of the candidate.

The District's endorsement to PAWIWMA will include:

- a. A desire in the candidate to exercise their ministry
  - b. Particular experience and track record in ministry within the District
  - c. Gifts in enabling in evangelism and concern for those outside the Church
  - d. Appropriate potential as a missionary
- It is the missionary's responsibility to understand all that is involved in serving as a PAWI missionary on the field and will be required to meet with PAWIWMA or its agents to sign the Missionary Service Agreement. This is the fourth and final step.

### 11.2.3 Guidelines for Bishops and District Missions Directors

- Bishops have the responsibility in the case of such candidates both to discern whether or not they have the capabilities to fulfill strenuous ministry in adverse circumstances and to affirm (or not) whether that ministry is in need of special direction.
- In the early stages of the development and recognition of these candidates, it will be important that

Bishops and DMDs have an understanding of this focus of ministry.

- Additional training is also provided through symposiums for Bishops and DMDs. These assist with orientation and will be helpful for the candidates themselves and for the overall sensitivity process in the church to gather such candidates in particular forum.
- A meeting between the candidate and the missionary's coach (a District appointed mentor) should be one of competency assessment and the recommendation of training.

#### **11.2.4 Guidelines for Assessment**

- The goal of assessment is to determine the candidate's readiness for missionary service and create a development plan to be used by the missionary's coach throughout the term of service.
- PAWIWMA suggests that there be concentration on the development of core areas that are necessary for effective missionary service - Gospel, Mission, and Ministry.
- Areas of assessment should include aspects of leadership capacity and skill, marriage, health and church planting acumen (where applicable).

#### **11.2.5 Guidelines for Training**

- Training proposals should be tailored to the circumstances of each candidate and give due attention to personal formation, contextual learning, supervised practice and academic formation in detail for the period leading up to commissioning and an outline for the first two years of public ministry.
- The training proposal should take into account the candidate's personal circumstances, prior learning and experience and ongoing mission and ministry.
  - a. Where this training proposal falls within the purview of WIST for training, no further approvals for training will be required.
  - b. Where the proposal falls outside the WIST training a District mechanism should be set in place that will ensure appropriate information and instruction is imparted. Further interviews or paperwork will be determined by the District Missions Director under the mandate of the District.
  - c. If the candidate is partnering with another agency, a report of the training and preparation done with the person must be submitted to the District Bishop and to PAWIWMA.
- Training proposals will need to give particular weight to the candidate's future ministry as a pioneer. Placement with an experienced Missionary as an internship model of learning can be considered.
- The placement may involve the continuation of an existing ministry or a new field. Where a candidate is in college or tertiary course study in a particular field other than theology, due recognition and appreciation should be accorded. In some instances, the period of initial training may need to be extended to learning core theological disciplines.
- Candidates for pioneering a church oriented ministry need as full an immersion in Scripture and the Christian tradition. They will also need training in intra-cultural and cross-cultural missions. Missiology is the core discipline for such training, which involves the integration of skills, knowledge and formation. Auxiliary skills or competencies are unavoidable in modern day Missionary training.
- PAWIWMA will monitor the progress of candidates in training who have been recognized by their District as Missionaries in Training. Such candidates may be given special opportunities and duties from time to time in collaboration with their District Missions Director and their respective learning institution.

#### **11.2.6 Guidelines for Deployment to a New Field**

Particular care needs to be taken in developing supervision for those who enter a field for the first time. The normal pattern is for each candidate to be supervised by the District Missions Director as closely as possible. Matters of finance and reporting need to be settled early with the candidate,.

- Personal safety and housing should be dealt with before the candidate reaches the field. When working with other Agencies, these matters must be worked out at least six months in advance.
- Missionaries have enough to worry about with ministry on the field therefore matters of finance should be consistent and constant. The supporting District should determine proper ways of collection and disbursing funds on behalf of the missionary. PAWIWMA has a process already in place.
- Care will be needed to ensure that the missionary both continue to grow in their specialized area of ministry and ensure that they continue to broaden their understanding of theology and ministry in preparation, possibly, for a range of different roles in the future.
- Deployment beyond an initial appointment is a matter for careful consideration and discussion with Bishops and other advisers. The candidate should feel obligated as soon as possible to consult with his Bishop/Missions Director, his/her desire to be deployed to another field.
- Missionaries funded through PAWIWMA should not move to a new field of service until PAWIWMA provides proper approval of both the missionary request and field. Should a missionary applicant or partner entity choose to relocate or transfer categories of service without prior approval and appointment by PAWIWMA and/or the District, PAWIWMA assumes NO responsibility to the missionary, financial or otherwise.

### 11.2.7 Guidelines for Funding

PAWIWMA desires to realize a fair and equitable funding administration process for missionaries of all categories. These guidelines are designed to serve PAWIWMA and our partners in ensuring consistent and equitable funding practices throughout the missionary's time on the field.

- All contributions for the missionary should be channeled through the District Office. Monies DESIGNATED for a specific missionary or project must be properly labeled to the designate. A monthly report of the missionary's receipts and payments must be submitted to PAWIWMA by the 10th day of the month following.
- Further information on funding can be obtained from the PAWIWMA Missions Handbook.

"Why do Missionaries have to Raise 100% of their financial support?"

This is a question we hear often — mostly from missionaries who struggle to raise their support. In answering this question one must be prepared to understand their personal responsibility in their own ministry - God has ALSO called the missionary to raise up support partners to make the work possible!

### 11.2.8 Raising Support

Raising Support Means Raising 100% of Your Needs –

- The missionary has to establish support at various levels for very good reasons:
  - a. The need to show supporters that you are serious about your call;
  - b. The need to express yourself before others;
  - c. The need to raise friends who will support you through prayer, correspondence and personal commitments;
  - d. To broaden your support base among other reasons. Only the Missionary can relate the passion for that particular field and PAWIWA is not equipped with personnel to handle fundraising aspects.
- From a statistical standpoint, those who do not raise their own support are ALWAYS dealing with decline among their supporters. This is a formula for financial hardship, discouragement and continuing pressure which is extremely difficult for any Agency to manage while the missionary is on the field. This is precisely why many organizations have a much higher support requirement before releasing their missionaries to assignments.

- Missionaries are always eager to arrive at their assignment and may desire a diversion of the rules that require adherence to a "100%" standard. But it is for the missionary's protection and ultimately, to free them to serve knowing that God has already met their needs.
- PAWIWMA has always stood side by side with our Missionaries as they raised their support and offered training in this endeavour. Missionaries will receive training and encouragement on how to build an effective support team.

### 11.2.9 Suggested Ways to Enlist the Support of Others

- Motivate your home church - They may not be able to support a missionary 100% but they could go find other churches (District or other) that would help them.
- Friends and family – Allow your friends and family to take on the job to help raise support.
- Motivate ten (10) members of your home church to raise 10% of your missionary support.
- Ultimately, it is the local church that sends a missionary. So in some way, it makes sense that the local church would also assume the responsibility of raising some part of the support.



### 11.2.10 Procedure for Orientation

FOR SECONDED MISSIONARIES COMING TO PAWI

Candidates for Missionary Service

- Candidacy represents a formal and supervised period of preparation for eventual missionary service.
- Applicants for missionary candidacy are recommended to the PAWI World Missions Agency (PAWIWMA) by the corresponding Missions Director, upon completion of a thorough application process and in consultation with the applicant's pastor, physician and District Supervisor.
- Applicants will ordinarily meet personally with the PAWI World Missions Agency for formal approval of their application, prayer and recommendation to the PAWI General Executive before final approval.

### 11.2.11 Qualifications for Candidacy

- Candidates for missionary service must:
  - Demonstrate a genuine, personal faith in Jesus Christ as Saviour and Lord;
  - Know the call of God to lay aside other employment and to take up fulltime or career missionary service, willingly and voluntarily;
  - Be willing to depend on God to supply all their needs;
  - Agree with and be willing to abide by the Constitution and By-Laws of the Pentecostal Assemblies of the West Indies International (PAWI);
  - Apply themselves to diligent preparation for eventual missionary service by knowledge of PAWI's

Constitution and By-laws as willingness to adapt to West Indian culture.

### 11.2.12 The Candidate Programme

- Candidates are encouraged to gain practical experience in a trade, skill or occupation, as well as in Christian ministry and evangelism in their local congregation.
- Candidates should prove themselves faithful servants and responsible workers on their own home ground before attempting to serve in another land.
- Candidates are encouraged to seek close personal acquaintance with the Mission (Island/ District), its principles and practices, its personnel, its work at home and abroad, and its general spirit. This can be furthered by visits to the designated District or Island, participation in Mission prayer events, or by acquiring knowledge from internet sources.
- Candidates are also encouraged to seek to become better acquainted with District Bishops to where they will be assigned, which will be helpful in discerning a candidate's calling, suitability for service, and direction regarding eventual placement.
- Candidates will apply themselves to an individually tailored program of preparation for missionary service, under the guidance of PAWIWMA. Preparation may include:
  - a. Personal adaptability to local social behavior;
  - b. Biblical and missiological studies;
  - c. Spiritual foundation;
  - d. Guidance concerning their eventual missionary assignment;
  - e. Participation in a period of briefing facilitated by PAWI World Missions Agency.
- Upon acceptance by PAWI World Missions Agency, candidates will meet with PAWI's General Executive for final approval and placement.

### 11.2.13 Approval of Candidate

Acceptance by PAWI's General Executive establishes a candidate as a bona fide missionary and will be under the supervision of PAWIWMA.

### 11.2.14 Qualifications for Missionary Service

#### • Spiritual Qualifications

- In addition to the qualifications for candidacy, applicants for seconded missionary service must:
- Agree with the principles and practices of the assignment and earnestly desire to carry them out in life and work;
- Demonstrate the soundness of their faith, in whole-hearted solidarity with the faith statement of PAWI;
- Demonstrate the clear conviction that the Lord himself has called them to missionary service, specifically and personally, and make a firm decision to heed that call;
- Give satisfactory evidence that they are able to live and work with others in peace, love and unity of spirit;
- Demonstrate that they can pray with faith and discern, together with their fellow workers, the leading of the Holy Spirit for their life and work;
- Be committed to a life of faith and trust in God alone to provide all that is needed for their life and work, both for personal needs and for the work of the Mission as a whole;
- Show themselves ready to endure in times of trial, to meet disappointments with sweetness and grace, to persevere through interruptions, inconveniences and delays without murmuring and complaint, and to bear the failings of others with unbroken patience and unmeasured love;
- To work along with their assigned District without interfering with the internal operations.

- Be possessed of a willing and obedient spirit in all things; willing and ready to assist wherever and whenever needed, for the work of the gospel, or prepared to adapt in any given situation.

- **Educational Qualifications**

The Mission requires that candidates receive formal or informal instruction in Bible and Missiology. Ordinarily this will mean one to two years of Bible school training, or its equivalent. PAWIWMA recommends that candidates and missionaries alike make every effort to sharpen their skills continually as professional, cross-cultural servants of the Gospel.

- **Other Qualifications**

- Applicants for missionary service must be debt-free and obligation free to family and friends in their homeland.
- Applicants must confirm that their condition of health is appropriate for their proposed area of service.
- Specific service projects or assignments may require additional qualifications of potential applicants, in consultation with their corresponding Missions Director.

### 11.2.15 Counting the Cost

Those who desire to make application for missionary service should soberly count the cost of a life that may involve:

- Long and lonely separations from parents, relatives, friends, and customary support systems;
- Living in unusual and potential socially uncomfortable situations;
- Joining a new circle of people, friends and unfamiliar cultural surroundings;
- Becoming a stranger and guest in a different society, subject to its norms and laws and the authority of its people;
- Adjusting to posts of different responsibilities and harder or at times less work than accustomed, which may require self-discipline, flexibility and humility;
- Adopting the role of a servant, willing to assume humble and thankless tasks and ministries in partnership with national colleagues;
- The loss of financial security or career advancement, being content with less;
- Personal and family sacrifice for the sake of the gospel;
- Raising a family and exposing one's children to these same risks and conditions.

### 11.2.16 Undertaking Missionary Service

- Missionaries become accountable to the District Bishop and District Executive to which they are assigned for the clarification of their specific ministry responsibilities.
- Missionaries approved for service and assigned to a PAWI District will be publicly commissioned to undertake their assignment. The commissioning service will be arranged by their assigned District.
- Missionaries will ordinarily remain at home until the Lord, in answer to prayer, supplies the funds needed for travel, or in other ways opens the door to meet the missionary's financial requirements and other obligations prior to leaving his homeland.
- Work permits will be the responsibility of the District Executive and the missionary must wait until he/she is notified.
- Upon arrival in their place of service, it will be expected that the missionaries are given the early and important assignment of orientation to life and work in their new situation by the District Bishop or

person so assigned from the District Executive. Newly commissioned missionaries must attempt to:

- a. Understand the goals and aims of the ministry team of which they become a part and to join their national colleagues in pursuing them;
  - b. Acquaint themselves with the local language (dialect);
  - c. Understand and appreciate the culture in which they are living, get along well with their neighborhood ministries, and conduct themselves with good behavior toward all;
  - d. Learn to take care of themselves in every way, manage their own housekeeping, travel, and personal affairs;
  - e. "Lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:1-3).
- Upon receiving their assignment, missionaries proceed to their posts without unnecessary delay. If a change in assignment is desired, missionaries should inform their corresponding Missions Director (This may mean the process will have to start all over again). Careful inquiry may be needed for this process to be actualized so patience and perseverance are required to overcome doubts and hardships, so that the work may progress successfully.
  - Missionaries must seek to teach the Word of God and the comforts of the Gospel wherever possible, though their personal job assignment may take the form of administration, Christian service, or the like. The missionaries' special treasure, whoever they are and whatever their assignment, is the Bible and its message of salvation for all people in Jesus Christ. They must be willing to share the Word of God at every opportunity, without becoming obnoxious. God's commission to every Christian is to preach the Gospel to the whole creation and to make disciples of all nations. Missionaries will watch for opportunities to fulfill this calling in a personal way, whatever their specific assignment.

### **11.2.17 Home Assignment and Return to Active Service**

- Twelve (12) months of home assignment (home reconnection, furlough or support-raising) is usually recommended following four (4) years of continuous service.
- For second and subsequent terms of service, leave time may be in consultation with the District Executive, with the knowledge of PAWIWMA and their corresponding Missions Director.
- Before missionaries leave their place of missionary work for home assignment, their corresponding Missions Agency must act to approve their return. The missionary and his family must have a return ticket at all times.
- Ordinarily, missionaries will indicate their intention to return to field service before leaving or within three months of returning home, and arrange in a timely manner for reapplication.
- Missionaries on home assignment who desire to return to the field service must discuss their intention with their corresponding Missions Director and submit the appropriate reapplication and medical examination forms to PAWIWMA. Reapplications will only be accepted by PAWIWMA from the corresponding Missions Agency's Director. Missionaries will ordinarily meet personally with PAWI's General Executive again for formal approval, prayer and affirmation.

### **11.2.18 Vacation Leave**

- Missionaries are entitled to Vacation leave, approved and coordinated by their supervising District Executive in collaboration with their corresponding Missions Director.
- Missionaries will inform their corresponding Missions Director, if they intend to travel home during any vacation period. Vacation travel and activities are funded personally.
- Vacations are intended for respite and retreat from normal ministry assignments. Vacations are inherently



periodic; ordinarily, they do not accumulate from year to year nor are they added to the period of home assignments.

### 11.2.19 Other Leave

#### • Leave of Absence

Missionaries may request a leave of absence from active service, for personal, medical or educational reasons. Leave is arranged by their corresponding Missions Director and with request to PAWIWMA. Leave of absence will normally be limited to three months.

