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Foursquare Gospel
in Australia Inc

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Policy & Procedures Handbook 2019

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With recognition of W. Ison's 2005 Handbook and a review by N. Harding

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PREAMBLE:

This document has been prepared by the Church of the Foursquare Gospel in Australia in good faith with the intent to guide the Supervisor, Board, Licensed Ministers, Pastors and all other persons charged with leadership responsibilities in Foursquare churches. All those charged with leadership are expected to comply with the specific policies that relate to their areas of ministry. They are charged by our Lord Jesus Christ to minister to the needy, to love others as we love ourselves and to respect the laws of the land in which we live. The Handbook is intended to be a 'living' document, by which, with changes in law or governance standards, we will be required to amend or edit our Policies and Procedures, to write new ones, and for the Board to review them every 2-3 years.

There is a detailed definitions section in the introduction of the document, which provides explanations of terms in detail; brief definitions will be inserted in policies. A references listing is at the end of the document, citing all sources of information used in this document.

BIBLICAL ETHOS:

The Church of the Foursquare Gospel in Australia values harmonious relationships between all parts of the body of Christ and supports reconciliation, justice, equity and openness to its members. Biblical values guide the policy & procedure related to this document. These principles are:

- Wanting Christ's love to be manifest in the church [Jhn 13:34-35 / 1 Pet 4:8 / 1 Jhn 3:18, 4:12-13].
- Speaking the truth, without embellishment, in a loving way [Matt 5:37 / Eph 4:15,25].
- Not using inappropriate slander, anger, or seeking revenge [Lev 19:18 / Eph 4:31-32 / Rom 12:19 / Jam 1:20].
- Being an example to the church membership of servant leadership [Matt 20:25-38; Matt 23:8-10; Mk 10: 42-45; John 13:1-17; Eph 5].
- Being an example to the wider community of Christlike attitudes and actions [Matt 5:16; 1 Pet 2:12-16; Jhn 13:35]
- Not misusing or abusing delegated power and authority [Mk 10:42-45 / Luk 22:26 / Jhn 13:12-15 / 1 Pet 5:1-14 / Phil 2:3-8 / 1 Tim 3:1-16]. Recognising that power-based activities are to benefit the people of the organisation and individuals overall.
- Being a leader who seeks unity [Matt 5:9; Eph 4:2-3].
- Being a peace-maker who seeks unity [Matt 5:9; Eph 4:2-3].
- Being gracious and merciful, ready to forgive offence readily [Matt 5:23-24 / Matt 6: 14-15 / Mk 11:25 / Col 3:13 / Eph 4:31-32 / 1 Pet 3:8-9].
- Following biblical guidelines for offences [Matt 18:15-20].
- Loving justice -and leaving judgment to God [Mic 6:8 / Luk 6:37 / Rom 12:19 / Heb 10:30].
- Without selfishness or pride; preferring others [Mk 9:35 / Phil 2:3-5].

- Rebuking¹ inappropriate behaviour for the benefit of the church [1 Tim 5:20; Tit 1:1, 13 & 2:15; Heb 12:5; Eph 5:11-13; 2 Tim 4:2].
- Instruction, mentoring and discipleship of members via relationship [Jhn 13:12-17; Eph 5:1-2; Phil 3:17, 4:9; Tit 3:14; Rom 14:7-8; 1 Cor 4:6; 2 Thess 3:7; 2 Tim 2:2, 3:14]
- Respecting people's free-will choice to live lives of their own choosing, outside of Christ or what Christians believe.
- Respecting that people without Christ, cannot live according to Biblical principles and practices Christians struggle with [Luk 23: 34; Rom 8:3]
- Not being prejudiced by racism, genderism, disability, ageism, etc. Recognising all people will be represented in God's family [Gal 3:27-29; Rev 7:9-12]
- Not being driven by prosperity or greed based doctrines [Ecc 5:10 / Luk 12:15 / Matt 6:24 / Heb 13:5 / 1 Pet 5:2-3 / 1 Tim 6:17-19]
- Being faithful stewards of the assets God has provided us with [Matt 6:19-24 / Matt 25:14-30 / Col 3:23-24], knowing nothing is truly ours [Psa 24:1], but for Christ's service.
- Seeking Godly wisdom and advice in making sound decisions [Psalm 1 / Prov 13:10 / Prov 19:20-21 / Acts 6:1-6 / Jam 1:5-6]
- Being willing to be transparent and accountable to Government agencies, the Church denomination and legislative bodies [2 Cor 1:12 / Matt 21:21 / Rom 13:1-7]
- Being generous in serving those in need [Lev 25:35-37 / Deut 15:7-8 / Psa 41:1-3 / Prov 19:17 / 2 Cor 8:12-15; 9:6-8 / 1 Tim 6:17-19]
- Honouring people of all ages & genders as the 'Image of God' – women and children too [Gen 1:26-28; Prov 31; Mat 7:12; 1 Cor 11:1; 1 Pet 3:7; Gal 3:28; Eph 5:33; Phil 2:3; 1 Tim 3:1-7; 1 Tim 5:1-2]
- Not abusing, rather, nurturing children [Col 3:21; Matt 18:6-7; Luk 17:2; Eph 6:4; Prov 22:6]

The values that underlie the abovementioned principles [and the following process] relate to:

- Justice and fairness
- Respect for others
- Servant leadership
- Safety & boundaries
- Recognising how power works
- Confidentiality
- Faithful and wise stewardship
- The biblical value assigned to all humans
- Biblical morality and Christian mainstream doctrine
- The biblical value assigned to Godly marriage
- Obedience to Christ and biblical directives
- Respecting other's choices
- Not engaging in bigotry or futile argument.
- Obeying the law

¹ *Rebuking* in the Greek defined in context of 'exposing fault, correcting, restraining, instructing and convincing otherwise.' It is not about public humiliation or shaming: God *rebukes* us if we need correction.

DEFINITIONS:

Advisor: a person within the organisation who is trained to support and counsel people who have a complaint or grievance. This person acts confidentially to assist the complainant if they need help with: understanding the P & P for grievance, making an informed decision, attendance and support at any self-managed facilitation, informal mediation, or mediation [without active participation] and helping the complainant to understand how decisions are made. An advisor must not be involved in the grievance as a witness or be a close family member: Impartiality is required.

Abuse: Abuse is the purposeful misuse of power over another person to devalue their worth, control their behaviour and restrict their God-given right to exercise free-will, or to physically, emotionally, mentally, spiritually, financially, socially or sexually manipulate, coerce, threaten and assault the person for personal gain. A pattern of abuse can grow over time. Criminal abuse is covered by the Laws of the nation [AUSTLII, 2017; Department of Justice, 2017]. This includes forms of abuse listed in Sexual Harassment and Bullying P & P, as well as Relational Violence P & P.

