

1. What phrases would best describe the current emphasis of your church? (where 1 = most accurate and 5 = least accurate)

	1	2	3	4	5	NA
Investing in missions	40.7	38.5	12.1	5.5	1.1	2.2
Passionate worship	30	37.8	20	6.7	2.2	3.3
Building community	39.6	36.3	14.3	3.3	4.4	2.2
Attracting new people	26.7	41.1	16.7	8.9	3.3	3.3
An holistic approach to spirituality	26.7	32.2	28.9	5.6	4.4	2.2
Strong Biblical teaching	46.2	34.1	9.9	3.3	4.4	2.2
Encounters with the Holy Spirit	21.1	34.4	27.8	7.8	6.7	2.2
Increasing facility size/capacity	12.4	22.5	19.1	14.6	21.3	10.1
Serving people in the margins	18.9	31.1	34.4	6.7	6.7	2.2
Growth through personal discipleship	24.2	35.2	26.4	6.6	5.5	2.2

2. How would you rank the importance of the following to your affiliation with the PAOC? (where 1 = most important and 5 = least important)

	1	2	3	4	5	NA
Uniform theological identity	30.3	46.1	12.4	7.9	3.4	
Conviction of a similar call to mission	36.4	38.6	18.2	3.4	3.4	
Relational connection with other like-minded churches/pastors	35.2	36.4	21.6	5.7	1.1	
Visionary inspiration on a national level	23.6	29.2	19.1	19.1	9	

3. What theological direction would you like to see the PAOC take moving forward? (where 1 = most supported and 5 = least supported)

	1	2	3	4	5	NA
Greater emphasis on our existing theological distinctives	26.7	34.4	15.6	10	12.2	1.1
Removing our existing theological distinctives		4.4	12.2	12.2	66.7	4.4
Revising our existing theological distinctives	16.5	16.5	25.3	17.6	22	2.2
Including additional theological distinctives	4.4	21.1	17.8	14.4	40	2.2
Emphasizing a broader, more inclusive theological position	12.1	15.4	20.9	22	26.4	3.3

4. As a pastor, which of the following best describe what it means for your church to be Pentecostal? (where 1 = most accurate and 5 = least accurate)

	1	2	3	4	5	NA
A focus on serving those in need and reaching the lost through missions	41.8	46.2	6.6	3.3	1.1	1.1
An emphasis on the Baptism of the Holy Spirit with speaking in tongues	26.7	32.2	18.9	14.4	6.7	1.1
Providing a Pentecostal worship experience in your church	37.8	32.2	18.9	5.6	4.4	1.1
A focus on serving those in need and reaching the lost in your community	53.3	35.6	7.8		2.2	1.1
An emphasis on the empowerment of the Holy Spirit for daily living	59.3	34.1	3.3		2.2	1.1
To be in relationship with other like-minded churches	17.8	36.7	21.1	12.1	11.1	1.1

5. When you think about the current realities that PAOC churches face and the future challenges and opportunities that await us, what other questions do you think we should be asking to get a sense of what it means to be pentecostal?

will the paoc embrace a neo-liberal church morality. what focuses will training take for ministry.

Why aren't we seeing more of the gifts of the Spirit in operation?

I think the a question about church planting would give us an indication of how serious we are about reaching people. We have hovered around 1000 churches for years. I think the reason we have even stayed there is because of ethnic congregations coming in the PAOC,

How does a church remain Pentecostal when there are so many coming that don't know what that means?

The emerging Church and the dilution of biblical standards on Alcohol, Sexuality and Lordship Should we do a better job incorporating the sacraments (water baptism & Lord's Supper) in our Pentecostal services?

Do young people even connect with the label "pentecostal"? A good question might be, do you think most people in your congregation consider themselves 'pentecostal'? Are they comfortable self-identifying as Pentecostals in Christian circles? non-Christian circles?

- (1) How do we relate positively and biblically to those in our midst who do not receive their healing?
- (2) How successful are we at inoculating our people against radical unbiblical pseudo-Pentecostals?
- (3)How do we make our emphasis on personal holiness relevant to our young people?

How much to we look like the first pentecostal's of the early 20th century in belief, function and vision?

Are Senior/Lead Pastors helping our churches really know and understand we are Pentecostal and what it means to be Pentecostal? What are we (pastors) doing to facilitate this type of perspective?

