

GPM1 MISSION/STRATEGIC PLAN

VISION STATEMENT:

A large, growing, regional church of influence.

MISSION STATEMENT:

Showing people all they can become in Christ

VALUES / STRATEGY

Beyond ourselves.

We exist for others, too. (2 King 7:9; Matt 28:18:20; Acts 2:46-47; Luke 15:1ff)

Administration in the hands of Pastors, Leaders and Staff. Ministry in the hands of all the people.

No business meetings, but great opportunities to serve God. (Eph 4:11-16; Num 14:1-12)

Leading people into a personal relationship with God

We are Christ's ambassadors and we appeal to you to be reconciled to God (2 Cor 5:20)

Developing Leaders and ministries

(2 Tim 2:2; Eph 4:11-16)

Intentionally Relevant to our culture.

"Let's not nullify the word of God for the sake of our tradition." (Matt 15:16) Today's language, culture, message and music for today's people

Vitality – an atmosphere of expectation and joy

We preach and teach for faith and positivity and potential (Acts 2:37; Jer 29:11; Ps 139:16; Luke 4:18-19)

Investing in the next generation

(Ps 48:13; Ps 71:18; Ps 102:18)

Small Groups

For mutual ministry, Moses / Jethro Principle

(Ex 18:21; Eph 4:11:16)

CORE MINISTRIES

- i. Worship
- ii. Children
- iii. Youth
- iv. Small Groups

MINISTRY

Everyone who is part of the life of the church will have the opportunity to develop and reach his or her full spiritual and practical potential in service to God.

STRATEGIC PLAN

The Senior Pastor, leading the staff shall develop and maintain a plan that specifies how the mission will be realized over specific periods of time. This may be ratified by the Board.



APPENDIX II

STATEMENT OF FAITH

1. ABOUT GOD

God is the Creator and Ruler of the universe. He has eternally existed in three personalities: the Father, the Son and the Holy Spirit. These three are coequal and are one God.

Genesis 1:26,27; 3:22; Psalm 90:2; Matthew 28:19; 1 Peter 1:2;
2 Corinthians 13:14.

2. ABOUT JESUS CHRIST

Jesus Christ is the Son of God. He is coequal with the Father. Jesus lived a sinless human life and offered Himself as the perfect sacrifice for the sins of all people by dying on a cross. He arose from the dead after three days to demonstrate His power over sin and death. He ascended to Heaven's glory and will return again someday to earth to reign as King of Kings, and Lord of Lords.

Matthew 1:22, 23; Isaiah 9:6; John 1:1-5; 14: 10-30; Hebrews 4:14-15;
1 Corinthians 15:3-4; Romans 1:3-4; Acts 1:9-11; 1 Timothy 6:14-15;
Titus 2:13

3. ABOUT THE HOLY SPIRIT

The Holy Spirit is coequal with the Father and the Son of God. He is present in the world to make men aware of their need for Jesus Christ. He also lives in every Christian from the moment of Salvation. He provides the Christian with power for living, understanding of spiritual truth and guidance in doing what is right. He gives every believer a spiritual gift when they are saved. As Christians, we seek to live under His control daily.

2 Corinthians 3:17; John 16:7-13; 14:16-17; Acts 1:8; 1 Corinthians 2:12; 3:16; Ephesians 1:13; Galatians 5:25; Ephesians 5:18:

4. ABOUT THE BIBLE

The Bible is God's Word to us. It was written by human authors, under the supernatural guidance of the Holy Spirit. It is the supreme source of truth for Christian beliefs and living. Because it is inspired by God, it is the truth without any mixture of error.

2 Timothy 3:16; 2 Peter 1:20-21; 2 Timothy 1:13; Psalm 119:105,160; 12:6; Proverbs 30:5.

5. ABOUT HUMAN BEINGS

People are made in the spiritual image of God, to be like Him in character. People are the supreme object of God's creation. Although every person has tremendous potential for good, all of us are marred by an attitude of disobedience toward God, called 'sin'. This attitude separates people from God and causes many problems in life.

Genesis 1:27; Psalm 8:3-6; Isaiah 53:6a; Romans 3:23; Isaiah 59:1-2.

6. ABOUT SALVATION

Salvation is God's free gift to us but we must accept it. We can never make up for our sin by self-improvement or good works. Only by trusting in Jesus Christ as God's offer of forgiveness can anyone be saved from sin's penalty. When we turn from our self-ruled life and respond to Jesus in faith, we are saved. Eternal life begins the moment one receives Jesus Christ into his life by faith.