Physical abuse: the physical assault of a person, which causes bodily damage by: hitting, slapping, spitting, punching, pinching, choking, shoving, tripping deliberately, shaking hard, physically forcing you into a corner, throwing things at you, pulling your hair, breaking your possessions, breaking in doors, using weapons to threaten you, using objects to beat you, driving too fast, forcing you off the road, leaving you in a dangerous place, etc. [CRAA, 2018]. *This excludes acts of self-defence.*

Emotional abuse: The emotional abuse of a person by name-calling; other verbal degradation; slander; belittling needs or wants; devaluing the worth of; withdrawing care and affection; comparing to others or self; using children in arguments; using family members in arguments; constantly blaming you for everything; yelling at you inappropriately; using the 'silent-treatment'; stopping you from accessing emotional or social support [CRAA, 2018].

Mental abuse: Belittling your mental capacity or academic capacity; calling your ideas stupid or ignorant; not listening to your opinions; stopping you from studying or bettering your education; preventing you from going to school or university [CRAA, 2018].

Psychological abuse: Controlling your behaviours and who you talk to, or where you can go; ignoring your feelings and needs; threatening to leave if you don't do what they say; threatening to hurt your children or relatives; isolating you; abusing your weaknesses and humiliating you with them; degrading your appearance; saying they are always right; demanding compliance to unreasonable, or illegal things [CRAA, 2018].

Spiritual abuse: Not allowing differences in spiritual practice or liturgy; misrepresenting the role of a leader; misusing biblical verses to demand complete

submission in regards to sexual activity, finances, punishment, decision-making, speaking, exercising of the gifts of the Holy Spirit, etc.; not allowing you to go to what church you want; not allowing socialisation with people from other denominations or faiths; demonising issues such as mental health conditions or questioning authority; appointing leaders who have no theological or ministry training [according to requirements of Foursquare]; devaluing secular work compared to ministry work [Wright, 2001; Lambert, n.d.]

Financial abuse: Not allowing you access to joint money or to have a joint or individual bank account; not allowing you to make financial decisions; not allowing you external financial advice; not negotiating financial decisions; Preventing you from working; taking your finance and not allowing you access to it; demanding information on all money you spend; saying as the 'breadwinner' they have a right to control all the finances; interfering in your job [CRAA, 2018].

Social abuse: Not allowing freedom of movement for people to socialise with people of choice; restricting accessing to or allowing attendance at social support via clubs, groups, or church-related groups; not allowing contact with relatives or friends; deliberate humiliation in public; not allowing public transport; not allowing independent access to social services [Senior's Right Victoria, n.d.].

Sexual abuse: Forced, coerced or manipulated sexual contact by one person to another without their informed consent. This may include deliberate and intentional sexual penetration of the body, deliberate exposure to unwelcome sexual material [such as pornography] as a form of grooming, sexual harassment, rape in marriage, sexual slavery, sexual trafficking, drugging a person to commit sexual acts; recording sex acts without informed consent; voyeurism, frotteurism and forced paraphilic or fetishist acts. "*Sexual abuse*", in relation to a child, means:

- (a) an assault, including a sexual assault, of the child; or
- (b) a person (the *first person*) involving the child in a sexual activity with the first person or another person in which the child is used, directly or indirectly, as a sexual object by the first person or the other person, and where there is unequal power in the relationship between the child and the first person; or
- (c) causing the child to suffer serious psychological harm, including (but not limited to) when that harm is caused by the child being subjected to, or exposed to, family violence; or
- (d) serious neglect of the child." [AIFS, 2018, n.p.]

Biblical morality: the clearly written scriptural directives for personal moral attitudes and actions as well as sexual standards of behaviour for those professing Christlikeness. Includes such things as: not stealing, not lying, not bearing false witness, not making false allegations, not abusing others for personal power or gain [physical, mental, sexual, spiritual], not committing fornication or adultery [includes pornography & same-sex acts]; not violating one's spouse or children; rather, "loving our neighbour AS ourselves" [Mk 12:30-31; Jam 2:8]

Board: The Board of Directors of the Church of the Foursquare Gospel in Australia.

Boundary: a measure of what is appropriate or inappropriate, legal or illegal behaviour or actions between people. Boundaries are “physical, mental, psychological, spiritual and relate to beliefs and emotions” and are socially learned (Porter-O’Grady & Malloch, 2003, p. 135). A boundary delineates who is responsible for what. An example of breaking a boundary could be the inappropriate misuse of information without consent [public vs private]. It could also be gossiping, ignoring a conflict of interest, inappropriate touch [no consent] or inappropriate, gender-based joking, harassment and not taking ‘no’ for an answer. See www.boundariesbooks.com/videos

Breach of Confidentiality: When a person who has private and privileged information that could cause damage, harm or loss to a person or the organisation, releases that information without the consent of the person or persons concerned (AASW.2010; TCLS, 2008-2018).

Bullying: “A worker is bullied at work if:

A person or group of people repeatedly act unreasonably towards them or a group of workers. The behaviour creates a risk to health and safety.

Unreasonable behaviour includes victimising, humiliating, intimidating or threatening.

Whether behaviour is unreasonable can depend on whether a reasonable person might see the behaviour as unreasonable in the circumstances.

Examples of bullying include:

- behaving aggressively
- teasing or practical jokes
- pressuring someone to behave inappropriately
- excluding someone from work-related events or
- unreasonable work demands.” (Fairwork.gov, n.d.)

Church Discipline: “*Church discipline is the process of correcting sinful behaviour among members of a church body for the purpose of protecting the church, restoring the person sinning*” back to a right walk with God, and restoring the communion of the saints amongst church membership. “*In some cases, church discipline can proceed all the way to excommunication, which is the formal removal of an individual from church membership*” and includes informal dis-association with that person from official and unofficial church functions [Gotquestions, 2018, n.p.].

1 Corinthians 5:1-13 is the guiding scripture in that we should be able to sort out *small* matters within the church congregation amongst *members*. Undealt with accusations fester like yeast and can corrupt the church. Accusations must be dealt with accordingly in a speedy manner. This does NOT mean allegations of misconduct in relation to illegal, or grossly immoral allegations will be handled the same way. Illegal matters will be

immediately forwarded to Police for investigation; illegal sexual matters will be forwarded to the Police, Child Abuse Squad or the Department for Child Protection [as appropriate].

The processes and procedures for church discipline will be instituted against any Church of the Foursquare Gospel Pastor or member [of any capacity] in the case of *proven misconduct* according to the Constitution, Bylaws and the P & P Handbook of The Church of the Foursquare Gospel in Australia. Misconduct can include moral failure, sexual immorality, acts of violence, breaking the laws of the land, financial fraud or theft, inciting dissent or bringing a person or the organisation into disrepute by distributing non-factual, hearsay information.