How can we present the Word in a more powerful fashion so people are experiencing the Word in the power of the Spirit?

What makes a pentecostal church pentecostal? Have we marginalized the work and leading of the Holy Spirit for vision, mission and ministry? How do we approach "pentecostal" churches that resist spirit empowered kingdom ministry and have lost sight of the larger community around them and are ingrown and dysfunctional?

Is there such a thing as a unique Pentecostal spirituality? If so, what does it look like? How do we nurture it at the local church level?

We need to hear the voice of the Holy Spirit as to what it means to be spiritual, Spirit filled, in a post 20th century environment. The C20 was the first recent century of major Pentecostal awareness and initiative. I am wondering if God would take us in a new relational direction as Spirit-filled believers, not by-passing the initial distinctives on which we focused in the C20, but beyond that to becoming truly Holy Spirit sensitized and empowered with respect to our daily walk and witness.

What are some practical ways we can move our Doctrinal Theology from theory to practices/lifechange?? Teaching MUST be followed with ACTION accompanied with the Dynamic of God's presence!! (not weird extremes but more than becoming another form of Social Welfare) We need to take the message to the marketplace to see a need & meet it by being Jesus with skin on !! P.S. A great resource is "YOU WERE BORN FOR THIS" by Bruce Wilkinson

Being Pentecostal has a greater emphasis than our distinctive, which is valid. It also includes the fruit not just the gifts and understanding of living and walking in the Spirit.

How are we going to define what being a Christian Pentecostal in a P.A.O.C. church is?

It is no accident that the Holy Spirit is called the "HOLY" Spirit. If we want to enjoy His empowering and blessing we need to work really hard at defining and understanding holiness in our culture. Unfortunately, much of what is often being taught seems to be more "cultural" and "traditional" than Christian or Biblical....and many are seeing it that way. I have few answers in this area - but we need to better determine how to challenge our people to experience the presence of the HOLY Spirit without being "traditional legalists" who think that God's presence is guaranteed if we just follow the "thou shalt not" list.

Baptism of H.S

I believe that some of our academics should be publishing clear and precise position papers that would allow for some more clarity around many of the vague thoughts we claim to all agree on in our statement of fundamental and essential truths. My understanding is that our statement of fundamental and essential truths is purposefully vague so as to include a wide and sweeping spectrum of pentecostal expressions in Canada. While this may give us an appearance of unity (along with additional churches), it may be only giving us a watered-down and whimsical spirituality that - at times - has proven to be embarrassing, or worse, destructive.

1. How are Pentecostals different from Charismatics? 2. How are Pentecostals different from Evangelicals? 3. How do Pentecostals engage culture? 4. Do Pentecostals believe that the "Initial Evidence" doctrine is relevant for today? 5. What are the defining characteristics of Pentecostals?

Being Pentecostal has little to do with confining the manifestation of spiritual gifts in a church service, but seeing those gifts in action in our lives every day.

How do spiritual disciplines fit in with the Pentecostal Experience? How does Pentecostal experience and liturgical worship intersect? How do Pentecostal distinctives and evangelistic endeavors relate? Is there a distinctly Pentecostal eschatology or can Pentecostals hold a variety of eschatological perspectives? Is there a contextual dimension to Pentecostal worship or must it be uniform everywhere?

The realm or pail of pentecost as it has been and is today is not a monolithic entity --altho' classically-speaking, the baptism in the Holy Spirit with the initial on-hand "evidence" of speaking with languages never learned (supernaturally)as the Holy Spirit enables, plus the exercise of other charismatic gifts (as per 1Cor. 12 -14) has surely been the distinctive common denominator. However, much of what is called "pentecostal," has to do with church culture. In my view North Americans have tended to view what's pentecostal (or typically so) through a certain kind of cultural lense (as we all are inclined to do). And, as with language, written works/ publishing, entertainment in its various forms, and many other fields, they are the great exporters of culture, and even 'knowhow' on just about everything under the sun, including church culture, to the world. This tends to muddy the mosaic, although there still are considerable contrasts between pentecostal expression (as one might find, for example, between a predominantly white congregation, and a predominantly black or hispanic congregation), and some variations in theology. Church and denominational polity is another area of contrast. Finally: Yes, I think it could be beneficial to enquire of ourselves what it means to be pentecostal, or to otherwise "get a sense of what it means to be pentecostal." Or, should we be asking ourselves and the Lord of the Church, as to whether the label itself, in our contemporary N-American context, is a hindrance (gets in the way) to some extent in our fulfilment of our call and mission. I'm not suggesting it should be dropped, changed, etc.; I am suggesting the question as to whether the label continues to serve the work of the Kingdom well, or whether it rather presents barriers, as to merit some consideration. That said, I imagine that those pastors and churches who are seeing manifestations that are considered typically pentecostal would be less inclined to revisit our distinctives, and even less inclined to consider the reevaluating the value of our umbrella label. :)

