



**Forest Lake
Baptist Church**

Policy and Procedure Manual

(Approved February 2019)

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CHURCH CONSTITUTION

This Policy & Procedural Manual exists under the authority of the Forest Lake Baptist Church Constitution. The Constitution is to be the first point of reference for matters related to the Governance and Operation of the Forest Lake Baptist Church.

POLICY IMPLEMENTATION AND REVIEW

INTRODUCTION

Administration and leadership are essential giftings in the organisation and management of God's Church. We are called to be good stewards of those things He has entrusted to us.

POLICY FORMULATION

Policy is formulated best as a collaborative effort between those with the gift of administration and those with the gift in the particular ministry area requiring policy formulation. Policy should, where possible, be restricted to overarching guidance.

POLICY APPROVAL

As a Baptist Church, approval for any Church policy remains the responsibility of the Church Membership. Depending on the nature of the policy, approval may occur by delegation of responsibility to the Ministry Council in the exercise of their administration and leadership gifts.

POLICY REVIEW

All policy should be subject to review at least every 2 years. The Review should be conducted by one or more Ministry Councillors and the relevant Ministry Leader for recommendations to Ministry Council and then to the Members.

The findings of a review, along with any recommendation for alteration, should be referred to the next available Ministry Council meeting and actioned as appropriate.

POLICY ADMINISTRATION

The Church Secretary, with the support of the Operations Coordinator, is responsible for the collection and appropriate dissemination of all Church policy. Each policy item is to have identified the approval date and applicable Members' meeting.

POLICY APPROVAL/AMENDMENT/REVIEW

This policy will take effect upon the approval by the Members.

MINISTRY COUNCIL PROTOCOLS

The purpose of this document is to provide some protocols within which the Ministry Council will conduct its meetings:

1. *We acknowledge the Head of our Church and Ministry Council is the Lord Jesus Christ and we seek His leadership in all our decisions;*
2. *We seek to reflect the Lord Jesus Christ in all our dealings with one another and the Church;*
3. *We will individually and collectively pray for one another and the Church daily;*
4. *We will maintain our daily study of Scripture;*
5. *We will treat each other with respect and love;*
6. *We will listen to each other's opinions with the same attitude as we expect of others listening to us;*
7. *Each person on Ministry Council has an equal voice in our decision-making process;*
8. *We will strive for unanimity but acknowledge that there are times when the majority decision will prevail. On those occasions, we will submit to the decision of Ministry Council;*
9. *While we are able to voice a dissenting view in a Ministry Council meeting, we will never speak against a Ministry Council decision or against Ministry Councillors outside of our meetings;*
10. *We will keep all items discussed at Ministry Council meetings confidential;*
11. *On all occasions, we will be open, honest and transparent with each other and the Church;*
12. *We commit to live lives that reflect the high calling of being leaders in Christ's Church.*

FINANCIAL POLICY & PROCEDURES

(Approved at Members' Meeting on 22 February 2015)

INTRODUCTION

In implementing this policy Forest Lake Baptist Church recognises the responsibility to manage effectively and efficiently the resources with which God has blessed the Church. Specifically, but not exclusively the Church and leadership will uphold the following principles:

- Good stewardship – Matt 6:21
- Integrity – being above reproach – Psalm 78:72, 1 Cor 4:2, Prov 10:9
- Transparency & Consistency 2 Cor 1:12

This will include the implementation of systems and controls that minimize the possibility of fraud or misappropriation, and issuing guidelines for the appropriate management of finances.

FINANCIAL RESPONSIBILITIES

It is the responsibility of the Ministry Council to formulate financial policies and review operations and activities on a periodic basis. As per the constitution, the Treasurer will be a member of the Ministry Council and will be responsible for receiving and accounting for all church finances, opening and closing bank accounts at the direction of Ministry Council, discharging the church's liabilities under the direction of the church, rendering a monthly report and financial statement to the Ministry Council, preparing an annual budget, preparing a duly audited annual statement of receipts and payments for the Ministry Council for tabling at the Annual Members Meeting.

BUDGET

In accordance with the church constitution, the Treasurer on behalf of the Ministry Council will prepare the annual church budget for presentation at the May Ordinary Members' Meeting for the consideration and approval of members.

EXPENDITURE

Ministry leaders will be responsible for managing expenditure within the limits set by the approved budget for each respective ministry area. Overall management responsibility for the church budget including ministry budgets remains with Ministry Council with practical day-to-day management delegated to the Treasurer.

Items of expenditure and/or reimbursement will be endorsed by the ministry leader and submitted to the Treasurer who will authorise and make payments in accordance with this policy.

A Payment Authority form and a tax invoice is required for each item of expenditure. Where no tax invoice/receipt is available sufficient documentary evidence to the satisfaction of the Treasurer is to be provided to validate the expenditure.

Reimbursements can be expected within 10 business days.

Wherever possible, payments will be made by electronic funds transfer (EFT).
Cheque payments can be made but are not preferred.

UNBUDGETED EXPENDITURE

All unbudgeted expenditure up to the value of \$1,000 must be referred to Ministry Council for approval prior to the expenditure being incurred.

All items of expenditure greater than \$1,000 must be considered at a members' meeting and approved prior to the expenditure being incurred.

Expenditure must not be broken down into subsets in order to allow expenditure to be considered by Ministry Council.

The Church will not be responsible for expenditure incurred by Members and Attendees where prior approval has not been given.

CASH HANDLING

Tithes and offerings are to be collected and counted by two people who are not related. There are no circumstances where it is appropriate for relatives to collect and count the offering. The Offering Roster will be annotated accordingly as will the Offering Book.

Cash collections are to be counted by two persons and recorded immediately, and banked as soon as is practicable, and not later than three business days from the collection, by an approved person not involved in the initial count. All monies must be passed promptly to the Treasurer or their nominee following any collection.

BANK ACCOUNTS & SIGNATORIES

The Treasurer will maintain and oversee Bank and Investment accounts, and manage the Church day-to-day financial operations.

Bank Accounts may be established for specific purposes or ministries, and will be subject to the same controls as the main church accounts i.e. auditing, Statement to the Treasurer and Reporting to Ministry Council and Members' meetings.

The Ministry Council will maintain a register of all currently approved signatories for all church bank accounts. The register is to be reviewed and updated annually after the AGM and approved at the Ministry Council meeting immediately following the AGM.

The Treasurer will update the Authorised Signatory list with the bank as soon as practicable, but certainly within 30 days of MC approval.

All payments whether by EFT or cheque, must be authorised by two approved signatories. The beneficiary of any payment cannot be a signatory to the transaction.

Specific ministry accounts will have at least one Ministry Council member as one of the signatories on each transaction.

The Treasurer will be a signatory for all accounts.

MINISTRY ACCOUNTS & CASH IN HAND

Cash collections and payments for ministries of the Church will be subject to similar processes and control as the main church operations.

Records will be kept for all cash collections and either added to cash in hand, or deposited to the ministry bank account.

Appropriate records will be kept including tax invoices/receipts or other evidentiary documentation. Reconciliations of cash-in-hand and bank accounts will be completed on a monthly basis by Ministry Leaders with support from the Treasurer within five business days of the end of the month.

CREDIT CARDS

Where appropriate and approved by a Members' Meeting Pastors may be issued a credit card for minor purchases.

The credit card can only be used for purchases of small value expenses or equipment up to the value of \$500.

Each credit card will have a credit limit not exceeding \$1,000.

No cash advances are to be taken using the credit card.

The use of the credit card is not to be used for personal expenses.

All holders of credit cards are required to reconcile the monthly credit card statement on a credit card expense form, attach all receipts and submit to the Treasurer for endorsement within five business days of the end of the month.

Upon completion and authorisation of the monthly expense form, transactions will be entered to the accounting system and reconciled to the monthly credit card EFT payment.

ANNUAL AUDIT

At the completion of each financial year, the Treasurer will prepare annual financial statements of all Ministry Accounts for the Ministry Council to be presented at the Annual Members' Meeting. The financial statements will be submitted for audit to an appropriately qualified person, where possible within 60 days of the end of the financial year.

LOANS & BORROWINGS

No amounts may be loaned or borrowed on behalf of the church without prior approval by Members at an ordinary Members' Meeting or Special Members' Meeting convened expressly for that purpose.

EXTERNAL GRANTS

All applications for external grants are to be approved by Ministry Council prior to submission of the grant application.

POLICY APPROVAL & REVIEW

This policy will take effect upon approval by Church Members at a Members' Meeting. This policy will be subject to an annual review by Ministry Council. All amendments are to be considered and endorsed by Ministry Council and recommended to a Members' Meeting for approval.

ANNUAL REDISTRIBUTION

All Ministry Leaders are to be issued / re-issued with a copy of this document by the Treasurer following appointment / re-appointment at the AGM.

PAYMENT AUTHORITY

Payment By:	<input type="checkbox"/> EFT	<input type="checkbox"/> Cheque	Chq #:	
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BSB

Account #

Account Name:

Payee Name:	
Address:	

Date:	
Amount:	\$

Ministry Area:

MYOB A/C	DETAILS	AMOUNT	GST
		\$	\$
		\$	\$
		\$	\$
		\$	\$

Where no tax invoice/receipt is available, sufficient documentary evidence to the satisfaction of the Treasurer is to be provided to validate the expenditure. All unbudgeted expenditure up to the value of \$1,000 must be referred to Ministry Council for approval prior to the expenditure being incurred. All items of expenditure greater than \$1,000 must be considered at a members' meeting and approved prior to the expenditure being incurred. Expenditure must not be broken down into subsets in order to allow expenditure to be considered by Ministry Council. The Church will not be responsible for expenditure incurred by Members and Attendees where prior approval has not been given.

CLAIMANT FOR REIMBURSEMENT:

I certify that the amount claimed above is due and payable for goods supplied or the services rendered as described above. I have attached all the receipts and/or invoices.

Signature of Claimant:		Date:	
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PAYMENT AUTHORITY:

Signature of Treasurer:		Date:	
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PASTORAL TEAM POLICY AND GUIDELINES

Pastoral Care of Team

The Pastoral Team needs to care for each other and show interest in personal concerns as well as ministry concerns. The Pastoral Team are responsible for each other and should pray regularly for each other.

Accountability

1. The Pastoral Team will set yearly goals for which they will be accountable through the Senior Pastor to the Ministry Council.
2. Written reports will also be provided to Ministry Council meetings.
3. The Senior Pastor will be available to Pastoral Team members for further discussion of ministry or personal issues.

Pastoral Care Guidelines

1. Where possible, people needing counselling will be referred to qualified counsellors.
2. In any long-term, regular pastoral care, the carer needs accountability. Please report any such relationships to the Pastoral Team who will provide this accountability function.
3. While ministry to members of the opposite sex is permitted, we recognise the problems that may occur and therefore ask that it be done in a place where others are in close proximity to protect from temptation, suspicion or accusation.

Hours of Work

1. Pastoral ministry involves diverse demands and cannot be limited to a set number of hours or days.
2. Every Pastoral Team member is encouraged to take a day off every week by arrangement with the Senior Pastor. When church ministry is necessary on that day, time in lieu may be taken.
3. Roughly, full-time team members should contribute to Church Ministry similarly to a committed lay person with a full-time job plus service within the Church.

Team Meetings

Team meetings are a vital part of the ministry of the pastoral team. We gain information, support, insight, vision, equipping, and a sense of camaraderie from our team meetings.

Leave

1. All holidays or days off need to be coordinated. Please inform the Church Secretary who will either give approval or consult with the Senior Pastor. Please don't make final plans until you have received the go ahead. The earlier you can plan your holidays, the easier it is to ensure that ministry can continue unimpeded. The Church Secretary will keep a record of holidays taken.
2. For full-time pastoral team, one week's holiday means 7 days.
3. Team members can apply for special leave (study, long service, compassionate, etc.) on top of their holidays. These decisions are made by the Ministry Council.
4. Team members are encouraged to engage in spiritual retreat activities for 1 week each year, in addition to Annual Leave.

Outside Ministry

Team members are encouraged to consider being involved in some ministry outside the church. Any significant or long-term outside ministry in church time needs to be approved by the Pastoral Team.

Prayer Meetings

It is expected that the Pastoral Team participate and lead the prayer life of the Church.

Conflict

1. If you face difficulties with a decision, comment, attitude, etc. of another member of the team, normally the first response would be to talk as soon as possible to that team member.
2. If that proves impossible or unproductive, the issue should be resolved as part of the “clear the air” time and Pastoral Team Retreats and then a commitment made not to let it continue.

PASTORAL REVIEW PROCESS

ANNUAL REVIEW

The Church Constitution at Clause 10.6 h) requires “A Pastor’s ministry and functions will be reviewed annually by the Ministry Council”.

Each year the Church Secretary will place on the Ministry Council’s Agenda the need to initiate the annual review concerning the Pastor’s ministry and functions.

If the review relates to the Associate Pastor, the Senior Pastor will be part of the Review Committee. Ministry Council will nominate one or two from the Council plus one or two members (maximum of 4 persons on the Committee) to be on the Review Committee.