In any church discipline process, the law [AUSTLII, 2017] will be respected in terms of the person being disciplined not causing further 'damage, harm, loss' or 'injury' to the organisation or individuals within it by continued actions such as: slander or public defamation, trespass or invasion of privacy, consistent nuisance, intentional damage, or acts of deliberate negligence [State Government of Victoria, 2018; Lawstuff, 2017; ALRC, 2014]. Thus, an ethic of confidentiality applies to all involved in the process, inclusive of the person with unacceptable behaviour.

Church Leadership: Whom a complaint about misconduct is forwarded to depends upon their level of delegated authority in the Church of the Foursquare Gospel in Australia.

- For non-credentialed persons: – reporting to their Senior Pastor [& elders].
- For credentialed Ministers, report to the Supervisor, Assistant Supervisor, Board of Directors or District Superintendent [Pastoral Overseers].
- For a District Superintendent [Pastoral Overseers], this would be the Supervisor, Assistant Supervisor or Board of Directors.
- For a Board of Directors member, it would be the Supervisor or Assistant Supervisor.
- For the Assistant Supervisor, it would be the Supervisor or Board of Directors.
- For the Supervisor, it would be the Board of Directors or the Convention Body.

Complaint: a written account of misconduct made against a person or persons who is a member or leader of the organisation in regards to a Constitutional, Church Rules, P & P or Minister's Handbook rule OR the Law. *Informal* complaints remain verbal: *Formal* complaints are written and submitted to church leadership.

Complainant: The person who has made a complaint about misconduct.

Confidentiality: For further information, see the Church of the Foursquare Gospel in Australia's Policy & Procedure on Confidentiality.

Ethical duties of confidentiality generally relate to legal principles [AUSTLII, 2017] and the required conduct of an organisation's members related to: Policy & Procedures; Ministry Code of Conduct; the organisation's Code of Ethics; or by virtue of membership. The level

of confidentiality is related to the type of information, the use of information, whether informed consent is freely given to the sharing of the information, the Privacy Act [1988] and that any use of the information shared does not cause any individual or the organisation 'damage, harm, loss' or 'injury' [State Government of Victoria, 2018; Lawstuff, 2017; ALRC, 2014]. Eg....Gossip or rumour spread via Internet or mobile phone is not keeping confidentiality.

Limitations on 'absolute' confidentiality relate to: serious risk of harm to self or others, breaking the laws of the land [Civil or Criminal], when private information has been agreed to be shared with nominated third parties [inclusive of administrative staff who keep records], when a subpoena is issued for legal process, or when referral to expert services is required. In such cases, effort to gain written consent will be sought by members and official representatives of the Church of the Foursquare Gospel in Australia prior to release of information [AASW, 2010].

Consent: means that people who want to release information to others have sought verbal and/or written consent of those the information concerns, with knowledge by those concerned of the consequences of this release of information [Oxford Dictionary, 2017]. This relates to the release of the information to a governing body, a third party, or if such release is required by law.

Coordinator: The person appointed by the Board of Directors and Supervisor to coordinate the management of complaints or grievances between parties and who arranges a facilitator [internal] to facilitate meetings between disputing parties, or refers unresolved cases thereafter to [external] professional mediation, or if unsuccessful, to the Fair Work Commission.

Credentialed: This describes when the Church of the Foursquare Gospel in Australia's Board issues a formal credential [license] to a Pastor, Teacher, Missionary, Chaplain, Evangelist, Prophet, Administrator, Youth Pastor or other person with a recognised ministry within the Foursquare church or ministering outside of the Foursquare Church. It is expected that credentialed persons will arrange payment of the annual fee.

Dispute: a disagreement between people over information, interpretation of events, the 'facts' of an event, opinions on a matter or resolution thereof, and how these are perceived or interpreted. Disputes lead to grievances.

Divisive Behavior: Scripture repeatedly warns Christians about the corrosive influence divisive people have on the church as a whole. Church members who seek to stir up agitation against fellow church members and/or the church leadership must be stopped from spreading dissent, even when they firmly believe they are 100% right. The spread of strife is a result. Titus 3:10-11 states, *"Warn divisive people once, and then warn them a second time. After that, have nothing to do with them. You may be sure that such people*

are warped and sinful; they are self-condemned.” Romans 16:17-18, “I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people.” Divisive behaviour is motivated by a hunger for power and when a person seeks to ‘team-up’ with people who agree with their perspective...to disadvantage others.

External complaint: refers to a complaint against a member of the Church of the Foursquare Gospel in Australia, submitted by a person who is not a member of the Church of the Foursquare Gospel in Australia, nor is employed by the church. Example being: a supplier, contractor or member of the public.

External grievance: refers to a grievance submitted by a person who is not a member of the Church of the Foursquare Gospel in Australia, nor is employed by the church. Example being: a supplier, contractor or member of the public.

Facilitation: the resolution process devised by the Coordinator according to Grievance Policy & Procedure.

Final determination: if a grievance is referred to an ‘Evaluative’ mediator [Brown, 2002], they will determine a formal outcome for disputing parties to abide by.

Final recommendation: the outcome of grievance facilitation: Recommendations made by the Coordinator, which are forwarded to the Board of Directors.

Gender discrimination: Some church denominations discriminate against women in any ministry position other than teaching Sunday school. The Church of the Foursquare Gospel in Australia has no doctrinal or practice issue with women in senior leadership positions. This is described in the official booklet ‘Women in Leadership Ministry’ (The Foursquare Church, 2009) and is part of ‘This we Believe’ in terms of doctrine (The Foursquare Church, n.d.).

Good standing: For a member church, this means that church is tithing to the WA Office, provides monthly reports as required [statistics, finances, missions, activities] and provides reports on finances and an annual report for the AGM.

For a licensed Minister or Senior Pastor, this ‘good standing’ means payment of the annual credential, regular attendance at meetings called by the Supervisor and Board and compliance with Foursquare Constitution, Bylaws and P & P Handbook.

Grievance: a *formal* complaint made by someone who is an employee [eg., administrator, bookkeeper], appointed volunteer [eg., Sunday School], senior minister, church leader, Board of director’s member. This may involve an allegation of breach of code of conduct by a member; an *intended* offence by another member; dispute over implementation of

P & P; illegal behaviour against another church member; offence due to inaction; inappropriate action by another member; unfair changes to work arrangements; an employment-related decision or disciplinary action. An aggrieved person feels offended and unjustly treated.