#### • Administrative Leave

The corresponding Missions Director may arrange an Administrative or Emergency Leave through PAWIWMA for unusual circumstances, such as the need to respond to security emergencies, legal matters, medical or other conditions not treatable in the country of assignment. Such leave is considered time under active assignment, and not home assignment time, when calculating the length of field service.

### 11.2.20 Resignations and Dismissals

- Missionaries desiring to terminate their service while on field assignment are to:
  - a. Consult with their corresponding Missions Director and,
  - b. Inform the District Bishop and the PAWIWMA Director in writing, giving three months notice of the proposed date of termination.
- Missionaries desiring to terminate service while on home assignment or leave must:
  - c. Consult with the corresponding Missions Director in their homeland, and,
  - d. Inform the PAWIWMA Director in writing, giving one month anticipation of the proposed date of termination.
  - e. Should there be a complaint while on service, it should be forwarded first to the PAWIWMA Director.
- A supervising District Bishop may find it necessary to dismiss individual missionaries. Bishops may initiate such action in consultation with the PAWIWMA Director. Normally, missionaries will not be asked to repatriate without consultation with the corresponding Missions Director.
- Upon recommendation of the PAWIWMA Director, resignations and dismissals may be referred to the corresponding Missions Director for ultimate resolution. Persons leaving the Mission field will discharge Mission funds and properties under their charge into the hands of a trusted person appointed to receive them on behalf of the missionary. They will not be the property of the District unless donated to the District in writing and approved by their corresponding Missions Director.

### 11.2.21 Short-Term Volunteers

Short-term volunteers are persons who feel called by God to volunteer for a period of three months to two years of ministry within PAWI. They may have completed another career elsewhere, may already have years of professional, technical or managerial experience and share with the Mission an enthusiasm for the Lord's work around the world. They offer themselves freely for assignment to short-term postings and responsibilities, as the Mission field may need from time to time.

#### • Qualifications and Training

PAWI expects of short-term workers the same qualities of character and evangelical testimony that it requires of long-term missionary candidates. It is important that short-term workers:

- a. Personally experience the call of God upon their lives;
- b. Exercise their faith within the fellowship of the church;
- c. Learn to depend upon God's gracious provision for all of their needs; and

- d. Find themselves in agreement with the principles and policies that guide the ministries of the PAWI.

Ordinarily the Mission understands short-term volunteers to be personally responsible for their own material support of the ministries they propose, including travel costs to and from their place of assignment as well as living costs while there. Short-term workers should also be of good health and able to withstand the rigors of overseas life and ministry.

The Mission may require specific training prior to short-term service, depending upon the variety of service proposed. PAWI expects that all short-term workers participate in a briefing period supervised by PAWIWMA.

- **Making Application**

Those wishing to volunteer for short-term service make inquiry to their corresponding Missions Director. Applications are to be submitted to PAWIWMA, upon recommendation of the corresponding Missions Agency.

- **Supervision and Accountability**

Prior to departure, short-term volunteers are responsible to the Personnel Department for supervision, planning and orientation. Upon departure, they are accountable to the ministry team to which they are assigned, whether a local church, or some other supervising agency. The District Executive will assign and supervise their ministry assignments. Volunteers who desire to shorten their intended period of service should consult with their respective supervisors.

Short-term volunteers may participate in the regular District and business meetings of their assigned Districts, subject to its policies and procedures. For business meetings, they will ordinarily be permitted voice participation only, unless otherwise allowed.

- **Upon Return Home**

Short-term volunteers become stewards of a global experience and ministry perspective unavailable, perhaps, to many of their peers. They do well to undertake this stewardship with prayerful intentionality, becoming alert to opportunities for applying their experience and perspective to their own life-style and ministries.

PAWI asks, however, that volunteers observe the Mission's basic commitments to non-solicitation among local members and prayerful dependence upon God as they share their experience with others. Short-term volunteers must not engage in any interference in PAWI's local church operation even after their assignments.

### 11.2.22 Seconded and Associated Missionaries

- In light of PAWI's commitment to partnerships in mission, missionaries may be formally seconded to national churches, other agencies or projects.
- In consultation with the appropriate Directors or project leaders, PAWIWMA will elaborate written agreements for seconded workers describing the responsibilities of sending and receiving agencies, lines of authority and accountability, and other guidelines. PAWIWMA will approve seconded missionaries upon recommendation of the corresponding Missions Agency.
- PAWIWMA may create "associate" or other categories of missionary laborers to accommodate seconded workers, (individuals in secular employment) who desire to serve as "tent-makers", or others as may present themselves from time to time.
- PAWIWMA will consider these on a case-by-case basis and, as it thinks advisable, define terms of service and association within the PAWI Fellowship.
- PAWIWMA will only approve associate missionaries, upon recommendation of the corresponding Missions Agency.

## 11.3 Church Planting

### 11.3.1 Purpose

This Church Planting Policy is designed to provide accurate and timely information relating to the planting of churches in PAWI. The document will give a clear sense of direction to ensure good stewardship in the development of PAWI's church planting agenda and in the allocation of funds. Constituents are encouraged to use the information contained as guidance for consistent application when considering church planting. PAWI Districts shall provide direction to the churches under their care as it relates to this policy, to ensure consistent application within each district.

This document contains a set of basic procedural expectations for church planters. The practices referred to in this policy document are intended to be ongoing, however, PAWI reserves the right to amend, modify or terminate these plans at any time. Changes to this policy will be communicated through an updated document.

### 11.3.2 Rationale

After one hundred years of successful ministry in the eastern Caribbean, that spans twelve Districts, with an approximate membership of 225,000, and some 219 churches, we have begun to see signs of plateauing in the organization. Consequently, planting new churches is one way of injecting new life into a tired and flagging organization. The basis for this is amply provided for within the text of scripture (Matthew 16:18-19; Acts 11:19-26; Acts 16:1-5, 9-10). Hence, any philosophy of Church Planting must be biblically based.

### 11.3.3 Philosophy of Church Planting

Wholeheartedly, as a Fellowship, we are committed to multiplying Leaders, Ministries and Churches. We see this as a scriptural priority and as such this policy was developed against the following philosophy:

- We are committed to the Biblical mandate to evangelize and to 'congregationalize' according to Christ's Great Commission and the example of the New Testament disciples (Matthew 28:18-20; Acts 8:1-5).
- We believe this work is distinctly of the Holy Spirit. It is His initiating, equipping, empowering, guiding, and sustaining that enables His people to perceive a vision, make wise plans, appropriate resources, challenge and train church planting pastors, and raise up new Churches in places lacking a strong, positive evangelical witness (Acts 1:8).
- Our philosophy is built upon the Word of God and empowered by the Spirit of God. We believe as a basic core value the message of Scriptural Holiness is to be proclaimed in every reasonable way possible as a key to our commitment to the Great Commission (Luke 24:49; Acts 1:8; 15:9). This core value cannot be fulfilled unless there is a regular procession of newly saved people in all our churches and new churches are regularly planted across our denomination.
- We further believe that the Holy Spirit calls and equips people to be sent out to begin new churches. The body of believers has the God-given responsibility to pray for and expect the Lord of the harvest to send workers into the fields that are ripe unto harvest (Matthew 9:35-38).
- We believe it is the responsibility of the District Executive, in keeping with the policies and Constitution of Fellowship and guidelines of World Missions Agency (WMA), to assist church planting pastors in every way possible and practicable. This, we believe, includes intercessory prayer backing, financial support for designated periods of time, training, and encouragement through every means possible (Acts 13:1-2; 15:1ff).
- We believe the Biblical philosophies of evangelism and church planting is combined with the Biblical philosophy of stewardship. Therefore, while always open to the leadership of the Holy Spirit, and while open to the possibility of starting new Churches wherever it appears an open door is available, it is the intention of PAWI to begin new Churches primarily in areas that have been properly researched or surveyed.

- We believe every culture and ethnic group should hear the Gospel of Jesus Christ. Therefore, we will attempt, as the Holy Spirit leads, to plant new Churches among the different ethnic and cultural communities.
- We believe that while each local church will have its unique personality, we will be most effective when we work together as a Kingdom Team (1 Corinthians 8, 9).
- We believe that investing in the ministry of church planting is a wise stewardship of responsibilities and resources; our primary focus is not on the cost, but on the dividends for the Kingdom of God. Therefore, we believe the future of church planting is as bright as the promises of God!
- There is the need for the development of a policy that guides this strategy of Church Planting. The policy takes into consideration roles and responsibilities of executive and operational levels of PAWI as follows:
  - a. The level of Executive Leadership
  - b. The level of the District
  - c. The level of the Local Church

These three levels provide the framework within which the policy operates.

#### **11.3.4 Church Planting Policy Guideines**

Church planting at its best is an act of life-giving creativity and generosity. The following are the guidelines governing the roles and responsibilities of the Executive, the District and the Local Church in relation to church planting. These are an attempt to encourage good practice, proper consultation and fitting accountability.

- **At the Level of Executive Leadership:**
  - That Church Planting be made a primary objective of the organization for its continual rejuvenation and growth;
  - That this objective be communicated at the level of the General Executive as primary to the organization;
  - That Executive members in turn promote this objective as a matter of urgency;
  - That annual or biennial summits be planned to emphasize and foster this objective, highlighting those Districts, or Churches that are successfully planting new churches;
  - That the fellowship works with sister organizations that have been successful in this venture, using their experience and expertise to assist in developing this objective; and,
  - That WIST, the primary Theological Institution of the Fellowship, be the machinery that drives this Church Planting Policy, with a course in the discipline created and taught on every campus for the training of Church Planters.
- **At the level of the District:**
  - That District Presiding Bishops and their Executives be responsible for emphasizing Church Planting as a primary objective of the organization and their District, and that this be included in their strategic plans;
  - That pastors and by extension their churches make this objective a part of their strategic planning and be involved in the planting of new churches;
  - That Districts conduct demographic studies, investigating population shifts and mapping out areas where new churches can be established;
  - That Districts mobilize resources for the work of Church Planting;
  - That Districts utilize the expertise of Church Planters and consultants in their districts or outside the district to help in developing a culture of Church Planting;

- That regular summits, conferences and workshops be planned to educate and facilitate church planting objectives; and,
  - That Districts work with and learn from other Districts that have successfully planted new Churches.
- **At the level of the Local Church:**
    - That the Local Church be the agent of Church Planting;
    - That Churches give consideration to mobilizing resources, releasing members and personnel, as well as finances to aid in Church planting; and,
    - That where Churches may be unable to fund such ventures, they work with other churches to plant new Churches.

### **11.3.5 Reasons for Church Planting**

Church plants occur for many reasons, including:

- Creating more room when a church is full.
- Assisting a church in need of fresh input and energy.
- Reaching an area that existing churches are not reaching.
- Establishing a presence in a new development.
- Reaching a cultural group, demographic or subset of people not currently being effectively reached.

### **11.3.6 Church Planting Procedure**

#### **11.3.6.1 Application**

A Church Planter must make known his calling and vision to the District Executive and receive a Preliminary Application to be completed along with their Pastor's approval, and must be returned to the District office.

#### **11.3.6.2 Identification of Church Planting Opportunity**

There should be on-going activity of identifying unreached areas or groups of people where some form of church or congregational planting is required. Unreached communities may be geographical locations such as new housing developments, or a distinctive largely unreached local population.

#### **11.3.6.3 Consultation**

A church planter seeking to pursue any kind of church or congregation plant shall consult with the District at the earliest possible opportunity. This is to avoid duplicating planned similar work nearby, targeting the same group of people. If the proposed site of the new work is bordering another district or in a community where there is already a PAWI church presence, consultation shall take place with the bordering district and/or the pastor of the pre-existing assembly prior to the start of any new work.

#### **11.3.6.4 Prayer**

Broad involvement in extensive prayer should guide the initial decision before a physical presence is established. Prayer should also sustain the ongoing work.

#### **11.3.6.5 Feasibility Study**

Before committing to any new initiative, the following questions should be asked and answered:

- Target Group – Who will be reached that would otherwise be unreached? The answer to this question should be spelt out not only in terms of numbers, but also in terms of unreached groups and/or places. The church planter must be able to determine the size of the community, the ethnic composition of the community, social structure, the number of other churches existing in the community, including those of other denominations and the size of congregations.
- Intervention Plan – What programmes and initiatives are required? There should be a clear and realistic plan for

medium to long-term sustainability of the work including; intervention strategy, initial church and outreach programmes.

- Finance – Where will the initial funding come from? What is the timescale and process for the church plant to become financially self-sustaining? If not properly planned, new works can never become self-sustaining. A financial plan shall be prepared to determine the cost of entry as well and budgeted expenditure for at least 3 years.
- Leadership – How will leadership be developed from within the community where you choose to plant? What succession plan is in place in the event the leader moves on? Church planters shall develop a detailed document providing responses to these questions.
- Venue – Where will the new church plant be housed? If a new venue is to be used for public worship the venue should be identified and assessed to determine whether the following criteria are met:
  - a. suitability for disabled access
  - b. compliance with relevant health and safety legislation
  - c. ease of access by public transportation
- Legal Considerations – What are the legal requirements? These may include work permits for foreign workers, licences and/or legal incorporation.

#### **11.3.6.6 Preparation of Project Plan**

Once the feasibility study is completed, the church planter shall prepare a detailed plan for submission to the District Executive and PAWIMA with the following focus:

- Demonstration of a clear calling. The church planting plan is largely based on God's individual calling on the church planter and the location to which he is called. The church planter shall clearly demonstrate God's call to church planting generally, and specifically toward a particular community.
- Communicate "the Vision". The church planter shall communicate the vision the Lord has placed in his/her heart regarding the new work. The church planter shall state the need, along with a clear strategy and a projected outcome for the work. He/she must be able to communicate the passion, vision and strategy.
- Define Your Community. The church planter shall provide empirical data regarding the demographics of the location, the needs of the community, cultural values, political and social composition, and the social religious makeup of the community.
- Leadership/Team. The plan shall also detail the leader and composition of the proposed team. The document shall also outline the experience and qualifications of each team member and the various skill sets brought to the team.
- Timeline. Church planters shall provide a detailed timeline for the first 18 months of the new work, identifying important milestones.
- Finances. The church planter shall include in his plan the resources required for each phase of the new work, both present and future, as well as projected income based on partner commitment.

#### **11.3.6.7 Review and Approval of Project Plan**

The District Executive/PAWIMA shall review the plan and provide written approval to the church planter if the plan meets the policy requirements.



Figure 1. Church Planting Procedure

### 11.3.7 Strategies of Starting Churches

God is consistent in His message, but also very creative in His methods for planting churches. PAWI shall accommodate church-planting initiatives using any of the following strategies:

- **“Pioneer”**

A church planter and his family move to an area with no connections. “Starting from scratch,” they network with people, developing a team of people that form a church.

- **“Mother/Daughter”**

An existing church invests people, money and sometimes staff to begin a new church in a nearby area.

- **“Partnership”**

Two or more churches in an area invest people, money and time to help a church begin.

- **“Multiple Congregations”**

An existing church starts another congregation within its own building, allowing one facility to “house” several different congregations.

- **“Restart”**

A dying church is “restarted” with a new pastor and sometimes a new name. The church may meet in the same facilities or relocate, but becomes a whole new church.

- **“Team”**

A team of two or more church planting families with complementary gifts and skills move to a new area to plant a church.

- **“Bible Study /Sunday School”**

A Bible study or children’s ministry in an area may grow to the point where they sense God’s call to become a church and a pastor is sent to lead them.