The review will be announced to the congregations through a variety of communication mechanisms and invite comments concerning the prior 12 months of the Pastor’s ministry and suggestions for the forthcoming 12 months. Such comments to the Review Committee should always be shared direct by the writer to the Pastor under review and ideally in person.

The commentaries collected should be shared with the Pastor and his Wife with the invitation for them to respond to some questions as suggested in the Qld Baptist process.

The Review Committee collates a brief Report, summarising the various commentary and the discussion with the Pastor and his Wife, which is to be provided to Ministry Council for consideration.

On acceptance, the Ministry Council will advise the Church of the satisfactory completion at the next Quarterly Members’ Meeting. A copy of the Report is filed by the Church Secretary.

CALL REVIEW

For Pastors not appointed for an indefinite Call refer to Clause 10.6 i) and j) of the Forest Lake Baptist Church Constitution and advice indicated in the Qld Baptist process which is available via the Church Secretary.

CONFLICT: A BIBLICAL PERSPECTIVE

MOST CHURCHES AND CHRISTIANS ARE SCARED OF CONFLICT

In most Churches, people will run a mile at the first hint of conflict because they've had a bad experience of conflict. But conflict doesn't always have to be like this. Conflict can be healthy!

Group Theory says that as groups develop, they go through a process of "Form, Storm, Norm, Perform":

- *Form* is when the group is created & everyone comes tentatively searching for purpose and inclusion;
- *Storm* is the inevitable point when members within the group conflict on something and storm;
- *Norm* is the level of trust and structure that results from the conflict – either good or bad;
- *Perform* is when the group now sets about its work having found the new level of trust and structure.

So, conflict is a part of group development. It is the element that moves a group from tentative, superficial interactions to a deeper understanding of the group's purpose, structure, trust and members. A minister said once during a wedding ceremony, "Tomorrow morning, one of you will wake up and think how nice a cooked breakfast would be and why your new spouse is not making it. The other person will also wake up and think how nice a cooked breakfast would be and why your new spouse is not making it." In this analogy, the wedding is the "Form" and the inevitable "discussion" that comes from the breakfast dilemma is the "Storm". Once this conflict is resolved, a new "Norm" is established from which the couple can move forward to "Perform" at a new level. Indeed, this process will probably be repeated throughout the group's history.

You can see from this example that conflict is not always a "knock 'em down, drag 'em out" affair. It can be healthy and we need to be aware of the different types of conflict. Conflict can be divided into 3 categories:

- *Intrapersonal*: conflict within a person over an issue that may have effects on the wider group;
- *Interpersonal*: between people over differences in personality or character traits;
- *Substantive*: between people over facts, means, ends or value.

"Substantive" conflict can be healthy and good for a Church as people point out areas that need to change. As the boat gets rocked a bit and old assumptions are challenged, we can emerge with a much better situation.

CONFLICT DOESN'T COME AS "ONE SIZE FITS ALL"

There was a Church once in which one of the Church deacons, named Mal, did not like the choice of contemporary music for the services by the Worship Director, named Paul. One Sunday after the morning service, Paul told Mal that he had a problem with the music. Paul took note of the comment but decided that no action should be taken because he believed Mal was in a small minority.

After a month of no perceivable change, Mal took the music issue to the diaconate. The Pastor (Wally) decided he should have a chat to Paul. Wally agreed with Paul's assessment and no further action was taken.

After a further month of no change, Mal brought up the matter at the next deacon's meeting, saying, "The Worship Director is making poor decisions regarding music that ignore the older members of the congregation who have put their hearts and souls into this Church over many years. And, I'm not the only one who feels like this!" At this, the deacons called a Church forum to discuss Church music, with Paul and Wally to lead it.

Mal and some others came to the forum and sat together on the opposite side of the room to Paul. It was clear that there had been a great deal of talking going on behind the scenes on both sides and the meeting quickly moved to the unscheduled question, "whether the current Worship leadership team should remain?"

At the next diaconate meeting, resignation letters were received from Paul and most key musicians. Mal felt he had proved his point that Paul did not have the spiritual qualities to lead Church worship.

As we look through this sad scenario, we can see the development of conflict from a simple issue to all-out war. Each paragraph reflects the stages noted by an expert of Church conflict, Speed Leas (tabled at the end of this section).

The development of the above conflict from Level I conflict to a Level V conflict may have been avoided if the parties, the pastor and the diaconate had responded more appropriately.

A BIBLICAL PERSPECTIVE

In Matthew 18, the Lord lays down some principles about conflict. Firstly, when it is between 2 people, that's where the process of reconciliation should start. If that doesn't work, another "witness" is brought in until the final stage is to bring it before the Church. The first thing to note about Matthew 18 is that, while many people cite it as the ultimate verse dealing with conflict, it is actually quite specifically about where sin is involved. However, it does still bring out the point that as Christians, the onus is on us to be reconciled to each other, rather than talk about it to someone else or even try to get the Church leadership involved.

There is a wonderful Proverb that says, "As iron sharpens iron, so one man sharpens another." (Prov. 27:17). As we reflect of this verse, we must notice that the process of sharpening iron involves a lot of friction and "conflict" between the 2 rods of iron. So, also in the Church setting, the process of healthy conflict is beneficial, if it is done well.

One of the most striking conflicts in the New Testament was between Paul and Peter, recorded by Paul in Galatians 2:11-14. Here was a conflict between two of the most prominent Apostles, one that caused "no small dissension and debate" (Acts 15:2). Clearly, the debate was lively and serious – they were talking about salvation by grace through faith. However, they did resolve the issue and it did not apparently hurt their relationship, if Peter could say that he regarded Paul's letters as Scripture (2 Peter 16). It's astonishing for many of us to think that they could have such a sharp dispute over such a significant issue and come out the other side unscathed. There are many lessons to learn here.

HOW TO DEAL WITH CONFLICT

I've attached a Table that shows the different levels of conflict and how we should respond in each. But, before you read that, here are some over-arching principles:

1. Ultimately, the Church is founded upon the love of Christ and He commands us to love each other (John 15:12). Love, in the Bible, is more than an emotion. It is a devotion to do the best by the object of our love. The real test of love is when someone does something wrong by us. This is where love really is love – “while we were still sinners, Christ died for us.” (Romans 5:8) Love is the key.
2. We should not confuse someone not agreeing with us for them not listening.
3. We should keep conflicts to the issue and avoid getting personal.
4. It’s hard to hear criticism and no one likes receiving it, but this is how we grow. When I was at Bible College, I had trouble with Greek verbs. If the lecturer had decided not to correct me in case he offended me, I could never have passed the subject. But, he did correct me lovingly and I caught on.
5. Criticism and conflict are easier to deal with if we’re in an environment of encouragement.
6. Finally, we should limit the scope of conflict. If the issue is between two people, then those two people should work it out. Others should not come in until the 2 parties have tried to resolve it.

CONCLUSION

The Church is a community founded by the greatest act of Love (the Cross) by the greatest example of Love (Christ) of those in the greatest need for Love (us). Conflict should be healthy – it is how we will move forward and should always be conducted in love. I don’t write this because I’m aware of some great conflict brewing in our Church but with the growth we’ve seen and the call to take Forest Lake for Christ, conflict will be inevitable – let’s make it constructive and glorifying to God! Blessings! Senior Pastor Mark Mackay

LEVEL	DESIRE OF AT LEAST ONE PARTY	OBJECTIVE OF AT LEAST ONE PARTY	FORUM FOR RESOLUTION	LEADERSHIP INVOLVEMENT	3rd PARTY INPUT	CONGREGATIONAL OUTCOME
I) Problem to solve	“Let’s talk about this problem together.”	To solve the issue	Informal meeting in a neutral place.	Observation only	None	Limited to interested parties
II) Disagreement	“I disagree with your opinion/actions.”	Take up one particular side.	Informal meeting in a neutral place.	Convening & facilitating meeting	None	Limited to interested parties
III) Contest	“This is a question of right and wrong!”	To win the conflict	Formal meeting at Church property	Mediating Collaboration	Possible	Review incident, process outcome by leaders
IV) Fight/Flight	“I will see this person out of here/their position.”	Not just to win but to beat the opposition	Formal meeting at Church property or 3 rd Party property	Engage Third Party	Necessary	Review process at leadership and possibly congregational levels
V) Intractable Solution	“I will make sure everyone knows what sort of person this is!”	To destroy the opposition publicly.	Formal meeting at 3 rd Party property	Limit damage during Third Party process	Necessary	Review process at congregational level and deal with consequences



ASSET REGISTER

(Section 13 of the FLBC Constitution refers)

The Church Secretary holds and maintains the FLBC Asset Register through the actions of Ministry Leaders.

All purchases that result in the receipt of a physical item (other than consumables) for use within a Ministry regardless of who and how purchased must be reported to the Church Secretary or delegated person preferably with a picture of the item, a copy of the receipt or at least the purchase price, the Ministry intending to be the primary user and where the item will routinely be stored.

The Secretary will approve of all disposition of church property within the constraints of the Church Constitution.

Ministry Council will appoint a person/s to oversight the safe storage of Church Property within the allocated School Storeroom. A Position Description for the role can be found at the end of this Manual.



ASSET MAINTENANCE POLICY

This Policy is for future development and approval.



CHURCH CULTURAL PILLARS

As a church we believe...

Every Person Is Important to God,

Therefore God wants us to be...

An equipping, planting, sending, multiplying church.

Therefore, we value:

- People over programs
- Participation over perfection
- People over bricks and mortar
- “Gathering to Go” into the community, we don’t wait for the community to come to us
- Transforming broken people to be like Jesus
- Equipping individuals, families & groups for mission
- The diversity of Christ’s people
- Being a “one another” community

CONGREGATIONAL CARE POLICY

1. THEOLOGICAL AND BIBLICAL BASIS

God is described as the Shepherd of His people (Psalm 80:1), and this image is famously expounded in Psalm 23. Here God is described as the caring, loving shepherd who guides, provides for and protects His sheep. Of course God still shepherds His people in the same way, and as we care for one another, we must remember that we are simply acting under Him (1 Chronicles 11:2).

In the New Testament, Jesus is shown to be the Good shepherd, who lays down His life (John 10:11), and who knows His sheep and they know Him (vs 14). He is repeatedly shown to genuinely invest Himself into people and care about all of their needs, whether they be physical or spiritual. Jesus then passes this on to His disciples, for example He tells Peter that if he loves Him, he would feed and care for the sheep (21:15-17).

Peter then explains a similar principle to church elders, telling them to shepherd the flock of God under their care (1 Peter 5:2). The word shepherd (poimen) is the same word translated pastor- so a vital part of ministry in this idea of providing personal care.

When this is viewed alongside calls to love one another sacrificially, and provide for one another's needs (1 John 3:16-18) we see that the task of caring for the people of God is essential if we are truly to share the heart of God for His people. The caring shepherd is an essential part of God's nature, and as humans created in His image, we are to reflect this. In other words, all people are to care for one another.

2. ELEMENTS AND PURPOSE (DEFINITION)

2.1 Elements of Church Care

- A. Listening;
- B. Encouraging (praying & sharing);
- C. Connecting people with the church community;
- D. Guiding (sensitively helping people line up their lives with Scripture);
- E. Practical assistance where applicable.

2.2 Purposes of Church Care

- A. To encourage and help develop spiritual growth;
- B. To demonstrate genuine interest and develop relationships, without any agenda;
- C. To provide encouragement;
- D. To help develop and direct others into ministry;
- E. To meet (where possible) the needs of people;
- F. To support people during times of crisis;
- G. To bring loving nurturing and biblical guidance where it is needed, in consultation with church leadership.

3. PRACTICAL CONSIDERATIONS

This shepherding and caring is vitally important, yet can be difficult, and unbiblical, to achieve when practiced solely by the Pastors. Therefore it is incumbent, especially in larger churches where individual 'pastoral care' becomes untenable, for this care to primarily occur elsewhere.

For many churches, this means that the Life Groups can be the most effective place to practice church care at the first level. This is because Life Groups are to be a place of close relationship, fellowship, trust, discipleship and edification. This is the model that Forest Lake Baptist Church utilises.

There is also a Church Care Equipping Team (CCET) to equip all Forest Lake Baptist Church people to provide care, primarily through the Life Groups.

4. THE CHURCH CARE EQUIPPING TEAM

The CCET will be led by the Pastoral Team. It will be organised by the Church Care Point Person, who will oversee the practical functioning of the team.

The team will be made up of people from within the Church who have the following attributes:

- A.** A demonstrated commitment to Christ and His Church;
- B.** A demonstrated heart and gifting for the care of others;
- C.** A commitment to honour the confidential nature of Church Care (see Section 4.2);
- D.** A willingness to work in a team;
- E.** The capacity and ability to work in a particular area of Church care.

4.1 Tasks and Functions of the Church Care Equipping Team

The CCET will coordinate the following functions within the wider body of the Church:

- A.** Following up non-attenders;
- B.** Emergency Care;
- C.** Prayer Chain;
- D.** Meals and Practical Help;
- E.** Hospital Visitation;
- F.** Shut-in's Ministry;
- G.** Train Life Group leaders and people within Life Groups.

