

D3 OPERATION MANUAL



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BAPTIST
CHURCH

Wagga Wagga Baptist Church Operations Manual

March 2015 (amended June 2019)

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PREFACE

This 2015 edition is in many ways just an update of the earlier Administration Manual, but at the same time, it represents a significant change; dealing with the new issues that are emerging as we grow and society changes & the ever increasing standards, requirements and expectations of our society & government.

The principles used in the development of the “governance model” underlying this edition are the same as applied to earlier models, namely:

- That Scripture is our ultimate authority. We don't want to do anything contrary to it, or which could in any way undermine our ability to live and preach the Gospel.
- That our historical perspective and position are important. Building on our past, but not worshipping it.
- The law applies to us. We need to operate in a way consistent with the legislative environment we find ourselves in.
- Our Pastor(s) has a very special role. There is a strong imperative to free our Pastor from routine administrative activities and allow him to concentrate on the things he was called to do and only he can do.
- Structures are important. We need structures that allow for and even encourage personal devotion, fellowship, involvement, growth and outreach; however they are not what we are about. They are a trellis that allows the vine to grow.
- It is important that our narrative, our story, our vision is understood and is reflected in everything we do and our structures need to reflect and reinforce that understanding.

Some aspects of the model are aspirational or developmental (i.e. the development of the ministry teams and worship teams) however, it is believed that if we are to allow God to grow our church, we need to be working towards this. Other areas i.e. the revised management structure, are necessary steps towards legal compliance and good management of the resources God has given us in today's world.

INTRODUCTION

There are four key documents governing Wagga Wagga Baptist Church (WWBC).

1. WWBC Constitution. The first and key document and alongside of that, is
2. WWBF Inc. (our legal entity)'s Constitution,
3. The Operations Manual (this document).
4. The Policy, Procedures and Protocol (PP&P) Manual.

The Operations Manual is intended to describe and facilitate how we operate. It is not meant to be restrictive, nor stifle development or change, but rather to provide a framework from which we grow and develop. It is meant to be a living document and it is expected that it will need to be periodically updated and amended,

AFFILIATION

Our church has chosen to be affiliated with the Association of Baptist Churches of New South Wales and ACT, and recognises its responsibility to the wider activities of Baptists in our local region, our state, around Australia and throughout the world. We also recognise that we stand with other evangelical Christians in the local region and choose to be associated with them and join them in ministry, as is appropriate.

FORMAL MEMBERSHIP

Wagga Wagga Baptist Church (WWBC) holds a high view of the importance, privilege and responsibility of church membership. The high view is reflected in the Membership Covenant to which members subscribe, viz;

1. "I have consciously and deliberately accepted Jesus Christ as my Saviour, Lord and God.
2. "It is the basic aim of my life to know Christ better and to apply His standards to every area of my life, and to make Him known to others."
3. "I am serious about this church: I believe its doctrine and I will play my part in its programme."

Requirements

To profess faith in Jesus Christ, as Saviour and Lord, and show evidence of repentance and faith and a real desire to become associated with and involved in the life of this local expression of the Church Universal.

Responsibility

Members shall:

1. Continue to trust in Christ and prayerfully seek to receive His grace and by His power seek to joyfully live for Him.
2. Regularly join in the gathering of the Church for worship of the Saviour Jesus.
3. Lead lives worthy of Christ, in love, humility and peace, endeavouring to build each other up through encouragement, counsel and comfort.
4. Pray regularly and study the scriptures in private and in groups as the Lord gives opportunity.
5. Seek opportunities to use spiritual gifts, training and talents in the ministry of the church.
6. Express gratitude to God by contributing regularly and cheerfully to the financial support of the church.

Members shall also:

1. Be acquainted with the Constitution, code of conduct, this document and church policy and give assent thereto. and
2. Understand and support the Church's vision. (Being the people of God, in this place, at this time and being always being willing to follow His leading.)
3. Recognize their Duty of Care to the church, other members and people attending church activities, or using church facilities.

Becoming a formal Member

Persons desiring formal membership with Wagga Wagga Baptist Church should make application to the Elders. Alternatively, persons who have been part of the congregation for more than six months may be approached regarding membership. The Elders shall arrange for each applicant to be visited by experienced members, who will provide a written report and recommendation, if appropriate further counselling or discipleship may be arranged.

On receipt of a satisfactory recommendation, and acceptance by the Elders, applicants will be accepted into formal membership at the next appropriate church service. The membership is the highest authority under God, in the church and needs to be involved in the acceptance of new members. The process has been delegated to the Eldership, but the members need to be made aware of the names of people and given the opportunity to respond before they are accepted. A procedure shall be developed/adopted (see P,P&P manual) to ensure the congregation are aware of people being considered for membership. Similar processes will as far as possible be developed (and included in the PP&P Manual) for people resigning membership and/or leaving the church.