- **“Advertising /Grand Opening”**

A church planter may saturate an area with phone calls, mailings or door-to-door brochures inviting people to a “grand opening” service. Sometimes the saturation comes from an evangelistic crusade. From that initial crowd a congregation forms.

- **“Farming”**

A planter or a team of people contact the same number of homes regularly (such as the same 500+ homes each month). Repeated contacts with responsive people allow a group of people to become the initial launch team of the church. Sometimes invitations are given to “informational seminars” that present Biblical principles about parenting, stress, marriage and other “felt need” issues.

- **“Circuit”**

One leader may oversee several cells or churches until leadership for those groups is developed. This is often done in other parts of the world, especially in cell churches.

Sometimes churches are planted with a combination of these methods... reaching lost people is what matters, not which method! There are MANY ways for us to plant churches... there is no one “right” way to do it. One of our goals in planting new churches across the Fellowship would be to have the right planter in the right place planting churches with the right people.

### **11.3.8 Church Planters’ Characteristics**

PAWI shall require that prospective church planters possess the following characteristics:

- **Character**

Church Planters shall:

- Be baptized believers in Jesus Christ who have a God-given call to ministry, specifically to church planting.
- Have a strong, consistent walk with God and a deep prayer life.
- Maintain a Biblical standard of ethics in their professional and private lives.
- Maintain a personal commitment to consistent prayer and personal study of the Scriptures, and conduct themselves with honesty, integrity and faithfulness to God.
- Be passionate about evangelism, and demonstrate this passion both with their conviction that non-Christians are separated from God, as well as their ability to share the message of the Gospel in a conversational way with those yet to know Jesus Christ.
- Demonstrate an ability to stick to commitments even under tough circumstances. The church planter perseveres.
- Be able to bounce back after setbacks.
- Have a strong sense of call.
- Have a Spiritual gifts package that includes leadership, faith, discernment and evangelism.

- **Casts Vision**

Church Planters must be able to:

- Communicate the vision in an inspiring and practical manner.



- b. See into the future with faith.
- c. Create and initiate projects from the ground up.

- **Capacity for Excellence**

Church Planters shall:

- a. Have adequate academic preparation relevant for planting a church and functioning as a pastor.
- b. Attend a Basic Training Course in church planting to further equip themselves for their task within the first six months of arriving on the field.
- c. Be self-starters and self-managed with a strong need to achieve.
- d. Have strong work ethic.
- e. Strive for excellence.

- **Creates Ownership of Ministry**

Church Planters shall:

- a. Be able to recruit, coach and delegate effectively.
- b. Have a reproductive mindset – develop an ever widening circle of reproducing leaders and groups.
- c. Release others into ministry, assessing gifts and equipping wisely.
- d. Be receptive to others' ideas, being flexible, yet capable of building group cohesion and agenda harmony around the vision.

- **Cooperation of Spouse and Family**

- a. Church Planters shall have:
  - b. A heart of agreement about roles and expectations in ministry.
  - c. A healthy family life.
  - d. A strong support system of family and friends

- **Constructive, Compassionate People Skills**

Church Planters shall:

- a. Appreciate and accept a wide variety of people, and must be able to respond with compassion when needs arise.
- b. Be approachable and active in developing relationships.
- c. Be able to handle conflict constructively and deal with difficult people.

- **Consistent Fruitfulness**

Church Planters shall:

- a. Consistently develop relationships with unchurched people.
- b. Produce continuous evidence of people coming to Christ.
- c. Have a church planting and church growth mindset – see evangelism as essential to reaching people for Christ.

- **Community Responsive, Culturally Relevant**

Church Planters shall:

- a. Prior to appointment, present the District Executive/PAWIMA with a strategic plan for the new church, including the vision and a proposed annual budget outlining the financial need.

- b. Study the local community – understand the needs and opportunities.
- c. Start ministries that meet needs in the community.
- d. Be seen in the community as a positive influence.
- e. Intentionally practice strategic intercession.

### **11.3.9 Project Requirements**

The church plant shall:

- Have a parenting church which will agree to the parenting of the new work.
- Observe PAWI's biblical ordinances set out in the "Statement of Faith".

### **11.3.10 Church Planter Assessment Process**

One of the greatest responsibilities of any church planting organization is the evaluation and development of potential church planters. The assessment of the church planter shall be as follows:

#### **11.3.10.1 Church Planter Recruitment**

Each District in association with PAWIMA should cast the vision for church planting widely – local churches, WIST, PAWI's networks, discipleship workshops and Missions Conventions. We should foster an attractive Church Planting Climate:

- a. A climate in each conference and across our denomination that attracts, honours and equips spiritual pioneers.
- b. Recruiting from within – raising up leaders from the harvest for the harvest from within our churches whom God might call to plant churches (current pastors, youth pastors, lay ministers). We pray, watch and recruit.

#### **11.3.10.2 Initial Screening**

This is the time when informal assessment begins to help the potential church planter and the assessor see if the option of church planting is a good fit all around.

We believe every Christian should be in some way a part of church planting, but we do not believe everyone should be a church planter – especially not a lead church planter, and definitely not a paid vocational planter. It is during this initial screening phase that a good assessor helps someone see the full range of options available for supporting church planting. The initial screening phase should help both the potential planter and the assessor, and it should be the most objective phase of the process.

The initial screening phase should help potential planters see the broadest range of church planting opportunities within the organisations. These opportunities typically include funded and unfunded church planting, full-time and bi-vocational ministry, serving as lead planter or as part of a team, and the various methods and models that are the most common in PAWI. During this time, it should also be communicated how someone who ends up not being a lead planter – or even a member on a church planting team – can be an advocate for church planting in whatever ministry position they fill.

#### **11.3.10.3 Initial Assessment**

The initial screening should be helpful for the assessor by giving them quick insight into how the potential planter might do in a church planting situation. The next step is some sort of initial assessment.

It is not intended to be a full assessment, but rather an initial indicator that can encourage some to move forward, but redirect others early in the process; both for their best interests and the stewardship of the organization.

#### **11.3.10.4 In-Depth Screening**

In-Depth Screening helps the organization go deeper – to be sure that the initial indicators are correct and

that there is theological alignment with PAWI. Much of this phase is accomplished through applications and having the planter write out their doctrinal beliefs and understanding of church planting.

- a. Do I fit the doctrine and distinctive of PAWI?
- b. Does my personality and leadership style lend itself to church planting?
- c. Do I fit the community in which the church is being planted?
- d. Do I fit the model of the church that is being planted?

#### **11.3.10.5 Assessment Meeting**

This is typically a more formal interview than what has been done up until this point. At this time, you are looking at screened and eager candidates. This is the final step to be sure that vocational planters have the ministry skills, planting wiring, and interpersonal ability to plant a church. It is time to schedule a longer behavioural assessment. This is also a time to flesh out in greater detail the desirable church planting characteristics that the planter may or may not have as attributes or characteristics.

Identifiable attributes that should be preferred include: visioning capacity, intrinsic motivation, creates ownership, relates to lost and unchurched people, spousal cooperation, effectively builds relationships, committed to Kingdom growth, responsive to community, utilizes giftedness of others, flexible and adaptable, builds group cohesiveness, resilience, and exercises faith.

#### **11.3.11 Protocols**

In establishing protocols for the organization:

- The International Office shall be apprised of any potential new church plant.
- New church plants shall reflect the ethos and missions approach of the PAWI Fellowship.

The following guidelines are intended to provide some flexibility in the way that the new church plants operate, and at the same time, ensure that they remain part of the PAWI Fellowship, and are committed to upholding the values of the Fellowship and supporting its mission.

New church plants shall:

- a. Be established for the proclamation of the Gospel and the salvation of souls.
- b. Accept the doctrinal statement that spells out the values of the organisation and the Constitution and Bylaws that guides its operation.
- c. Ensure that the leadership team is faithful to PAWI and is in good standing.
- d. Be attached to, or associated with a District, or a Church in a District, or the Missions Department of the International Office, where necessary, and seek recognition and support from these as a church plant.
- e. Consider themselves part of the PAWI Fellowship.
- f. Have the aim to become a PAWI Church.
- g. Be supported by the organisation, consulting with the International Office regarding any practice or operation that does not conform to the guidelines of our Constitution and Bylaws.
- h. Demonstrate financial stewardship and accountability.
- i. Prepare an initial church planting proposal that will be shared with the mother Church, the District Executive, where applicable, and the Missions Department of the organisation. The church plant will also be mutually responsible to provide on-going reports of the implementation process.
- j. Be encouraged by the Missions Department of the organisation to be supported by funding from sister organisations or work with them if the purpose of the plant is to reach an unreached people group or areas.
- k. Be careful about associations with other persons or organisations that may have ulterior motives.

- I. With regards sister organisations involved in Church Planting, there may be consultation with their officials if there is a perceived conflict of interest in planting a church in a given area. However, discretion should be used when areas are considered.

---

## SECTION 12 - Health and Safety

### 12.1 Purpose

PAWI's objective is to ensure that the organization and its constituents become OSHA compliant by providing and maintaining a safe and healthy environment for all. PAWI will ensure, so far as is reasonably practicable, the health, safety and welfare of all members of its congregations, workers, contractors, visitors and others who may visit the churches or offices of PAWI.

This policy will outline allocation of duties for safety matters and the particular arrangements which will be made for implementation. PAWI proposes to review this policy regularly and implement changes where necessary.

To ensure that health and safety matters are kept constantly under review, PAWI proposes an item on health and safety to be included on the agendas of church board meetings and district meetings at least twice a year.

### 12.2 Organizational Responsibilities

- Overall responsibility for health and safety is that of the pastor, at the church and District Bishop at the District Office. These officers will ensure that arrangements are in place to satisfy Health and Safety Regulations and appropriate Codes of Practice of the various jurisdictions.
- Specific responsibilities may be delegated to church or district office personnel. As new Health and Safety projects emerge, the names of responsible persons will be notified and the list amended accordingly.
- PAWI proposes the appointment of church wardens with the responsibility for ensuring that that arrangements outlined in the HSSE Policy are carried out and updated as necessary
- PAWI also proposes the appointment of safety officers both at the local church and district offices – who will be responsible for the day-day implementation of the arrangements outlined in the policy are carried out

#### **The Health and Safety Officer shall:**

- a. Be familiar with the health and Safety Regulations as far as they concern the premises  
Be familiar with the Health and Safety Policy arrangements and ensure they are observed.  
Ensure so far as is reasonably practicable, that safe systems of work are in place
- b. ensure the church and surroundings are clean and tidy
- c. ensure the area around the church is properly maintained including the safety of trees, and that grass is kept cut
- d. ensure that safety equipment and clothing is provided and used by all personnel where this is required
- e. ensure that all plant, equipment and tools are properly maintained and in good condition and that all operators have received the appropriate training
- f. ensure that adequate access and egress is maintained  
ensure adequate fire-fighting equipment is available and maintained

g. ensure that food hygiene regulations and procedures are observed.

**• Responsibility of Church Members and District Employees**

- a. All employees and church members have a responsibility to co-operate in the implementation of this health and safety policy and to take reasonable care of themselves and others whilst on church business or premises.
- b. Church Members and Employees should:
  - c. comply with safety rules, operating instructions and working procedures
  - d. use protective clothing and equipment when it is required report any fault or defect in equipment immediately to the appropriate person
  - e. report all accidents (however minor), injuries, near misses or other potential safety hazards as soon as possible
  - f. not misuse anything provided in the interests of health and safety.

**• Responsible Persons**

PAWI proposes the assignment of Responsibility for the following safety areas:

By Activity	Name of Person
Accident Book/Accident Reporting	
Fire Extinguishers	
Emergency Evacuation	
Portable Electrical Appliances	
Fixed Electrical System	
Gas Equipment	
Hazardous Substances	
Plant and Equipment	
Condition of Floors and Stairs	
Area around church and Hall including the car park	
Light Bulb Changing	
Food Preparation	
Manual handling	
Display Screen Equipment	
Building Defects	
Child Protection	
Personal Safety	
Contractors	
PA equipment	
Church Events	
Health and Safety Training	
Safety policy	

**12.3 Accidents and First Aid**

1. First Aid boxes are to be located in all local churches and district offices and in the minimum contain the following items:

- a. Bandages
- b. Gauze roller bandages
- c. Two bandages.
- d. Wound cleaning agent such as sealed moistened towelettes.
- e. Scissors
- f. At least one blanket
- g. Tweezers
- h. Adhesive tape
- i. antibiotic ointment packets (approximately 1 gram)
- j. Aspirin/Pain Killers
- k. Latex gloves
- l. Resuscitation equipment such as resuscitation bag, airway, or
- m. Pocket mask
- n. Elastic wraps
- o. Oral thermometer (non-mercury/nonglass)
- p. Splint
- q. First Aid Instruction Booklet
- r. Directions for requesting emergency assistance.

2. In all PAWI churches and district offices, there shall be trained first-aid personnel. The name/s of such person/ persons should be visibly posted on a notice board or otherwise communicated throughout the organization.

3. A list of trained first aiders will be kept up to date in the offices, recording the date of their training and when refreshment courses need to be taken.

An accident book is to be maintained on the premises which will log all accidents and incident occurring on the premises.

4. The Accident books and accident records are to be reviewed by the Health and Safety Officer quarterly. Any recurring accidents will be identified for further discussion.

When the church or church hall are let to outside organisations, they are told in writing that in the event of an accident, details must be entered in the accident book.

## 12.4 General Fire Safety

### 12.4.1 Fire Precaution

PAWI's policy is to fulfil our obligations regarding Fire Precautions. In order to achieve this, we undertake the following:

- An assessment of the fire risks in the church and associated buildings. This is carried out as part of our general health and safety risk assessments.
- A check that a fire can be detected in a reasonable time and that people can be warned.
- A check that people who may be in the building can get out safely including, if necessary, the provision of emergency lighting.

- To provide reasonable fire fighting equipment.
- A check that those in the building know what to do if there is a fire.
- A regular check that our fire-fighting equipment is in place and is serviceable, and that there is an annual maintenance contract in place with a reputable company.

#### **12.4.2 Fire Extinguishers**

- According to Building Codes and OSHA Standards, buildings that are considered to be “light hazard” e.g. (churches, classrooms and offices), the maximum distance to travel for a fire extinguisher should be no further than 75 feet. PAWI therefore proposes the implementation of this standard on its premises.
- Each church/district office is required to maintain a list of the number and type of fire extinguisher that their location on the premises
- The extinguishers are to be checked every month by the Responsible Person to ensure that they are still in place and have not been discharged.
- The extinguishers are to be checked annually through a service contract arranged by the Church/District Office

#### **12.4.3 Event of a Fire (No matter How Small)**

- Immediately raise the alarm.
- Telephone the emergency services
- Check the building for occupants
- Attack the fire if possible within your capability using the appliances provided, but without taking personal risk.
- If not possible to attack the fire or if you are unsure which fire extinguisher to use, assist in the evacuation of the building, ensuring that all doors are closed behind you. The general rule is People before Property.
- Evacuate to the designated assembly point.
- Ensure clear access for the emergency vehicles

#### **12.4.4 Evacuation Procedures**

- For large services and events where the congregation/audience exceeds 250 PAWI's procedures for evacuation are detailed below.
- All designated fire doors must be unlocked before the service/event commences and be clearly marked as fire exits using the “Running Man” symbol.
- A check must be made to ensure that all doors can be opened prior to the commencement of the event.
- Trained Wardens will be assigned to the exit doors
- Responsibility for using each fire extinguisher will be allotted to named and trained wardens. A log of these persons will be kept in the office with the date of their training.
- In the event of an emergency (fire/bomb threat, etc.), an announcement to leave the building will be made by the service leader or duty warden, as appropriate
- The emergency services will be contacted immediately by the wardens

### **12.5 Electrical Safety**

- Every month plugs, cables and sockets will be inspected by the Responsible Person to ensure that there

are no loose connections.