4.2 Confidentiality: Members of the CCET must be aware of confidentiality rules applicable to their services. Unless otherwise discussed, church care conversations held with people are strictly confidential. This also means no inferences are to be made to the conversation, including on social media. Members must show respect to individuals by demonstrating sensitivity, humility, honesty, and integrity, and never gossip. In general, it is best to err on the side of caution with regards to confidentiality, unless faced with a mandatory exception such as reporting child abuse or elder abuse. This also includes the individual threatening to harm themselves or another through suicide, homicide, or serious

and imminent abuse. To fail in these areas of mandatory reporting opens the church up to litigation *Overall, members must not disclose information except when authorised by law or by the individual to do so.*

Where reporting is required, including any legal matters, these will be handed over to the Senior Pastor as soon as possible. Any breaches of confidentiality will be strictly dealt with by the Church Care Point Person and Overseeing Pastor.

Individual records of conversations are not kept by the CCET. Records are only required when dealing with an issue of a legal nature, which must be reported to the Senior Pastor to record.

4.3 Report to Overseeing Pastor: The CCET will be accountable to an overseeing Pastor. This pastor will also provide general support and oversight for CCET members, and will be responsible for the Church Care ministry of Forest Lake Baptist Church.

5. RELATIONSHIP BETWEEN THE CCET AND LIFE GROUPS

Because both Life Groups and the CCET have a role in caring for the church, consideration must be given to the relationship between the two bodies.

5.1 Life Group: Further to Section 3, Life Groups are to be the initial place for care within the church. If a person within a Life Group needs prayer, support or practical help, that Life Group will organise the care.

As well as people within that group, each Life Group will also be asked to care for people who are not part of any Life Group. That Group will be responsible for monitoring such persons, contacting them, praying for them and providing help as needed to ensure that every person receives adequate care, and to demonstrate that every person is important to God.

5.2 CCET: This does not negate the individual roles within the CCET. Each person is responsible for their individual role (Section 4.1). Furthermore, the CCET will provide care for emergencies, or issues that are beyond the scope of what Life Groups can provide, as well as ongoing care for elongated issues.

6. PROCESS OF CARE

The steps in the provision for care are:

1. Reporting of the need by the individual:
 - a. Where they are a part of a Life Group, this will happen through the Life Group;
 - b. Where they are not a part of a Life Group, this will happen through whomever the need is reported to, and given to the allocated Life Group;
2. Immediate practical response to the issue is provided:
 - a. Where they are a part of a Life Group and the Life Group is able to meet the need, this will happen through the Life Group;
 - b. Where they are not a part of a Life Group, through the allocated Group;

- c. If the issue is beyond the Life Group, this will be coordinated by the Church Care Point Person;
3. The issue is reported to the Church Care Point Person by the Life Group leader if necessary;
4. The Church Care Equipping Team determine ongoing support and allocate overall responsibility for that care to a specific person of the team.

7. CCET MEETINGS

The Church Care Equipping Team will meet together on a regular basis in order to:

- a. Review ongoing situations;
- b. Organise a response to new situations;
- c. Review any information from life groups;
- d. Review recent prayer requests;
- e. Provide reports to the pastoral team.

8. ROLE OF THE CHURCH

Despite the aforementioned roles and responsibilities, there is also a Biblical expectation that everybody who is part of the church will be involved in informally caring for one another, especially within the role of greeting. Many people may view this as the job of the pastoral team or official welcoming team. Therefore the CCET should aim to foster a culture in which all people are caring and loving each other, especially newcomers, the way that Christ has loved us. This must extend beyond quickly greeting before the service, but intentionally connecting with people, especially newcomers, after the service also.

Similarly, the Life Groups and the CCET must remember that although they are responsible for caring for particular persons, this does not mean they are to neglect others. We are all to be connecting with and loving all people.

LIFE GROUP GUIDELINES

1. DEFINITION

A small group of people, functioning as part of the church, who meet regularly in an interactive environment.

1.1 A Small Group of People: Life Groups are often referred to as small groups, and should be of a size conducive to intimacy. Although there is not a set size, numbers of 6-12 are favourable. Anything too large may make deep interpersonal fellowship and care untenable. If groups begin to grow beyond this number, they should consider multiplying and planting a new group.

1.2 Functioning as Part of the Church: Life Groups should not be seen as organisms independent of the church. Life Group leaders, and many participants, will be part of Forest Lake Baptist Church, but the Group will fulfil functions that Sunday services alone are unable to fulfil. Here the terminology of 'Cell Group' is helpful: just as the cell is the basic unit of life for a body, so Cell (Life) Groups are the basic unit giving life to the overall church. Overall, Life Groups form a subset of the church, where functions such as edification are most effectively fulfilled.

1.3 Who Meet Regularly: Each Life Group should meet together, usually in the home of a Life Group participant, regularly. Although this will vary depending on the needs and availability of the participants, groups should aim to meet weekly or fortnightly.

1.4 In an Interactive Environment: The Life Group provides a more intimate setting than the Sunday Congregation. It provides different opportunities for spiritual edification and worship. These are developed through fellowship, hospitality, edification, pastoral care, prayer, accountability, study and application. These are discussed in more detail in Section 3.

2. THEOLOGICAL and BIBLICAL BASIS

2.1 Theological

The idea of a small, intimate fellowship group is something deeply rooted in the revealed character of God. God exists in eternity in a Triune relationship in which each person of the Trinity indwells, loves and serves the other (Genesis 1:2; John 1:18; 17:5, 20-21).

This eternal Trinity implies that relationship is essential to the nature of God. He exists not as a society of individuals or an impersonal collective, but as a community of persons in relationship who are identified by the relationships that they have: the Father is the Father because He begets the Son and Spirit, the Son is the Son because He is sent by the Father and the Spirit is the Spirit because He proceeds from the Father and Son.

As the image bearers of God (Genesis 1:27), we are likewise called to participate in this relational community by intimately fellowshiping and loving one another.

2.2 Biblical

The fullest revelation of God's character is the person and work of Jesus Christ. Jesus, although loving, teaching and caring for many, invested especially into a smaller group of 72 (Luke 10:1-23); then more so into the 12 (Mark 3:13-19); and even more intimately into the inner circle of 3 (Matthew 17).

The pattern of the early church is likewise one that meets together in intimate groups that invest into each other's lives (Acts 2:42-47), and Paul taught that we are to celebrate, mourn and live in harmony with each other (Romans 12:15-16).

Theologically and biblically, the exhortation is for small, intimate groups that invest in each other's lives in order to love, challenge and equip one another.

3. FUNCTIONS

As Life Groups operate as part of the church, they are able to fulfil similar functions to the church. These church functions may be summarised as Worship and Edification (Internal Functions); and Evangelism and Social Concern (External Functions). While all are important, the primary focus of Life Groups will be the Internal Functions. Other types of groups, such as 'Ministry Groups' will have a higher focus on 'External' functions.

3.1 Worship: One important function of Life Groups is worship. This does not necessarily mean singing and music, but includes necessary Godward components such as prayer, praise and studying God's Word.

3.1.1 Study: The Bible study component will often comprise the major portion of Life Group meetings, and may focus on a variety of sources. These include, but are not limited to, studies distributed by the church (often following the Sermon series); those that follow a particular Biblical book; or those that follow a particular Biblical theme, topic or issue. There will be times that all Life Groups are conducting the same study, as well as times that each Life Group conducts its own, as suitable for the individual group.

The preferred method for leading Life Groups study, where appropriate, is the 'inductive method' of leading. In the inductive method all participants interact with each other and all learn together. Participants do not rely solely on the leader's knowledge, as the leader's role will be to facilitate participants discovering and discussing answers for themselves. This can be accomplished by the leader asking open-ended questions, yet also requires leaders to be familiar with the subject or topic themselves.

3.2 Edification: Edification, or the mutual up-building of believers to spiritual maturity, is perhaps the major priority of Life Groups. Paul writes that all members of Christ's body must minister to one another's physical and spiritual needs, with the result being that the whole body grows and builds itself up in love (Ephesians 4:16). Edification includes a discipleship aspect: as believers build each other into maturity, they become discipled. This then leads to each believer discipling others, who in turn teach and disciple others (Matthew 28:19-20).

Within the Life Group context, edification includes fellowship, shared experiences (especially experience in Christ), hospitality, encouragement, pastoral care, confession, accountability, prayer and collective time in the Word. Overall, Scripture states that all things should be done for edification (1 Corinthians 14:26), and that an overall goal of believers must be to edify and present all Christians as mature in faith (Colossians 1:28). Therefore it is through Life Groups that real relationships will be able to grow and mature most effectively.

3.2.1 Confidentiality: As groups are edified and grow in closer relationships with one another, information of a personal nature will likely be shared. Therefore it is imperative that leaders make their groups aware that anything that is discussed within the group is not to be shared outside of that group. '*What is said in Life Group, stays in Life Group*' is a helpful expression of this principle.

3.3 Evangelism: Evangelism within the Life Group context refers not so much to going out and preaching the Gospel to non-believers, but to the goal of growing, multiplying and planting. Each Life Group, as appropriate, should be looking to bring in and include

believers not connected to a group. However once a group becomes too large, and can no longer maintain the 'small group' dynamic, they should multiply by planting a new Life Group. However, personal evangelism will also be incorporated: as members are edified and strengthened, their personal witness will be enhanced.

3.3.1 Multiplication: An important part of the Evangelism function is multiplication. This is to be a major priority of Life Groups as each group should be looking to multiply itself. Examples of how groups may multiply include a larger group 'birthing' another group, so that there are two smaller groups which can continue to grow. Another example is a leader raising somebody to lead the current group, and then starting an entirely new group.

There is also a requirement for anybody wishing to plant a new Life Group to have been part of a Forest Lake Baptist Church Life Group first.

3.3.2 Planting: Another significant aspect of Life Group Evangelism is church planting. Forest Lake Baptist Church aims to be a planting church, and Life Groups will have a significant role in this process. The church will aim to equip and send Life Groups into planted churches in order to continue and develop the intimate work of the group into the new church environment.

3.4 Social Concern: Another focus of the church is providing for the needs of people, which God says must characterise His society (Deuteronomy 15). As love of neighbour is inextricably linked to loving God (1 John 4:20), and failure to care for people practically denotes a dead faith (James 2:15-17), Life Groups must provide practical support to people, particularly participants of that group. At Forest Lake Baptist Church, the Life Group is to be the initial point for pastoral care of participants.

4. STRUCTURE

While the exact structure of each meeting will be determined by the group, Life Groups should aim to include the following elements:

4.1 Welcome: This is a time of sharing, breaking the ice, and becoming comfortable in one another's presence. Through this transparent sharing of life, members will be exposed to other's walks as they aim to follow Jesus.

4.2 Word: The Word portion refers to conducting the agreed study for the meeting.

4.3 Worship: Worship entails a time of prayer, praise and focus on God.

4.4 Work: A discussion on how to apply what was discussed to one's own life.

4.5 Witness: Discuss how one can share and teach this to others.

5. LEADERSHIP

The Life Group leader/s have several responsibilities. Although responsible for these areas, they may wish to delegate particular tasks to individuals within their group if appropriate.

5.1 Organising Details: This includes organising the day, time, frequency, location and timetable for the Life Group, including if/when the group will be in recess for holidays. Leaders are responsible for ensuring all participants are made aware of these details. This also includes being responsible for organising and facilitating the pastoral care aspect of each group.

5.2 Facilitating Life Group: Another responsibility of the leaders is to facilitate the running of the group. This includes keeping the group on track, guiding discussion, inviting people to participate in discussion and ensuring that all elements are included as necessary.

5.3 Leading the Study: Whilst the leaders may delegate the study to a gifted teacher, they are responsible for ensuring the study aspect is carried out effectively. As stated in section 3.1.1 the preferred method is the inductive method, which encourages active participation by all within the Life Group.

5.4 Attending Life Group Leader Meetings: The leaders are to attend the Forest Lake Baptist Life Group Leader Meetings whenever possible in order to fellowship and have discussion with other leaders, provide ideas to church leadership for Life Group practice and be equipped to continue to grow and lead one's group.

5.5 Raising New Leaders: As a goal of Life Groups is multiplication, leaders should be seeking to identify and invest in new leaders, who may plant new groups or replace the current leader when necessary. This will alleviate leadership issues when it becomes necessary to plant a new Life Group.

5.6 Report to Overseeing Pastor: The leaders will be accountable to an overseeing Pastor, who will run quarterly Leader Meetings. This pastor will also provide general support and oversight for Life Group leaders, and will be responsible for the Life Group ministry of Forest Lake Baptist Church.



MISSIONS COMMITTEE - POLICY & PROCEDURES

(Approved at 14 June 2015 Members' Meeting)

INTRODUCTION

The Missions Committee is empowered to support and encourage the Church in fulfilling the *Great Commission* of witnessing to Christ "to the ends of the earth" (Acts 1:8) because the whole world is important to God.

1. MINISTRY ROLES

Within the Missions Committee there will be (as a minimum), the two separate roles of Chairperson and Secretary, who must each be Members of the Congregation. The Chairperson is responsible to the church leadership for the appropriate running and conduct of the ministry. The Secretary is responsible for ensuring that all administration pertaining to the ministry is conducted within Church Guidelines and with Ministry Council oversight.