Grievance facilitation: the outlined process resulting from a grievance that parties are informed of and agree to engage in. This may involve face-to-face meetings [with and without an advisor], meetings between each party and the coordinator or internal mediation. At the extreme end of this facilitation is external professional mediation of a 'Facilitative' or 'Evaluative' form, or if unresolved, working with the Fair Work Commission.

Immoral Behavior – The Bible compares unchecked immoral behaviour to yeast that works itself through *“the whole batch of dough”* (1 Cor 5:6). Persistent immoral behaviour on the part of a church member must be corrected because it hurts the church member involved, and it contributes to a lax moral environment within the church. Paul wrote, *“It is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate: A man has his father’s wife. And you are proud! Shouldn’t you rather have gone into mourning and have put out of your fellowship the man who has been doing this? ...When you are assembled and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan for the destruction of the sinful nature so that his spirit may be saved on the day of the Lord”* (1 Co. 5:1-2, 4). Immoral behaviour as biblically defined; includes sexual immorality, sexual assault, adultery, fornication [which includes pornography addiction], paraphilias and same-sex acts.

Informal mediation: an *internal* to the church process by which an aggrieved party and the responding party meet with a delegated person or mentor in the presence of their advisors to try and resolve an allegation prior to an official complaint or grievance being made.

Informed Consent: See consent.

Licensed Minister: See 'Credentialed'.

Mandatory reporting: Is the requirement by law, to 'in good faith', report crimes against children, suspected abuse or neglect of children, and in the case of threats of serious harm to other people [such as criminal assault] to report them to the police.

Mediation: A formal, professional negotiation process involving 2 disputing parties, facilitated by a neutral trained mediator. This process is generally of a '*Facilitative mediation*' format [Fisher, Ury & Patton, 1991, Brown, 2002], in which persons with grievance or dispute about their differing interests, agree to [or are mandated to], participate in a dispute resolution process, in which: The mediator outlines the process and context; carefully listens to each party's complaint, evidence, interests and needs;

includes into the dialogue process, issues of compliance with organisational Policy & Procedure; defines the actual problem[s]; explores with both parties options for resolution; then leads both parties in negotiating mutually agreeable outcomes. This mediation style is not about legalities or rights and is not generally conducted by a Lawyer.

In cases where this mediation approach doesn't achieve a resolution due to intractable differences or a party's unwillingness to proceed, the organisation may mandate a formal '*Evaluative mediation*' process [Brown, 2002], in which a trained mediator will examine the evidence, listen to both parties concerns, consider the organisational needs, then make a ruling for the disputing parties to abide by. [If unresolved, the case may be referred to the Fair Work Commission only if it relates to work].

In any mediation process, the Law [AUSTLII, 2017] will be respected in terms of disputing parties not causing 'damage, harm, loss' or 'injury' to either party, or to the organisation by actions such as: public defamation, trespass or invasion of privacy, consistent nuisance, intentional damage, or acts of deliberate negligence [State Government of Victoria, 2018; Lawstuff, 2017; ALRC, 2014]. Thus, an ethic of confidentiality applies to all involved in the process.

Mediator: A suitably trained person who is skilled and experienced in mediation processes; more generally, '*Facilitative*' or '*Evaluative*' mediation formats [Brown, 2002]. In regards to a '*Facilitative mediation*' style, Riskin [1996, n.p.] outlines the role: "*the facilitative mediator assumes that his/her principal mission is to clarify and to enhance communication between the parties in order to help them decide what to do.*" A '*Transformative*' mediation format is not recommended for disputes or grievances where deep negativity exists between the 2 parties [Noce, Bush & Folger, 2002].

Mentor: A person within the organisation who is trained to support and counsel people. This may include helping those who have a misconduct complaint against another member or leader. This person acts confidentially to assist the complainant if they need help with: understanding the P & P for church discipline, attendance and support at any self-managed facilitation, informal mediation, or mediation [without active participation] and helping the complainant to understand how decisions are made by those in delegated authority. A mentor must not be involved in the grievance as a witness or be a close family member: Impartiality is required.

Minister: The Supervisor, Board member, credentialed pastor, licensed minister of religion, senior pastor, assistant pastor, youth pastor [or appointed youth leader], children's pastor, women's pastor, deacon, elder, missionary, evangelist or administrator. Could also be a non-credentialed person appointed to a recognised ministry role within a Foursquare church and include in-church volunteers with delegated authority given by a Senior Pastor.

Ministry or Pastoral supervisor: A Christian brother or sister with more ministry experience or specific theological knowledge who makes themselves available to supervise a leader or minister's ministry, attitudes and actions either within the denomination or external to it. This role is more akin to a clinical supervisor in the social sciences field. This relationship may be in a paid or unpaid capacity. If it is paid, it is expected the church will pay for the mentoring as arranged [with church council consent].

Misconduct complaint process: the outlined process resulting from a complaint of misconduct that parties are informed of and agree to engage in. This may involve informal face-to-face meetings to address the complaint of misconduct and to instruct the person alleged to have engaged in inappropriate behaviour to cease immediately if the allegation is substantiated. If a misconduct allegation is raised against a church leader is found to be substantiated, disciplinary action according to the principles outlined in Church Discipline P & P will be implemented by the Supervisor, Assistant Supervisor, Pastoral Overseers or Board member.

Non-compliant: When a church body, a credentialed minister or other church leader does not comply with legal requirements as required by Australian law [eg., ACNC; DMIRS; ATO] OR does not comply with Church of the Foursquare Gospel in Australia Inc.'s Constitution, Church Bylaws or P & P Handbook.

Non-compliance may be defined as: non-transparency in financial matters, not reporting as required after 1 year; non-tithing for over a year [without extreme circumstance]; having non-WWCC² approved staff or volunteers; non-payment of ministerial credential fee; non-attendance of required ministry meetings; not proceeding with formal affiliation and membership of the Church of the Foursquare Gospel in Australia within 18 months after applying; making P & P that are not in agreement, but in conflict with the Constitution or denominational P & P; misrepresentation by the church or minister as being 'active' within Foursquare when they are not.

To be non-complaint means not being in 'good standing' within Foursquare and can result in church discipline.

Pastor: A person credentialed by the Church of the Foursquare Gospel in Australia's Board IF they are in recognised senior leadership and ministry [this may include evangelists, Teachers, Prophets, Missionaries, Chaplains, Administrators]. An *In-church Pastor* can be a person who has been provided delegated authority by their *in-church* Senior Pastor for a recognised ministry, yet have no formal credential issued by the Board.

Respondent: A person against which a grievance has been raised.