Romans 6:23; Ephesians 2:8-9; John 14:6; 1:12; Titus 3:5; Galatians 3:26; Romans 5:1.

7. ABOUT ETERNAL SECURITY

Because God gives us eternal life through Jesus Christ, the true believer is secure in that salvation is for eternity. If you have been genuinely saved, you cannot “lose” it. Salvation is maintained by the grace and power of God, not by the self-effort of the Christian. It is the grace and keeping power of God that gives us this security.

John 10:29; 2Timothy 1:12; Hebrews 7:25, 10:10, 14; 1Peter 1:3-5.

8. ABOUT ETERNITY

People were created to exist forever. We will either exist eternally separated from God by sin or eternally with God through forgiveness and salvation. To be eternally separated from God is hell. To be eternally in unison with Him is eternal life. Heaven and Hell are real places of eternal existence.

John 3:16; John 2:25, 5:11-13; Romans 6:23; revelation 20:15.

BPB1.2 MINISTERIAL CONDUCT, SEXUAL EXPLOITATION & JUVENILE PROTECTION

BACKGROUND

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ASSOCIATED DOCUMENTS

Relevant COCWA documents on Professional and Ethical Standards, Child Safe, Church management guide, Rules. Selection & Operation of Ministry Team Leaders Policy MP6, Volunteer Management Policy MP8.

PURPOSE

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POLICY STATEMENT

Definitions

Minister / Pastor:

A person engaged by the church to carry out its ministry. Minister includes elected or appointed leaders of the church, employees, and volunteers, as well as authorised ministers.

Authorised minister / Pastor:

A person who holds ordained or endorsed ministerial standing within Churches of Christ or whom the church has engaged on terms applicable to such a person.

Ministerial relationship:

The relationship between one who carries out the ministry of the church and the one being served by that ministry.

Sexual exploitation:

Sexual activity or contact (not limited to sexual intercourse) in which a minister engaged in the work of the church takes advantage of the vulnerability of a participant by causing or allowing the participant to engage in sexual behaviour with the minister.

Sexual Immorality:

Includes the act of adultery, paedophilia, homosexuality, sex outside of marriage, pornography, prostitution, etc.,

Sexual harassment:

Repeated or coercive sexual advances toward another person contrary to his or her wishes. It includes behaviour directed at another person's sexuality or sexual orientation with the intent of intimidating, humiliating, or embarrassing the other person, or subjecting the person to public discrimination.

Unwelcome sexual advances, requests for sexual favours, and other verbal or physical conduct of a sexual nature constitute sexual harassment when:

Submission to such conduct is made either explicitly or implicitly a term or condition or circumstance of instruction, employment, or participation in any church activity;

Submission to, or rejection of, such conduct by an individual is used as a basis for evaluation in making personnel or church-related decisions affecting an individual; or

Such conduct has the purpose or effect of unreasonably interfering with an individual's performance or participation in church activities or creating an intimidating, hostile, or offensive work or church environment.

Prohibited sexual harassment includes unsolicited and unwelcome contact that has sexual overtones, particularly:

Written contact, such as sexually suggestive or obscene letters, notes, or invitations;

Verbal contact, such as sexually suggestive or obscene comments, threats, slurs, epithets, jokes about gender-specific traits or sexual orientation, sexual propositions;

Physical contact, such as intentional touching, pinching, brushing against another's body, impeding or blocking movement, assault, coercing sexual intercourse; and

Visual contact, such as leering or staring at another's body, gesturing, displaying sexually suggestive objects or pictures, cartoons, posters, or magazines.

Sexual harassment also includes continuing to express sexual interest after being informed directly that the interest is unwelcome and using sexual behaviour to control, influence, or affect the career, salary, work, learning, or worship environment of another. It is not permissible to suggest, threaten, or imply that failure to accept a request for a date or sexual intimacy will affect a person's job prospects, church leadership, or comfortable participation in the life of the church. For example, it is forbidden either to imply or actually withhold support for an appointment, promotion, or change of assignment, to suggest that a poor performance report will be given because a person has declined a personal proposition; or to hint that benefits, such as promotions, favourable performance evaluations, favourable assigned duties or shifts, recommendations or reclassifications, will be forthcoming in exchange for sexual favours.

Prohibition of Sexual Exploitation and Harassment

This church is committed to creating and maintaining a worship and work community in which members, friends, staff, and volunteers can worship and work together in an atmosphere free of all forms of discrimination, harassment, exploitation, or intimidation. Specifically, all persons associated with the church should be aware that it is strongly opposed to sexual exploitation and harassment and that such behaviour is prohibited by church policy as well as legislation. It is the intention and responsibility of the church leadership to take whatever action may be needed to prevent and correct behaviour that is contrary to this policy and, if necessary, to discipline those persons who violate this policy.