2. PRAYER

Knowing the importance of God guiding and directing our ministry, we establish a church missionary prayer meeting (and informal ones in members' homes) so that we have systematic and meaningful prayer for the world with 'up to date' news and prayer letters. In our church services, the Missions Committee will inform and organize prayer for missionaries.

3. MISSIONS ENCOURAGING, RECOMMENDING AND PREPARING

The Missions Committee is responsible for encouraging people to serve Christ globally. This may involve prompting suitable people to consider Bible College training and missionary service, having previously discussed with the Pastoral Team and Ministry Council and obtained agreement. The Missions Committee will encourage global outreach for ministry and practical help, visitation by recommended missionaries from the church, and the production of pamphlets to update the church.

The Missions Committee under the direction of the Church Ministry Council and Pastoral Team is also responsible for discerning suitable candidates for appropriate short and long term cross-cultural mission that may warrant church support. Candidates for church support must have been a member for at least two years in the Church before being recommended for short or long term overseas ministry. Upon Church Ministry Council approval the Missions Committee will meet with candidates to ascertain requirements of the sending Missionary Society/Agency, report on these to Ministry Council, and assure them of prayerful support as they progress to the Mission field. The Missions Committee will also be responsible for advertising support needs to the church family.

The Church Ministry Council prioritises the provision of support in the order of church members, persons and endeavours with direct connections to the church, Baptist Church Missions (Global Interaction) and other appropriate missionary endeavours through the Budget process.

Circumstances may arise where agreement is not reached on the recommendation of supporting a person in a missionary endeavour and, in this situation, the matter would be brought before the congregational members for resolution.

Support outside these guidelines is a private matter between a person and God.

4. ON-GOING OVERSIGHT

The Missions Committee acts on behalf of FLBC for the continuing encouragement and support of all church supported missionary endeavours. This will involve regular updates on activities at Forest Lake Baptist Church being sent to the church missionaries. On their return for leave appropriate debriefs will be conducted. The church leadership will normally arrange for missionaries to attend Life Groups so as to alert the church to their ministry firsthand. Although pastoral care is a matter for the mission involved, the church Pastoral and Ministry Council leadership will be made aware of long term missionaries' physical, mental and spiritual health for prayer and possible input.

The Missions Committee will undertake periodic (which will be, as a minimum, yearly) reviews of all active church supported missionary endeavours. This will involve assessing the aim and the progress of the mission as well as the suitability of current support. For short-term missions this review will be conducted upon completion of the mission and return to Australia. The outcome of such reviews will be provided in writing to the Ministry Council and Pastoral Team for its information and any further consideration.

The Missions Committee will prayerfully invite other church members and attendees to join the Missions Committee.

5. MISSION REPORT

In preparation for the church AGM, the Missions Committee will provide a report detailing the activities of the Missions Committee for that year. The report will include as a minimum an overview of all completed and ongoing missionary endeavours.

6. MISSIONARY BUDGET

The Missions Committee will provide initial input in the form of suggestions and recommendations for the development of the Missions Budget, which is the responsibility of the Church Ministry Council and Members. This includes identifying the levels of appropriate support for ongoing missionary endeavours, new missionaries and provision for any required support for missionaries to cover their resettlement.

LEADERSHIP DEVELOPMENT STRATEGY

Leadership development is crucial to sustain the growth of God's Church. Further, as people move from being 'consumers' to 'servant leaders' they experience growing faith.

Although there is a gift of spiritual leadership, we believe that all Christians are called to 'take a lead' in their Church, family and society as a whole. This is part of what Jesus meant when he called us to be the salt and light of the world. Leadership is a verb – it is something we choose to do.

Leadership development will not be achieved by another program but a strategy whereby leadership development is a part of everything that occurs in the Church. The strategy has five elements:

1. Succession Planning

Each Ministry Leader in the Church should look to developing another leader to take his/her place. Whatever their role, the Leader should be asking themselves, "Who can take over from me in this role? How can I be equipping them to do so?"

2. Identification of New Leaders

Identifying people with a willingness, commitment, sound mind and a relationship with Jesus is the initial step to identify future leaders. Keeness is one of the most valuable attributes and indicators of someone who could move into leadership. Gifted people who show no commitment are far less valuable.

3. Formal Training

The Church will take an extravagant attitude to ministry training. No member of the congregation should ever be prevented from worthwhile leadership or ministry training because of financial constraints.

4. Spiritual Development

Leadership is a Spiritual activity, not a secular one. As a result, Church leaders commit themselves to Spiritual growth as a part of their role. The Church will commit itself to the Spiritual development of its leaders. Leadership service will not be at the expense of, or a substitute for, relationship with God.

5. Existing Leaders

We seek to care for and sustain existing leaders through encouragement and support for long term ministry.

COMMUNICATION OUTSIDE OF THE FLBC CONGREGATIONS POLICY

(See also the Social Media Use Policy)

Only Spokespersons authorised by Ministry Council may engage in discussions or publications about or on behalf of Forest Lake Baptist Church with Third Parties. This includes any form of communication whether verbal or via any electronic or telecommunication medium e.g. email and internet facilities, telephone communications, fax machines, copiers and scanners, social media, etc.

No other Member or non-Member is authorised to speak or write on behalf of FLBC to external media. Any person who is contacted by a Third Party must refer the Third Party direct to the Senior Pastor in the first instance.

Occasionally, Ministry Leaders or other attendees of FLBC may be contacted by outside sources or the media requesting information about the Church or its views on various matters e.g. theological. In order to avoid providing inaccurate or incomplete Information to outside sources, all outside inquiries regarding FLBC must be referred to the Senior Pastor.

In the event of non-intentional disclosure by a Ministry Leader or an attendee of FLBC, they must immediately inform the Senior Pastor, who, in turn, may consult with Ministry Council on any action / response required.

The Pastors of FLBC or the Church Secretary are authorised to interact with Forest Lake State School and Grand Ave School Principals or their Delegate or Representatives of the Salvation Army.

Relevant Ministry Leaders are able to interact with Parents of Children and Youth and exercise discernment on involving the Pastors in difficult matters.

Matters with regard the Baptist Union of Queensland are to be directed to the General Secretary of QB without further comment.

SOCIAL MEDIA USE POLICY

Introduction:

Social media are technologies whereby people exchange information, interact and communicate in virtual communities. Social media has become an established feature of society and cannot be ignored. In this policy, social media includes, but is not limited to, such platforms as facebook, twitter, instagram, pinterest, myspace, youtube and linked-in. Social media can be a beneficial tool for ministry and mission, by individuals, churches and denominations. However, like any form of human interaction, we must be careful to interact in ways which are helpful rather than harmful. Social media have their own particular benefits and dangers.

Pastors and other ministry leaders are urged to develop an understanding of any social media platform they decide to use, especially its risks, in order to determine how any particular platform can best be used in line with these guidelines. Pastors should seek advice whenever they are unsure how to use any social media platform.

Benefits:

Social media enable pastors, churches and denominations to connect with people throughout the week, in formal and informal ways. Social media, then, can be one of the answers to the common problem of connecting with the church community and beyond at times and ways apart from the worship service.

It is helpful for pastors and ministry leaders to be connected to the social media most used by their church and the community/ies they are trying to reach. In this way, they can be aware of what is happening, take appropriate action as needed, communicate more effectively, and develop relationships.

Depending on circumstances and context, social media may be used for pastoral care, organisation of separate ministries, promotion of events, feedback, prayer – potentially any aspect of the church's ministry that involves communication.

Dangers:

Social media is a much more public form of communication than others engaged in by pastors and churches. Thus great care needs to be taken with how we present ourselves publicly, so that we may be seen to be acting with integrity.

Social media has a high proportion of written communication. We need to be aware of the loss of other information we give and receive from either auditory or face-to-face communication – such as gestures, facial expression, and tone of voice. This loss can lead to misunderstanding and conflict.

Social media tends to more spontaneous. This can be helpful in developing richer relationships, but care must be taken that this isn't at the expense of wise decisions, since digital information has a long life. Users need to be aware that anything shared may remain accessible for an indefinite period.

Furthermore, despite measures in place to ensure the recipient of communication is actually who it should be, this isn't always the case. From time to time, accounts get hacked, other people pick up and utilise one another's phone or other internet connected device and the expected recipient of communication turns out to be someone else. As such, private messaging on social media platforms should not be considered completely "private" and indeed even less private than a personal conversation or phone call.

We need to recognise that unethical or even careless use of social media may leave us open to allegations and charges of misconduct. This is due to the real danger of the abuse of social media by those wishing to harm or exploit others.

Minors

Pastors and Ministry Leaders need to be wise and cautious when accepting social media connection requests from any person under the age of 18 (e.g. friendship requests). The following provide guidelines for wise use of social media with minors and in general.

- Let social media connection requests come from the minor themselves (allow them to initiate the connection).
- Pastors and Ministry Leaders should be respectful of the wishes of parents in regards to any online interaction. If a parent/guardian does not want their child to communicate with a Pastor or Ministry Leader via a social media platform and advises the Pastor or Ministry Leader directly, then the Pastor or Ministry Leader must cease communication and remove the connection immediately.
- Whenever possible, Pastors and Ministry Leaders should keep communications transparent and accountable. An example of good practice in this regard would be to initiate group conversations that include other Pastors and/or Ministry leaders and young people so that there is a wider pool of people in the communication. Where this is not possible, a Pastor or Ministry Leader needs to be of the understanding that any "private" messaging between themselves and a minor may end up being shown to church leadership, legal organisations, the child's parents or guardians. The Pastor or Ministry Leader should not consider their "private" messages with a minor "private" at all.
- It is very important that photos of minors are not posted to social media without the permission from both the minor and the minor's parent or guardian.
- Pastors and Ministry Leaders are encouraged to consider the type of social media they are using to communicate with minors. Social Media platforms like "snapchat" are discouraged due to the transient nature of communications (they only last for 60 seconds and then are gone).
- Where it is possible, make a backup of all personal communications on a social media platform. It is encouraged that this be done at regular intervals to potentially help Pastors and Ministry Leaders should any issues arise with communications from a minor.

Power inequities

Even when people are adults, there can still be vulnerability, particularly due to the inequity of power in the relationship. Pastors and ministry leaders should carefully consider this before extending any request to connect to people within the church. As a general practise, it is better that the request comes from the person instead of the pastor, unless the relationship is well established already (e.g. a family member, prior friendship). Pastors and ministry leaders should respect the decisions of others to refuse online connections with them.

Privacy

Pastors and ministry leaders need to respect privacy and confidentiality. They must obtain permission before sharing any personal information online. They must also obtain permission from either the person or their legal guardian before sharing photos/videos of anyone unless in an agreed upon restricted space. Particularly be careful not to identify people in photos/videos without permission. Be careful in disclosing personal details in public that could make yourself or others the targets of fraud, exploitation or abuse.

Personal Boundaries

Pastors and ministry leaders are free to accept or decline connection requests as they deem fit. However, in each case they should examine the impact of their choices. They need to be aware of feelings of favouritism or rejection that may result. An example of this would be, for example, where a youth pastor is friends on social media with all but a handful of youth group members.

Pastors and ministry leaders should also take care to use social media in ways which preserve life balance. Thus pastors and ministry leaders should not be expected to be constantly available, and should also guard against the excessive intrusion of social media into time set apart for other purposes.

Utilisation of boundaries

Pastors and ministry leaders should be aware of ways to structure their social media experience so that they can share appropriately to different groups of people. It will be helpful to investigate how to manage sharing to personal friends, church people and the wider community. Possibilities for managing sharing boundaries would include: a) utilising privacy options available on the platform, b) creating separate profiles or accounts for private and public use. Pastors and ministry leaders should ensure they understand the risks of any sharing choices they make, for themselves and others. Pastors and ministry leaders should also be aware though that even with such restrictions, information may be shared more widely without their permission.

Negative communication

Negative communication is best carried out if possible where the maximum number of modes of communication are possible (for example, face to face). Do not use social media for negative or critical evaluations or resolving conflict. Quickly deal with any conflict that arises on social media, whether publicly or privately, as warranted by the nature of the conflict. For instance, if you have publicly offended someone, a public apology may be necessary. If there is a disagreement, it may be better to have a private conversation.

Accountability and transparency

Keep copies of your electronic communication and interaction where possible, especially with persons under the age of 18 or vulnerable people. Use your own name in interactions, and never misrepresent yourself or hide your identity.

Decisions

Do not pre-empt the decision making processes of the church by communicating decisions as made which still require input from other parties.

Church pages or groups

For all Church Ministry Facebook Pages, at least one or the FLBC Pastors must be an Administrator. For any closed group Facebook pages all FLBC Pastors will be a member.

Any Facebook forums where minors participant must be open to their parents. When anyone leaves the connected role or the church they will be removed as an administrator.

Policing or Moderating

Pastors and Ministry Leaders are to be aware of the contributions to their own and church pages/groups and ensure that they remain appropriate and respectful.