Note: The practice of believer's baptism, by total immersion, is one that WWBC has adopted, as a result of our understanding of Scripture and it is one we continue to teach and practice. However, committed Christians from other denominational backgrounds, who have publicly declared their faith in Jesus, through some other meaningful way (i.e. infant baptism followed by meaningful confirmation, based on a personal acceptance of Christ) and are prepared to accept our doctrinal position, are not prevented from seeking membership at WWBC. Of course, such a background, does not prevent people from seeking believers baptism, if they believe that is what God would have them do.

Letters of transfer and/or commendation from other churches will be taken into account.

Resignation and leaving membership

When members in good standing move away from Wagga Wagga, they shall normally be given a letter of commendation and if appropriate, a letter of transfer, authorized by the Elders. Where possible the members will be farewelled in their last church service.

In cases of people resigning membership, every effort shall be made to conduct an "exit interview" with a view of understanding the reasons and ensuring the person's spiritual welfare is being cared for.

Review of Membership Roll

The Membership Roll will be reviewed, at least annually, by the Elders, with a view of removing any people who are no longer meeting the requirements of membership, or have left the area. It is, however, recognised that in some cases, it may be appropriate for members no longer actively attending WWBC (students, missionaries, etc.) to retain some form of affiliation with the church.

Procedures for reviews will be developed in the PP&P Manual.

Discipline

WWBC has a responsibility to both the church family and the wider community. This involves, at times, taking disciplinary action over offending members of the congregation, as well as complying with legal requirements. Matters within the church requiring disciplinary action shall initially be referred to the Elders. After investigation and/or following legal advice, the Elders shall take the most appropriate course of action, which may at times include bringing the matter to the attention of the church, or referring the matter to an appropriate community agency.

All persons holding positions of responsibility within the church will be expected to conform to the law and the Church's code of conduct and policies & procedures (particularly those relating to personnel and Working with Children & Church as a Safe Space policies). Failure to adhere to these could result in disciplinary action being taken, or being asked to step out of the ministry, or leadership role.

Where a person becomes an offence to the Church by reason of immoral, or un-Christian, conduct, the church will make every effort, in the spirit of love and meekness to restore the member to fellowship (Matt 18:15-17) Where such efforts fail, the Eldership may temporally suspend membership, or restrict the members right to share in communion, or recommend termination of membership. Such action shall only be taken with the clear support of the majority (over 75%) of the Elders.

PURPOSE

WWBC recognises its role to be an outworking of Christ in the local Wagga Wagga Community; as such it has adopted the following purpose statement

“To Know Jesus Christ and to make Him known to others”

STRUCTURE & MINISTRY

The ministry of the church is primarily the role of the members in; active worship towards God, nurture towards each other, and witness towards the world.

Structure and church government are necessary for freeing, equipping and mobilizing of the saints for the work of ministry, but are not ministry, or the main function of the church. They need to be lean and efficient, freeing as many people as possible for ministry.

LEADERSHIP

All leaders in WWBC shall hold to the doctrines set out in the constitution and agree to follow the requirement of this Operation’s Manual and the Church’s Policy, Procedures & Protocol (P,P&P) Document.

The leadership of the church shall comprise the Senior Pastor and Pastoral Team, Elders, Deacons, Ministry Group Coordinators, and the Church Administrator.

Note: Elders and Deacons automatically become members of our legal entity and trustee organization, Wagga Wagga Baptist Facilities Inc.

The Senior Pastor

The Senior Pastor shall be an Elder and is responsible for:

- Ministry of the word and prayer, including “care of the pulpit”.
- Pastoral care, prayer & outreach – “Cure of Souls” (see Glossary for definition).
- Leading & equipping the church in outreach
- Leading the Eldership in seeking God’s vision for the church and ensuring that the spiritual needs of the congregation are being met or at least addressed and
- With the Eldership, providing leadership and vision.

These points are expanded and developed in the Position Description. See appendix “A” Senior Pastor’s position description

The Senior Pastor is the joint “Safe Church Concern Person” (see Public Officer role) although we would encourage him to, with the consent of the Eldership, delegate as much of this role as is possible to an appropriate Elder, or member of pastoral staff.

All pastoral staff (paid & volunteers) shall report and be accountable to him.

Pastoral Team

The church shall from time to time, recognising the special gifts and training of specific people, call, commission and when appropriate, employ them into service as members of the Pastoral Team. This would normally follow a recommendation from the Senior Pastor of a need for such position(s).

All members of the pastoral team shall report to and be accountable to the Senior Pastor.

Pastoral Team members would not automatically, or even normally, become members of the Eldership, however when appropriate (ordained pastors, etc,) the church may call Pastoral Team members as Elders.