- Any repairs identified will be reported to the designated person.
- A log of any repairs being undertaken will be kept by the designated person. The Health and Safety Officer will check this log monthly for any repeating patterns.
- Visual inspection will be carried out quarterly of the fixed electrical installation by the Responsible Person. Any defects will be reported to the designated person for action and recorded in a log. The Health and Safety Officer will check this log on a yearly basis.
- Every five years, our fixed electrical system will be inspected and tested by a competent contractor. Necessary remedial work will be carried out. A record of any work that is carried out will be kept by the church or district office
- Misuse and abuse of electricity is a significant cause of fires and injury. Faulty electrical equipment can kill. All employees /church members must observe the following: -
  - a. Visually check all electrical equipment before use
  - b. Report all faults immediately to the Responsible Person.
  - c. Do not attempt to use or repair faulty equipment.
  - d. No electrical equipment is to be brought onto the premises and used until it has been tested by the approved person and entered in the electrical equipment record.
  - e. Personal laptops may only be used if supervised by the owner and must not be left powered on and unsupervised.
  - f. Additional musical equipment may be used but only if supervised when used and must not be left powered on and unsupervised.
  - g. Electrical equipment should be switched off and disconnected when not in use for long periods.
  - h. Flexible cables should be so positioned and so protected that they do not constitute a tripping hazard and are not subject to mechanical damage.

## 12.6 Slips, Trips and Falls

### 12.6.1 Reasons for Slips Trips and Falls

The main reasons for slips trips and falls are:

- uneven floor surfaces
- unsuitable floor coverings
- wet floors
- changes in levels
- trailing cables
- poor lighting
- poor housekeeping.

### 12.6.2 Reducing Incidents of Slips, Trips and Falls

In order to reduce as far as is reasonably practicable the risk of slips, trips and falls, PAWI proposes the following be implemented:

- Monthly inspections to be conducted by an assigned person of all floors and stairs in the churches and



offices, including all paths and steps into the buildings.

- Clean up all spillages immediately. Use a cleaning agent if required.
- If the floor is wet, use appropriate signs to tell people the floor is still wet and that extra care is needed. Alternatively, use another route until the spillage or wetness is gone.
- Avoid cables crossing pedestrian routes and use cable guards or floor cable trunking to cover cables where required.
- Ensure suitable footwear is worn by congregations and workers
- Warn of risks by using signs and locate doormats where these changes are likely.
- Where they cannot be eliminated, make sure rugs or mats are securely fixed and that edges do not present a trip hazard.
- Assess the cause of the slipperiness and treat accordingly, for example treat chemically and use appropriate cleaning materials and methods. In some cases you may need to repair or replace the floor surface.
- Where required, improve the visibility, lighting and provide hand rails and add tread markers or other floor markings.
- Improve lighting levels and placement of lighting to provide a more even lighting level over all floor areas.

## 12.7 Lighting

In order to ensure that PAWI's churches and offices are adequately lit, an inspection will be made every 4 weeks by the Responsible Person to ensure that all lights in the churches and offices including hall-ways and car park are working. Any bulbs which require replacing will be reported to Maintenance Team who will ensure that the bulbs are replaced ensuring that the safety procedures for the replacement of bulbs is followed.

## 12.8 Food Preparation

The following policy will be observed in PAWI regarding the preparation of food on the compound of the churches of PAWI offices:

- Food is not to be prepared from basic ingredients. The kitchen facilities allow for reheating of food and preparation of drinks only.
- We will ensure hygiene procedures are displayed within the kitchen areas
- We will encourage all food handlers to follow the hygiene procedures
- We will encourage the appropriate assessment of risks to be carried out for the foods involved including storage at the correct temperatures (responsibility of the event organiser).
- Before any food handling commences, all surfaces coming into contact with food must be washed down and disinfected.
- Once an event is complete any remaining food should be disposed of and not stored (unless assigned to a specific group to be used within 24 hours). The fridge will be cleared of any food once a week on either a Friday or Monday – this is the responsibility of the Church Administrator
- We ensure that all hirers who wish to provide food stuffs are advised of the facilities and procedures

- The Health and Safety Officer will check that the above guidelines on food preparation are clearly visible in the kitchens on a quarterly basis.

## 12.9 Risk Assessment

### 12.9.1 Assessment Process

Risk assessments will be carried out on all PAWI offices, churches and events at regular intervals by competent persons in order to meet our obligations under OSHA. The recommended process of conducting a risk assessment follows:

- Identify the hazards/risks
- Decide who might be harmed and how
- Determine the likelihood of the hazard/risk
- Determine the Severity of the risk
- Rate the risk/hazard
- Decide on the precaution

### 12.9.2 Risk Rating

Likelihood Rating

Severity Rating

1 = Low (Seldom)

1 = Low (minor cuts and bruises)

2 = Medium (Frequently)

2 = Medium (serious injury – off 3 days)

3 = High (Certain or near certain)

3 = High (Fatality or a number of persons seriously injured)

Risk Rating = Likelihood x Severity

$\frac{1}{2}$  = Low Priority

$\frac{3}{4}$  = Medium Priority

$\frac{6}{6}$  = High Priority

## 12.10 Contractors

Anyone entering church premises of PAWI offices for the purposes of carrying out work, other than an employee or voluntary worker of the church, will be regarded as a contractor. All contractors, including the self-employed, must abide by the following:-

- Have their own health and safety policy (where required by law) and be able to provide a copy of the same.
- Produce evidence that they have appropriate public and employer's liability insurance in place. A record of this evidence will be maintained.
- Comply with all the requirements of this health and safety policy and co-operate with PAWI's officials in providing a safe place of work and a safe system of operation.
- Where plant and machinery is brought onto the premises by contractors, they must be able to show where necessary that the equipment has been inspected and tested to ensure its safe operation.

- Contractors may only use sub-contractors or persons other than their own direct employees with the express permission of the church officials. However, responsibility will remain with the contractors.
- All contractors will be given detailed instructions regarding the area where they are permitted to work and the extent of the work they are authorised to undertake. This “permit to work” will also specify any safety precautions they must undertake.

## 12.11 Persons with Disability

### 12.11.1 Access to the Built Physical Environment

Accessibility to the built physical environment ensures the full participation of persons with disabilities in society. In this light, the following measures will be adopted by PAWI to ensure a barrier-free environment:

- Development, maintenance and enforcement of an acceptable code of regulations for planning and building construction 'to enable persons with disabilities to access churches and other PAWI buildings
- The modification of all buildings, to achieve accessibility to persons with disabilities inclusive of accessible emergency measures;
- The allocation of parking spaces for persons with disabilities in all car parks according to international guidelines;
- The “Access Symbol” should be displayed, where appropriate, to indicate that provision is made for persons with disabilities.

### 12.11.2 Education and Training

Education is a critical component of every individual's life. To achieve an adequate education in an inclusive education system, PAWI shall implement the following measures:

- PAWI shall create opportunities for all children and adults with disabilities to receive church ministry and education and training;
- PAWI shall provide adequate and appropriate support services for all children with disabilities using an inclusive system
- PAWI shall provide appropriate teaching and ministry aids and supports to enhance delivery;
- PAWI shall provide training across the fellowship, to instill in all, respect for, acceptance and appreciation of the differences among people;
- PAWI shall train and provide adequate sign language interpreters in all learning institutions to facilitate better communication amongst the PAWI body
- PAWI shall train special education teachers and resource personnel at all levels of the organization
- PAWI shall develop and implementation a sign language programme to teach the basics of sign language to children with hearing impairments, their families and communities. These programmes should also be transmitted via the media;
- PAWI shall make available educational and training materials in an accessible format for all its institutions
- PAWI shall provide guidance and counseling programmes for parents and children with disabilities
- PAWI shall conduct sensitization and training programmes for pastors and workers and incorporate a training module into the curriculum of WIST.

## APPENDIX – REGULAR ACTIONS

### Regular Tasks

From the Policy these are the regular tasks that are required:

#### Weekly:

Clear fridge of foodstuffs  
Lighting check (bulbs)

#### Monthly:

Fire Extinguishers checked that they are in place  
and have not been discharged  
Plugs, cables and sockets inspected  
Condition of floors, steps, stairs and paths checked      Churchwardens

#### Quarterly

A check of the fixed electrical installation

#### Annually

Gas appliances (including boilers) serviced      Church Administrator  
All portable electrical appliances checked      Church Administrator

#### Every 5 Years

Fixed electrical installation by NICEIC contractor      Church Administrator  
Lightning conductor      Church Administrator

## APPENDIX – LIST OF RISK ASSESSMENTS

These are the risk assessments required to be carried out on a regular basis. Copies of all risk assessments must be filed in the Risk Assessment folder in the Church Office.

5. A Risk assessment is required for each event held. The leader of the event should carry out the risk assessment. In addition to the office copy the church wardens must be given a copy of each risk assessment at least one week before the event is planned to take place.
6. Car Park
7. Handling of cash
8. Personal safety – being alone in the premises
9. Tower
10. Storage Cupboards
11. Boiler rooms
12. Paths, steps, stairs, floors
13. Security, including loss reduction of electronic equipment
14. Trees
15. Fences
16. Glazing
17. Organ
18. Hazardous substances
19. Fire

---

## SECTION 13 – Financial Policies

### 13.1 Purpose

The purpose for developing financial policies is to establish clear and specific policies and procedures regarding the financial and operational affairs of PAWI. The goals of this manual are:

- To assure responsible stewardship of the resources of the fellowship
- To assure compliance with legal duties.
- To create member confidence in the stewardship of organizational funds

### 13.2 Personnel Involved

There are a number of persons involved in the financial and operational areas of PAWI. The By-laws outline the roles and responsibilities of persons having the responsibility for collecting, accounting, disbursing and investing the fellowship's funds. The purpose of having multiple people involved in the PAWI's financial affairs is both to spread responsibility as well as to serve as a control and accountability system.

### 13.3 Fraud Prevention

### 13.3.1 Counting Funds

Fiduciary responsibility shall be exhibited in counting congregational funds. In order to suitably handle church monies, the following procedures will be adhered to when counting and handling offerings:

- a. Persons who participate in counting and recording the offerings will be trained for that purpose.
- b. All persons handling church funds shall be members in good standing and have a demonstrated history of regular giving.
- c. In larger congregations, the church Treasurer, in consultation with the Pastor, shall appoint and train individuals involved in counting offerings
- d. The responsibility for counting shall be rotated on a weekly basis.
- e. Two or more persons (not from the same household) should always be present during the counting process.
- f. Individuals should be trustworthy persons and are required to maintain confidentiality with regard to the giving of individuals.
- g. Offerings shall be counted in a secure location, immediately following the services/events during which they are received.
- h. Each individual shall perform three separate and independent counts.
- i. Each individual must then confirm their respective totals match and verify the amounts by signature on the respective document/s
- j. Church funds shall be deposited into the church bank accounts as quickly as possible. The use of an after-hours depository or next day deposit services is acceptable.
- k. Church funds shall not be commingled with the personal funds of the treasurer or any other individual having the responsibility of depositing the funds into the church's account.

### 13.3.2 Petty Cash and Other Cash Funds

- At all levels of the fellowship, there should be limit access to petty cash funds.
- Cash should be kept in a locked box or drawer and restrict the number of persons who have access to the key.
- All petty cash disbursements shall be supported by receipts, with the date, amount received, purpose or use for the funds, and name of the employee receiving the funds listed on the receipt.
- Petty Cash fund must be reconciled (at least weekly) before it is replenished
- The petty cash replenishment amount should be limited and be replenished monthly.

### 13.3.3 Reconciling Bank Accounts

- PAWI recommends that reconciliation of fellowship funds shall be undertaken by an independent person who doesn't have accounting responsibilities or check signing responsibilities or require supervisory review of the reconciliation.
- All cancelled cheques shall be examined to ensure that vendors are recognized, expenditures are related to PAWI's/Church business, signatures are by authorized signers, and endorsements are appropriate.
- All bank statements and cancelled cheques must be examined to ensure that cheques are not issued out of sequence.
- Verifiers shall initial and date the bank statements or reconciliation report to indicate that a review and reconciliation was performed

### 13.3.4 Audit

An annual audit / review of the church's financial accounts will be conducted at the close of each financial year. According to statutory regulations, the audit/review shall be conducted by suitably qualified individuals or organizations no later than 30th May for the previous year. The result of the audit / review shall be presented to:

- The Church
- The District Office

### **13.3.5 Accounting Format**

#### **I. RECEIPTS**

All receipts coming into the church must be recorded:

- a. On a sheet that identifies the money breakdown and the allocations for which funds were received. This should be done each time there is service or whenever monies come in, it should be clearly dated and signed.
- b. As far as possible all receipts should be banked as received and no monies removed for expenditure purposes. However if monies must be taken out then it must be clearly noted and the reasons why.
- c. The amount deposited should then be noted. Deposits should be done weekly.

(SEE SAMPLE 1)

ALL RECEIPTS MUST BE NOTED IN THE CASH BOOK (either an actual Cash Book or a Computer Spreadsheet)  
(SEE SAMPLE 3)

#### **II. PAYMENTS**

All Payments must be recorded:

- a. First separate CASH from CHEQUE Payments. You must therefore have two separate vouchers.
- b. Vouchers must contain information such as:
  - HEADING stating: CASH PAYMENT VOUCHER OR CHEQUE PAYMENT VOUCHER.
  - Other information: Date, Payee, Details of payments, cheque number (if it's a cheque payment), or state cash (if it's cash), amount, signature of person authorizing the payment and signature of the person receiving the payment. ALL BILLS MUST BE ATTACHED TO VERIFY AND SUPPORT THE PAYMENT.

(SEE SAMPLE 2)

ALL PAYMENTS (both Cash and Cheque) MUST BE NOTED IN THE CASH BOOK (either an actual Cash Book or a Computer Spreadsheet). (SEE SAMPLE 3)

#### **III. BANK RECONCILIATION**

Each month Bank Statements must be received from the Bank. These should be filed each month. Bank Reconciliation must be done each month.

- c. These must reconcile the Bank Balances to what is recorded in our Ledger. In other words whatever deposits or payments we have recorded and noted as made must also correspond with what the Bank notes on the Bank Statement.
- d. From our Cheque payment column in the Cash Book we will identify what cheques have cleared in the Bank and what is to be noted as outstanding cheques. We will also check that all deposits made to our account are in fact recorded by the Bank.

IT IS IMPORTANT TO PREPARE MONTHLY BANK RECONCILIATIONS SINCE THIS HELPS THE ORGANISATION ASCERTAIN ITS FINANCIAL POSITION AND ASSISTS WITH THE PLANNING AND BUDGETING PROCESS. IT ALSO ALLOWS THE ORGANISATION TO MANAGE ITS DISPERSEMENT OF FUNDS.

(SEE SAMPLE 4)

#### IV. PETTY CASH

Funds should not be taken out of the Receipts.

- e. For payments needed to be made via Cash, the church should maintain a Petty Cash System. A fixed amount should be decided upon either per week or month and a Cheque written for that amount.
- e. This amount will then be managed, vouchers must be written up for each payment with all supporting bills etc. At the end of the week or month whichever is decided a tally will be done for the amounts paid out and that amount only will then be reimbursed to the Petty Cash Pan.

(SEE SAMPLE 5)

This will be recorded in the Cash Column on the Payment side of the Cash Book. It must be reconciled monthly to ascertain the amount of money held as CASH IN HAND.