STAFF APPRAISAL AND REVIEW POLICY

(Refer to Clauses 12.1 – 12.3 of the FLBC Constitution regarding Paid Employees)

Rationale:

For maximum effectiveness it is essential that staff receive feedback on their performance. To this end staff will participate in an annual appraisal and review process. **Appraisal** examines a person's fulfilment of a role while **Review** examines the role itself.

Principles:

- The basis of staff appraisal and review is the Position Description established by the Church.
- Staff will set goals related to their role in consultation with the Senior Pastor and any other person designated as Supervisor. These goals will serve as part of the basis of appraisal.
- The Church is entitled through due process to terminate the employment of those staff who are not adequately fulfilling the job description

Review Process:

In normal circumstances the Senior Pastor and Supervisor will meet with the staff member a minimum of once per year for the expressed purpose of review of the role priorities and to set and monitor goals. The outcomes are to be recorded in writing along with any recommendations and provided to Ministry Council for consideration and approval.

An Appraisal Form is attached.

Appraisal Process:

Appraisal Committee

The Appraisal committee will be composed of the following:

1. The Staff member
2. The Senior Pastor and Supervisor (if not the same person)
3. One or two nominees of the Ministry Council

The Committee will collect information from those who work with the staff member in order to appraise his/her performance. There will also be discussion of the staff member's goal achievements, the role itself and any other factors effecting performance.

The Committee will compose a Report based on the information gathered. The Report should cover the following areas:

- A summary of the collected information
- An assessment of the adequacy of the staff member's fulfilment of the job description and the agreed goals
- A recommendation regarding the ongoing employment of the staff member
- Identification of areas of personal development for the staff member
- Recommendations with respect to the role itself (including, if necessary, levels of resourcing, feedback, relationship with Senior Pastor and the difficulty of the role.)

This Report will be presented to the Ministry Council to make decisions about the ongoing employment of the Staff Member based on the Report.

If the staff member is unhappy with the Report or the decision of the Ministry Council they are entitled to an Appeal process via a Special Members' Meeting called by Ministry Council.



Forest Lake
Baptist Church

Staff Appraisal Form

Staff Member

Reviewer/s

(Please place a tick in the column with the description which best matches your observation of the person in their ministry roles.)

Performance Factors	Acceptable	Scope for Improvement	Commentary
Technical Competence: Demonstrates the skills required for carrying out the ministry. Understands what is needed. Functions with minimum direction			
Quality: Demonstrates commitment to excellence.			
Productivity: Organises to improve performance. Uses resources efficiently and effectively.			
Dependability: Completes assignments and meets schedules			
Teamwork: Co-operative and relates well with other staff and committees			
Communication: Clearly and concisely communicates relevant information, both oral and written			
Flexibility: Responds willingly to changes in procedures, process & technology			
Planning & Organisation:			
Initiative/Problem Solving: Identifies problems clearly. Demonstrates ability to think and act effectively			
Attitudes: Exhibits attitudes reflective of Christ			
Commitment to the Vision: - of the Church and its ministries. Exhibits a sense of call			

Progress towards Goals:

Goal	Achieved?	Comment

Signed:

Reviewer/s: Date:

I have read and discussed the above report with the Reviewer/s:

Staff Member: Date:



Forest Lake
Baptist Church

STAFF FEEDBACK FORM

Your Name:
Position:
What is your understanding of the purpose of this position?:
Did you set any goals for this ministry for the previous 12 months? What were they?
Rate the fulfilment of these goals on a rating of 1-10: A rating of 1 indicating that you did not fulfil your goals at all. A rating of 10 indicating they were perfectly fulfilled.
What factors have hindered your work in the last twelve months? What could be done to overcome these problems?
What are your goals for this ministry for the next twelve months?
Describe your relationships with those who you are accountable to.
Describe your relationship with those you are responsible for.
Are there any other comments you would wish to make to the Ministry Council about your work or other matters?
Signed: Date:

CHURCH MEMBERSHIP

Introduction

There are many misunderstandings of Church membership. Some people will come from Church backgrounds where formal membership is not practised at all, while others will come from backgrounds where membership is almost equated with salvation and so we all bring our own histories and baggage to bear. A fair question is, “How is Church Membership understood at Forest Lake Baptist Church?” When we talk about “Church Membership” here, we are talking about the formal recognition of someone as a member of our Church, as noted in our Church Constitution but why do we do it? What does it mean? What does it mean for me?

Theological Considerations

When we first acknowledge Jesus Christ as our Saviour and Lord, we are immediately incorporated into his body (Ephesians 2:19-22). However, it is taken as given by the New Testament that Christians are committed in local Churches (Acts 2:47). So, for the New Testament, a Christian who is not actively involved in a local fellowship is an oxymoron! But, Church membership is not the same as when we are incorporated into Christ’s body at salvation – we would not dare to claim that! Nor is formal Church membership the same thing as being involved in a local Church – you don’t have to be a “member” to be a valued and important part of our Church – you are no less a “limb” if you’re not a member.

But, there is another theological consideration that makes Church membership important and even necessary - Church governance. We believe in the autonomy of the local Church (see “Talking Point #2). That is, we believe God empowers each local assembly to discern His will and be “Church” in that place – where 2 or 3 are gathered in Christ’s Name, there can be “Church.” If we believe God will speak through the collective voice of His people in this place, it becomes necessary to have a system of recognising who is included in this group. This is where Church membership becomes important. In the process of Church membership, people give details of their conversion, baptism and personal testimony and in this way, we are able to recognise those who are saved and, as a result, should be part of the process of listening to God. If you’re saved and part of this Church, we believe God will speak through you and if that’s the case, we want you in membership!

A final point to be considered is that Church leaders are called to govern the Church and, from time to time, practise Church discipline. This is a delicate issue and not one to be taken lightly. Sometimes Church discipline will involve withdrawing a person from ministry in the Church and, in extreme cases, may even involve suspending someone’s membership. In an age of so many choices for Church, this may seem a moot point – “if you suspend my membership, I’ll just go somewhere else.” But, we are exhorted to submit to our leaders and accept their leadership. Equally, leaders are called to lead in a way that submission is easy but by becoming a member you endorse the leaders to lead in a spiritual sense as well as the Vision the Church is pursuing with them.

Historical Considerations

Formal Church membership has been practised in Baptist Churches since the early days of the 17th Century. For the theological reasons listed above, it was necessary to record who was a Christian and, therefore, a member of the local body both spiritually and practically.

However, membership of the Church also became a significant badge for the early Baptists. To call oneself a member of a Baptist Church excluded a person from holding any government office or military rank. It stopped a person from receiving university education in Britain and it often brought on significant persecution. Church membership was not something one did lightly because in so doing, it pledged public allegiance to this local and independent expression of Christ's church in a world where Dissenters were unpopular.

These days, there is a smorgasbord of denominations that are equally Christian and valid – you don't have to be a Baptist to go to Heaven! Each in some way, depending on their model of Church governance, will keep a record of recognised Church members. In our situation, Church membership is our formal record (and constitutionally required) of those who profess faith in Jesus Christ and have committed themselves to the work of God in this place. Church membership is not just about having the "right" to vote at Church members meetings – it is a statement that God has called you to serve in this Church, under the leadership He ordains and in which you are, therefore, a member.

Denomination Considerations

We believe the "initiatory rite" of the Church is baptism, which is a fancy way of saying that we believe the Bible teaches Believers Baptism – once you have confessed faith in Jesus Christ as your Lord and Saviour, you are baptised as an outward expression of the inward intention to follow Christ. Accordingly, once a person becomes a Christian, we encourage them to be baptised and become a member. Some Baptist Churches will not admit someone to membership who has not been baptised as a believer. However, our Church Constitution provides that people can become members if they were baptised as infants because we still believe you are a Christian if you confess Jesus Christ as Lord and are therefore a member of this local body.

Personal Considerations

Church membership, then, is the way in which a person formalises what already exists. If a person is committed to a local Church, membership is how it's expressed. It is a statement of commitment to;

- This local fellowship of believers – the body
- To submit to the leaders and mission of this Church – the vision

If you are a baptised believer and you are committed to the body and vision of this Church, then you are effectively a member now – why not formalise that commitment?

Our Church Constitution requires members to strive to:

- remain true to his or her commitment to the Lord Jesus Christ (1 Timothy 6:1 11-15)
- study the Scriptures, pray, and engage in devotional activities on a regular basis, both individually and in family groups where appropriate (Psalm 119:11,105, Philippians 4:6, Deuteronomy 6:4-9)
- participate regularly in occasions of worship, prayer, fellowship, and teaching as offered by the church. (Hebrews 10:23-25).
- lead a Christ-like life characterised by love, humility, graciousness, peace prayerfulness, and good works in relationship with other believers and with those outside the Body of Christ (Galatians 5:22-6-10, Ephesians 4:1-6, Philippians 2:1-4)
- support, encourage and pray for all those in leadership within the church. (1 Timothy 5:1)

- live in submission to those who have spiritual oversight within the church (Hebrews 13:17)
- establish mutual accountability structures with another Christian person.
- contribute regularly to the financial support of this church, and as the Lord leads, to the support of God's work elsewhere (1 Corinthians 16:1-4, 2 Corinthians 8:1-9)
- participate in the Congregational Conferences and Members Meetings of the church. (Acts 6:1-17)
- actively engage in opportunities to spread the gospel message and extend the kingdom of God within this district and to the ends of the earth. (Matthew 28:18-20 Acts 1:8)
- be actively involved in a ministry in accordance with God's equipping and leading, under the spiritual oversight of the Pastoral Team. (Ephesians 4:11-12 , 1 Corinthians 12:4-11)

If you're committed to the body and vision of our Church, you'll already be doing most, if not all of these, so why not formalise it?

The Next Step?

So, if this makes sense to you, complete the application for membership on the last page and pass it to our Church Secretary. If you'd like more information, contact the Senior Pastor.



MEMBERSHIP INTERVIEW DOCUMENT

At the outset, it may be helpful to acknowledge that there are no specific verses in Scripture that require a church to conduct an interview before recognising someone as a member of its congregation. In the days of the New Testament, the process for becoming a member of the church seems to have been fairly brief and organic. A new member professed faith in Christ, was baptised, and was added to the church (cf. Acts 2:41).

But for good reason many churches have found it helpful to set aside a time to talk with a membership candidate before he or she joins the church. The interview represents an extremely valuable opportunity. It's a chance to ask questions, provide pastoral care, and shape the candidates' understanding of their role in the church.

This document provides some practical guidance on how to make the most of these interviews for the benefit of the member and the health of the church. And while there's no one set way to conduct a membership interview, it is helpful to try to achieve three things in the course of approximately a one-hour meeting:

1. Get to know the candidate for membership.
2. Help the candidate understand the church.
3. Begin pastoral care for the candidate.

Getting to Know Them

After opening in prayer, begin asking questions that will help you (and the Pastoral Team and Ministry Council) get to know the individual better. Sometimes you might interview persons you know quite well, like former members who have moved back to the area. Other you are interviewing those who are, for all intents and purposes, complete strangers. So while you might tailor your approach to those specific situations, here are four things that are normally ask of every membership candidate (with some brief comments). Note that you do not need to provide a report on all these areas but they might be useful to pass to the Senior Pastor following the interview to assist him with knowledge and follow up.

1. What are your reasons for seeking to become a member at FLBC?

This question is a good ice-breaker. It helps get at people's motivations and can occasionally raise some red flags (such as the person who once answered, "Because I'm sick of looking for a good church").

2. Where are you from by way of family and Christian Walk?

People are formed for good and ill by their backgrounds, their experiences, and their families. This information will help you care for the new member as they become part of FLBC. Someone from a legalistic Christian background will probably have different needs, reactions, and temptations than someone raised by atheist parents.

3. If you have come from another Church, did you leave well? Are there unresolved issues with your previous Church you need to address?

4. How did you become a Christian?

This is the most important piece of information to get in a membership interview. A church must be confident its members are genuinely converted, and a person's understanding of their conversion will often reveal quite a bit about their spiritual maturity. More than once this question has been used by God to reveal that the potential member may very well not be converted at all.

5. Can you briefly explain the gospel to me?

You may be surprised how many Christians cannot clearly articulate the good news about Jesus. They may believe the gospel but not understand it well enough to communicate it. Or, more commonly, they might leave out an important part of the gospel, such as the need for sinners to respond in repentance and faith. This question allows you to gently inform or correct their understanding of the good news.

Help Them to Know the Church

After taking time to get to know the potential member (and believe them to be converted), move the conversation toward helping them to understand the church they've come to join.

1. Answer any questions the candidate might have.

People often have questions about the church that range from the small (“Why is the church logo green?”) to the weighty (“What does the church teach about divorce?”). This is a good opportunity to let folks explore whatever questions might be nagging them.

2. Review the statement of faith at the commencement of the Church Constitution.

The interview occasionally generates good opportunities to explain some point of doctrine or correct a misunderstanding.