Eldership

The church accepts the New Testament concept of Elders. In our case, an Eldership sharing the role of pastoring the flock, and attending to the affairs of the church with the Senior Pastor.

The church shall, when appropriate, select and appoint people to join the Eldership.

Elders are responsible for teaching and governing. They are the doctrinal guardians of the flock and the overseers of the life of the church, responsible to God for the feeding and care and ministry of the members.

Elders shall be mature Christians over the age of 25 and have been members of the church for at least two years.

The Elders (individually and as an Eldership) are subject to the will of the congregation and are accountable to them and are to share in the spiritual guidance and pastoral ministry of the church, in particular being in accord with the principles set out in Scripture, such as 1 Peter 5: 1-3 and other related texts.

The role and particular responsibilities are developed in Appendix “B” Elders

The Elders act as a council, not as individuals. Individual elders may however, at times, be given special responsibility to encourage and support particular ministries. (However, it needs to be noted that in so far as they are involved in “pastoral ministry” they are accountable to the Senior Pastor and not acting as a member of the Eldership.)

In the absence, or incapacity of the Senior Pastor, the Elders shall approve appropriate pastoral arrangements.

The Elders shall develop appropriate linkages with the management team. Normally, through the Church Administrator, or by appointing one of their number as a link person. The arrangements shall be documented in the PP&P Manual.

Ministry Group Coordinators

As a church grows, it becomes ever more necessary to coordinate its various ministries and at the same time, increasingly difficult for the Senior Pastor to be involved in individual ministries. To overcome this, WWBC expects to gather its ministries together into groups, with like purpose, or direction, and ask suitably gifted people to coordinate the various ministry groups.

Ministry Group Coordinators will, for insurance and OH&S purposes, be deemed to be employees, whether paid or volunteer.

The Eldership shall, from time to time, review the ministry groupings and as appropriate, appoint Coordinators for Ministry Groups. Ministry Group Coordinators will be appointed by the Eldership.

The Ministry Group Coordinators shall be responsible for:

- Developing, pursuing and coordinating strategies (at ministry level) to meet his/her team’s particular church objective.
- Monitoring performance.
- Identifying potential leaders and mentoring them.
- Assisting with recruitment, induction, training and monitoring of team members. and
- Providing pastoral care to the various ministry leaders.
- Ensuring each Ministry reflects the Church’s purpose, ethos, values and narrative (see Glossary for definition).

See Appendix “C” for details on expected details for Ministry Groups & Ministry Group Coordinators.

MANAGEMENT TEAM

The church's activities are divided into ministry and management activities. Management Activities are handled by the Management team under the direction of the Church Secretary.

The "management team" shall consist of, the Diaconate and the Church Administrator.

Appropriate linkages shall be developed (and documented in the P,P&P section) between the various parts of the management team and the Eldership & Pastoral Team.

Diaconate

The office of deacon exists to assist in the leadership of the church by relieving the Pastor and Elders of administrative tasks, distractions and pressures, particularly those associated with management & maintenance to enable them to be devoted to the ministry of the word and prayer and the general, visionary oversight of the church. (Acts 6). Deacons care for the buildings, the grounds, supply needs, administration, finances and organizational issues. Deacons need to be ready to step in during crisis of all kinds, provide practical assistance and be ready to assist the Church and Elders in any way that would support and promote the ministry of the word.

The church shall each year select a number of Deacons. To be eligible for nomination a person shall be over the age of eighteen years and have been members of the Church for at least twelve months and meet the Scriptural requirements for Deacons.

It is not expected that the Senior Pastor will attend all Diaconate meetings. When he does, it would generally be to share and promote the church's vision and direction and/or to disciple and teach, rather than to get involved in administrative decisions.

Note: The role of the Diaconate is expanded and developed in Appendix "D" Deacons, Church Officers and Standing Committees

Church Administrator and Administrative Team

The church may, from time to time, define administrative positions and fill these with either volunteers or employed staff. The key position being that of Church Administrator. All other positions will be coordinated by, and be accountable through him/her. Note: The Church Administrator is accountable to the Church Secretary for all but pastoral issues where he/she reports directly to the Senior Pastor.

All administration staff (volunteers & paid) shall be subject to church policy and confidentiality requirements.

Responsibilities

The Administrative team will be responsible for:

- Managing all non-pastoral ministry (e.g. office, cleaning, gardening, maintenance, etc.) staff (e.g. recruiting, training, rostering & monitoring, etc.)
- Managing all purchasing and contracts.
- Managing the church office, including IT systems..
- Ensuring that policy & procedures are followed. (Particularly within the administrative area.)
- Recommending, and where appropriate, developing policy & procedures.
- Providing any necessary secretarial/administrative support required by the Pastor.
- Providing administrative support for ministries
- Financial management and control as delegated by the Treasurer.
- Managing all necessary records and collect statistical data as appropriate. (Statutory and required by Eldership, or the Risk and Compliance Committee.)