Risk: Technically, a risk is "the effect of uncertainty of an object". Think of it as cause and effect... an event happens (the cause) and the risk is the effect (good or bad) and how

² Working With Children Check

likely it will happen. A risk can be internal (within your control) or external (outside your control). Risk management then, is managing the possibility that something will happen” (EAInsurance, 2018, n.p.). Common risk areas for churches are: Public safety; property hazards; public events; governance issues; financial problems; issues with volunteers; worker’s compensations & public reputation.

Risk Management: “The 5 Step Process is based on Australian Standards. For most small organisations, keeping it simple is the key” (EAInsurance, 2018).

Self-managed facilitation process: the initial, private face-to-face meeting between leadership and the respondent to an allegation of misconduct with the aim of resolving the matter. Secondly, this may be a face-to-face meeting of the Church leadership, respondent and accuser [with a support person] with the goal of resolving the conflict before formal mediation is entered into or the misconduct allegation results in a higher level of church authority becoming involved with disciplinary actions.

Sexual Discrimination: “The Sex Discrimination Act 1984 gives effect to Australia’s international human rights obligations and promotes equality between women and men. The Act protects people from unfair treatment on the basis of their sex, sexual orientation, gender identity, intersex status, marital or relationship status, pregnancy and breastfeeding. It also protects workers with family responsibilities and makes sexual harassment against the law” (Australian Human Rights Commission, n.d., n.p.).

Selective discrimination is however permissible in cases of religious organisations: “*The rights to freedom of religion and belief and freedom from discrimination on the basis of religion are highly valued in Australia and have been protected constitutionally and legislatively by the Commonwealth in Section 116 of the Commonwealth Constitution, the Human Rights & Equal Opportunity Commission Act 1986 (Cth) (HREOCA, 2006), the Racial Discrimination Act 1975 (Cth) and the Workplace Relations Act 1996 (Cth) and by several States and Territories in anti-discrimination and Commonwealth and State industrial relations legislation.*”(HREOCA, 2006, p. 1).

“In relevance to the freedom of religion and belief:

1. the International Covenant on Civil and Political Rights (1966) (“the ICCPR”) and
2. the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (1981) (“the Religion Declaration”)...in which, “Everyone shall have the right to freedom of thought, conscience and religion” (HREOCA, 2006, p. 3), inclusive of how that religion is structured, the doctrines and liturgy, appointments and exclusions from appointments based upon religious convictions, or doctrines of the religious organisation as long as the discrimination is relevant to “the inherent requirements of the job”(HREOCA, 2006, p. 7).

Sexual harassment: “Sexual harassment is any unwanted or unwelcome sexual behaviour, which makes a person feel offended, humiliated or intimidated. Sexual harassment is not interaction, flirtation or friendship which is mutual or consensual. Sexual harassment is a type of sex discrimination. The Sex Discrimination Act 1984 (Cth) makes sexual harassment unlawful in some circumstances. Despite being outlawed for over 25 years, sexual harassment remains a problem in Australia. Sexual harassment is not behaviour which is based on mutual attraction, friendship and respect. If the interaction is consensual, welcome and reciprocated it is not sexual harassment. (Australian Human Rights Commission, n.d). Sexual harassment disproportionately affects women with 1 in 5 experiencing sexual harassment in the workplace at some time. However, 1 in 20 men also report experiencing sexual harassment in the workplace” (Australian Human Rights Commission, n.d).

Spiritual mentor: A Christian brother or sister with more ministry experience or specific theological knowledge who makes themselves available to mentor a leader or minister’s work either within the denomination or external to it. This relationship may be in a paid or unpaid capacity. If it is paid, it is expected the church will pay for the mentoring as arranged [with church council consent].

Teaching against Church Doctrine – The Bible tells us that Christians must “...*teach what is appropriate to sound doctrine*” (Titus 2:1) and that pastors 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*” (Titus 1:9). When someone persistently teaches doctrine that is opposed to the Foursquare Declaration of Faith or Doctrine and seeks to convince others into their position, that behaviour must be confronted and corrected. Paul talked specifically about this when he commanded, “*Avoid godless chatter, because those who indulge in it will become more and more ungodly. Their teaching will spread like gangrene*” (2 Timothy 2:17-18). If a person has strong objection to Foursquare church doctrine, they can correspond with Foursquare International for clarity on the doctrine, or they can choose to leave Foursquare ministry.

Volunteer: A person who voluntarily participates in ministry within the organisation in an unpaid capacity.

Web-based information: This constitutes emails, texts, tweets, digital photographs or images of people, comments on social media, blog entries and webpage information. All such forms of communication are paper copy in a court of law and can be used as evidence in legal cases.

POLICY OWNER:

The Church of the Foursquare Gospel in Australia is the owner of this Policy & Procedures handbook.

SCOPE:

The Policies and Procedures in this Handbook apply to the Supervisor, Board members, Pastoral Overseers, Credentialed ministers, Church Pastors, Youth Pastors, Children's Pastor's, church-based Pastors, church-based ministry leaders [women's ministry; hospital ministry; welfare; chaplains; missionaries; home-group leaders; worship leaders; Sunday School teachers, camp leaders, etc.] and volunteers or any person delegated a responsibility for the care of people by a Senior Pastor.

Board Members and Supervisor's Code of Conduct 2018

PREAMBLE:

The Church of the Foursquare Gospel in Australia is committed to a supportive, respectful, ethically sound and fair work or ministry environment. This document is intended to guide The General Supervisor and Board members to minister effectively and manage Governance of the Church of the Foursquare Gospel in Australia, respecting biblical wisdom about morality, conduct and respecting the law.

POLICY & PROCEDURES

The Supervisor and Board members will make a declaration to abide by this P & P.

As Supervisor or Board member, I agree to the contents of the Declaration of Faith, the creedal statements of the International Church of the Foursquare Gospel, and declare myself in harmony with the objects, purposes and provisions of the Articles of Incorporation and Bylaws of the Church of the Foursquare Gospel in Australia.

I further dedicate myself to the faithful performance of the ministry to which I have been called and will at all times strive for harmony, Christian unity and accord. I recognise that faithful stewardship of the assets I have been entrusted with is required. I agree that "Every decision made by a board must be impartial and in the best interests of the organisation. If a particular decision is likely to benefit a director in some way, or benefit someone close to a director, that director is no longer in a position to make an impartial decision; he or she has a conflict of interest" (ACNC, 2017,n.p.). Thus, I agree to the following:

1. I will uphold Biblical principles and practices related to my conduct in regards to morality, sexuality and my actions towards others.
2. I will abide by the scripture: 1 Timothy 3:1-7 and conduct myself carefully within the church and the wider community.
3. I will adhere to the Foursquare Constitution, church rules [as amended] and P & P Handbook and promote the charitable goals of Foursquare.
4. I will abide by the laws of the land in performance of my duties [Rom 13:1-7].