I think we are facing a need for people to experiencing the power of the Holy Spirit. And a need to define if possible what it means to live a holy life or a life of purity.

Are we teaching our congregation about the Gifts of the Spirit? Are the Gifts of the Spirit in evidence in your weekly services/meetings?

The tension between remaining Pentecostal and reaching a lost world. These often work against each other.

How can we attach our spiritual identity closer to issues of social justice without losing sight of individual salvation, in a balance similar to Jesus's mission in Luke 4:18-19?

Are there still God-given distinctives for Us?

Should we be focusing more on primary doctrine (salvation through Christ) instead of secondary doctrine (our distinctives)?

Is it important/relevant to this younger generation and the generations to come, to have the term "Pentecostal" as an identifier? Are we treating Holy Spirit as God, a PERSON of the god-head, or an ethereal Being that exists, simply, as part of the Trinity?

identity of old such as strong emphasis on initial evidence and the views of the end times etc. are not such a concern of conviction among the upcoming generations and should be a topic of discussion.

1. We should be Eschatologically knowledgeable of end time events and live in the light and hope of Christ's return for the Church 2. Is it possible for a merger with ACOP ?

Do present day PAOC pastors see any difference, theologically and practically, between themselves and other evangelical pastors? If so, what does that difference look like?

Are we going to keep or let go of our belief in tongues being the initial evidence. Too many pastors are signing their annual membership agreeing to our stand when in reality they don't.

are the ways of the world seeping in , can the world around us see a difference

I am not sure?

Are we following the direction of the spirit? Do are structure facilitate that?

More emphasis on holy living and evangelism through a personal experience with the Holy Spirit

What does it mean to those we are trying to reach by saying we are pentecostal? Does it create 'Christian brand' confusion, fear or does it sound cultish?

I think the merging leaders will decide the future. Their approach to ministry is radically different from that of a quarter Century ago. I think we need a mindset that sees the good fruit from the past i.e. emphasis what worked for the time coupled with an appreciation for those who are geared to the culture of the day and the new methods required to reach a new generation. I am in the 50 plus age bracket. With two sons in ministry I am amazed at times with the differences in mind set they have developed. I do think we still need a North Star i.e. Theological basics never change but communication of truth must find new approaches and ways of expression. I've heard young Pastors say they plan on changing the PAOC. They may with their creative and fresh approach in embracing new and better methods. If they mean the message -good luck -they'll fail.

Being Pentecostal used to mean while we were living in the world we didn't live like the world. At present I don't think the world can tell the difference. We don't seem to care what the Scripture teaches.

your questions seems to be sufficient

What is the current status and the role of the altar call in our PAOC churches? What about manifestations of the Holy Spirit? Are the gifts of the Spirit being taught and practiced in our PAOC churches? Do we still have any hunger for the fire of God to be in our midst, or are we now too

sophisticated?

How relevant are the gifts of the Spirit in regular Sunday services?

More on the systemic/big picture side of things than the theological side I would ask... How do we leverage more influence with less control one with another? Where do structures need to give way to systems?

How can we make our time together in worship more impacting, teaching and meditative?

While the experience of Pentecost distinguishes us theologically, we first and foremost are followers of Christ. That we are followers is to imply that we should be leaders in a world that is essentially without Christ. The question is how then can we be all that we need to be as leaders in the Christian community as an example to how we should reach out to lost world.