The Church Administrator may be a member of the Risk & Compliance Committee.

Other positions

Officers with specific roles

The church shall have:

- A **Secretary**. . See Appendix “D” for details of role. Note: Although we consider God to be the employer of all staff, the Secretary is the statutory employer of all staff employed, or covered by statutory requirements (relates to Workers Compensation, etc). However, all Pastoral staff shall report to & be responsible (accountable) to the Senior Pastor and all administrative and non-pastoral staff to the Church Administrator. The Secretary shall automatically become a member of the Diaconate and may be a member of the Risk & Compliance Committee
- A **Treasurer**. See Appendix “D” for details of role. The Treasurer shall automatically become a member of the Diaconate and chair/coordinator of the Finance Committee.
- A **Public Officer**, who will also be the joint Safe Church Concern Person. See Appendix “D” for details of role. Note: If the Public Officer is not a deacon, copies of all deacon’s agendas and minutes shall be forwarded to him/her and he/she shall have right to attend and speak on issues of compliance & legal matters.
- A **Church Chairman** (normally appointed on a meeting by meeting basis). A person not otherwise involved in the church management team, who shall chair Church (congregational) meetings.
- **Safe Place Concern/Child Protection Officers** (normally the Senior Pastor & Public Officer).
- A **Church Safety Officer** (see Diaconate).
- Other specific offices as the church, at its annual meeting may deem necessary.

Worship (or Service) Committees

The Senior Pastor may select a small representative group from individual service congregations to assist in planning and organizing that congregation’s services. Such committees shall have an advisory not management role.

Sabbatical

The Church believes that in order to avoid burnout or staleness, people should be encouraged to have a “sabbatical break” from any role after a maximum of six years of service. In some cases, this would be by stepping down, or not renominating and in others, having some one act in the role for a period. Suggested minimum lengths for sabbaticals are: Pastors and full time staff would be encouraged and perhaps supported in taking a 4 to 6 weeks break to do additional study, or to minister in a different area, Elders a six months break and others, a twelve months break. Note: Due consideration shall be given to the Association of Baptist Churches of NSW & ACT guidelines in this area.

Vacancies

In the event of a vacancy occurring in the leadership, or ministry teams, the Eldership shall review the situation and if they feel appropriate, make temporary arrangements to cover the need, or if necessary (statutory positions), bring a recommendation to the church.

Confidentiality

As a church, we would want to respect people’s privacy & confidentiality and to comply with legal requirements. Accordingly, personal information will only be collected when appropriate and only used for the purposes it was collected for. Pastoral care information will of course be passed up to the Senior Pastor & pastoral team, but

otherwise treated as confidential. People in key positions and all volunteers involved in office and formal pastoral care activities shall be required to sign confidentiality agreements

See protocol and standard agreement in PP&P Manual.

Auditor

An auditor shall be appointed to report on the church accounts and state whether in his/her opinion the funds have been handled in accordance with the constitution and generally accepted accounting practices for a church. The auditor shall be a professional auditor and not be a member of the church and shall in the first instance, report to WWBF Inc. or its Risk & Compliance Committee. The Church Auditor shall be appointed by resolution at a church meeting, on the recommendation of the Finance Committee and Risk & Compliance Committee.

WAGGA WAGGA BAPTIST FACILITIES Inc.

Wagga Wagga Baptist Facilities Inc. (WWBF Inc.) is the church's legal entity, with the members of the Eldership & Diaconate of the day, serving as the directors of the incorporated body

Property

The title and/or trusteeship of all church assets and property are vested in WWBF Inc.

Risk & Compliance Committee.

At its annual meeting, WWBF Inc. will appoint a "Risk & Compliance Committee." This committee shall consist of the Public Officer, and up to six appropriately skilled and committed Christians from the congregation(s). This committee also has the right to co-opt persons with appropriate skills and experience from outside of the congregation to deal with specific issues.

The Church Secretary &/or Church Administrator may, when appropriate, join the committee for specific issues, or concerns.

Note: While the role is generally "administrative", issues associated with the church's image, direction & vision, or pastoral, doctrinal or spiritual matters may be raised and it is seen as appropriate that the committee include at least one Elder.

The Risk & Compliance Committee exists to ensure that the interface with the wider legal world is managed appropriately and that the organisation complies with its policies and procedures (does what it says) and has two main roles:

- The first is policy management.
- The second is somewhat akin to that of the third person standing back and observing; looking for issues and trends and generally ensuring things are in order.

The committee's role is advisory, in some ways and an audit role, but in no way reducing or taking over the responsibility of other parts of the organization. It shall meet as needed, but at least once each two months.