#### V. FIXED ASSETS:

A full and complete listing of all items owned by the Church should be made.

- Details of the quantity, description of the item, serial numbers where available, date of purchase, value.
- This should be maintained and updated on a regular basis to include new additions.
- As far as possible items should be also categorized:
  - Land and Building, Furniture and Fixtures, Equipment etc.
- Depreciation should be charged on all Fixed Assets.
  - Suggested rates based on a Straight Line Method are:
    - No depreciation is charged on Land
    - Building – 2%
    - Furniture & Fixtures – 12.5%
    - Equipment – 10%
    - Motor Vehicle – 20%

#### VI. LOANS:

- Any details of Loans taken by the Organization must have all details filed for calculation of balances for Financial Statements.
- Loans given by the church to Members: These must be well noted and all details amounts and repayments accurately done to ascertain the balances at the end of the Financial Period.

#### VII. INVESTMENTS

Any accounts held with UTC, ROYTRIN, Fixed Deposits etc. ensure that all statements are received and properly filed. It is recommended reconciliation be done to verify balances to the Ledger.

#### VIII. OTHER

ALL DETAILS SHOULD BE CLEARLY NOTED AS THEY OCCUR TO ENSURE CLARIFICATION WHEN NEEDED.

FOR UTILITY BILLS- these can be filed together in a file and a copy made to attach to the Voucher file.

- PURCHASE OF FIXED ASSETS- the same can be done, bills from these purchases can be filed together and a copy attached to the Voucher file.

ANY OTHER SIGNIFICANT PAYMENTS that need to be CLEARLY noted this same procedure can follow.

Salary Statements need to be filed properly. It is the responsibility of the church to make the appropriate statutory deductions (NIS, Heath Surcharge, PAYE)

- THE FINANCIAL REPORTS (Receipts and Payments, Income and Expenditure and Balance Sheet) should be prepared by the Treasurer or Financial Team. However, accounting services can be provided at an additional fee.



Cheques or payments made to persons for church supplies or petty cash must ensure ALL BILLS are brought back to verify the payments made. As far as possible the bills should not be included with other personal items and in cases where no bills may be given the details should be noted on a note sheet and attached.

Proper filing systems need to be implemented for each category listed above and all details filed in date order.

---

## SECTION 14 - Procurement Policies and Procedures

### 14.1 Purpose

The purpose of this procurement policy is to set a framework for all types of procurement across PAWI as part of a focused, coherent, and centralized approach to procurement practice. This policy is expected to help PAWI constituents ensure a common and consistent approach to procurement in accordance with international best practice. The approach will help the fellowship achieve sustainable growth objectives through adopting effective procurement practices and through the generation of efficient working practices that enable PAWI to maximize its resources.

### 14.2 Objectives

- Develop and support a unified approach to procurement which reflects the overall values and objectives of PAWI.
- Ensure compliance with procurement laws and best practices
- To demonstrate good governance and an emphasis on Value for Money
- Maximize efficiencies in operating costs and procurement methods, thereby creating more capacity for PAWI to achieve its overall objectives
- To take procurement decisions that are based on an informed choice balancing both cost and quality, taking into account the needs of the districts and assemblies

### 14.3 General Principles

A PAWI District or Member church involved in the procurement process must conduct business using the highest standards of professionalism in business, conduct and ethics. This includes:

- Committing to highest levels of ethical standards in purchasing. In every instance, decisions in purchasing must be based on value and benefit to PAWI and its constituents
- Ensuring that church-related purchasing agents are given the opportunity to provide a quotation
- Avoiding the use of suppliers which are known to be, or suspected of, being corrupt
- Refusing to use national or international firms which are known to have, or suspected of having, unethical investment policies.
- Refusing to use suppliers in which a Member church's staff member has any business interests unless cleared with the church or district
- Refusing any commission or offers of commission, in cash or in kind.
- Making procurement decisions that take into account price, quality, speed of delivery, and reliability of future maintenance and service.

## 14.4 Procurement Policy

- PAWI shall ensure transparency in decision-making which is most formally met through written scope/specifications: written evaluations against these must be provided for accountability and record keeping.
- Pre-advised written quotations are required for all purchases. Where the value of the contract equals or exceeds the equivalent of US\$1,500 either for a single purchase or for a series of purchases under the same request, quotations will be required from three sources.
- For purchases of more than USD1,500.00, where it has not been possible to obtain more than three (3) quotations, a written explanation of the choice and why it was made must be given by the buyer and retained on file for audit/review purposes.
- PAWI procurers must declare any potential or actual conflict of interest, including any situation where he/she has an association or relationship (personal or business) with a supplier
- When selecting the supplier, it is required that the most appropriate offer is to be chosen. This may not be the cheapest, but for other substantial reasons it was justifiable that higher prices or other relevant supply conditions were more acceptable.
- In any situation, PAWI requires that, in order to stimulate the local/regional economy, its Constituents will give preference to local purchasing, and to take into account the local availability of spare parts and the local ability to repair and support machinery or equipment, cost and terms of payment.
- PAWI Constituents are responsible for procurement, including the choice of procurement source, and must keep in mind the policies contained in this document when doing so.
- All procurement is to be carried out with the utmost transparency. This means that, when requested, the procurer will openly declare to non-successful bidders and to the auditors, district or other PAWI authority why the preference was given to a certain bidder, and at the same time take the responsibility for the choice when the bid chosen was not the lowest price.
- For regular purchases, PAWI shall establish a range of pre-qualified suppliers to facilitate efficiency and in the process
- In making the purchasing decision, it is not only the cost of procuring the goods which is important, but also the cost of transportation of the goods to the place where they will be used.
- While it shall be the primary responsibility of the supplier to ensure the quality of goods sold, the procurer also has a responsibility to monitor the quality of the goods bought on behalf of PAWI
- As far as possible, the District shall encourage and coordinate cooperative purchases amongst churches to benefit from volume discounts
- No purchases for private use are to be made using PAWI's orders or otherwise via PAWI unless specific written approval is obtained from the Pastor or District Bishop.
- PAWI's Officers must not accept from suppliers: gifts, gratuities, entertainment or other forms of personal favour, other than those of a token kind.
- It is imperative for effective financial control and for reporting that purchase transactions are processed and recorded accurately and on a timely basis. Failure to comply with specified procedures endangers the accuracy and timeliness of PAWI's reporting system.
- PAWI requires that all necessary procurement controls are instituted to ensure completeness, validity, accuracy, security and subsequent accountability.
- PAWI requires that all purchase transactions must be properly processed on a timely basis.
- All purchase transactions must be properly authorised and all delivered transactions must refer to goods actually received.
- Purchase transactions must be recorded accurately. The recording must be such that there can be independent periodic checks to ensure accountability.

## 14.5 Congregants as Paid Suppliers

Purchasing goods and services from congregants has both benefits and risks. When congregants are to be considered as potential paid suppliers of goods or services to the Church or District, fairness, objectivity and transparency are critical to minimizing the possible negative outcomes.

In general, when at least one congregant is to be considered as a paid supplier of goods or services:

- All qualified congregants should be allowed the opportunity to compete for the opportunity
- Comparison should be made to the general marketplace to ensure competitive value.

## 14.6 Procedure for Developing a Preferred Supplier Database

### 14.6.1 Gather Suppliers' Information

- Constituents will be required to compile a list of all the services used at all levels
- When the list of items is compiled, Contact information for multiple vendors that supply each service must sought
- Having created a comprehensive list of suppliers (about 10-15) per category, a Request for information form will be created (RFI). The details on the form will include; company name and address, contact information (telephone, fax email etc), contact information for any key people, payment terms, company experience in the particular field, evidence of statutory registration, client list etc.
- The RFI form will be sent out to each vendor on the category list, along with a letter explaining the fellowship's process and requesting completion of the form if they are interest in being considered as a supplier.

### 14.6.2 Evaluate Results

- Using the returned forms, select only the firms that fit your district or church needs. For instance. The evaluation should look at compatibility with the firm and the church or district, cost, payment terms, capability of the firm to handle specific types of projects or jobs required by the constituency.
- After narrowing down the list, a list of the preferred suppliers should be generated by category. The list should include the supplier's name, address, contact information including contact person and the most used items the supplier carry
- Once the document is completed, it should be distributed to persons with the responsibility for purchasing.

### 14.6.3 Track and Review

The preferred supplier list should be reviewed periodically (every 2-3 years) to ascertain the following:

- To include new suppliers
- To review policies and prices of existing suppliers
- Determine whether the constituency is saving using this approach
- Ensure are persons responsible for purchasing are using pre-qualified suppliers

## 14.7 Procedure for Procuring Foreign Goods & Services

Church shall identify a suitable supplier

- Contract supplier to provide goods
- Contract freight forwarder
- After receiving notification from freight forwarder (through documentation) the church shall contract a customs broker/ brokerage firm to clear good from port of entry
- The brokerage firm shall provide the necessary documents to procure tax exemptions
- Completed forms from broker shall be presented to the PAWI's National Office/District office for authentication

## 14.8 Potential Risks (Red Flags)

The following is a list of possible red flags that may arise and which may raise concerns under various anti-bribery and anti-corruption laws. The list is not intended to be exhaustive and is for illustrative purposes only.

Where any of these are encountered during the procurement process, they must be immediately reported to the Pastor or District office.

- You become aware that a third party engages in, or has been accused of engaging in, improper business practices;
- You learn that a third party has a reputation for paying bribes, or requiring that bribes are paid to them, or has a reputation for having a special relationship with foreign government officials;
- A third party insists on receiving a commission or fee payment before committing to sign up to a contract with us;
- A third party requests payment in cash and/or refuses to sign a formal commission or fee agreement, or to provide an invoice or receipt for a payment made;
- A third party requests that payment is made to a country or geographic location different from where the third party resides or conducts business;
- A third party requests an unexpected additional fee or commission to “facilitate” a service;
- A third party demands lavish entertainment or gifts before commencing or continuing contractual negotiations or provision of services;
- A third party requests that a payment is made to “overlook” potential legal violations;
- A third party requests that you provide employment or some other advantage to a friend or relative;
- You receive an invoice from a third party that appears to be non-standard or customised;
- A third party insists on the use of side letters or refuses to put terms agreed in writing;
- XII. You notice that we have been invoiced for a commission or fee payment that appears large given the service stated to have been provided;
- XIII. A third party requests or requires the use of an agent, intermediary, consultant, distributor or supplier that is not typically used by or known to us;
- XIV. You are offered an unusually generous gift or offered lavish hospitality by a third party; or

---

## SECTION 15 – Child Abuse Policy

### 15.1 Introduction

The Declaration of The Young Persons of the Caribbean in Kingston, Jamaica on 15th May, 2012 stated that “violence against children is a norm or tradition in the region that is being passed on to generations, and therefore drastic preventive actions need to be adopted.”

The Conference on Combatting Sexual Violence Against Children in the Caribbean held in Bridgetown, Barbados 20th-21st November, 2012 expressed concern that “efforts to prevent and stop the sexual abuse of children are undermined by a range of factors including deficiencies in the law, lax enforcement of the law, corruption and collusion, theological interpretations, gender norms and power relations, political interference, a culture of secrecy and silence, inadequate public education and sensitization, lack of political will, poor coordination among child protection agencies, and a lack of multi-sectoral and multidisciplinary approaches to identifying and preventing the sexual abuse of children.”<sup>1</sup>

Christian communities are not immune to child abuse as has been repeatedly demonstrated in the global

media. The Pentecostal Assemblies of the West Indies (PAWI) is not unique in this respect. It has therefore become necessary for Assemblies to agree on and implement clear protocols for the on-going protection of our families and children.

## 15.2 Defining Child Protection

All English-speaking Caribbean countries have signed and ratified the United Nations Convention on the Rights of the Child. According to that Convention:

Article 1: "A child means every human being below the age of eighteen years unless, under the law applicable to the child, majority is attained earlier."

Article 19.1: "States parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child"

Save the Children defines child protection as "measures and structures to prevent and respond to abuse, neglect, exploitation and violence affecting children." 1 The Bridgetown Declaration and Agenda for Action to Combat Child Sexual Abuse in the Caribbean. Bridgetown, November 21, 2012.

On its website UNICEF includes this definition of child protection in one of its documents: "A broad term to describe philosophies, policies, standards, guidelines and procedures to protect children from both intentional and unintentional harm. In the current context, it applies particularly to the duty of organisations—and individuals associated with those organisations—towards children in their care."

In Caribbean jurisdictions the overriding objective of the relevant legislation is usually the paramountcy of the welfare of the child.

Abuse happens to children of all ages, from all social backgrounds and ethnic groups. Children may be abused in a family or in an institutional or community setting by those known to them or, more rarely, by a stranger. The abuse of children can occur in all communities and is most likely to occur within families and by people known to the child.

As far back as 1765 Sir William Blackstone in his Commentaries on the Laws of England wrote that parents owe their children three duties: "maintenance, protection, and education".

## 15.3 Scripture References

Jesus was very clear about how He viewed children and their protection. Matthew 18:10, "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven."

- Matthew 19:14, "Jesus said, 'Let the little children come to me, and do not forbid them; for of such is the kingdom of heaven.'"
- Mark 9:42, "Whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea." There is also the general injunction for due care of children:
- Proverbs 22:6, "Train up a child in the way he should go, and when he is old he will not depart from it." 2 All Scripture references are taken from the New King James Version © 1982 by Thomas Nelson, Inc. unless otherwise stated and are used by permission.

The Christian Scriptures also see children as a reward:

- Psalms 127:3-5, "Behold, children are a heritage from the LORD, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth. Happy is the man who has his quiver full of them; they shall not be ashamed, but shall speak with their enemies in the gate." PAWI places a very high value on our children. In light of the teachings of our Holy Scriptures children are seen as precious gifts from God entrusted to the care of their parents and family, our community of faith and the society-at-large.
- Christians believe each person has a value and dignity which comes from God's creation of male and female in His own image and likeness. Among other things, this implies a duty to value all people—including children—as bearing the image of God and therefore we are to protect them from harm as far as humanly possible.

## 15.4 Duty of Care

PAWI, as a community of Christians, has an ethical, legal, spiritual and Biblical responsibility to ensure the safety and protection of children and adolescents in our care whether through Sunday school, junior church, vacation Bible school, uniformed groups or any other children and youth programmes conducted within the PAWI community. "To not do so, makes us accomplices to child ... abuse and contributes to its victims' voicelessness in a way that sanctions their disempowerment, marginalization and the violation of their rights."<sup>3</sup> PAWI must therefore seek to prevent any form of child abuse and protect employees and volunteers from false allegations.

Jesus talked of the Kingdom of God belonging to children. He gave them status, time and respect. A Christian approach to safeguarding children therefore asks both individuals and communities to create a safe environment for them, to act promptly on any complaints made and to care for and to minister appropriately to those who have been abused.

PAWI will seek to ensure the suitability of all persons asked to work with children and youth in all aspects of ministry and all such persons will be required to be knowledgeable about these protocols and their implementation.

All allegations of abuse must be taken seriously, fully considered and properly investigated by the appropriate agencies/authorities. Guilt cannot be presumed as

3 Jones, Adele D., Editor. 2013. *Understanding Child Sexual Abuse: Perspectives From The Caribbean*. Palgrave MacMillan, Basingstoke, p.4 there is potential for the abuse of these protocols by someone making a malicious complaint.

PAWI will not impede any criminal, professional or regulatory investigation into the abuse of children within its care but reserves the right to conduct internal investigations regardless of the outcome of any other investigation.