5. I will “Always act in the best interests of (this) charity – as a board member (I) have a responsibility to put the interests of (the) charity above (my) own personal interests”(ACNC, 2017, n.p.).
6. I will keep in regular correspondence with the Supervisor and other BOD members as a means of accountability.
7. I will abide by the ACNC principles for Governance of a not-for-profit charity and educate myself on Governance matters. “Know what the charitable purpose of your charity is and make sure everyone is working towards it”. (ACNC, 2018, n.p.).
8. I will “Keep (my) responsibilities and legal duties as a board member in mind when making decisions as a board member, particularly difficult ones”(ACNC, 2018, n.p.).
9. I will “disclose and manage conflicts of interest” (ACNC, 2018, n.p.); such conflicts of interest may be monetary, about power or authority roles and will benefit myself or close persons in relationship with me. I agree I will not take part in discussion or decision making in such cases.
10. I agree “Not to improperly use information or (my) position. Sometimes as a board member (I) will come across information that could be used for (my) personal or other interests. Any special knowledge that (I) gain as a board member must only be used for the benefit of the charity [Foursquare WA] and never to further personal or other interests”(ACNC, 2018, n.p.).
11. I agree to biblical principles of faithful stewardship in my governance role [1 Pet 4:10-11 / 1 Cor 4:1-2 / Mat 25:14-30 / Luk 16:1-12 / Acts 6:1-6]
12. I agree to the keeping or records in regards to my role. “Keeping records allows you to have an accurate account of your charity’s important information” (ACNC, 2018, n.p.). This agreement considers the level of Confidentiality and relevant laws and that financial and Governance records are kept for 7 years.
13. I will abide by the Confidentiality P & P in regards to what I correspond publically [and seek to get consent from those concerned].
14. I will maintain respectful behaviours with my fellow BOD members and the Supervisor in Board meetings and discussions.
15. In Board meetings, what is discussed will be on the agenda [which is sent 1 week in advance along with relevant Governance Reports]. Important Matters arising can be raised.
16. I agree that Board meetings will have a set start and finish time and that accurate minutes of the meetings discussion and decisions will be taken (ACNC, 2018, n.p.).
17. I agree not to dominate Board meetings with discussions of matters not related to the goals and aims of Foursquare’s charitable purposes (ACNC, 2017, n.p.).
18. If I am charged with a crime, I will step-down from my role or ministry until appropriate investigation has concluded by legal authorities. If I am prosecuted, I will immediately resign my role or ministry.
19. If I seriously consider leaving the Board or Supervisor’s position, I will consult with the Board members and/or Supervisor, supply written notice of my intent for the next Board meeting’s agenda and allow the Board to discuss with me my reasons for resigning.

Supervisor & Board member standards

For safety and accountability, the Supervisor and Board members need to train in Governance. This requires the Supervisor and Board members must engage in training via

ACNC related agencies or via trained persons offering their Governance training services. Such training may be 'refreshed' upon new appointments or regular intervals as called by the Board.

Offices of leadership or authority in the church, such as the Supervisor or a Board member have only *one* purpose in Scripture: preparing the people of God for their mission in the world and fulfilling administrative stewardship of the church's assets. It is expected regular participation in Board meetings will occur as a matter of faithful service.

This policy and procedure does not apply to issues related to discrimination, bullying and sexual harassment by Supervisor, Board members, ministry staff or employee's [see Policy & Procedure specific to these matters].

RELATED POLICY & PROCEDURE:

Confidentiality P & P

Discrimination, Harassment & Bullying P & P

Grievance P & P

Ministerial Code of Conduct

Sexual harassment and abuse P & P

Christian Marriage Policy & Procedure 2018

PREAMBLE:

The Church of the Foursquare Gospel in Australia is committed to a supportive, respectful, theologically orthodox and biblically based ministry to believers in Christ and to society at large. The Church of the Foursquare Gospel in Australia recognises that Ministers of religion ordained by The Church of the Foursquare Gospel may be called upon by Christians and non-Christians to perform marriage ceremonies, both inside church premises and at other locations. Licensed ministers of religion, unlike civil celebrants, have the legal right to say NO to any applicants for a marriage ceremony.

This document is intended to guide licensed Ministers to minister and perform marriages in compliance with Foursquare doctrine and liturgy; observing biblical dictates about ‘*Christian marriage*’, as believed by the denomination’s doctrine, whilst also obeying various laws that apply to the Minister and to the applicant(s) for marriage, whose request to a licensed Foursquare Minister may be better suited to a secular, civil marriage.

BIBLICAL ETHOS:

The Church of the Foursquare Gospel in Australia values harmonious relationships between all parts of the body of Christ and supports ‘*Christian marriage*’ as defined by God in the Bible as “*a lifelong, exclusive union between a man and a woman for the benefit of the natural offspring of that union and for the flourishing of human society, to the exclusion of all others, voluntarily entered into for life*” [Sydney Anglicans, 2017, p. 5]. We believe the ideal ‘*Christian marriage*’ as Jesus said, from the beginning ‘*Christian marriage*’ has and is the result of a “*man leaving his mother and father, joining to a woman and the two becoming one flesh*” [Genesis 2:24; Matt 19:5; Eph 5:31]. Becoming *one flesh* indicating that faithfulness in all areas of life to one’s spouse is expected [Heb 13:4; Matt 19:3-9; 1 Cor 7:10-11]. The committed lifelong partnership between two people of the opposite biological sex before God is a sacred thing in Biblical theology: marriage may not be understood as this by secular persons, or by same-sex attracted, intersex, transgender or non-binary gendered persons.

‘*Christian marriage*’ according to the doctrines of The Church of the Foursquare Gospel in Australia, is the union of a biological man and a biological woman, who both confess Jesus Christ as their Lord and Saviour. *Both* the man and the woman having a recognised relational commitment with Jesus Christ: “*What God has joined together, let no one tear asunder*” [Mk 10:9; Matt 19:6] the Christian marriage includes Christ as the glue in the

relationship; a spiritual influence within the marriage partners and a mysterious example to others of Christ and his bride with each other - *this* separates 'Christian marriage' from a secular, or other forms of legal marriage [Eph 5:25-33].

Marriage is one of the most important conversations we can have as so many societal structures rest upon marriage. For the Church of the Foursquare Gospel members this is 'Christian marriage' – for secular or other religious types of marriage, it is according to their beliefs. The Church of the Foursquare Gospel in Australia has a right to speak about how it defines *Christian marriage* by theology, doctrine and liturgy and to allow for restrictions to *Christian marriage* or performing marriages not in agreement with our doctrine. The Church of the Foursquare Gospel in Australia doctrinally disagrees with non-monogamous marriage, polyamorous marriage, same-sex marriage and non-biologically different gender based marriage as representing a *Christian marriage*. That is not to say such persons cannot have a secular marriage according to Australian law.