1. How broad is our theological tent? Our movement is characterized by great diversity. What keeps the apostolic/prophetic oriented, seeker sensitive, emergent & classical pentecostal churches in fellowship? Is relationship and/or denominational loyalty enough? Especially in an era of greatly declining denominational loyalty? 2. Do we need to revisit our distinctive of tongues as THE initial evidence? Many of our bible college grads & other young people do not believe this or struggle with this (as do many of our existing credential holders, truth be told). In what forum can we discuss this? By making it THE initial evidence people cannot discuss dissenting opinions (is it AN initial evidence?) without the risk of losing their credentials. We are therefore at risk of losing the next generation... an experiential generation that by & large is excited about the baptism and tongues but not necessarily about tongues as THE initial evidence. This will also decrease the pool of youth willing to enter PAOC ministry & may pose a serious threat to the existence of our movement.

the whole question regarding "seeker sensitive" does this mean we don't allow the Holy Spirit to move in our services in the Gifts? we need to teach that H.S. is sensitive to the needs of people, and that includes the Gifts

What makes you want to be or to remain part of the PAOC?

What identity and role should the national and district offices take in relationship to the local church in order to assist them in fulfilling their mandate to reach their communities for Christ? How has the change in Canadian culture affected the way in which you view ministry to people and in what ways have you considered changing your style of ministry to reach people? Are there tools that a national office body can provide to assist in this function? How do you view your affiliate to the larger body of the PAOC and what do you consider as the most important function filled by the national organization relative to you as an individual minister/as the leader of a local church?

In the book of Acts the early church turned the world upside down with the preaching of God's Word, miracles, wonders, caring for the body etc. These were some of their demonstration of their faith, what is and will be ours? This question is being asked for clarity as to what set us apart from other Christians or what is unique about us as Pentecostals?

The Pentecostal church is becoming at a very fast rate totally culturally irrelevant. Our insistence on being "Pentecostals" and holding onto language and approaches that come from the last century, have created a MASSIVE barrier between us and the world. If the PAOC does not change its language,

attitude and outlook on the world, we will become as fossilized as many denominations before us and around us. I am actually concerned that it may already be close to too late to save the denomination....I think a total overhaul is required and that is usually painful.

Let's focus on what it means to be a Christian instead.

What marks the Pentecostal church as part of the body of Christ as opposed to a successful organization in society? The promise of Pentecost includes our "children." Church leadership seems to have largely abandoned "children" in favor of baggage-laden adults? When do we remember that the church is "always one generation from extinction"?

a greater respect for Jesus mandate to not leave the city until you have been endued with power
What does it mean to be a church in secular Canada? How can we be missional without some radical changes in style, purpose and intentionality? How do we stay missional when a significant number of people in our churches live a practical universalism while giving lip service to the need to know the Christ to be accepted into God's family?

Do all current and future pastors, as well as leadership at the local level, have a firm understanding of our Pentecostal distinctives? Are they on the same page? I see plenty of diversity in understanding of this as I speak to people from other Pentecostal churches and even people in my own church.

I believe PAOC needs an officially written (approved, up-to-date, definitive, comprehensive) document of our main Pentecostal theological doctrines and beliefs. Much of PAOC's current and best doctrinal literature emanates from Stanley Horton and Thomas Holdcroft (and Roger Stronstad) - which is totally acceptable. However, it is unacceptable for PAOC (colleges, teachers, students) to be using other faith groups writings (typically Baptist-writers) to describe (or, fill the gaps in) our doctrinal truths. Ideally, such a document should encompass papers/texts on Systematic Theology and Apologetics. Possibly, a series of theological papers on all the main doctrines, beliefs and practices of the PAOC might be written for general consumption and use by pastors, teachers, lay leaders/people in all PAOC churches. This 'series' may be referred to as the 'compendium of the faith' or the 'PAOC catechism' following J.E.Purdie's related work in 1951 (94pgs; 567 Q's&As).

Are we governmentally able to commit to Kingdom building? IE. Do we have a structure that allows us to do what we feel we need to do?

The imminent return of Christ, how it figures into our Pentecostal distinctiveness, and how it shapes how we do church, missions, etc.

How can we, as a movement, better facilitate people understanding and pursuing the Baptism in the Holy Spirit? I'm thinking here of such things as publishing newer versions of works such as Ralph Harris' "Spoken By The Spirit" and "Acts Today".