Reports of abuse will be treated with confidentiality. Caribbean governments are moving towards mandatory reporting and wherever such laws are enacted PAWI will have to abide by the legal stipulation to report.

It is recognised that there are differences in law from country to country in dealing with child protection and each PAWI District is strongly advised to be cognizant of relevant law within the nation where they minister.

## 15.5 Commitments

PAWI is committed to:

- The importance of the welfare of each child and zero tolerance of child abuse.
- Every child being able to participate in relevant Assembly programmes within a safe environment whatever their age, culture, ability, language, racial origin or religious belief and whether male or female.
- Caring and nurturing each child through respectful pastoral ministry.

- Creating an environment which is welcoming, respectful and safe from abuse. Valuing, listening to and respecting children and youth.
- Taking all reasonable steps to protect children from harm and degrading treatment and respecting their rights, wishes and feelings.
- Taking seriously and responding appropriately and without delay to all suspicions and allegations of poor childcare practices and/or abuse.
- Ensuring that all persons working with children through PAWI's programmes will be recruited with regard to their suitability for these responsibilities and will be provided with guidance and training in good practice and child protection procedures. Reviewing and updating these protocols and principles from time to time.
- Building relationships with the relevant child protection service in each country where PAWI serves.

## 15.6 Types of Abuse

It is important to understand that just because one warning sign of abuse is seen it does not automatically mean that child abuse is taking place. It is essential to look for a pattern of abusive behaviour and warning signs.

- The following facts about abuse are based on research findings and highlight issues relating to the different categories of abuse:
- Most children are abused by adults they know and trust.
- The reported cases of child abuse are a small proportion of the cruelty, exploitation and neglect to which children in our society are subjected.
- Disabled children are more vulnerable to abuse; they are more dependent on intimate care and sometimes less able to tell anyone or escape from abusive situations.
- Children very seldom make false accusations of abuse, and will often deny the abuse or take back an accusation after they have made it.
- Children who talk about the abuse fear the consequences of telling—they may think that if things are bad, perhaps they may get worse.
- Children and young people who are abused can be very good at hiding their unhappiness and distress.
- Abuse has serious long-term harmful effects on children and young people. If untreated, the effects of abuse on children can be devastating and continue into adulthood and, in some cases, lead to life-long problems.
- The various child protection services in the Caribbean will usually only remove children from their family homes where there is actual, or risk of, significant harm and if the child is in real danger of further abuse.

### 15.6.1 Sexual Abuse

Sexual abuse is any sexual activity between an adult and a child. A child may also be sexually abused by another child. It involves forcing or enticing a child or adolescent to take part in sexual activities, not necessarily involving a high level of violence, whether or not the child is aware of what is happening.

Most Caribbean countries have established that a person under the age of 16 is not mature enough to give consent to sexual activity. All such activity is therefore against the law and subject to legal sanction in a Court of Law.

There is a belief that when a young person reaches the age of consent they can willingly engage in sexual activities and that a sexual relationship at that age does

not constitute abuse. Mutual consent presumes that the persons involved are on an equal footing with each other so that one person is not pressured by the position or authority of the other person. Where unequal power exists mutual consent may not in fact be a reality.

In 2009 the Evangelical Association of the Caribbean in cooperation with UNICEF did a preliminary study on the Sexual Practices of Young People Attending Evangelical Churches in Antigua, St. Lucia and St. Vincent. A significant majority of the 1,076 respondents reported that they were born again, had been baptized in water and had been received into the membership of the local Assembly. Of the total responding, 46.7% indicated that they had been, or currently were, sexually active. Of those who had been/were sexually active 53.5% stated that their first experience of sexual intercourse took place before the age of 16 (an act defined by law as rape) and 27% reported that their first act of sexual intercourse was forced or coerced in some way. Of those who were forced in their first experience of sexual intercourse only 17.5% indicated the other person was a new acquaintance while the remainder identified persons well known to them such as a girlfriend/boyfriend, classmate, extended family member, someone who gave gifts, family friend, neighbour and teacher as the person who forced them to have sexual intercourse.

In a longitudinal study done by UNICEF in the Caribbean, 14% of first formers (ages 11-12) reported having been forced to have sexual intercourse. The same group two years later in Form 3 (ages 13-14) reported 18% of them had by then been forced to have sexual intercourse.

Examples of sexual abuse:

#### **Physical:**

- Fondling or touching a child's genitals.
- Making a child touch an adult's or other child's genitals, even outside of clothing. Penetration, attempted penetration or any genital-to-genital contact including anal sexual intercourse.
- Oral contact with genitals involving a child and an adult or older child.
- Encouraging a child to masturbate or even masturbating the child.
- Digital penetration (use of fingers to penetrate the vagina).

#### **Non-physical:**

- Indecent exposure or exhibitionism (for example, deliberately displaying genitals for the view of children).
- Talking to a child about sex for inappropriate reasons, telling sexual stories or tales of sexual exploits.
- Allowing a child to watch or hear sexual acts or material.
- Showing pornography or other inappropriate sexual material to a child.
- Making sexually oriented phone calls to a child.
- Sending sexually oriented email or text messages ("sexting") to a child.
- Making sexually suggestive comments to a child.

#### **Exploitive:**

- Child pornography—photographs, films, videos, internet sites or 'live' performances of children in sexual activities or poses.
- Child prostitution/transactional sex—children are paid by adults for sexual services. Payment may be money, food, drugs or things like clothes, shoes and cell phones. Internet exploitation—adults using email or websites to find children to sexually abuse.
- Human trafficking for various purposes including sexual exploitation.
- Signs that sexual abuse may be occurring:



- Child reports having been sexually abused; may retract story later.
- Detailed and age-inappropriate interest in and understanding of sexual behaviour. Pregnancy.
- The presence of sexually transmitted infections (STIs).
- Frequent headaches and/or stomach aches. This may include vomiting and having difficulty swallowing.
- Torn, stained or bloody underclothing.
- Injury to the genital area, including bleeding, swelling or irritation.
- Pain when sitting and/or walking.
- Pain and/or difficulty with urinary and/or bowel functions.
- Unexplained trouble sleeping—nightmares, disturbed sleep patterns. Sudden drop in grades at school, trouble concentrating and/or often absences from school.
- Unexplained change in eating habits—overeating or refusing to eat.
- On-going emotional problems—depression, anxiety, fear, anger, moodiness, acting out.
- Self-destructive tendencies—self-mutilation, or deliberately harming him/herself.
- Low self-respect.
- Alcohol or other substance abuse.
- Withdrawal from friends and family including running away.
- General behaviour change.

### **Discussing Sex with Children as a Means of Protection**

Parents and caregivers need not be sex experts to talk to children about sex. Most young children are curious about where babies come from, about how girls and boys differ, etc. Parents and caregivers can admit they do not know all the answers, yet answer their questions truthfully in language the child can understand. To avoid discussing these matters conveys the parent's own uneasiness about sex, and may teach children that sex is something of which to be ashamed.

The following pointers suggest ways in which parents and caregivers may address children's sexual concerns:

- Be "ask-able" – be willing to answer questions about sex. Use language the child will understand, but not silly child language.
- Use appropriate language – children need to know the correct names of their sex organs such as penis, breast, vagina, etc. Inappropriate words others use to refer to sex organs are socially unacceptable.
- Give advice in the form of information the child can use to make sound decisions, not as an imperial edict. Caregivers who provide information and encourage discussion are more effective than those who 'lay down the law'.
- Share information in small doses – choose times and places that feel natural for such discussion. Parents may share or raise discussions when preparing the child for bed or when they are in the car.
- Encourage the child to talk about sex – though children may feel embarrassed about talking about sex, especially with family members, children's books about sex may be given to the child with a suggestion such as, "I thought you might be interested in this book. If you want to read it, we can talk about it".
- Respect privacy rights – fair is fair. Parents who feel uncomfortable sharing a bathroom with a child can tell the child. Similarly, the parent might offer to respect the child's privacy by knocking when the child's door is closed.

- The real alternatives to proper sex education, say researchers, are peers, the internet, the media – films, ‘adult’ magazines, TV shows and street corner huddles. Research indicates that there is no evidence to support the premise that proper sex education encourages sexual activity among children and adolescents. On the contrary, accurate information presented in a positive context of loving relationships during pre-adolescence might prevent or pre-empt sexual mishaps and high rates of teenage pregnancies. Teaching children appropriate ways to communicate their needs enhances their self-appreciation.

### 15.6.2 Physical Abuse

Physical abuse is trauma or physical injury to a child caused by punching, beating, kicking, biting, burning or otherwise harming a child. It involves physical harm or injury to the child. It can also result from severe discipline, such as using a belt on a child, or physical punishment that is inappropriate to the child’s age or physical condition.

Physical abuse is any injury to a child which has been caused by other than accidental means, including any injury which appears to be at variance with the explanation of the injury.

In 2015, three major cases of physical abuse of young children (the youngest being six years old) in Barbados, one case in Guyana (six-year-old boy) and one case (a four-year-old boy) in St. Lucia grabbed newspaper headlines.

#### Examples of physical abuse:

- Cuffing, shaking, and shoving.
- Pulling a child’s hair or ear.
- Banging a child against a wall.
- Throwing objects at a child.
- Biting and pinching.
- Suffocating.
- Forcing obnoxious substances into a child’s mouth, poisoning.
- Hitting a child with a belt, electrical cord or stick.
- Burning a child with scalding water or cigarettes.
- Giving a child alcohol or inappropriate/recreational drugs.
- Signs that physical abuse may be occurring:
- Frequent injuries with unconvincing or inconsistent explanations.
- Bald patches on head due to hair pulling.
- Bruises around the face and mouth.
- Hand marks, fingerprints, bruises, swollen areas, pinch marks, human bite marks on any part of the body.
- Cigarette or other burns.
- Marks from a belt, electrical wire or stick.
- Multiple bruises at various stages of healing, implying repeated episodes of injuries to the child.
- Fear of going home and/or constant running away from home.
- Discomfort with physical contact; shies away from touch.

- Wearing inappropriate clothing to hide injuries, e.g. long sleeves on a very hot day.

### **Physical abuse vs. Discipline:**

In physical abuse, unlike physical forms of discipline, the following elements are present:

- Unpredictability. The child never knows what is going to set the parent off. There are no clear boundaries or rules. The child is constantly walking on eggshells, never sure what behaviour will trigger a physical assault.
- Lashing out in anger. Physically abusive parents act out of anger and the desire to assert control, not the motivation to lovingly teach the child. The angrier the parent, the more intense the abuse.
- Using fear to control behaviour. Parents who are physically abusive may believe that their children need to fear them in order to behave, so they use physical abuse to “keep their child in line.” However, what children are really learning is how to avoid being hit, not how to behave or grow as individuals.
- Correction characterized by severe, punitive, dictatorial control often leads to resentment and rebellion. Such harsh discipline is also associated with heightened risk for physical and psychological harm to children as well as increased likelihood the youth will resort to coercion and violence in solving their differences.

### **15.6.3 Neglect**

“Child neglect is defined as a type of maltreatment related to the failure to provide needed, age-appropriate care. Neglect is usually typified by an on-going pattern of inadequate care and is readily observed by individuals in close contact with the child.”<sup>4</sup>

It is the persistent failure to meet a child’s basic physical and/or psychological needs, likely to result in the serious impairment of the child’s health or development.

The Salvation Army has defined neglect as “persistent failure to provide for the child’s basic needs, both physical and emotional.”<sup>5</sup>

#### **Examples of neglect:**

- Failure to provide adequate food and housing.
- Lack of appropriate supervision.
- Abandonment
- Failure to provide necessary medical care.
- <sup>4</sup> <http://www.psychologytoday.com/conditions/child-neglect> accessed 2012/12/18
- <sup>5</sup> Safe and Sound. 2006. The Salvation Army Caribbean Territory, p.3
- Inadequate hygiene or clothing.
- Inattention to a child’s emotional needs necessary for normal development. Allowing a child to use/ ingest alcohol or illegal chemical substances.
- Signs that neglect may be occurring:
  - Clinical signs of deprivation: severe diaper rash, impetigo, lice, diarrhoea, vomiting anaemia, recurring respiratory illness, dehydration.
  - Inadequate clothing, underfeeding.
  - Lack of adult supervision.

- Developmental lags.
- Physical underdevelopment.
- Pasty, dull complexion;
- Tired—lethargic, listless appearance.
- Poor dental care.
- No immunisation or preventive care.
- Poor personal hygiene.

#### 15.6.4 Emotional Abuse

Emotional abuse is any verbal communication that harms a child. This kind of abuse can involve threats, insults, extreme punishment, name-calling, blaming and more. Basically, anything that makes the child feel horrible inside. While emotional abuse doesn't involve physical pain or sexual acts, the effects of emotional abuse can hurt far worse and cause a lifetime of psychological problems.<sup>6</sup>

The Anglican Diocese of Southwark defines emotional abuse as “the persistent emotional maltreatment of a child such as to cause severe and persistent adverse effects on the child’s emotional development.”<sup>7</sup> The Salvation Army defines it as “deliberate or careless actions that cause or result in repeated humiliation, emotional trauma, fear or intimidation.”<sup>8</sup>

##### Examples of emotional abuse:

- Verbal assaults with name calling, e.g. “stupid”, “worthless”, “a mistake”, “you just like your father/mother”
- Sarcastic putdowns or belittling, especially in front of other people.
- <sup>6</sup> <http://voices.yahoo.com/emotional-abuse-children-warning-signs-how-1314029.html> accessed 2012/12/19
- <sup>7</sup> A Safe Church. 2008. Anglican Diocese of Southwark (UK)
- <sup>8</sup> Safe and Sound. 2006. The Salvation Army Caribbean Territory, p.4
- Use of derogatory, threatening, derisive or demeaning language, e.g. “I brought you into this world and I can take you out.”
- Unnecessary shouting.
- Terrorising, stimulating fear, making threats of extreme punishments.
- Constant inappropriate and/or unwarranted criticism.
- Inappropriate socialising through reinforcement and encouragement of aggression, substance abuse, sexual acting out, delinquent and criminal activity.
- Unrealistic expectations of a child academically, physically, socially.
- Violent and/or obscene language.
- Deliberately withholding affection and love.
- Some level of emotional abuse is involved in all types of maltreatment of a child, though it may occur alone.

##### Signs that emotional abuse may be occurring:

- Lags in physical, mental, social and emotional development.
- Personality, sleep, eating and speech disorders.
- Low self-esteem, feelings of shame and guilt, unusual fears, negative statements about self.
- Persistent nightmares.

- Difficulties in developing healthy interpersonal relationships with other children and/or adults, withdrawn, intensely watchful, especially of adults.
- Craves attention.
- Inability to trust, discomfort with physical contact and/or closeness.
- Self-destructive behaviour such as cutting self, suicidal tendencies.
- Low enthusiasm and perseverance.
- Aggressiveness, bullying others, cruel to others.
- Problems with school work.
- Alcohol and/or drug abuse.
- Sexual promiscuity.
- Psychosomatic illnesses.
  - Emotional abuse accompanies all other forms of child abuse but does not necessarily indicate that other abuse is taking place.