3. Review expectations of church members.

The membership interview is a great time to clearly set expectations. Tell new members the congregation expects six things from all its members:

- 1. Attend - For our church, this means Sunday morning and (if at all possible) Sunday evening. You can't be part of something if you're not present.*
- 2. Pray - We ask and expect our members to pray for each other.*
- 3. Give - Giving is an act of worship and obedience.*
- 4. Serve - Use your Spirit-given gifts and natural abilities to edify the Body of Christ.*
- 5. Live holy - Your actions, in private and in public, affect the health of the body. Fight sin by God's grace and be quick to confess and ask for help when you need it.*
- 6. Discipleship - You're a missionary sent by our church into your neighbourhood, home, and workplace.*

4. Membership is about mutual blessing - you blessing the Church and the Church blessing you. How can you be a blessing to the ministry of FLBC? How can FLBC be a blessing to you?

5. Reinforce any distinctions important to your church culture.

The membership interview is a prime time to ensure new members really “get” the church culture. Review our approach to Christian liberty, the priority we give in our budget to church planting, and our emphasis on every-member ministry rather than programs. It’s helpful for everyone in the church to be on the same page with these kinds of issues.

6. Review the membership process going forward.

This part is simple; walk them through the next steps in the church’s membership process. It may be helpful to address questions they have about timing as well as any public statement they may be asked to give.

7. What areas within FLBC might you be interested in ministering in?

Stress that this does not mean they are roped in immediately! As a rule of thumb, it is okay to give newcomers 6 months settling in time before asking them to become involved in a ministry. Do emphasise though that Life Groups are a key involvement for all persons in our Church and they should seek one that suits them if not already done so.

8. Any general questions?

Pastoral Care

At this point in the conversation, you should have a pretty good idea about what a candidate might need as they enter into the life of the congregation. At the end of the meeting, it’s good to set up a plan for ways the candidate can integrate into the church. This can mean arranging to set them up in a small group and a one-to-one Bible-reading partner. In some special cases, it becomes clear the person would benefit from some special follow up (like counselling, a program of Bible study, or even an evangelistic course). In those cases, refer them directly to the Senior Pastor and let the Senior Pastor know.

At the conclusion of the interview it’s helpful to pray for the new member, that they’d be fruitful in the life of the church, and that the church would bear much fruit in their life.

It’s a privilege to conduct membership interviews. It can feel wearisome when a lot of people want to join. But it’s important to the church’s health that we carefully examine people before they become members, and it’s a joy to hear candidates’ testimonies of God’s grace and to consider together how God might bless them through the church.



**Forest Lake
Baptist Church**

Application for Membership

Date of Application for Membership _____

Applicant's Name _____

Address _____

Telephone _____ Email _____

Please provide a brief statement about your conversion. _____

When and where were you baptised as a Believer by full immersion?

Are you currently a member of another Church? Yes / No

If yes, which church? _____

Statement by Applicant

I wish to apply for membership of the Forest Lake Baptist Church. I have read and accept the provisions within the Constitution of the Church.

Signature _____ Date _____

OFFICE USE ONLY

Ministry Council Meeting	Letter to current church
Visited	Announced in Bulletin/Other
Welcomed into membership	



SECURITY PROCEDURE FOR THE FLSS HALL & PAC

(@ January 2018)

Note: this document does not contain the Codes which are required.

The generic codes "1234" and "1235" are used in this document for each of explanation. Note that these "Codes" are not the Codes for your use.

The relevant Codes are available from our Pastors, the Operations Coordinator or the Church Secretary). These will not be made available to you except by verbal means.

Drive to the Uniting Church site on Waterford Road. Walk to the right side of the building (as you face away from the street) and open the Key Safe which is mounted on the side wall of the building. There are two key safes - FLBC owns the safe closest to the rear of the building.

Open the window of the key safe and move the dials to show the code "xxxx" and open the door of the safe by pulling down the small lever to the right of the code panel. Remove the keys, close the safe door and change to code back to 0000. Close the window.

When at the FLSS premises:

- With the key marked "Gate":
 - Unlock the padlock on the gate. Make sure the chain is wrapped around one gate and relock the padlock on to the chain so that the lock and chain cannot be removed. Open the gates - picking them up so that they do not scrape on the ground and ensure the pegs are firmly planted in the ground so the gates won't accidentally bang in to a car entering the driveway.
- With the key marked "PAC Entry":
 - Open the front door of the PAC with the key marked "PAC entry" and open door far enough that it remains open. If you need glasses to read - put them on before entering the PAC - the screen is hard to read. Enter the PAC but do not let anyone else enter. Turn immediately to the right until you reach the keypad. Turn on the top two sets of lights near the key pad. Open the small door of the key pad;
 - Enter the 4 digit code followed by the OK button
 - Using the down or up arrows you can scroll through to turn off all areas below:
 - G Block Lower
 - Hall
 - PAC
 - Once you have selected an area press either the on or off button and once you have finished with the alarm press the END button
 - Other people can then enter the PAC.
- ❖ If the alarm will not turn off, the screen may display "there has been an alarm in the PAC." If this is the case, immediately phone the number on the information sticker near the key pad. The sooner you ring, the higher the chance that they will not send out a security officer for which we will be charged a fee. If the message is that

there is an alarm in somewhere other than the room you are unlocking - you can ignore this.

- Unlock the door to the AV room at the back of the PAC.
- Unlock the door to the left of the stage (as you face the stage) and turn on light. Leave the door open.
- Open the door at the back of the stage (as you face the stage) and use the cabin hook at the top of the outside of the door to keep it open.
- With the key marked "Crèche":
 - Unlock the Crèche room which is the last room in the corridor behind the PAC stage along from where morning tea is served.
- With the key marked "Car park Gate":
 - Unlock the two pad locks at the bottom of the roller door. After the padlock is unlocked, flip the catch 180 degrees and relock the lock on the opened catch. Pull the lever (locking device) towards the centre of the door on both sides. If the roller door still won't open, also twist the locking mechanism in the middle of the door.
- With the key marked "PAC Entry":
 - Unlock the doors to the men's toilet, women's toilet, and disabled toilets.
- With the key marked "Hall Entry":
 - Unlock the door to the Hall (turn one full turn) and secure the door open with the cabin hook on the outside of the door.
- With the key marked "Kitchen":
 - Unlock the door to the kitchen and leave door open (only on communion days).
- With the key marked "Hall Chairs":
 - Unlock the door where the chairs are stored (diagonally opposite the storeroom).

Leave the keys on the desk in the AV room at the back of the PAC for the sound technicians to use to unlock the cupboard/cabinet which contains the leads etc.

- Unlock the store room in G Block Lower.
 - Use 4 digit code to unlock padlock in G Block Lower

Closure:

- Check to ensure that everything has been put away in G Block Lower (don't forget church sign)
- Padlock the cage and then lock G Block Lower
- Check to ensure all doors in hall are locked and closed correctly
- Check toilets for people and then lock
- Lock roller door and sound booth
- Ensure outside door of sound room is locked
- Activate Alarm:
 - Enter the 4 digit code followed by the OK button
 - Using the down or up arrows you can scroll through to turn on all areas below:

- G Block Lower
- Hall
- PAC
- Once you have selected an area press either the on or off button and once you have finished with the alarm press the END button
- Lock gate
- Replace keys in the key safe at the Uniting Church on Waterford Road.



Forest Lake Baptist Church

APPLICATION FOR USE OF CHURCH ASSETS

1. Name of Organisation / Person
2. Materials Requested for Use
3. Purpose of use.....
4. Date/s Required:
5. Person responsible to Forest Lake Baptist Church for obtaining and using the equipment:
 - Name:
 - Position in Organisation:
 - Address:
 - Telephone: Mobile:
 - Email Address:
6. Any additional information.....
7. Cost of Use (if Applicable):

AGREEMENT

We, the undersigned, have read the 'conditions of use', understand them, and undertake to ensure the conditions set out overleaf are adhered to during our use of Forest Lake Baptist Church Assets. We understand that non-compliance with any of the conditions, forfeits our rights to future use.

Signed:.....(Applicant)

Position held:.....Date.....

APPROVAL FOR USE:

Approved..... Not Approved.....

Exemptions or conditions relevant to this application.....

.....
FLBC Senior Pastor or Church Secretary

**<< CONDITIONS OF USE >>
Church Assets**

1. Use must be confined to the time limits stipulated, unless by prior arrangement.
2. The organisation/individual using the asset undertakes the responsibility for repairing any damage.
3. A security deposit of \$..... will be levied.

Two copies of this application to be filled out and signed.
One copy to be retained by each party.

MINISTRY TEAMS

The mechanisms of ministry in our Church are the Ministry Teams.

We use teams for ministry because they offer a number of advantages:

- Sharing of workload – a team structure means that workload can be evenly distributed through the group.
- Flexibility – better decisions can be made with greater speed by those face to face with people we are serving.
- Morale Building – teams reduce the sense of isolation as the members offer one another emotional and technical support. Teams have a synergy which leads to greater success which also boosts morale.
- Specialisation – teams allow the members to specialise and serve in their area of giftedness rather than fewer trying to do it all.
- Sharing of Knowledge – rather than all the skills and knowledge residing in the individual ministry leader, teams allow the sharing, not only of responsibility, but the knowledge and skills to fulfil that responsibility.
- Building of Leadership – teams also provide the perfect environment for leadership development. The sequence of “I do, you watch,” “You do, I watch,” “You do,” is readily possible in the Ministry Team environment.
- Ownership of Goals - self leading teams offer the Church the added potential benefit of greater ownership of goals.

Authority

Ministry Teams have the ability to consider matters related to:

- Whether to continue the ministry or not and recommend accordingly to Ministry Council.
- Ministry goals in collaboration with the Pastoral Team and Ministry Council.
- How, where and when the ministry is performed in collaboration with the Pastoral Team and Ministry Council.
- Budget requests to Ministry Council.
- Expenditure in line with approved Budget.
- Team membership by agreement with the Pastoral Team.
- What roles the individuals in the team fulfil.

Responsibility

Ministry Teams have the responsibility to:

- Perform the ministry on behalf of the Church in a manner honouring to Christ and His Church.
- Report major decisions to the Pastoral Team and Ministry Council.
- Observe the Constitution, policies and standards of the Church.
- To cooperate with other Ministry Teams for mutual success.
- Advise the Pastoral Team and Ministry Council of changes to Team Membership.
- Adhere to specific directions from the Pastoral Team and Ministry Council.

Team Leaders

As Team Leader you fulfil the role of 'overseer' described in the New Testament.

^{Titus 1:7} Since an overseer is entrusted with God's work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. ^{Tit 1:8} Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. ^{Tit 1:9} He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

Appointment: Team Leaders are appointed by the Ministry Council.

Task: To lead a team which will provide a ministry with goals aligned with those of the Church.

Responsibilities:

- To ensure that the team is functioning correctly as measured by the team goals. This involves helping the team to find solutions to problems, to stay focussed, encouraging and equipping team members, and ensuring the team has good communication and decision making processes.
- To attend Team Leaders meetings for reporting and learning as required.
- To advise the Senior Pastor of Team Planning meetings with a view to his attendance as needed.
- To submit a Report, annually or as requested, to the Pastoral Team and Ministry Council.
- To develop, with help as necessary, a set of goals for this ministry, aligned with the goals of the Church.
- To develop, with help as necessary, task descriptions for each member of the team.
- To ensure team events are recorded in the Church Calendar via the Church Secretary following discussion with the Senior Pastor in advance of any promotion.



PROTOCOL FOR ESTABLISHING A MINISTRY OR EVENT

General Focus: Why is this ministry / event being proposed?

1. Is there a specific word from The Lord which has stimulated the idea?
2. Is there a specific need which has come to attention?
3. Is there some special gifting which requires expression?
4. Is there an opportunity which has arisen?

Philosophy of Ministry:-We believe every person is important to God. Therefore the church has four specific foci for ministry:-

God wants us to be... An equipping, planting, sending, multiplying church

In which ways can this ministry be:-

An equipping ministry ...

A planting ministry ...

A sending ministry ...

A multiplying ministry ...

Specific Issues	Information	Commentary from Pastoral Team / Ministry Council
Support person (A member of the Pastoral Team or Ministry Council will be designated as the primary support person for the ministry leader)		
Staffing		
Ministry Leader:		
Ministry Team/s:		
Helper/s:		
Location / Venue		
Day & Time/s		
Equipment Required & Indicative Costs		
Other Budgetary Costs		
Any Health & Safety considerations (Attach a completed Risk Assessment)		
Notification regarding Insurance Coverage		
Other		



MINISTRY PARTICIPANTS' GUIDELINES

PURPOSE AND VISION

The core belief for us at Forest Lake Baptist Church is that “Every Person Is Important to God.” We want to show that by becoming:

*A Sending Church
A Planting Church
An Equipping Church
A Multiplying Church.*

This means that we believe that every Christian has been gifted and called by God to participate in the life and ministry of the local Church. It also means that our ministries must demonstrate that “Every Person Is Important to God.”

Ministry is a privilege and, whether we are in a position of public ministry or “behind the scenes,” we should uphold the highest standards of integrity and service so that we make the Gospel attractive to everyone (Titus 2:10).

GUIDELINES AND REQUIREMENTS

Calling

Participants in any teaching ministries must be born-again believers of Christ, and their lifestyle must resemble that of a born-again Christian, including a personal commitment to prayer, Bible study, regularly worship and personal outreach.

