



**Bishop Horace E. Smith, M.D., Presiding Bishop**

Presented to the P.A.W., Inc. Executive Board

**Wednesday, March 5, 2008**

## **SECURING OUR FUTURE: *An Apostolic Manifesto***

### **VISION STATEMENT:**

*Securing the future of P.A.W., Inc. by organizational realignment.*

The Pentecostal Assemblies of the World, Inc. is at a critical moment in its history, literally a 'cross-roads,' where its very viability and credibility is threatened. The vibrant legacy and history of the PAW, Inc. demands that a comprehensive, in-depth effort be made to analyze, delineate, and rehabilitate the organization. The reason for such a radical course is that the problems that presently exist are systemic, entrenched and are directly contributing to destabilizing the organization at best and is killing the organization at worst.

By definition, a manifesto is a public declaration of a group's ideas, purposes, and intentions with reference to some act done or contemplated. A manifesto usually will occur when a person, usually in leadership or other high-ranking position, recognizes the need for organizational change in terms of the future of the organization and, therefore, will clearly articulate in writing the principles, values, and objectives necessary to embrace the necessary change. I believe we, the leadership of the Pentecostal Assemblies of the World, Inc. have come to such a time of need for a written document expressing our platform for change... "SECURING OUR FUTURE: An Apostolic Manifesto".

By its definition as a manifesto, the document's purpose is clear: to serve as a written bridge between the Executive Board and the collective P.A.W., Inc. constituency. My observation is that although there is a high level of anxiety among us, especially in light of recent events, there is also great passivity amongst us. It seems the natural state of all things is to remain at rest. This is true of objects in the physical world, and it remains true when applied to the state of organizations and society in general. I know, for instance, in organizational psychology that, by its very definition, an organization (society) is formed as a structure for living that is most effectively designed to bring about a sense of happiness and fulfillment, or, conversely, to deter unhappiness and avoid a lack of fulfillment. However, it is when this structure, so imposed upon mankind, fails to serve all its members equally that dissonance occurs.

It is when this dissonance forms that those least served by the structure of the organization often rise against it. As is true in the natural world, in order to affect any kind of change

(whether to initiate a chemical reaction, set a ball in motion, or incite a revolution), a catalyst, or energy of activation must be supplied.

#### **THE PROBLEMS ARE BEST DESCRIBED IN THE FOLLOWING BROAD CATEGORIES:**

1. The lack of a long-term, fundamental vision and course for the organization. There needs to be a 'corporate' vision, that will serve as the 'rudder' to steer our ship. Of course from this corporate vision, several 'core values' arise that establish corporate/international priorities. This vision will be broad enough to allow proper place for an 'administrative' vision, that will give energy and vitality for each new administration, but be subservient to the overall corporate vision, core values and international priorities. *Where there is no 'vision' the people (organization) perish.*
2. Although we are an organization with International structure and responsibility, as executives, we operate mainly as 'regional' leaders. Because we have such strong regional/local ownership and authority, we often approach and vote on issues from this 'regional' perspective. Subsequently, most decisions are made with the health of our individual diocese or auxiliary in mind, and not the health and well being of the Pentecostal Assemblies of the World, Inc. as a whole.
3. Problems that are directly attributable to dysfunctional leadership structure at the highest levels. Our present leadership structure is ineffective, inefficient and lacks genuine 'quality control.' The present structure allows leaders to be unaccountable to any hierarchical structure or oversight, and creates an environment of leadership autonomy. This structure further breeds an atmosphere of dismissal and disrespect among executive leaders. We must have the courage to look at how we identify, train and prepare, set in place and evaluate new leadership. This evaluative aspect must address proper principles of leadership conduct, morality, and discipline. It must also incorporate the method and manner in which leaders are identified, selected, placed, retired and properly celebrated for their work and delineate the method of leadership succession. This critically needed process must be devised and implemented and must not exempt existing leaders. Today the greatest challenge of any group or organization is the challenge of credible, visionary, accountable leadership. Quoting a 21<sup>st</sup> century church leader: *"The only hope for this present world is the local church....and the future of that church (or organization) will be determined primarily by the quality of its' leaders."*
4. Our present structure, (not by design, but mainly by tradition and neglect), lends itself to and has spawned separate, disconnected, disparate, almost antagonistic organizations. These organizations operate separately, and rarely if ever work synergistically to address critical issues. These organizations, working without national guidelines or direction, result in gross discrepancies from diocese to diocese, a weak national organization and renders us ineffective on any genuine national or international level.
5. Allied and connected to the issue of reorganization of regional structure must be the determination of *ownership, and accountability of dioceses*. This must include rethinking of the need for some level of administrative, programmatic, and fiscal/financial, oversight by a properly determined, executive body to ensure quality control and proper funding and achievement of pre-determined priorities and goals.

6. We must address the issue of what is the obligation and responsibility of our organization to meeting the needs of each level of our constituency, and how to effectively communicate with them in a consistent, professional and caring manner.

## **QUESTIONS WE MUST ANSWER**

**What is our vision?**

**What is our mission?**

**What are our core values?**

- What are our present priorities?
- What is the strategic plan to accomplish each priority or objective.

**What should be our leadership structure?**

- How are leaders identified?
- How are leaders trained and prepared?
- How are leaders designated and elevated?
- How are leaders set in place?
- How are leaders evaluated?

***...and other relevant questions***

**What is the nature of our diocese structure?**

- What is the purpose of the dioceses?
- Who holds the 'ownership' of the dioceses?
- How is a diocese structured?
- How is a diocese administered?
- Should there be nationally determined guidelines?
- What are the fiscal responsibilities of a diocese?
- Who determines the level of financial responsibility of churches?
- Who determines remuneration to the diocesan?
- Is there any programmatic accountability/approval?
- What is our financial commitment to International dioceses?