In a secular, democratic and educated society having laws allowing for freedom of religious practice, "Bigotry has no place" [Sydney Anglicans, 2017, p. 4]. A bigot is a person who is very "intolerant towards those who hold different opinions from oneself" [Sydney Anglicans, 2017, p. 1]. Holding *sacred* beliefs of a contrary view to other groups in a society is *not* bigotry: many Christians hold strong theological views about *Christian marriage* being between a biological man and a biological woman and it is not bigotry, it is part of their sacred worship and liturgy. Being intolerant of sacred and religious views and discriminating against them or vilifying them *is* bigotry if *demands* are made for Christians to abandon their sacred theology, liturgy or face consequential persecution. It is completely unacceptable for any person to act like a bigot; it may also be illegal if it involves hate speech, religious vilification or discrimination according to Australian laws [Australian Human Rights Commission, 2018].

The policy & procedure isn't about God's value for all people or people's need for loving relationships: it's about a biblical definition for *Christian marriage* and who can marry within the Foursquare denomination; according to our doctrine. Biblical teaching says not all people marry – for some people singleness is a gift [1 Cor 7:7]...and for others in Jesus day, they didn't marry because they were biologically infertile by birth, infertile due to other's actions or by their own choice [Matt 19:12].

PROCEDURES

All ministers' and church leadership will make a declaration to abide by this P & P according to the definitions provided.

As a Licensed Minister, Senior Pastor or Church Leader, I agree to the contents of the Declaration of Faith, the creedal statement of the International Church of the Foursquare Gospel, and declare myself in harmony with the objects, purposes and provisions of the Articles of Incorporation and Bylaws of the Church of the Foursquare Gospel in Australia. I further dedicate myself to role-modelling (if married), teaching and discipling others on these issues. I agree to the following:

1. To act in agreeance with the Foursquare church doctrine and teachings outlined in *'The Declaration of Faith' and 'This we Believe'*.
2. To conduct *'Christian marriages'* only in accordance with Church of the Foursquare Gospel doctrine, liturgy and P & P.
3. To conduct other marriages where one party is a Christian after serious discussion with the couple on Christian Marriage and strongly encouraging pre-marital counsel.
4. To uphold Biblical principles and practices related to respecting other views on marriage by not arguing with, or disparaging persons holding a different view.
5. To abide by the scripture: 1 Timothy 3:1-7 and behave carefully within the church and the wider community.
6. To acknowledge that discrimination and hate speech can be a crime according to law and behaviour unbecoming to a disciple of Christ.
7. To act in obedience to the law in regards to my behaviours towards others, especially in regards to forms of hate speech and discrimination.
8. If found guilty of discrimination against others by the HREOCA, even considering religious exceptions, I will step down from ministry.
9. Any future reinstatement of a ministry role is subjective to: BOD approval upon receipt of a professional report [paid for by the applicant] and an interview with the BOD and Supervisor.

Ministerial Standards

For safety and accountability each Minister / Pastor needs to belong and be responsible to a spiritual mentor or ministry supervisor [plus to the Board and General Supervisor too]. This means regular participation is expected.

All ministers and leaders are to familiarise themselves with Church of the Foursquare Gospel statements and doctrines: *'The Declaration of Faith' and 'This we Believe'* as well as P & P on *Christian marriage*.

In the case of charges being laid against a Christian leader within the Church of the Foursquare Gospel in Australia for hate speech or illegal discrimination, professional and legal advice will be sought by that person at their own cost unless advised otherwise by the Board. It is imperative that all incidences of alleged hate speech or discrimination are reported to church leadership [unless church leaders are involved]. If a church leader is accused, make a report to the Supervisor & Board. If the allegation is against the Supervisor, report to the Board of Directors.

Use an Incidence Report Form and keep records confidential in a secure place.

RELATED POLICY & PROCEDURE:

Confidentiality P & P

Grievance P & P

Sexual Harassment and Bullying P & P

Ministerial Code of Conduct & Ministerial Code of Ethics



Church Discipline Policy & Procedure 2018

PREAMBLE:

The Church of the Foursquare Gospel in Australia is committed to a supportive, respectful and fair work or ministry environment. However, at times, people ministering in various capacities within the church organisation can behave in ways that are contrary to the overall goals and objectives of the association [see Constitution, Church Rules and P & P Handbook], this resulting in complaints about a person's attitudes or behaviours.

This document is intended to guide biblically based disciplinary action with such persons in a respectful and fair way, with the ultimate goal of reconciliation and restoration within the church so all involved act in the best interests of the church and body of Christ unity. Church discipline is intended to be a *confidential* and *private* matter at commencement of the process, only with public disclosure being instituted if required by law or if required when a person continues to act inappropriately according to the Constitution, Church Bylaws and P & P Handbook of the Church of the Foursquare Gospel in Australia.

It is expected that all Church Leadership, elders and councils will be trained in Foursquare Governance, P & P, conflict resolution and dealing with allegations of misconduct without resorting to strongly emotive argument. It is vital to consider the insurance and legal ramifications to the church of *non-action* regarding misconduct complaints [WHS Act, 2011].

PROCEDURES

Foursquare is committed to fairly dealing with complaints about misconduct of any minister or member and this will involve:

- The complainant of misconduct *first* examining their own heart about the issue and the person they wish to make a complaint of misconduct about. Considering IF they have a relationship with that person with enough context and evidence and humble attitude to make this allegation [Gal 6:2] and IF they would receive a similar allegation in the same manner they wish to make one [Matt 7:12]? Did they witness an actual misconduct event and are they fully aware of all the context and are not

engaging in hearsay? Will they pray for that person before and after the allegation is made? [Matt 5:44]