This committee will:

- Advise Church leadership, and Church on legal and legislative requirements.
- Ensure the church and all of its activities comply with the requirements of the Church as a Safe Space and Working with Children policies.
- Assist in developing policies and procedures to ensure compliance.
- If appropriate, bring nominations for Secretaries & Public Officers positions.
- Act as the Safe Church Concern Committee.

- Be responsible for any other activities necessary to provide assurance that the Church and all of its activities are in compliance with church policy and statutory requirements, are safe and do not expose the church to undue risk.
- Review risk assessments done by ministry leaders and others.
- Report:
 - On issues as they arise, to the Ministry leader or Diaconate.
 - Regularly to the Elders & Diaconate
 - Annually to WWBF Inc.
 - Note: The role of the committee is expanded and spelt out in Appendix “D” below.

GENERAL (Congregational) MEETINGS

Annual General Meeting

The Annual General Meeting shall be held in November, each year, normally in conjunction with a general meeting.

Notes.

1. Office bearers are to be selected and/or endorsed at the Annual General Meeting.
2. All formal reports and recommendations (budgets etc.) will be presented and accepted at the AGM, but should be available in writing prior to the meeting (see ‘Decision Making’ below).
3. Other than for the formal motions and statutory reports, the meeting does not have to have a formal structure, indeed in recent years it has taken the form of a church dinner. Similarly, reports other than statutory ones, could well be in the form of presentations, videos, etc.

General Meetings

The Church shall hold general meetings at least quarterly. (One of these meetings will normally be in conjunction with the November AGM.) As with annual meetings, the format can vary as appropriate to ensure that members are informed and own the direction, vision, ministries and decisions of the Church. Full minutes of all meetings shall be kept and shall be displayed on a church notice board, as soon as possible after the meeting. Significant decisions shall also be reported in the Church Bulletin.

Special Meetings

Special meetings can be of two types:

1. A meeting called following a service to hear a presentation, confirm a decision (see property decisions below), make a decision deferred from a previous meeting, or brought in relation to a specific issue (Note: This may need to be repeated at all services). or
2. A meeting, convened in the normal way, normally for a single purpose. Special meetings can be called by the Secretary on request from the Eldership, a special committee given this authority, or by a quorum of formal church members submitting a written request.

Decision Making

As the church has grown, it has become increasingly difficult to have everyone involved in decision making, or even informed about the issues under discussion. WWBC is committed to congregational government and earnestly seeks the member’s prayerful involvement the process.

To assist congregational involvement and ensure input, the following tools will be used: distribution of position papers, giving information & seeking input; surveys; focus groups and use of home groups to inform & seek input, etc. and other decision making tools.

Major decisions must be made at congregational meetings, normally, after the congregational members (all congregations) have been informed of the issues and options involved, by means of a position paper, or presentations during services (of all congregations), etc.

Decision-making will normally follow a pattern of information sharing/presentation, general discussion, developing and moving a motion and then taking a vote.

Voting will normally be by show of hands, however the Elders, or Diaconate, may on occasions, where seen appropriate, recommend that the vote be by formal ballot.

The church will from time to time delegate authority in various areas to the Elders, Diaconate or special committees; however such delegation can not override the authority of the church meeting and member(s) can ask a meeting to review a decision made under delegated authority.

In instances where there is a lack of information, sense of unease, lack of unanimity, or a very close vote about an issue, the decision should be deferred to allow the members to have time to pray and reflect over the issues.

Openness & Transparency.

Although much decision making is delegated to various parts of the leadership structure, it is important that the congregation is aware of decisions made on its behalf. To this end, Meeting Notes (or summaries of the important, non confidential parts of them) from Diaconate & committee meetings shall be made available to the wider congregation, normally by putting them on a church notice board and including information on key decisions in Service Bulletins. The PP&P Manual shall also be seen as “public document” available to all members.

Agenda:

In order to give people time to digest and pray about issues before deciding on issues, agendas and, where possible, working/position papers will be available at least one week prior to meeting and with sufficient detail to allow people to prayerfully work through and understand the issues and choices and their implications. Decisions will not normally be made when the supporting papers and documentation have not been available a sufficient time in advance for members to have read them and prayed through the issues.

Meeting agendas will typically include:

- A time of pastoral input (normally prayer and devotional teaching).
- Reports. (Pastoral, statutory & informative).
- Recommendations (following the appropriate information sharing process).
- Questions from the members. (Note: Where possible these should be submitted in advance allowing appropriate investigation, etc. to take place.)

Quorum

Attendance equal to or above 20% of the formal church membership shall be considered as a quorum.