Are we really seeing transformations taking place in peoples lives and in our society because of our influence? Is there enough Biblical Pentecostal evidence being taught and being witnessed in our churches? I would say not, it is an area where we could be much more intentional.

Getting rid of the competitive spirit and pulling together for the greater need. We need to realize we are part of ONE BODY.

None

where is the demonstration of the power of the Holy Spirit as it was known in the founding of the pentecostal movement?

Are we a prayer movement that truly makes room in our leadership to wait on God together? If the spiritual gifts are not in operation what will it take to see them manifested if we truly believe they have not ceased?

-- Being Spirit-led daily and as leadership teams -- Continuing to believe in the supernatural with signs, wonder, miracles -- Emphasizing a Spirit Life Journey for all believers

6. If you have any other comments you would like to add, or if you did not feel that the above questions provided appropriate options for you, please provide your comments below.

questions are good.

We honor the Apostolic and other biblical functions and put out strong position papers on these but on social drinking, gambling, marriage etc we do not speak out :(

I think there are a lot of PAOC pastors who are not exactly sure of the "initial" physical evidence for the Baptism must be tongues. I think we need to dialogue on this again.

My low responses on the question about what it means to be Pentecostal reflect that for those things, any church that is not Pentecostal could easily have equal emphasis on those areas, not that they are not important to Pentecostals.

I have always been troubled by a leadership style that excludes non team members from the process and which claims divine inspiration and authority for all and any initiatives and is not held accountable when these do not work. I am also concerned with a lack of integrated biblically based conflict resolution strategies which have caused an exodus of both young people and those who are perceived as threats to the status quo (honestly, I hear so many troubled people speak of an old boys club style of leadership). I am so tired of meeting so many talented, former PAOC who are blessing other movements. How far have we moved from a radically flexible movement on the cutting edge of what the Spirit is doing and saying, to where too many perceive we are today?

I believe we have lost "something" or that "it" factor, primarily because of a watering down of our function in the gifts of the Holy Spirit. Call it the "seeker" gospel or "emerging church" model, I believe the most relevant thing is having a spiritually alive, Spirit filled church. We need spiritual leaders in our churches in these days ahead. Just a thought.

The Word of God and the Baptism in H.S. have become secondary to many Pentecostals.

I know that we want our churches to be missional, but how can we get there without discipleship and seeing people brought to wholeness so that they are empowered to naturally be missional? Can we really afford to live with the divorce that has happened between these two?

It looks like it is time to take courage and review our distinctives, buttress what needs to be upheld,

revise what needs to be revised. It would be beneficial to the future of the Fellowship to proactively engage a formal dialogue over time with the aim of renewing or revising our core beliefs and practices.

Regarding the importance of The Baptism of the Holy Spirit there is no question..however instead of emphasising speaking in tongues the emphasis should be placed on creating an atmosphere for the moving of the Spirit..trusting & making room for God to do the rest.More than ever we need to go with the core values (the Four Square Gospel) that made us what we are!!

I feel that we are willing to compromise in areas for the sake of acceptance. In reading question 3 it makes me feel like our Statement of Fundamental Truths are next on the chopping block. What we need is lives led by the Spirit in every area for the world is really only looking for authentic disciples.