Where participants are in non-teaching roles, they need not be born-again believers, but, if they are not, they should honour our Church values when involved in ministries. Additionally, they should not do anything that would bring disgrace to our Church or ministry.

Gifting and Skill

Although we recognise the importance of a pure heart, participants also need to have the appropriate level of skill and gifting to be effective in their respective ministry. Participants should have open hearts to receive advice, correction, training, and should be committed to becoming proficiently skilled at their ministry. “Kenaniah the head Levite was in charge of the singing; that was his responsibility because he was skilful at it”. (1 Chronicles 15:22)

God honours the discipline of practice and preparation. “Failing to prepare is preparing for failure.”

Legal & Constitutional Requirements

All participants must comply with all relevant legislative requirements and provisions of the Church Constitution.

The following Policies / Guidelines in particular apply to ALL persons involved in a Ministry of the Forest Lake Baptist Church: Ministry Teams, Ministry Participants' Guidelines and the Working with Children Code of Conduct.

Relationships

We must guard our relationships in our Church and be aware that people observe our interactions:

- Be careful how we speak to each other in public (especially of “jokes”)
- Seek to resolve conflict in an appropriate, biblical and timely manner

- Respect leadership

Commitment

Ministry participants should be actively involved at FLBC. This commitment includes their prayers, regular attendance, and tithes/offerings.

Because we value the importance of family, prospective participants should not join the team without the full support of their family.

Attendance and Punctuality

Attendance and punctuality are very important factors for being a member of a ministry team. All participants should make every effort to participate in team meetings, practices, planning times, retreats, etc.

Failure to attend regularly may result in exclusion from ministry opportunities, unless prior arrangements with the ministry leader have been made.

Attire

As mentioned before, we have an example to set and should not give any reason for people to be critical of the Gospel. Our dress code is casual, but *modest and presentable*. For instance, we should avoid wearing clothing that is excessively worn, revealing, displaying inappropriate images/logos/etc. We do not want our clothing to get in the way or be a distraction or cause a weaker brother or sister to stumble. Always feel free to speak to a leader if you have concerns or you are unsure what this means. This remark is also true of being “overly-dressed”. We should be the “unseen” workers for God.

Also be mindful that our *Sunday Best* could cause others to view the ministry of our church as being unwelcoming toward those that look different or don’t meet our expensive *dress code*; we always want to present a ministry that comes across as being accepting and approachable by those feeling called to ministry within our congregation as well as first-time worshippers.

New Team Members

We constantly seek to expand our ministry team. Anyone interested in serving is encouraged to speak with a Pastor or Ministry Point Person to discuss these guidelines and expectations.

The best people to recruit people to a particular ministry are those already serving in that ministry. We should always be looking for our own successor – this is the best form of succession planning.

Inability to Participate

If at any time, a ministry participant cannot attend a service, ministry event, etc. they must notify the leader in advance if at all possible so that proper adjustments can be made. Where possible, it should not be left to the ministry leader to find replacements for ministry participants – we should find people to “fill-in” for ourselves where possible.

Exceptions and Non-compliance with these guidelines

It is important to state that we intend for the information in this document to serve as a guideline, but we realise that exceptions will occur. These exceptions will be determined by the Pastoral Team of FLBC.

Lastly, open communication is of vital importance. If at any time a participant is confused, discouraged, or unhappy with the way things may be happening at a given time, they are encouraged to speak with the ministry leader or a member of the Pastoral Team as we are commanded to Matthew 18. The only way to deal with hurt feelings, resentment, confusion, etc. is to bring it out into the open so that the Lord can help us work through it as a team.



EXITING THE CHURCH

We accept that people will come and go from Forest Lake Baptist Church for a variety of reasons. When you make this Church your spiritual home for a season and decide that you need to leave we ask that you do so in an open manner that recognises we all continue as part of the Body of Christ.

Therefore:

We desire to have a Pastor meet with you to understand the factors surrounding your decision. We do not want to make assumptions in regards your departure. This helps us as Brothers and Sisters in Christ to consider whether we could have done things differently, if that was the case, to avoid losing you and your family from this local Church. It also gives us the opportunity to celebrate your service and discuss with you about letting the Church know of your move and to suitably farewell you.

Additionally, we desire to know what if any communication you may want to have continued when you leave. Remember that the Ministries of Forest Lake Baptist Church are not reserved solely for those that attend our Services.

Share with us how we can pray for you and encourage you into a new community of Christian Believers moving forward.

Whenever you determine before God that you need to leave Forest Lake Baptist Church know that you go with our prayers and Blessings. If we do not meet again this side of death then we look forward to being reunited in Heaven.

ELVANTO

Elvanto is a church database (or church management system) that is web based. It includes a rostering system that allows you to plug into a ministry and be notified of when to help. Elvanto draws people together through various groupings that allow easy between people and create events plus more.

It provides for your information to be included in the congregational directory.

You can easily view a range of data in Elvanto on your phone or tablet. Elvanto knows when you're using a phone or tablet, and adjusts accordingly. This makes it easy to look up a phone number, check the roster or send an email. Users of iOS & Android devices can download our mobile apps from their app stores. It currently supports worship planning features and they are working to add more web apps features.

We can create template emails and letters that save typing out the same messages, over and over again. Much of that electronic engagement is via MailChimp to send our weekly email newsletter.

With Elvanto we can create online forms and collect a wide variety of data such as feedback forms, event registrations etc.

Elvanto provides a dynamic, all-in-one solution that's securely hosted. Your security is important to us. Elvanto has SSL certificates installed to ensure your data is kept safe on any computer, and the software Provider uses hardened firewalls to keep the server safe. Their data centres are monitored with CCTV surveillance and biometric access control. Their servers are located across Australia, the United States and Europe to ensure your data remains close to home and easy to access.

PRIVACY STATEMENT

The Privacy (Private Sector) Amendment Act 2000 only applies to organisations with a turnover in excess of \$3 million and also to those organisations below this threshold who:

1. are related (as defined in the Corporation law) to an organisation with an annual turnover in excess of \$3 million.
2. elect to opt in.
3. provide a health service and hold health information.
4. disclose personal information about another individual to anyone else for a benefit, service or advantage
5. are a contracted service provider to the Commonwealth Government.

Forest Lake Baptist Church does not meet the provisions above and chooses not to opt in to the provisions.

We do take reasonable and responsible steps to make sure that personal information we collect, use or disclose is accurate, complete and up to date and that reasonable steps are taken to protect personal information (in hard copy or electronic format) from unauthorised access, modification or disclosure.

INSURANCE COVERAGE

Baptist Insurance Services is a ministry of Australian Baptist Ministries and operates as a “delegated body” of the National Council.

All Queensland Baptist churches are covered under Baptist Insurance Services (BIS) which is underwritten by various insurers through brokers and managed by the BIS board.

Baptist Insurance Services arranges a broad range of insurance protection to its constituents as a standard package and for which an annual insurance premium is paid. All policies are placed with licensed insurance underwriters using an international insurance broker. FLBC through BIS has the following insurance covers in place:

- ✓ Industrial Special Risks
- ✓ General Liability (including Hirers’ Liability)
- ✓ Umbrella Liability
- ✓ Professional Indemnity
- ✓ Management Liability
- ✓ Comprehensive Crime Cover
- ✓ Cyber Protection
- ✓ Corporate Travel Insurance
- ✓ Personal Accident – Volunteers and Youth Activities
- ✓ Personal Accident – Pastors and Spouses

Copies of the Insurance coverage are available at

<http://www.baptistinsurance.com.au/content/summary-insurance>. A Certificate of Currency, confirming a policy is active, is available on the FLBC website under Resources. For any further information please consult with the Church Secretary.



SPEAKERS AT CHURCH MINISTRIES & SERVICES

Sunday Services

Preaching at the morning services at Forest Lake Baptist Church means that over 200 people are giving you a significant amount of their precious time. For NightChurch it is about 50 persons. Preaching the Word of God is a tremendous privilege which should not be taken lightly. This means that sermons should meet certain minimum requirements:

- **Length:** for a variety of reasons sermons should not go longer than 30 minutes. This is roughly equivalent to 3000 words. Please do not ignore this important guideline.
- **Structure:** a simple structure is the key to making sermons interesting and easy to follow. An introduction, conclusion and three or four points in the middle of the sermon form a simple and usable structure.
- **Thesis:** the thesis is a one sentence summary of the sermon. It is the answer to the question "what was the message of the sermon?" If you cannot answer that question in one simple sentence, you need to go back and do some more work.
- **Biblical:** sermons should bring out the meaning of a biblical text. The essence of the message must not be your life experiences but the Word of God. Sometimes it is necessary to refer to a number of biblical passages, but "Bible hopping" is distracting and confusing and should be avoided, if possible.
- **Interesting:** it is the responsibility of the preacher to engage the listeners by presenting something which is interesting. One of the key ways to do this is to "start where the congregation are": highlight some aspect of the lives of the people listening to your sermon and bring the word of God to address that issue. Preachers should also challenge themselves with the goal of bringing something in the message which a long time church attender may not have heard before.
- **Intentional:** preaching the Word of God should bring a change in the life of the listener. Preachers should have in mind the behavioural change they would like to see in the lives of those listening to their sermon. Ask yourself the question "What do I want the listener to do as a result of hearing the sermon?" If you cannot answer this question you need to go back and do some more work.

Church Ministries

The Senior Pastor may determine whether someone can speak to the Church even if they are not preaching. Names are to be submitted to the Senior Pastor at least a month prior. No arrangements are to be confirmed with the prospective speaker until the Senior Pastor has directly advised you whether or not to proceed.

WELCOME



Forest Lake Baptist Church is a local part of the body of Christ. We were planted in the very early days of development of Forest Lake and play a significant part in the life of the community. We seek to reflect Him amongst the community so that all can experience His love and mercy. At Forest Lake Baptist, we believe that "Every Person Is Important to God." This is our driving truth and at the core of who we are. Our ministries are resourced and run in order to show that every person is important to God. Our worship is to provide all people with opportunity to act out their relationship with their Creator. Our teaching and preaching is designed to show the magnificence of Christ in being the reconciler of all people to God through faith. Our heart is that our community and the world would know that through the love and work of Christ, every person is important to God. Our vision is to see lives transformed by the Gospel of Jesus Christ and to see Christians multiplying. If you're new at Forest Lake Baptist or just passing through, we trust that you find us a congregation that demonstrates Christ's love – not merely through words but through actions. We'd love to meet you.

*At Forest Lake Baptist Church we believe that **Every Person Is Important To God**. Our vision is to see lives transformed by the Gospel of Jesus Christ and to see Christians multiplying.*

Kidzone & Bumble Bees

We love to share the stories of the Bible with our kids and to help them understand what it means to have a personal relationship with Jesus. Sundays during school terms from about 10-11am.

Playgroup

Lots of outdoor messy fun or all under 5s. Every Monday and Tuesday morning during the school term from 9:30-11am.

Youth Group

Play awesome games, meet new people and learn about an amazing God on Friday nights during school terms from 7pm.

Young Adults

IGNITE is our young adults' ministry that meets weekly to study the Bible and regularly throughout the year for fellowship activities.

Families

IMPACT is our families' ministry that caters for all types of families. We get together each term for fun-filled, relaxed events for the whole family.

King's Men

King's Men is our men's ministry that meets for breakfast on the first Saturday of the month from 8-9am. They also get together throughout the year for special activities promoting growth and support while develop new friendships.

Women

Nurture is our women's ministry where we value women and help to inspire them to realise their individual God-breathed ability to change the world. Strengthen your intimacy with God; your relationships with each other; and your ability to reach out to the world.

Seniors

Is your home an "Empty Nest"? If so this group is for you. Meeting monthly for social activities, outings, movie nights and themed nights. It's a great way to enjoy the company of like-minded people.

Life Groups

We believe that, in addition to worshipping and serving regularly as the larger body of the Church, the Christian life is best done in smaller groups - what we call "life groups". Our life groups run at different times throughout the week and centre around studying the Bible, sharing life together, worship and prayer.

WORSHIP SERVICES

Morning Service

Our regular Sunday morning worship service is a contemporary family service that starts at 9:30am at the Forest Lake State School Performing Arts Centre on the corner of Woogaroo Street and Kauri Place, Forest Lake.

Join us as we worship God and then stay for a short while as we share in a cuppa after the service. A Parent's Room is available during the Service.

NightChurch

Our regular Sunday night worship service is an interactive/participative service that starts from 5:30pm at the Forest Lake State School Performing Arts Centre. Come along from 5:00pm as we share a coffee.

Forest Lake Baptist Church
Kauri Place, Forest Lake, QLD, 4078
Serving in Forest Lake since 1998

Contact Us

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HEALTH AND SAFETY POLICY

The H&S Policy is too large a document to incorporate directly into this Manual and sits as a stand-alone Manual specifically on Health & Safety Matters.

JOB DESCRIPTIONS



Role Description for Children's Ministries Coordinator

Responsible to: The membership of Forest Lake Baptist Church (FLBC) through the Senior Pastor

Principle focus:

- Lead the Children's Ministries team, including Kidzone, Bumblebees and Playgroup.
- Develop an overall strategy for the Children's Ministry that is in alignment with FLBC's vision of being a planting, sending, equipping and multiplying Church.