Eligibility to Vote

All active members (regular attendees - see glossary) of the congregations of WWBC present at a meeting shall be eligible to vote on all issues, other than the calling of the Senior Pastor, major financial decisions and property matters, where voting is restricted to the formal church membership. In cases, where restricted voting applies, the

final decision would normally be preceded by a straw poll of all those attending (including those active members, not in formal membership.)

There shall be no postal, absentee, or proxy votes. The formal church membership has the right to the final decision on any matter.

Property Decisions

Decisions relating to purchase, or sale of real estate, location, or construction of major buildings, major renovations, raising (borrowing or special appeal) of large sums of money to finance these works, etc. shall only be made by a 67% majority of the formal membership attending a special meeting called for that purpose, following two Sunday's notice (Statutory requirement). Notice of the meeting and recommendations shall be given at all services for two Sundays prior to the meeting. Before they are acted on, such decisions shall also be confirmed, normally by a show of hands, or a ballot, held during the largest Sunday morning service, on the following Sunday.

Property decisions made by the church shall be seen as directions to the Diaconate/Treasurer/Wagga Wagga Baptist Facilities Inc. to act on the church's behalf.

EVALUATION OF CHURCH DIRECTION

Each year, normally at, or associated with the AGM, the church shall evaluate its direction and performance. This process will be organised by the Eldership and is expected to take a range of different formats and may at times include the use of an external facilitator or assessor.

WWBC AS A SAFE SPACE

WWBC accepts its responsibility to be a Safe Space and unless especially resolved otherwise, adopts the definitions, policies, procedures and protocols set out the Association of Baptist Churches NSW & ACT's latest version of the Creating Safe Spaces Manual.

To properly discharge our duty of care and in so doing, meet community expectations, we need to ensure that all church authorised programs and activities are well planned having all foreseeable risks identified, reduced or negated.

It is noted that as a church we are committed to being a "Safe Space" and have (and must maintain):

- A Code of Conduct. (Amongst other things ensuring clear definition of boundaries and responsibilities.)
- A Confidentiality/Privacy Policy.
- A Safe Place Policy. And
- Other policies as may be seen as appropriate and necessary.

These apply to everyone involved in ministry at WWBC.

MINISTRY & OTHER ACTIVITIES

The church is all about ministry and an enduring objective is to have entire congregation involved in the ministries of the Church, with every member involved in an appropriate ministry.

It is however, recognised that ministry comes in a number of forms, not all of which belong to, or are even appropriate for our church. While we would encourage our members to be involved in a wide range of ministries, these ministries do not necessarily, or automatically, become our church's ministries. There is a clear process by which ministries become recognised as WWBC ministries and the degree of accountability that is associated with this.

Ministry Establishment.

Any new church ministry proposal shall be subject to the following tests:

- Does it fit the church's purpose statement? (Is it consistent with and support it?)
- Will it fit and reflect the church's narrative?
- Does it address a genuine need? (Researched, documented, etc.) If not, stop and investigate.
- Can it be resourced? (Are there people who feel that God is calling them to this ministry? and are the necessary resources available?) The Congregation may need to be involved in praying through the whole situation.
- Is it something our church should do? (Or is it something that would better be done at an inter-church, or non church level, perhaps encouraged by the church?)

If a ministry proposal passes these tests the Eldership may approve, or recommend to the church that it become a ministry of WWBC and will allocated it to the appropriate ministry Group.

Recognised Ministries

From time to time, WWBC, or individual members, will want to support and be involved in non church ministries (e.g.. WICCET) or will become involved in ministries which, while not WWBC ministries, are ministries the church wants to support. (e.g. chaplaincy of BFS). In these cases, the Eldership may recommend the ministry become be a WWBC recognised ministry. In some cases, (one-off activities, etc.) the Eldership can make this decision, but must report this to the next church meeting

Risk Assessment of Ministry Activities

A risk analysis, using the risk management tools in the PP&P Manual, must be carried out for each ministry activity (actual & proposed).

Unless the appropriate reviews are carried out and approved by the Diaconate, or where appropriate, the Eldership, the activity can not be seen as a church, or church sponsored, activity.

It should be noted that this applies to all ministry activities (programs or individual events).

Ministry Review

Ministries will be constantly reviewed: against the church's objectives and for viability & suitability. If appropriate and necessary, ministries may be closed down, to ensure that no ministry continues in a way that fails to bring glory to God; reflects the Church's purpose, ethos, values and narrative; imposes undue risk on the organization, or just slowly dies.

Ministry Group Coordinators shall monitor the compliance and performance of all ministries in their ministry group and shall at least annually meet with ministry leaders and review the ministry against the requirements applying to new ministries, and any other areas suggested by the Eldership.

Ministry Leaders and Team Members

Ministry leaders are usually appointed by the Elders with input from the ministry team.

In appointing a leader we are saying "We trust this person, to represent God and our church for us."