I believe that the results of this survey will note a probable lack of emphasis on my view of what a Christian Pentecostal in the P.A.O.C. is. This erosion has been systematic and resulted in many of my colleagues no longer preaching from a Pentecostal perspective year after year. In my view we have a name, although many have changed that as well for various reasons both pro and con. I believe many of our P.A.O.C. churches have walked away either purposely or by neglect from that into which we were birthed as a fellowship. I do not judge such actions but certainly know that they are the reality. With all sincerity I would contend that as a fellowship we need to decide whether or not we wish to be a book of Acts fellowship or another in a long line of historical movements which departed from that which caused them to be in the first place. Perhaps we need to redefine what we mean by a "fellowship," in that many wide ranging actions and even theological positions are being taught under the umbrella of being a "fellowship," and not a denomination. I would suggest that this has been helpful in some ways and very detrimental in others but that is not the gist of these comments. I realize as well that I am most likely in the minority opinion as we seek to align ourselves with others by reducing the distinctive emphasis on the person and work of the Holy Spirit in our church but I wonder at what cost. When a Christian or a person seeking God can go a year without hearing a message on the Holy Spirit I think the term Pentecostal on the sign is meaningless even if its on the bottom of the sign in small letters. If we continue to preach and teach less and less concerning the distinctive work of the Holy Spirit in the life of the Christian we will soon then cease to have that distinctive work of the Holy Spirit in the lives of the people in our fellowship right from the Pastor to the pew. That may be seen as helpful by many and the prevailing wisdom and direction for some perhaps even most. I do not agree. I remain convinced theologically and experientially that the Christian who has experienced the baptism of the Holy Spirit and lives a life evident of the fruit of the Holy Spirit is living out the most accurate Biblical position for their lives. This does not negate common ground amongst and with other Christians but it most certainly presents Christian Pentecostalism as a distinctive to be preached, taught and experienced in a Pentecostal Assemblies of Canada church. . If I did not believe that was and is the case I would adhere to that which I thought was more Biblically accurate. The question; who we are and who we are going to be requires understanding who we were. We need to reflect on what made us a fellowship originally and for what purpose. This is not a question of living in the past unless we have determined that the work of the Holy Spirit in the life of the Christian is a thing of the past which we would agree is not the case. As we answer those questions I suggest that we must either reaffirm our distinctives or remove them. To stand in the middle is to present a compromise which asserts an adherence to something while in reality we truly do not believe or teach. I would urge that we affirm our distinctives with regard to the person and work of the Holy Spirit not only by declaration as a fellowship but in fresh experience in our lives and then in turn in our preaching and teaching in order that the flame of the Spirit in our midst is neither foreign to the hearers month after month, year after year or is rejected or worst of all replaced. Instead we prayerfully preach and teach concerning the moving, power and direction of the Holy Spirit. We embrace this as foundational to our

services and for powerful effective Christian living. Blessings,

I would like somebody to be brave enough to initiate a discussion about whether God's Word really does teach that tongues "is the initial physical evidence" of the baptism of the Holy Spirit. Is it possible that our statement should say that tongues "is the universal physical evidence"?

Focus on providing resources for poor ethnic youth ministries

It is time to be focus on being effective and relevant in ministry...contemporary without compromise.

How do we discover if there is a significant difference between what Pentecostals say they believe and what they practice? This is somewhat of a rhetorical question for me since I believe there is huge dissonance. Are we able to research this however and be willing to address issues discovered in the outcomes. i.e. if Pentecostals say they believe in tithing but only less than 30% tithes, then we have to question the belief.

Re. section 3, the word "revising . . ." is ahead of where I am at. "Revisiting" -- a stage, or possibly multiple stages, back from actual revision -- provides for the opening up of dialogue, the sharing of exegetical, hermeneutical, and experiential considerations.

I am thankful that the PAOC is doing this kind of a survey. I think it's the first time in years, that I can remember, that such a thing has been done, especially in a survey format (which I find interesting and easy to follow.)

THIS is a great idea. I believe it would be a worthwhile investment of time and energy to work out a clearer sense of what is our collectively perceived sense of mission, and to explore our identity and purpose in terms of history and theology, and find 21st century ways to express them. This would be helpful, especially in the light of the global Pentecostalism which is increasingly a part of the Canadian situation. We may actually be different than the AG, particularly in this regard.

In what ways can a church continue to provide the opportunities to be filled with the Spirit and become aware of the value of tongues collectively and personally? (Where and how are people filled these days?)

I see generations that will crave personal relationship and not know how to achieve them - It is my opinion that we must look to balance and understand that God has always been about "connection" and Holy Spirit often is the One who leads us into a full experience of deep connection - with others and the Triune God.

GENERALLY SPEAKING i,m quite happy with the DOCTRINES AND VISION OF THE PAOC .

No other

Of all the churches in Canada reaching out to one another as fellow believers, I find pentecostal pastors, and especially some presbyters, the most resistant. We are not very cooperative with non-paoc churches and ministers.

I am deeply concerned with the excesses I see in all Evangelical churches. And the void of Biblical teaching. In fact I have been shocked at preaching against many truths from the pulpit.