Key responsibilities:

- Support the advancement of Christ's Kingdom amongst children and families;
- Build a culture of equipping children to be missional disciples;
- Create an environment to equip families as missional disciples;
- Provide support to the leaders of the individual ministry arms;
- Encourage, equip and grow leaders and team members;
- Develop plans for future ministry opportunities;
- Coordination of RI volunteers from FLBC;
- Build and maintain relationships with other ministry leaders.

Required Skills & Attributes:

- Must meet the Biblical requirements for a Church Leader, as in 1 Timothy 3 and Titus 1;
- Demonstrated experience as a team player and being able to build and lead a team;
- Demonstrated leadership skills;
- Must be teachable, personable and approachable;
- Demonstrated ability in sound organisational skills;
- Ability to effectively manage competing priorities;
- Demonstration of ability to be adaptable in meeting role requirements;
- Demonstrated systematic approach and ability to create and implement systems;
- Demonstrated experience in proficient communication skills;
- Ability to maintain confidentiality;
- Demonstrated leadership and discernment in strategic and personal matters;
- Must observe all legal and Working with Children requirements;
- Must be a member of Forest Lake Baptist Church;
- Registration as a minister with QB is encouraged but not mandatory;
- Must have undertaken relevant theological training;
- Must comply with the FLBC Ministry Teams, Ministry Participants' Guidelines and the Working with Children Code of Conduct.

Terms of Appointment:

- The person will be appointed for a period up to 12 months.
- Remuneration will be at the equivalent of 1 day per week (i.e. 8 hrs max) on the basis of a "Registered Minister unordained" as per the QB Remuneration Guidelines.
- Church to provide support for expenses as negotiated in advance.
- Regular attendance at a Sunday service is expected but is not part of the paid 1 day/wk.
- Annual Leave – pro rata of 4 weeks.

Appointment & Termination

Appointment and Termination to this role will be in accordance with Section 12 of the Church Constitution.

Role Description for Kidzone Coordinator/Team Leader

Responsible for: The leading of the Kidzone team and Kidzone Sunday morning ministry.

Responsible to: Children's Ministry Coordinator

Key Responsibilities

- Week to week "on the ground" running of ministry from set up to pack down (8 am onwards)
- Encouraging, equipping & growing team of leaders
- Weekly lesson plans for team
- Liaising with preachers, operations team & welcoming team
- Managing conflict & immediate issues presented (and reporting to the Children's Ministry Coordinator)
- Liaising with leader of Bumblebees
- Partnering & communicating with parents of Kidzone kids
- Oversight of large group program & 'flow' of morning
- Oversight & maintenance of Kidzone equipment/belongings & storage
- Ensuring ministry meets standards of care (Working with Children requirements, safety requirements, risk assessments, ratios of leaders to children)
- Rostering of team & ensuring all groups are covered
- Create overall welcoming culture & atmosphere of Kidzone
- Liaising with Children's Ministry Coordinator regularly
- Partnering with wider church & ministry leaders
- Plan & create budget with the Children's Ministry Coordinator for consideration by Ministry Council and the Members.

Required Skills & Attributes:

- Must meet the Biblical requirements for a Church Leader, as in 1 Timothy 3 and Titus 1;
- Demonstrated experience as a team player and being able to build and lead a team;
- Demonstrated leadership skills;
- Must be teachable, personable and approachable;
- Demonstrated ability in sound organisational skills;
- Ability to effectively manage competing priorities;
- Demonstration of ability to be adaptable in meeting role requirements;
- Demonstrated systematic approach and ability to create and implement systems;
- Demonstrated experience in proficient communication skills;
- Ability to maintain confidentiality;
- Demonstrated leadership and discernment in strategic and personal matters;
- Must observe all legal and Working with Children requirements
- Must comply with the FLBC Ministry Teams, Ministry Participants' Guidelines and the Working with Children Code of Conduct.

Required Tasks to fulfil Responsibilities

Annually

- Attends Ministry Training Day for leaders of FLBC
- Attends & contributes to Children's Ministry Training annually
- Meets with team at least once a year to encourage/equip
- Retreat/investment in self-e.g. Kidshaper or Ignite to grow as leader
- Investment into team (invite to Ignite, Kidshaper, general encouragement)

Per Term

- Meet with Children's Ministry Coordinator for review of last term & planning for next term
- Clean out boxes & restore supplies
- Create new team roster & send out 2 weeks before term (small group leaders, operations team)
- Identify new leaders if needed
- Identify new needs for term & liaise with the Children's Ministry Coordinator.

Per Week

- Plan lesson & send to leaders & operations team & Bumblebees leader & the Children's Ministry Coordinator & Preacher by Thursday
- Ensure sufficient materials for
- Lead VIP meeting
- Oversee set up of Kidzone including AV & pack down
- Oversee safety of travel from big church to hall
- Greet children at door
- Oversee 'flow' of large group
- Support small group leaders & those with extra needs kids
- Sending mentors where needed
- Liaising with parents at sign out
- Prayer for leaders at debrief
- Oversee pack up
- Follow up with families if kids who have questions about faith in Jesus, baptism, or any issues.



Role Description for Operations Coordinator

Responsible to: The membership of Forest Lake Baptist Church (FLBC).

Reporting to: Ministry Council with day to day supervision from the Senior Pastor and Church Secretary in collaboration.

Principle focus:

- (1) In partnership with others within FLBC, contribute to the effective and efficient Administration, Compliance and Communication systems of FLBC. In other words, to lead a team/s who turns "Strategy into Reality."
- (2) Develop leaders and teams of people to serve in key areas of the administrative network of the Church and provide a focus point for those teams.

Key responsibilities:

(NOTE: It is not the expectation of FLBC that this role will carry out all the functions listed below but it will be responsible to ensure each one is actioned and in a timely manner). Many may be delegated [d]. The main Priorities have been identified below and may be amended from time to time.

Oversee Church & Legal compliance

- Ensure compliance with Qld Child Safety Regulations, including the Blue Card Register and training modules in place and report on same to Ministry Council (Priority);
- Ensure compliance with CCLi requirements (On-going);
- Support Work Health & Safety compliance and completion of WHS Policy & Procedure Manual in collaboration with the designated Ministry Councillor;
- In conjunction with other persons, assist in monitoring and alerting Ministry Council on any impact arising from Legislative changes.

Implement and oversee Church Management Software (Priority)

Including but not limited to:

- Fully integrated Church rostering;
- Communication lists;
- Calendar management;
- File repository;
- Other updates and modules as required.

Oversee Property & Equipment related matters

- Support Church set up, lock up and cleaning where needed;
- Support the Secretary as requested in any Lease negotiations and Management;
- Be the first point of contact for Facilities Management (school questions/phone calls);

Oversee Church systems & Reporting

- Support a range of persons as required in the activities of Communication and Media Management, including Facebook, Website, Correspondence, Church Bulletin, Advertising & Signage (creation and facilitation of delivery);
- Recommend and assist in developing Policy & Procedures, including Implementation & Review (Priority);
- Assist the Secretary and Treasurer as required in the compilation of reports to QB, including Annual Statistics & Long Service Leave Annual Return and the ACNC;
- Implementing Pastoral Team & Ministry Council decisions regarding approved changes to Church Structure and Planning for continued growth in ministry.

Required Skills & Attributes:

- Must meet the Biblical requirements for a Church Leader, as in 1 Timothy 3 and Titus 1.
- Other requirements:
 - Demonstrated experience as a team player and being able to build and lead a team;
 - Demonstrated leadership skills;
 - Must be teachable, personable and approachable;
 - Demonstrated ability in sound organisational skills;
 - Ability to effectively manage competing priorities;
 - Demonstration of ability to be adaptable in meeting role requirements;
 - Demonstrated systematic approach and ability to create and implement systems;
 - Demonstrated experience in proficient communication skills;
 - Ability to maintain confidentiality;
 - Demonstrated leadership and discernment in strategic and personal matters.
- Must observe all legal and Working with Children requirements.
- Must be a member of Forest Lake Baptist Church if not one already prior to appointment and comply with the provisions of the Church Constitution including attendance of FLBC services.
- Must comply with the FLBC Ministry Council Code of Conduct.

Terms of Appointment:

- The person will be appointed for a period not exceeding 12 months.
- Remuneration will be at the equivalent of 1 day per week (i.e. 7.5 hrs max) (amount to be determined in accordance with the applicable Award).
- Church to provide support for expenses as negotiated in advance.
- Regular attendance and participation at a Sunday service is expected but is not part of the paid 1 day per week.
- Annual Leave – pro rata of 4 weeks.
- The incumbent is expected to attend Ministry Council meetings in part or full as directed but in a non-voting role in line with the Church Constitution.

Appointment & Termination

Appointment and Termination of a person to this role will be in accordance with the provisions of the Clerks Private Sector Award – 2010 and the National Employment Standards.



Role Description for Storeroom Facilitator

Reports to: FLBC Operations Coordinator.

Description of Role:

- To organise and monitor the storage of items within the FLBC store room in a way that is safe, tidy, coherent and easy to identify. Items are to be stored in designated and well labelled locations pertaining to the individual ministries of the church.
- To oversee and direct persons packing up after the morning service and ensure items are placed within their designated locations.
- To ensure that the WHS guidelines are clearly displayed and adhered to.

Resources:

- Any resources needed for this role must be submitted to the Operations Coordinator who will discuss with the Ministry Council. Final approval must be obtained from the Church Treasurer before any purchase is made.
- Any items that are considered obsolete, damaged or no longer relevant, these must be reported to the Operations Coordinator who will seek to confirm through consultation of the ministry leaders before throwing out, replacing or donating to other ministries.

Expectations:

- Expectations of this role will be based upon key performance markers and outcomes.
 1. The storeroom is to be tidy with all items clearly labelled and placed in their identifiable storage location.
 2. The storeroom is to be free of rubbish and trip/falling hazards.
 3. No items belonging to F/L State School is to be stored within our storage location, this especially pertains to tables, etc.
 4. All items are to be stored within their designated locations.

Succession:

- In communication with the Operations Coordinator, it is necessary that the Storeroom Facilitator be training someone else capable to fill in for this role during absenteeism or in the chance that they can no longer fill this role permanently.

Role Description for Blue Card Coordinator

Role Purpose	Maintain accurate records of all blue card holders
Reports to	To FLBC Ministry Council and the Commission for Children and Young People
Appointed by	FLBC Ministry Council

A. MAIN FUNCTIONS AND TASKS

1. To maintain accurate records of all blue card holders
2. To assist with the application of new cards
3. To regularly audit all blue card holders to ensure they are still current, if about to expire then assist with the completion of a renewal form

B. PREREQUISITES FOR ROLE

Essential

1. Organisational skills
2. Methodical / accurate register maintenance
3. Attention to detail & respect of applicant's personal details
4. Good communicational skills to follow up and obtain relevant information to assist with the completing of forms
5. Development of successor
6. Willingness to be mentored

C. LEGAL/SPECIAL ISSUES

1. Must comply with the ministry code of conduct
2. Be a current Blue Card holder and ensure that all people involved Children's /Young People's Ministry have current Blue Cards
3. Be an open point of contact between church members and the Commission for Children and Young People

D. RELATIONSHIPS AND AUTHORITIES

1. Reports to Ministry Council via the Operations Coordinator
2. Liaises between Blue card holders / applicants and The Commission for Children and Young People



Role Description for FLBC Church Secretary

PURPOSE OF POSITION

The Church Secretary will be a member of Ministry Council and meet the requirements for the function as set out in the Forest Lake Baptist Church Constitution.

RESPONSIBILITIES

Administrative ministries include, but are not limited to:

- Maintaining the church membership records and registers, covering baptisms, weddings, deaths, transfers in and out;
- Dissemination of and responding to correspondence inwards and outgoing;
- Keeping records of Congregational Conferences and minutes of Members Meetings and Ministry Council;
- Developing, maintaining and improving church infrastructure;
- Any lawful requirement of a government agency;
- Collation, publishing and maintenance of church calendar;
- Collate and publish Annual Reports from Ministries for Church AGM;
- Maintain All Church Records in a retrievable format;
- Prepare new members information packets;
- Prepare Certificates of Transfer In/Out – notify churches, if requested by a new member;
- Ensure Church Directory is maintained and published on a regular basis;
- Maintain and up-date all standard forms and ministry literature;
- Be responsible for upkeep and maintenance of general Church Equipment excluding audio and visual equipment;
- Be responsible for the ordering of office supplies, including paper;
- Send out reminders for Congregational and Members meetings;
- Prepare and Maintain an Assets Register;
- Store all historical data and pictures in a retrieval and sustainable manner for future use;
- Oversight and updating of the Church Web-site and external advertising;
- Liaise with the Baptist Union of Qld as required;
- Take Coordination of Pastoral Calls & Reviews.

Requirements of Incumbent

- Must meet the Biblical requirements for a Church Leader, as in 1 Timothy 3 and Titus 1.
- Must be a member of Forest Lake Baptist Church.
- Must comply with the FLBC Ministry Council Code of Conduct.