It is important that all leaders and team members have a clear understanding of lines of authority, to whom they can go for support and how to address conflicts and concerns. Processes for defining roles and responsibilities, recruitment, induction, and monitoring, plus ongoing training (professional development) and ministry development for all ministry leaders & team leaders will be developed and documented in the PP&P Manual.

Ministry Support

All ministries adopted by the church shall be supported, in the sense that the church accepts responsibility to provide prayer, moral, insurance and practical support, training and pastoral care. This will normally be provided within the Ministry Group. The Church's ministries and activities will as far as is possible be coordinated, so that one ministry or activity don't discount the value of another ministry or activity and all ministries will be promoted on a church wide basis. Because of their role in the working out of the mission of the church, ministry team members shall have a high level of pastoral support and access to pastoral team members.

Core ministries (such as worship & Sunday School) will be financed and supported directly out of the church budget. Levels of financial support for other ministries and activities will be decided from time to time.

It is recognised that one of the key tests of the validity of a church activity is that God has given people with the necessary gifts and passion to run it; ministries and activities that are not viable, or able to maintain sustainable levels of support can not expect ongoing recognition.

Copyright

All church produced material is covered by copyright held by the church. Material produced by members of the Pastoral Team is covered by dual copyright (i.e. either party can use, but approval of both is required to sell, or use for profit.)

REVIEW OF and CHANGES TO THIS DOCUMENT

It is recognised that WWBC is a dynamic organization and that changes to this organization manual will be needed from time to time and it is expected that the Elders & Deacons will review the manual annually and when appropriate bring recommendations on how it needs to be updated. Recognising that the church meeting has the ultimate authority, changes to this Operations Manual require a minimum of two months notice of motion and a 67% majority of those present. Variations and new arrangements may however be adopted on a trial basis, for periods of up to 12 months, by agreement of the Elders & Deacons.

End Note

While this document is all about organisation, we need to constantly remember that is not what we as a church are about. In God's economy people are more important than ministry structure and ministry is more important than programs and programs more important than organization, however organization is seen as necessary to allow ministry to take place and systems do help us to avoid spending all of our time and energy reinventing the wheel and to help us focus on people and ministry.

GLOSSARY (Definitions and explanations)

- **Conflict of Interest.** A conflict of interest occurs whenever a person, or a member of their immediate family circle, involved in making a recommendation or decision, receives or could be seen as receiving any personal gain from that decision. In such cases, it is appropriate for the person to declare the conflict and in some cases, to stand aside from the decision making process, to demonstrate integrity and protect both themselves and the church from accusations of impropriety.
- **Chairman.** The chairman (person) is a person appointed to control and facilitate a meeting, The role includes:
 - Checking that the agenda and necessary notices and papers have been appropriately made available.
 - Checking that a quorum is in attendance.
 - Opening the meeting, signing minutes from previous meetings when approved.
 - Inviting people to address the meeting and setting the rules that apply to presentations.
 - Managing debate ensuring that people both for and against the motion are heard, that people are not hurt, ensuring that motions are appropriately moved & seconded, that amendments are properly handled and where appropriate has the authority to declare that he/she senses that there is a sense of unease or lack of unanimity about an issue and that the decision should be deferred (see section Decision Making Page 11).
 - Counting votes and declaring motions carried or lost.
 - Calling the meeting to prayer as appropriate.
 - Declaring the meeting closed.

The chairman needs to;

- Act at the will of the meeting (he has no authority above that of the congregation).
 - Act impartially (not allow his/her own opinions and feelings on a matter under discussion to colour his/her decisions, or rulings).
 - Be firm (and perhaps almost forceful, particularly in curtailing unnecessary discussion, or other activities which could hurt people, unnecessarily prolong the meeting, or fail to comply with proper procedure). and
 - Generally demonstrate Christian grace.
- **Confidentiality.** No information gained through involvement with the church, in any capacity, that would not otherwise be available to a person, is to be shared, used or otherwise disclosed, within or outside of the church, other than for the reason it was first disclosed, without the specific prior approval of the people involved.
 - **Copyright.** Copyright is the ownership of intellectual material. A number of laws exist to define ownership of written material, music & lyrics, etc. and to ensure they are not used without the “owners” permission or proper recompense. These laws apply to us as a church.

By the very nature of their activities, churches are susceptible to copyright violations. Licenses and permissions are needed anytime copyrighted works are used, whether in a worship service, a church bulletin, social media, or a church website. The question of copyright ownership arises whenever a pastor, music leader, or staff member creates an original work.

The NIV text may be quoted in any form (written, visual, electronic or audio), up to and inclusive of 500 verses, without express permission of the Publisher, providing the verses quoted do not amount to a complete book of the Bible nor do the verses quoted account for 25 per cent or more of the total text of the work in which they are quoted.