I struggled with how to answer section 3, as I feel that our Pentecostal distinctives are not emphasized or valued enough, and I am a little leery of what is meant by "adding other theological positions." The stats that fewer and fewer of our pastors and members even have the Baptism of the HS with the initial evidence of speaking in tongues is very concerning to me, and I feel that its de-emphasis has coincided with our drop in numbers and passion - not a coincidence I am sure. The other issue difficult for people age 50 and above is that the music we are expected to worship to is what was labelled "sinful" in our youth (i.e., so-called Christian rock)

N/A

How can discipleship become woven into everything that we do as a faith community?

Surveys are usually conducted because there is a need or desire for specific information on a specific issue and not for general purposes. If the question is one of "relaxing" certain distinctive characteristics of PAOC then what would PAOC or Pentecostal then become? If we are not distinctive from the rest of the world, based on scripture, and are then aligned with those who operate as "Pentecostal" or "Evangelical" operating from a non Biblical theology, then are we not heretics? Not certain just what the platform is for such a survey. Respectfully, Lloyd

Whether we like it or not there is grey areas in Christ's message, there are extremely challenging acts of grace, mercy and love that Jesus afforded many who today a traditional PAOC church member would simply see as a "sinner" and not allow into the church. We allow divorced pastors, leaders and workers in the church, but would not allow a struggling homosexual to stay in our churches as an active member. We have a holier than thou attitude and feel we have a "unique" and "special" piece of God that elevates us somehow. I think we need to listen to John's letter to Laodicea and realize that many of our churches have acquired healthy bank accounts as if it is our first calling, and have become so educated and professional that we don't need anything. Just keep the motor on idle. But like the letter says, I feel we need to understand that we are blind, naked and in desperate need of personal reformation of our whole Christian approach. I truly fear for the professional church we have become. The world looks at it and absolutely sees it often for what it is, money centric, judgmental, condemning and sadly, hypocritical at times. The world knows the truth when it sees it...and just because we think they are simply "lead of the devil" and that's why they don't like us, is just the same accusation the pharisees made about the motley crew that followed Jesus around. No, the world knows the truth and will venerate and yes, follow someone who they see as having integrity and sincerity. I am ashamed that my denomination is not seen in such a way. I actually have wanted to start saying my denomination is "non-denominational" at times. With all that said, I have decided to stay in the PAOC because I think when it is done right it is the best church can be...but I fear for its future is we do not loosen up and grow up.

Pentecostal church leaders are by nature very pragmatic. That's not their fault because they were trained and function in an organization which demands success. How do we get across the principle that belief must precede practise?

I don't want us to change our theology as much as I think it is imperative that discussions take place regarding that theology. Many ignore the 'Pentecostal' focus without really understanding it. I am still convinced that a focus on empowerment rather than experience has viability in our Pentecostal context.

We as a movement have a rich inventory of Pentecostal scholarship and treatment of many truths,

topics and issues. Much of our best teachings of God's truths (along with what Pentecostals believe) is given by pastors during their sermons (but never put to print for the benefit of the greater body of Pentecostal believers). Much of PAOC's 'big picture' Pentecostal documentation on basic doctrines is 1950's-based, or incomplete or missing in today's Pentecostal writings. For example, Purdie has a 300 word write-up under Statement No.3: The Creation of Man, and includes teaching on a definitive position on creation vs (macro-)evolution that a Pentecostal believer should hold (I've heard such teachings 'from some pulpits', by not in print by PAOC). The AOG has a 'doctrine of creation' statement (on its website) along with many other statements addressing current issues. PAOC is solely lacking in this area today. Too much (good) scholarship from other faiths is being used, borrowed, adapted, etc. directly by Pentecostal students, teachers, pastors, etc. - which in the long run will continue to 'water-down' the basic truths and doctrinal positions of what it means to be a Pentecostal with the PAOC.

My sense is that much of the pastoral leadership at the local level is quite weak. How do we solve this dilemma? Is this leadership vacuum the cause or the result of conflict within the Church?

I think what you have provided is very good, however not precise enough in the theological category (though I understand this is for brevity's sake). I don't want to see our real distinctives removed, however I DO think there should be far less emphasis on tertiary eschatological matters (rapture timing & millennial details) than what drove the early 20th century architects.

I work as a PAOC missions pastor in an International setting. We have been helping to plant a downtown city church that also has national influence, genuine Pentecostal Biblical influence is greatly needed in our culture.

We need to put a greater emphasis on PRAYER seeking the WILL of God. We do not think that asking God for His opinion is needed.

None