***...and other relevant questions***

## **POSSIBLE PRESCRIPTION FOR SECURING OUR FUTURE: A PLATFORM FOR CHANGE**

### **A. Ethical Principles and Morality**

Full implementation of the recently passed legislation regarding the Professional Ethical Principles of Bishops and Professional Code of Conduct, including but not limited to:

- Orientation and training of current and new Bishops and Executive Board members, including a Bishops' Mentorship Committee and annual performance reviews!
- Training of setting Bishops and Executive Board members, including orientation of professional ethical principles, code of conduct, and grievance and sanctions procedures!

It must be recognized that there is an ethical dilemma that exist within the Executive Board and, if we are to bridge the existing chasm of mistrust and disrespect amongst us, it can only be accomplished with the expression of mutual honor toward one another and mutual agreement of shared values, morals, and ethic conduct.

### **B. In-Service Executive/Leadership Training for Bishops, Suffragan Bishops and District Elders**

Full implementation of an in-service training program that comprehensively develops and strengthens our present executives and prepares our potential pool of Suffragan Bishops and District Elders:

- The in-service training package must be all-inclusive as it relates to preparation for elevation to the Bishopric and other skill/proficiency positions. This is necessary to be functional in high leadership positions and the Bishopric, ranging from basic writing skills, to basic theology, interpersonal-relationship training, leadership training and, of course, Apostolic doctrine!
- Matriculation through this in-service training must be mandatory, without exclusion.
- Eventually this design and level of training must be developed and put in place for the benefit of all those who are called to function on an executive/pastoral level. This comprehensive level of empowerment and training will be a beginning point to benefit all we minister to and ensure the health and vitality of leadership throughout the organization.

### **C. Strategic Plan for Structural Change within the Executive Board**

This process includes, but is not limited to, structural changes within the entire organization and the Executive Board in particular. The first implementations must occur within one year with additional embellishments (phases) to ensure overall success:

1. Identify Organizational Purpose (Mission Statement)
2. Identify goals to be reached if organization is to accomplish its mission
3. Identify specific strategies that must be implemented to reach each goal
4. Identify specific action plans to implement each strategy
5. Monitor and update the plan regularly

One possibility to move the process forward may be the development of an action committee to outline the organization's mission, programs, resources and needed support. Because internal deficiencies do exist, the committee may also analyze and identify what is working well and what needs adjustment, and identify how these adjustments should be made. This analysis or review of the organization's environment must consider various driving forces in the environment, for example, competition for titles, changing demographics between dioceses and distribution of resources with the organization.

### **D. Structure and Control of Diocese**

If an organization is to be effective in its regional, national and international mission, its' most vital arms must be administratively, programmatically and fiscally allied to its core mission and priorities. This demands a rethinking of the need for some level of administrative, programmatic and fiscal/financial, oversight/input by a properly determined, executive body to ensure quality control and proper funding and achievement of pre-determined priorities and goals.

### **E. Major Organizational Issues Requiring Immediate Attention**

At some point early in the strategic planning process, conclusions about what the organization must do as a result of major issues and opportunities that exist in our world must be reached. At that time, consideration must be given to the following issues, to name a few:

1. Re-Structuring of the Executive Board
2. Definition of the Purpose of our National Conference
3. Authority for Programming of National Conference
4. Organizational Funding & Revenue Resources, i.e., \$10 and Licensing Money etc.
5. Re-Structuring and Recognition of International Dioceses and Diocesan Bishops
6. Reasonable Distribution of Financial Resources to International Dioceses
7. Elevation of Bishops
8. Retirement of Bishops
9. Elevation of Women in Ministry

## **WE MUST DEVELOP A CULTURE OF....**

- **URGENCY** - There are urgent situations that impact the quality of people's lives. We are *too comfortable!* We don't always work with a sense of *urgency* to confront, minimize, and eradicate these dynamics.
- **EXCELLENCE** - We must exemplify diligence, quality and accountability; We can no longer accept, "*We are good people, doing good things, that is good enough*". **IT IS NOT!**
- **INTEGRITY** - As spiritual leaders, we must demonstrate integrity in every sector of our lives, especially our interpersonal relationships and our finances.
- **HUMILITY** - When you get into the land, and eat from vineyards you did not plant, do not forget the Lord your God.
- **SPIRITUAL ACCOUNTABILITY** – We are responsible for the spiritual health and vitality of one another. We are a spiritual community and must submit ourselves to mutually beneficial peer-review which demands that we 'answer to one another.'

## ***WE ARE AT A CRITICAL CROSSROAD IN THE LIFE OF THIS ORGANIZATION!***

***"...our purpose is clear; it is to define and fight for the future and soul of the Pentecostal Assemblies of the World, Inc."***

The future health and spiritual vitality of our organization hangs in the balance.

We must recognize the need for clear, concise, organizational change, with the clear intent to achieve **GOD-GIVEN, BIBLICALLY MANDATED, GOALS AND OBJECTIVES.**

The problem is defined. The solution is clearly enunciated. The need is urgent. The resolve is strong. The time is now. The change-agents are you. Stewardship of our leadership is a godly mandate.

Let's secure the future of the Pentecostal Assemblies of the World, Inc. for generations yet unborn and a time yet to come.

***WE CAN DO THIS. WE MUST DO THIS.***

***LET'S DO IT!***

**Horace E. Smith, M.D.  
Presiding Bishop  
Pentecostal Assemblies of the World Inc.**