Permission to reproduce copyright hymns must always be obtained from the copyright owner, from the person or body administering the copyright, or through a copyright licence scheme such as Christian Copyright Licensing International (CCLI).

- **Cure of Souls.** This is a theological, or church, term referring to the distinctive pastoral ministry of the church’s pastor; seeking the lost, shepherding the saved; monitoring spiritual welfare, caring – a deep concern – for the whole person of his congregation, pastoral concern and care, mentoring and coaching. This is sometimes referred to as expressing, or working out a passion for souls - the instruction of converts, the disciple of church members, the human share of the

divine work of repentance and forgiveness and the part that man must play in both their own and their neighbours spiritual growth.

- **Duty of Care.** To exercise a duty of care is to do everything reasonably practical to protect others from harm (or do everything that a Court of Law would deem to be reasonably practical). This applies to the way we treat people, but also how we manage and maintain facilities like buildings, kitchens, fire access ways; security; confidentiality and record keeping. It is Mk 12:31 “love your neighbour as yourself” in action.

Duty of Care means that we think through what is safe and then put plans in place to ensure that we act safely.

- **Governance.** Governance describes the set of relations between the church and its management and the statutory (legal) world and how we ensure we comply with our own and the “world’s requirements on us. Governance refers to how we ensure we comply with our own and the “world’s requirements on us.”
- **Legal & Insurance Implications.** Legislation surrounding child protection, the growing demands on churches to comply with safety regulations, and insurance requirements for discharging our duty of care make it important that policy and procedures for ministry are in place.

Morally and legally we need to ensure that the church:

- Discharges its Duty of Care.
- Practices Due Diligence to its workers (volunteer & paid).
- Runs programs that are free from violence & exploitation.
- Fosters the health, development and meets the spiritual needs. (i.e. self respect, dignity and personal development) of those involved.
- Has process in place to respond to grievances and allegations of abuse and misconduct (including child protection and sexual harassment).

Note: We can not insure against breach of statute, nor can our trustee structure provide protect against the consequences of misconduct or failing to abide by approved procedures.

- **Members**

- **Active Member.** Regular attendees, who have attended WWBC as their primary church on a regular basis for more than four months shall be considered active members of the congregations of WWBC
- **Formal Member.** People who have accepted the requirements of membership set out in this document and have applied and been formally accepted into membership of the Church.

- **Narrative.** The story that is, or should be given by the Church. The picture of the church that would be seen by a person visiting for say three visits. The constant theme that should come through everything we do as a church.
- **Outrage.** Outrage is a measure of how the community will respond to the news of an incident, or the additional reaction to a event because of indignation over who or what was involved. i.e. the reaction that occurs when an event impacts on an unborn child.

Note: This could be significant for us, as there could be significant indignation is a significant accident occurred on a church organised event.

- **Procedure.** An agreed way of doing things, intended to avoid the twin difficulties of either:
 - Not having time, or energy, to fully investigate an issue and consequently doing a job poorly, or in a way that creates unintended consequences.
 - Spending great amounts of time “reinventing the wheel” each time a decision is made.

Procedures are not meant to be binding or unchangeable, but should only be varied after fully considering the issues (“Don’t pull down a fence until you know what it was put up for in the first case.”)

- **Policy.** Any decision which has ongoing implications and applications. e.g. A decision to hold prayer meetings every third Tuesday, becomes policy, until such time as it is rescinded. Policies can only be rescinded at the level they were made (or higher) i.e. a “policy” made by the congregation can only be changed by a future church meeting, normally by a motion rescinding the earlier policy and adopting a new one. Policy will, of course, have different levels of

“authority” depending on how they were developed. Those adopted at general (congregational) meetings have the highest level of authority.

Developed Policies will be properly documented and followed (see P,P&P section)

- **Protocol.** An agreed approach or way of doing things, e.g. requests for bookings for church facilities go to the office for consideration.
- **Risk.** The risk associated with an event or activity is the product of probability , consequence and outrage. WWBC has adopted a risk matrix to assist in understanding the risks associated with planned activities.
- **Safe Spaces.** A policy position developed by the Baptist Churches of NSW & ACT, designed to ensure Baptist Churches provide a safe environment for all who attend or take part in church related activities. See manual in P,P&P section.
- **Straw poll.** An ad-hoc or unofficial vote taken to determine opinion on an issue.
- **Transparency & Accountability.** An approach which shows that an organization is willing and able to show others how they are doing things and caring for people. Being transparent means not only doing the right thing but also being seen to do the right thing. Being accountable means being willing to own and explain decisions. WWBC is committed to transparency and accountability in its relationships, policy and in procedures.

Appendix Removed As Per Resolution Of Church Meeting 16th June 2019