Ministerial Conduct

Sexual Immorality

ALL elected or appointed leaders, employees, volunteers, and authorized ministers are responsible for the possible impact of their words and actions therefore shall not practice or promote any form of sexual

immorality including, adultery and homosexuality but shall remain pure in the eyes of God by being married to one wife or husband of the opposite sex or remain single.

Romans 1

²⁶ Because of this, God gave them over to shameful lusts. Even their women **exchanged natural relations** for unnatural ones.

²⁷ In the same way the men also **abandoned natural relations** with women and were **inflamed with lust for one another**. Men committed indecent acts with **other men**, and **received in themselves the due penalty for their perversion**.

Other references; Genesis 19:5; Exodus 22:19; Leviticus 18; Matt 5:32; 19:9; Acts 20; Romans 1; 1Corinthians 7:2; 10; Galatians 5:19; Ephesians 5:1 & 3-7; Colossians 3:5; Hebrews 12:16; 2Peter 2:20-22; Revelations 2:14; 1John 1:8; 2:4

All persons engaged in the ministry of this church (including elected or appointed leaders, employees, volunteers, and authorized ministers) are responsible for knowing the possible impact of their words and actions in ministering to the emotional, mental, and spiritual needs of persons who come to them for help or over whom they have any kind of authority. Sexual harassment or sexual exploitation of members or other individual(s) by anyone engaged in the ministry of the church is unethical and unprofessional behaviour and will not be tolerated.

Because ministers (including elected or appointed leaders, employees, volunteers, and authorized ministers) often deal with individuals who are emotionally and psychologically fragile or otherwise personally vulnerable, it is imperative that those engaged in the ministry of this church maintain their own psychological, emotional, and spiritual health and that they have adequate preparation and education for helping those individuals they seek to serve in ministry. It is the policy of this church to encourage its leaders, authorized ministers, employees, and volunteers to nurture safety within ministerial relationships by being attentive to self-care, education, and the importance of referring those in need to supportive and helpful resources. It is also expected that those engaged in providing ministry will complete and submit a Ministry Application form a document accompanying this policy. (Appendix I)

Child and Youth Protection Policy

This church is committed to creating a safe and healthy environment in which young people can learn about and experience God's love. In order to ensure this, we expect that all people applying to be volunteers who work with minors will have been church members for at least six months. It is the policy of the church to provide adequate supervision for all youth activities. All employees or volunteers who work with minors are to complete and submit a Youth & Children's Ministry Application a document accompanying this policy and provide evidence of an approved Working with Children's check.

MP8VOLUNTEER MANAGEMENT POLICY

POLICY STATEMENT

II. Church's Expectation of a Volunteer

- To have a real, relevant and current relationship with Jesus Christ
- To have good character in line with the expectations of the Senior Pastor

III. Recruitment

The Church will seek to match volunteer opportunities with people who have appropriate gifting, interest and training.

IV. Screening

All volunteers will be screened according to the *Church Selection & Operation of Ministry Team Leaders Policy MP6 and Ministerial Conduct, Sexual Exploitation & Juvenile Protection Policy BPB1.2*

To ensure the volunteer's suitability for specific volunteering activities. Screening methods may include national police clearance, interviews, auditions, sighting of documents, referee checks and the completion of the church Ministry Application form. (Appendix I)

All volunteers working with children and youth will undergo a national police check and be screened by the process outlined in the Child Safe document (see also Children's Ministry Policy).

V. Orientation and training

1. The Church will provide a clear statement of and appropriate orientation to the activities volunteers are expected to perform.
2. Where necessary the Church will provide training to enable volunteers to effectively fulfil their roles.
3. Where possible the Church will seek to develop skills and gifts and move volunteers into positions of greater responsibility.
4. Volunteers shall be informed of their rights and responsibilities.

VI. Ongoing Management

1. Every effort will be made to make the experience of volunteers enjoyable and sustainable.
2. A re-imbusement process will be in place to enable re-imbusement of reasonable expenses incurred by volunteers in their duties.
3. Volunteers should inform the church as soon as possible of any likely change to their availability for undertaking volunteer roles.

VII. Parental Permission

Where a volunteer is under the age of 18 years and has graduated from Children's Ministry, written permission shall be obtained from their parents / carer, and must only serve whilst accompanied by an adult.