### 15.6.5 Bullying

Bullying is deliberate hurtful behaviour, usually repeated over a period of time, where it is difficult for those bullied to defend themselves. Bullying may be perpetrated by another child or an adult. There is no clear boundary between bullying and abuse and a significant number of offenders are themselves minors. Young perpetrators of abuse are still children and are entitled to have their needs considered though steps may need to be taken to protect other children.<sup>9</sup>

#### Examples of bullying:

- Physical—e.g. hitting, kicking, slapping, stealing.
- Verbal—e.g. racist remarks, name-calling, graffiti, threats, abusive text messages, abusive messages on other social media, persistent teasing.
- Emotional—e.g. tormenting, ridiculing, humiliating, ignoring, isolating from the group.
- Sexual—unwanted physical attack or sexually abusive comments.
- Signs that bullying may be taking place:
  - The child reports that he/she is being bullied.
  - An increased expression of fear.
  - A shortage of money or frequent loss of possessions.
  - Behavioural changes, e.g. reduced concentration and/or becoming withdrawn, clingy, depressed or tearful.
  - An unexplained drop off in performance.
  - Physical signs, e.g. stomach aches, headaches, difficulty sleeping, bed wetting, scratches and bruises, damaged clothes and sudden bingeing.

## 15.7 Why Abuse is Not Reported

In a UNICEF study done in Barbados, 84% of respondents indicated that they didn't report child sexual abuse because they feared negative personal consequences while 75% said they did not report because it was not their business and/or they were embarrassed to step forward.

A Safe Church. 2008. Anglican Diocese of Southwark (UK)

## 15.8 Factors that Can Contribute to Abuse

Children do not ask for abuse. Abuse is NEVER the child's fault. Not all abuse is deliberate or intended.

### 1. Home

- Many forms of abuse arise from a lack of understanding of appropriate child rearing practices or involve immature parents who were themselves subjected to poor parenting or other stresses in the home. Home situations that could precipitate child abuse include:
  - Single parent without adequate emotional, financial and extended family support systems.
  - Chaotic home life without routine or order.
  - Adult or older sibling abusing alcohol and/or drugs.
  - Pre-existing violence within the family unit including high parental conflict. Geographic and/or social isolation.
  - Overcrowding in the home.
  - Adult unemployment leading to financial and other stresses including homelessness. Depression, psychosis or mental challenges in parent.
  - Parent with low self-esteem and/or poor control over their emotions often resulting in low tolerance of frustration.
  - Parents' fanatical religious beliefs.
  - Poor parent-child interaction.
  - Inaccurate knowledge and expectations about child development.

### 2. Culture

- Some forms of abuse can arise from established cultural beliefs:
  - Children are property.
  - Children should be seen and not heard.
  - Parents have the right to control their children in any way they wish.
  - Children need to be toughened up to face the hardships of life.
  - Having a child is seen as a "rite of passage" to adulthood.

### 3. Education

Some forms of child abuse are mislabelled as behaviour management in an educational setting. Actions that are abusive rather than corrective include:

- Cuffing and/or shaking a child.
- Shutting a child in a closet.
- Forcing a child to remain sitting, standing or motionless for extended periods of time. Denying a child the use of a toilet.
- Taping a child's mouth shut.

- Using sarcastic put-downs when speaking to a child, especially publicly.
- Ignoring a child who needs help.
- Making a child the butt of teacher's jokes.
- Humiliating a child in front of others.

#### 4. Community

- Child abuse can also be generated by societal factors:
- Lack of access to adequate medical care, child care, and social services.
- Exposure to racism/discrimination.
- Inadequate school environments.
- Exposure to environmental toxins.
- Dangerous/violent neighbourhoods.
- On-going community violence.
- Unemployment.

## 15.9 Reporting

### 15.9.1 Reporting Situations of Concern

All reports of child abuse must be treated with confidentiality and respect. There are times when people make reports of abuse simply to cause problems for the alleged abuser. It is important, therefore, that reports be thoroughly investigated in as objective a manner as possible. Be mindful of local laws governing which agencies are legally empowered to investigate reports of child abuse.

All persons working with children and youth under the age of 18 within the context of PAWI programmes and projects have a responsibility to ensure that these children are protected while in the care of any PAWI Assembly or Department and to raise issues that have to do with their care and safety. They have a responsibility to:

- Be familiar with this policy and process for reporting.
- Know who to contact within PAWI and relevant governmental agencies to express concerns.
- Become knowledgeable about the indicators of abuse.
- Be observant.
- Promote equity and fairness in responding to reports/allegations of abuse. Understand that there may be an obligation under law to report the issue to the relevant governmental agencies.

### 15.9.2 Principles of Reporting

- All concerns and allegations **MUST** be immediately reported appropriately to the person in charge using the Incident Report Form. Where the law mandates that child abuse must be reported to specific agencies such reports must be made at this point. Strong emotions can be aroused by child abuse but it is necessary that incidents be handled as dispassionately as possible.
- Loyalties to colleagues, PAWI and the local Assembly cannot be allowed to cloud how reports are made and subsequently handled.
- Concerns need to be clearly expressed so that they can be properly investigated. Those who express

concerns in good faith need the assurance that they will not be penalised for doing so.

- Issues need to be managed with sensitivity for the person reporting, the alleged abuser and the child involved.
- Guilt or innocence must not be presumed. There is potential for abuse of this procedure by someone making a malicious complaint.
- Where investigations require the involvement of governmental agencies, law enforcement or the legal system they cannot be kept confidential.
- Issues need to be resolved quickly in order to protect our children and youth.
- Those who have reported concerns/incidents of child abuse need to know that their disclosure is being investigated.
- It is important that reports or allegations of abuse are investigated expeditiously. Failure to consistently do this will result in the emergence of a culture of silence that in turn will allow abuse to flourish.
- Some situations (e.g., bullying by an older child) may be resolved at an informal level but PAWI staff and volunteers are not child protection experts and it is not their responsibility to determine conclusively whether or not abuse has taken place.
- The child protection service in each country has the legal responsibility to investigate all child abuse referrals. This protocol is not intended to supplant the duties and responsibilities of such agencies.

#### **Reports of Abuse Taking Place Outside of the Immediate Assembly Environment**

- There are times when a child or other person may report or suspect abuse is taking place outside of the Assembly environment, e.g., the home or school. In such cases, the person receiving the report:
  - Shall immediately inform the pastor of the Assembly.
  - The pastor shall immediately inform the District Presiding Bishop.
  - The pastor shall immediately submit the report to the relevant child protection service and shall liaise with that service on how to inform the parents of the child involved.

#### **Step 1 – Initial Report**

- Children and youth generally talk to someone they trust regardless of that individual's position. If a child reports that he/she is being abused:
  - A report is not an established fact of guilt but rather a request for assessment of the safety and condition of a child. It is the beginning of a helping process for children and families.
  - Stay calm so as not to frighten the child.
  - Reassure the child that he/she is not to blame and making the report is the right thing to do.
  - Listen to the child showing that he/she is being taken seriously.
  - Inform the child that you must tell others so as to ensure the abuse stops. Make sure the safety of the child is given priority.
  - Refer the child to medical personnel if there is need for medical attention. In some jurisdictions it is the responsibility of the police department or child protection service to handle referrals for medical attention. Assemblies must be aware of the correct legal protocol in the country where they serve.

#### **15.9.3 Report from Child, Youth, Volunteer or PAWI Member:**

- The person receiving the information shall immediately fill out the Incident Report Form (IRF) and draw



it to the attention of the head of the relevant department and pastor within the local Assembly. Where reporting child abuse to governmental agencies is mandatory under the law, a copy of the IRF shall be immediately forwarded to the appropriate government agency. The IRF is a critical part of creating a proper paper trail both for PAWI and for the relevant government agencies.

- When recording on the IRF the report of a child who alleges abuse, the person recording the report must be extremely careful to avoid putting thoughts into the child's head or words into the child's mouth. If a police investigation subsequently determines that the questions asked of the child clouded the evidence it may be difficult or impossible to properly resolve the issue.
- Try to ascertain the name and address of the alleged perpetrator.
- Record the circumstances in which the original disclosure of the concern was made.
- Record what you are told as accurately as possible using the child's words. Do not interpret or embellish. Record the facts as they are told to you.
- Do not make snap judgements. An abused child will often not share all details at once as trust needs to be established. The situation may be more complex or severe than it first appears.
- Record what you say to the child.
- Record what actions you have taken.
- Sign the report and date it.

## 15.10 Administrative Leave

In the context of these protocols administrative leave is not a disciplinary measure. Neither does administrative leave imply guilt as PAWI remains committed to the concept that one is innocent until proven guilty. Such leave is to facilitate the resolution of the matter while protecting the allegedly abused child, the alleged abuser and the integrity of PAWI. Where the person going on administrative leave is a paid employee he/she shall receive full salary for the period during which he/she is on leave.

- If the report involves a volunteer working within the Assembly that individual shall immediately be placed on administrative leave until the matter can be properly investigated by the appropriate legal authority and resolved and a copy of the IRF shall be sent to the District Presiding Bishop, who shall inform the National and General Presiding Bishops.
- Where a Christian leader—such as a pastor, elder, or Assembly Board member—is accused of child abuse there will be the presumption of innocence until the investigation proves otherwise. However, for the protection of the child and the accused as well as the integrity of the ministry of the Assembly, the accused person shall immediately be placed on administrative leave and every effort shall be made to have the matter investigated thoroughly and expeditiously by the appropriate legal authority to ascertain the truth and develop a proper solution. The alleged abuser is not to be allowed contact on Assembly premises with the child allegedly abused and must be advised to refrain from all contact with the child outside of the Assembly. The completed IRF shall be sent directly to the District Presiding Bishop who shall immediately inform the National and General Presiding Bishops.
- If the head of department is the person implicated in the report, the completed IRF shall be sent directly to the pastor of the Assembly and copied to the District Presiding Bishop who shall immediately inform the National and General Presiding Bishops. The head of department shall immediately be placed on administrative leave until the matter can be properly investigated by the appropriate legal authority and resolved.
- Persons on administrative leave can only be reinstated when the matter has been thoroughly resolved. If found guilty, those persons are not to be allowed continued involvement with ministry to children within

the Assembly environment. If you observe injuries or behaviours in children which are consistent with those described in the section on Types of Abuse you should:

- Ask open questions about what you observe. Example: “How did this injury happen?” rather than “Did your mother do that?”
- Note what the child or adult says in response.
- Carefully record your observations as soon as possible following the guidelines in Step 1, notify the appropriate person as in Step 1 and keep the record in a secure place.

### **Step 2 – internal Report to PAWI Authorities**

- In all cases the District Presiding Bishop must be informed immediately whether or not the child protection service’s intervention is sought. In all cases, within 48 hours of the initial report, a copy of the IRF shall be sent to the District Presiding Bishop under confidential cover and he shall forward a copy of the report to the National and General Presiding Bishops.
- Nothing in these protocols is to be construed as empowering the District, National or General Presiding Bishops delaying a report being made to the child protection service or police department.
- In most Caribbean countries there are agencies designated by law to intervene in cases of child abuse and nothing should be done that would delay or hinder those agencies in carrying out effective investigations of alleged abuse. PAWI is not an agency designated by law to investigate any form of child abuse.

### **Step 3 – Response**

- Handling reports of child abuse must be done carefully, thoroughly and prayerfully. Both the accused and the accuser need to be dealt with in a fair and objective manner.
- Dismissing a report as probably unfounded or a minor issue without proper investigation could result in a child being subjected to continued abuse. Also, if it is determined at a later date that the concern was brought to the attention of the Assembly and was not addressed, there could be legal consequences.
- The handling of a situation in a high profile manner when it could be managed discreetly or presuming guilt before a thorough investigation is done could result in serious professional, social and personal consequences for the accused.
- Where an external investigation is instituted by the child protection services or a police department, PAWI and all its component parts will give full cooperation at all times.
- Every effort should be made to maintain confidentiality and guard against publicity while an allegation is being investigated or considered.

## **15.11 Disciplinary Action**

- When a complaint is substantiated in whole or in part against a PAWI member, appropriate disciplinary action shall be taken against the abuser in accordance with the relevant PAWI Bylaws and the child protection services, District, National and General Presiding Bishops will be immediately notified.
- Discipline may involve removal from involvement in working with children, suspension of membership for a specified time or termination of membership in the local Assembly.
- Persons involved in incidents that have been referred to the child protection services will be subject to the decisions of those agencies in addition to disciplinary action within the Assembly.

#### Step 4 – Resolution

- Whether a report of abuse has been substantiated or not, the person who reported the issue will be informed that an investigation has been completed. Individuals need to be supported for their courage in reporting a concern. They also need to know that PAWI takes the protection of children seriously and will respond quickly to allegations of abuse. However, details of the investigation are not to be shared.
- A final detailed written report must be submitted to the District Presiding Bishop within 48 hours of the issue being resolved and the PAWI District will maintain a central registry of incidents outlining concerns reported and how those concerns were resolved. This report shall be immediately copied to the National and General Presiding Bishops.
- Situations requiring investigation and action inevitably result in concern and anxiety within the local Assembly. Leaders are advised to use the opportunity to review this policy with youth workers, volunteers and employees to ensure they understand the directives and the consequences of infringement.
- It can also be an opportunity to review with children and youth the intent of this policy and the importance of talking to someone about situations that make them uncomfortable.

#### Step 5 – After a referral to the governmental agencies:

- Co-operate with the agency: Don't interfere. Be guided by that agency before any further action is taken.
- Attend multi-agency strategy meetings if invited.
- With advice from the agency, ensure that those who need support are offered it.
- Try to remain non-judgemental and don't take sides.
- Don't gossip and try to stop others gossiping about the issue.
- Carry out a risk assessment on your activities. Could risks be reduced to prevent a similar situation arising in the future?

### 15.12 Dealing With the Media

- All press enquiries are to be directed to the District, National or the General Presiding Bishops. (should follow the crisis management procedure outlined in

### 15.13 Guidelines for Creating Child-Safe Ministry

It is not possible to completely and always protect children from potentially harmful circumstances. During the course of daily activities and interactions with others, situations may develop that provide the potential for abusive behaviours to occur. However, it is possible to minimize risks in Assemblies by adhering to some general guidelines.

It must be stressed that while these guidelines can minimize the potential for the abuse of children and youth, they also provide protection for child/youth workers/volunteers. False allegations can and do occur for a variety of reasons. Assembly leaders and employees are not exempt from these allegations. The ensuing investigation can be exhausting. Without a witness for your defence it can be difficult to prove your innocence.

We need to be cognizant of the reality that within PAWI Assemblies there are persons who are currently being abused, persons who have been abused in the past and are still in need of inner healing, potential/present/past perpetrators of abuse, those at risk (see previous section on Factors that Can Contribute to Abuse p.14) as well as adults and children who have never been affected.

- **Commit to the basic practice and philosophy of providing safe environments for children and youth participating in the ministry of the church.**

This protocol is not optional for any ministry unit within PAWI.

This policy seeks to incorporate the theology of a loving Heavenly Father expressed through compassion and service.

- It is the responsibility of all persons having contact with children participating in Assembly programmes to promote the emotional and physical safety of the participants giving regard to all factors and circumstances known to them. If, in their opinion, an unsafe condition exists such persons shall immediately take appropriate precautions under the circumstances to protect all children. Nothing contained in any other PAWI policy, procedure or instruction shall be construed as relieving persons having contact with children from this responsibility.
- It is acknowledged that a protocol and education about that protocol will not necessarily deter an abuser. However, the protocol will alert persons to the signs of abuse and provide a course of action to be followed for the protection of an abused child.
- **Require all staff, volunteers, child/youth workers and members to be familiar with this protocol.**
  - Once adopted, all child/youth workers within PAWI programmes are required to be familiar with this protocol.
  - A copy of this protocol shall be kept in an accessible place where it can be reviewed by those who wish to report suspected abuse.
  - Training sessions based on this protocol shall be provided at the District and local Assembly level on a regular basis to ensure all personnel are knowledgeable on the protocol and its implementation.
- **Create a process in each ministry unit that makes it safe and possible for staff, volunteers and children/youth to report concerns.**
  - Introduce the protocol openly and in a positive manner.
  - Speak about it frankly so people can become familiar with it.
  - Establish a clear process within each ministry unity for those who need to voice concerns about a child being abused.
  - Receive all expressions of concern with respect.
- **Choose child/youth workers/volunteers with care.**
  - It is important that all reasonable steps are taken to prevent unsuitable persons from working with children. This applies to both paid staff and volunteers, whether part-time or full-time. The Assembly must ensure careful selection and recruitment of ordained and lay ministers, voluntary workers and paid workers with children and young people.
  - Anyone with a previous conviction for offenses related to the abuse of children is automatically excluded from working with children. Requesting a Police Certificate of Character is sometimes the only way a past criminal record is brought to light.
  - New members who express a desire to work with children and youth must have been a member of the local Assembly for a minimum of one year before beginning ministry with children/youth. This period allows for better evaluation of the suitability of the applicant for working with children. " New workers/volunteers must be properly supervised for a minimum of three to six months after appointment.
  - All persons volunteering to work with children and youth must complete the Application for Work with Children and Youth. References are to be contacted. A Sample Letter for Requesting a Reference has been provided as well as a Reference Form. If the volunteer is accepted, the Volunteer Agreement Form must be completed. While this can be perceived as cumbersome paperwork, in the event of an abusive incident occurring the documents provide evidence of a desire and effort to protect.
  - Persons convicted in a court of law of committing child abuse will not serve as volunteers or staff working in any Assembly sponsored activity or programme for children/youth.
  - Plan ministry to children/youth in a way that will minimise the opportunity for abuse to occur.
  - Child/youth workers/volunteers are not to be left alone with a child or teenager where there is little or no opportunity for the activity to be observed by others. If a separate room is used the door will remain open. Install glass panels

in doors to rooms where children will be accommodated during the programmes at the Assembly so that someone outside the room can observe what is happening should it be necessary to close the door.

- Child/youth workers/volunteers are not to meet a child or young person off Assembly premises alone. If a meeting off Assembly premises is necessary, the ministry unit's head and the child/youth's parent/guardian are to be made fully aware of the meeting and its purpose and at least two unrelated adults will be present.
- Never leave a child or group of children unattended. Provide appropriate adult supervision at all times. When children/youth meet for ministry, whether on Assembly premises or off, at least two unrelated adults are to accompany them regardless of the group's size or activity.
- Pay attention if an adult shows a greater than normal interest in a child e.g., such as buying a child special gifts for no apparent reason.
- Pay attention if a child indicates that he/she does not want to be with a particular person.
- **Persons working with infants and small children are required to take special care.**
  - Diapers may be changed in a separate room but doors will be always kept open.
  - Small children are to be toileted in such a way that the privacy of the child is respected but the procedure can be discreetly observed. The door should be left open.
  - No older child shall be permitted to take a younger child to the bathroom unless those children are siblings and the procedure can be discreetly observed.
- **Children need physical touch. It can bring them reassurance, a feeling of being cared for, comfort and safety. However, this activity has the potential for misinterpretation. Touch must be appropriate and safe.**
  - Touch must be related to the child's needs and not those of the adult.
  - Touch must be age appropriate. Affirm children with appropriate touching by keeping hugs brief and "shoulder-to-shoulder" or "side-by-side". Always keep hands at (not below) shoulder level. A caregiver's kiss should be on the forehead or cheek only. For small children who like to sit on laps, encourage them to sit next to you.
  - Children and youth have a right to decide how much or little physical contact they have with others. Except in unusual circumstances, such as the need for medical attention, their wishes are to be respected.
  - Touching may be acceptable in a public setting or in a group where activities are visible. It is not appropriate behind closed doors or in an unobservable location.
- **Vigilance must be exercised in situations where children and youth have access to computers and the internet.**
  - Pornographic sites and chat rooms have the potential to draw children into dangerous activities. Some will groom the child, gain trust and then may attempt to set up a meeting with the child. For this reason adults should supervise computer use by children on Assembly premises.
- **Guidelines for leaders in communicating electronically.**
  - If teenagers want to give you their mobile phone numbers, e-mail addresses or similar, and communicate with them this way, make sure that their parents know and have agreed.
  - Be circumspect in your communications with young people to avoid any possible misinterpretation of your motives or any behaviour which could be construed as "grooming" those children for subsequent abusive acts.
  - Be careful how you sign off: consider, for instance, how 'love' and 'XXX' might be perceived and interpreted by the young person or his/her parent/guardian.
- **Educate children and youth about how to keep themselves safe. This can be done in an informal, positive way without instilling unnecessary anxiety.**
  - Talk to them about: Appropriate and inappropriate touch Appropriate interactions with strangers The safety of group activities Internet dangers
  - Ensure that if an incident occurs children and youth know how to deal with it and who to talk to within the Assembly or ministry unit.

- **When children are injured.**

- Keep a written record of any injury that may occur, along with the details of any 10 UNICEF and local child protection services have very good programmes with such education that can be adapted to the local Assembly's use.
- treatment administered to the injured child.
- If during the Assembly's care a child is accidentally hurt, the child appears distressed, the child appears to be sexually aroused or the child misunderstands or misinterprets something done by an adult care-giver report any such incident to a colleague and to the appropriate Assembly authority immediately and make a written note of it. Tactfully discuss the incident with the child's parent(s).

- **Additional good practices.**

- Always work with children in an open environment (e.g. avoid private or unobserved situations and encourage open communication).
- Children and young people should not be permitted to remain on Assembly property unless two unrelated adults are present.
- Make the experience of attending the Assembly fun.
- Be fair and firm when confronting and dealing with bullying.
- Always give priority to the welfare of the child.
- Always challenge children's use of inappropriate language.
- Always request written parental consent if children are to be transported away from Assembly property (e.g. picnics, day trips, sporting activities, etc.) and ensure that two unrelated adults accompany the children/youth.
- Persons working with children should be excellent role models.
- Always give enthusiastic and constructive feedback to children rather than negative criticism.
- It is not the responsibility of workers within the Assembly to decide that child abuse is occurring. It is their responsibility to act on any concerns by reporting the matter to PAWI's designated authorities so that inquiries can be made and necessary action taken to protect the young person. This applies to both allegations and suspicions of abuse occurring within the Assembly and elsewhere.

## 15.14 Sex Offenders and the Church

On occasions persons with a history of abusing children come into Assembly programmes. Their need for contact with people and for Christian fellowship should be provided as we offer God's love to the 'whosoever' and seek to deal with all persons in a redemptive manner. However, we also have a fundamental responsibility to care for and protect children, youth and vulnerable adults within PAWI. Persons with this history cannot serve as volunteers or staff in children and youth departments and programmes or transport children to and from Assembly activities.

The complex nature of child abuse intervention and the treatment of perpetrators require resources that are usually beyond the scope of ministry provided by the local Assembly. However, the presence of a known perpetrator in a congregation requires high levels of vigilance. Provision for alternative opportunities for perpetrators to grow spiritually in settings where children are not present is strongly urged.

The offender may assert that he/she is a changed person and may sincerely wish this were true. However, even with extensive counselling and behaviour modification, sexual aberrations are extremely difficult to eradicate. Unfortunately this is something the offender must live with.

There are others who will intentionally use the Assembly setting or activities with children to re-offend.

For these reasons, if a known sex offender wishes to be part of a local Assembly, precautions must be put in place. The pastor must have a gracious but frank discussion with the offender and establish clear boundaries regarding contact with children and youth. This is for the protection of the children and young people but also for the offender himself who may at some point be wrongly accused.

If a person abuses a child on Assembly premises or at Assembly functions and its leaders know, or should

have known, the person is a sex offender, the Assembly may have a difficult legal case to defend.

#### Protocol Implementation

These Child Protection Protocols will be an effective and useful document only as they are implemented at the level of local Assembly ministry units. A major intent of the document is that it be used as a teaching tool and resource with children/youth volunteers/workers in the Assemblies' young people's programmes. The way in which it is used, of course, depends on the age of the child. The basic message to everyone in our congregations needs to be:

- Some behaviour by adults is not acceptable.
- Children and youth have a right to say "no".
- PAWI has a process that can help.
- Tell someone.

Resources are available from the governmental child protection services and UNICEF that can provide additional information or teaching material. The internet has literally millions of web sites with pertinent information. Your search therefore must be narrowed to specific topics—for example, child abuse types, emotional child abuse symptoms, etc.

Education alone will not totally eliminate abuse but can inform and empower individuals to be proactive about minimizing its occurrence and the resulting negative effects on children's lives.

# INCIDENT REPORT FORM SUSPECTED ABUSE OF A CHILD (CONFIDENTIAL)

Name of Assembly: Address of Assembly:

Details of Child/Youth Suspected of Being Abused:

Name: .....

Date of Birth: Year ..... Month ..... Day .....

Address: .....

Telephone Number: .....

Details About the Person Reporting Incident:

Name: .....

Address: .....

Telephone Number: .....

Position in Assembly/Ministry Unit: .....

Details About the Accused Person (if known):

Name: .....

Address: .....

Telephone Number: .....

Position in Assembly/Ministry Unit:

.....

When Report First Received:

Date of Report: .....

Time of Day Report Made: .....

DETAILS REGARDING INCIDENT BEING REPORTED Describe clearly and in detail what is reported to you. Use the actual words used by the person making the report. Report FACTS as told to you. Report OBSERVATIONS—e.g. signs of possible injury or emotional state. Use extra paper as needed.

Date of Alleged Incident: .....

Time of Day of Alleged Incident: .....

Describe how you became aware of the situation: .....

.....

.....

.....





.....  
What did you do with the information? To whom did you go following the disclosure? .....

.....  
.....  
.....  
.....  
.....  
.....  
.....

.....Are there any other details you think are relevant?

.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....

Signature \_\_\_\_\_ Date \_\_\_\_\_

Print Name \_\_\_\_\_

# APPLICATION FOR WORK WITH CHILDREN AND YOUTH

(Persons volunteering/applying for work with Assembly children and youth programmes are asked to complete this form.)

Basic Information:

Name and Address of Assembly.....

Name of Applicant .....

Date of Birth .....

Maiden Name .....

Present Address.....

.....

Telephone Numbers .....

Previous Addresses in Past Five Years.....

.....

Assembly Attended in Past Five..... Years

.....

Name of Pastor .....

Pastor's Telephone Number .....

Please list any skills, qualifications and interests that you have.

.....  
.....  
.....  
.....  
.....

Please list any previous experience you have had in working with children and/or youth. Please provide the name of the Assembly/organisation and the dates.

.....  
.....  
.....  
.....  
.....  
.....  
.....

Do you have any illness which might directly affect your work with children and youth? If yes, please provide

details. This will not necessarily prejudice your application.

Yes  No

If "yes" Please give details

.....  
.....  
.....  
.....  
.....  
.....

Please list three references that can be contacted concerning this application.

1) Name \_\_\_\_\_  
Address \_\_\_\_\_  
\_\_\_\_\_  
Telephone Contact/s \_\_\_\_\_

2) Name \_\_\_\_\_  
Address \_\_\_\_\_  
\_\_\_\_\_  
Telephone Contact/s \_\_\_\_\_

3) Name \_\_\_\_\_  
Address \_\_\_\_\_  
\_\_\_\_\_  
Telephone Contact/s \_\_\_\_\_

- I agree to attend training on the Child Protection Protocols.
- I agree to implement the Child Protection Protocols.
- I agree to update my child care and protection training as required.
- to work with children/youth.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

# REFERENCE FORM FOR ASSEMBLY VOLUNTEERS/WORKERS

(Private and Confidential)

1. Name of Volunteer \_\_\_\_\_

2. What is your relationship to the volunteer/worker? Friend, family, employer, other – please specify: \_\_\_\_\_

3. How long have you known the volunteer/worker? \_\_\_\_\_

4. Please comment on his/her honesty, reliability, health, experience, suitability to work with children/youth.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. Do you have any other comment that would be helpful in processing his/her application

Yes  No

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Please print your name: \_\_\_\_\_

## SAMPLE LETTER REQUESTING A REFERENCE FOR A NEW VOLUNTEER/WORKER

Date

Dear .....

(Name of volunteer/worker) is interested in working with children/youth at (name of Assembly). (He/She) will be working primarily with (age) year olds as (give brief description or work).

The (name of Assembly) is committed to providing a safe environment for our children and youth. We wish to ensure that those whom we accept as volunteers are suitable and will provide a positive and healthy experience for those in our youth programmes. (Applicant's name) has provided your name as a person who can give a character reference.

Please complete the attached questionnaire and return it to us in the pre-paid envelope. It will be treated in the strictest confidence. Your earliest attention to this would be greatly appreciated.

With many thanks and God's blessings.

Yours Sincerely,

(Pastor's name and signature)

## VOLUNTEER AGREEMENT

This form must be completed by volunteers/workers in the Assembly who volunteer/work with children and young people.

- I agree to work/minister under the direction and in full cooperation with the pastor, the head of the ministry unit to which I may be assigned, or persons delegated by them.
- I agree to be guided by PAWI's mission statement.
- I fully endorse PAWI's Statement of Faith.
- I agree to conduct myself at all times in a way that will be a positive example to the youth/children I serve.
- I agree to attend training on PAWI's Child Protection Protocols from time to time as arranged by the Assembly I attend and to implement the protocols in my work/ministry with children/youth.
- I agree to behave in accordance with all guidelines that are part of PAWI's Child Protection Protocols.
- I agree that the protection of our youth/children is part of my responsibility as a volunteer or staff member.

Full Name (CAPITAL LETTERS) Address

Assembly

Signature

## REFERENCES

- Hertzberg, H. (2008). *Personal Characteristics and Ministry Perceptions of Younger Evangelical Church Leaders* (Doctoral Dissertation). Deerfield, IL: Trinity Evangelical Divinity School.
- Lonsway, F. A. (2007). *Profiles of Ministry: A Thirty-Year Study*. Pittsburgh, PA: Association of Theological Schools.
- Passion for Planting. (ca. 2007). *Assessing a Planter's Fit in a Specific Place*. Retrieved from <http://www.newchurches.com/mediafiles/planters-fit-in-a-place.pdf>
- Ridley, C. R. & Moore, T. (2001). *Evaluating and reporting*. St. Charles, IL: Church Smart Resources.
- Seventh-day Adventist Church. (n.d.). *Guidelines for New Church Plants*. Retrieved from [http://adventist.org.uk/\\_\\_\\_data/assets/pdf\\_file/0006/8988/Church\\_Plants\\_new-Guidelines.pdf](http://adventist.org.uk/___data/assets/pdf_file/0006/8988/Church_Plants_new-Guidelines.pdf)
- Thompson, J. A. (1995). *Church Planter Competencies as Perceived by Church Planters and Assessment center leaders: A Protestant North American Study*. Deerfield, IL: Trinity International University.
- Thompson, J. A. (2004). *Church Planter Assessor Manual*. Atlanta, GA: International Church Planting Centre.
- Thompson, J. A. (2007). *Church Leader Inventory: A PCA Qualitative and Quantitative Study*. Atlanta, GA: The International Church Planting Centre.
- Wood, R. & Payne, T. (1998). *Competency-Based Recruitment and Selection*. West Sussex, England: Wiley.
- Seventh-Day Adventist Church Manual  
[https://www.adventist.org/fileadmin/adventist.org/files/articles/information/ChurchManual\\_2010.pdf](https://www.adventist.org/fileadmin/adventist.org/files/articles/information/ChurchManual_2010.pdf)
- Trull, J & Carter J (2004) *Ministerial Ethics – Moral formation for church leaders*