- Misconduct being defined as doctrinal error, sexual immorality, divisiveness, illegal behaviours or consistent failure to reliably minister to those under their care according to the Constitution, Church Rules, P & Handbook or the laws of the land.
- If a Christian is acting in a divisive manner, teaching against doctrine, and/or is living in persistent unrepentant sin, they are sinning against God. 2 Thessalonians 3:14-15 says, *“Take special note of those who do not obey our instruction in this letter. Do not associate with them, in order that they may feel ashamed. Yet do not regard them as enemies, but warn them as fellow believers.”* Elsewhere Galatians 6:1-2 instructs, *“Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted. Carry each other’s burdens, and in this way you will fulfil the law of Christ.”*
- Any complaint about a minister’s misconduct and/or breach of Church of the Foursquare Gospel in Australia’s Constitution, Church rules, P & P Handbook, must be received in writing, by a higher level of church leadership. 2 witnesses are required for a leadership allegation [1 Tim 5:19]. The allegation must be specific to breaking the Law OR the Constitution, Doctrine, Church Rules, P & P Handbook. It must not make slanderous accusations against a person’s character.
- Verbal acknowledgement of complaint(s) about a minister or members misconduct within 1 week, notifying those concerned, that records will be kept in church administration and that the process will commence to deal with the complaint of misconduct. Simultaneously advising the complainant that they will be asked to maintain confidentiality [unless this involves serious criminal actions – they are then advised to notify the Police] during the process and that this may require them facing the person they accuse in an informal meeting before those delegated to act on the complaint, and/or a formal meeting to address the allegation and their evidence.
- Provision of written notice to the person accused of misconduct and to the complainant as soon as is practicable, outlining the process meetings, dates and times of meetings required and written evidence and names of witnesses to be supplied to those overseeing the process.
- Invitation to the accused to meet with Church Leadership to outline their defense of the allegation and what evidence they have contrary to the allegation; acknowledging records will be kept in case the allegation is not resolved, whereby the issue will be referred to formal mediation, or in the case of crimes, to the Police.
- Investigation of the allegation and evidence will be conducted by appointed persons with respectful consideration of the complainant and responder; without bias and excluding from the decision process, people with a conflict of interest or who are witnesses.

- Regular, confidential communication to complainant and responder of how an allegation is being processed; outlining the approach of dealing with *one allegation at a time*. Complainants and respondents may be advised about external processes if the matter is not resolved or more expert advice is required.
- If the person against whom an allegation of misconduct absolutely refuses to engage in church discipline, normally they would leave the denomination.
- A determination will be forwarded to the complainant and the respondent, inclusive of reasons for the decision [where the law of the land is not involved]. Both will be advised to keep confidentiality.
- An annual report from the Board of Directors will be made of the number of complaints about misconduct of church members [without details] and resolutions.

Church disciplinary actions may include:

1. The person being asked by the Supervisor, Assistant Supervisor, Board or Senior ministry member [within a week of the allegation received] to cease any alleged inappropriate misconduct immediately, or the appearance of it, or be subjected to church disciplinary action of a more serious nature than a verbal rebuke by church leadership.
Both parties will be advised: If the misconduct is proven by process– appropriate church discipline will be instituted. If the misconduct is unproven by process, then a meeting will be called of both complainant and accused to discuss the allegation.
2. If the alleged misconduct behaviour does not cease after step 1: The person accused of misconduct is required to undergo investigation process about the alleged misconduct and maintain confidentiality during process. They are to answer to the accuser and to those delegated the role of investigation. If they do not answer – go to step 3.
3. If the person accused of misconduct does not cease the inappropriate actions during the misconduct investigation process [step 2], the person will be directed by the Supervisor, Assistant supervisor, Board or senior ministry member to step-aside from public ministry and be required to engage in Christian counsel from an organisational elder, or a person delegated by the Board from within the organisation to deal with the matter by mentoring the person who is alleged to be acting contrary to The Church of the Foursquare Gospel in Australia’s Constitution, doctrine, Church rules or P & P Handbook. This will occur for a minimum of 8 meetings. Written notes of these meetings will be made by the mentor – out of which, a brief report on progress may be sent to the Supervisor, Assistant Supervisor or Pastoral Overseer.
4. If the complainant begins to engage in misconduct during the investigation process, they too, will become subject to warning and to church discipline.

5. If the misconduct behaviour does not cease after steps 2-4 [after the brief report submitted to the Supervisor or delegated authority by the mentor]: The person will be directed by the Supervisor, Assistant supervisor, Board or senior ministry member to step-aside from public ministry [if licensed: under suspension] and engage in external and professional Christian counsel about their ongoing attitude and conduct. They are to report back to the church leadership within 3 months on their progress.
6. If the person against whom an allegation of misconduct absolutely refuses to engage in church discipline, they are to be asked to leave the denomination.
7. If the behaviour does not cease after step 5: The person will be directed to not attend any Church of the Foursquare Gospel in Australia's leadership or ministry meetings. The person's membership of a member Church of the Foursquare Gospel in Australia will be revoked.
8. If the behaviour does not cease after step 6: the person will be directed not to fellowship at any Church of the Foursquare Gospel in Australia church.

DETAILS of PROCESS

Step 1. All persons who are considering submitting a misconduct allegation about a member or leader of the Church of the Foursquare Gospel in Australia Inc.'s behaviour need to reflect carefully on *their own* feelings and thoughts about the alleged misconduct: praying first about their own actions and perceptions [Matt 7:4-5]. In some instances, overlooking a minor offence [that is not criminal or immoral] is more appropriate in keeping harmony within the church [Prov 19:11 / Luk 7:3-4 / 1 Pet 2:23, 4:8].

In recognition of the principles of Matt 18:15-35, a complaint of misconduct must be privately and confidentially raised with the person who allegedly has been seen to act contrary to the Law, Foursquare Constitution, Church Rules or P & P Handbook. It must be raised and discussed within a week with the person you are accusing, via a private and confidential face-to-face³ meeting at a neutral, public location. At this and any following type of meeting, both parties need to assume the *best intentions* of the other in regards to the offence. If you intend to record all or part of that meeting you must get written consent from the other party.

Both parties must use *clear* communication that focuses *only on the unacceptable behaviour* and not the character of the other person, nor raise a history of previous offences: The current misconduct allegation is the *only* topic of discussion. Neither verbal or physical abuse, nor threatening or aggressive behaviour is to be engaged in, nor is either party to '*team-up*' with others by publically disclosing the allegation before approaching the person they have an issue with. The matter is kept confidential by both parties during the process,

³ Face-to-face meeting could also be via Facetime, Skype, Zoom or teleconference, though these are less effective as you cannot clearly see the person's whole demeanour.

restricted to those necessary to be involved in dealing with the allegation [unless the allegation involves a crime and the need for reporting to the Police or the Department for Child Protection].

Step 2. If no resolution, admission of fault or mutual understanding is reached about the misconduct allegation or the context of the allegation - after both taking notes of the meeting and what was discussed, the complainant can write a formal letter to that particular Church authorities about the allegation of misconduct, the illegal, unethical and/or inappropriate behaviour they have witnessed and forward this to the relevant church authority [keeping records for themselves and noting evidence or other witnesses]

Step 3: The particular church authorities have to convene a small, private meeting with: the accuser and complainant - to equally give time to hear both narratives, their evidence, witnesses and to promote honest confession, prayer, repentance, forgiveness and devise a plan for restitution and church discipline of either party - if either or both admit fault [or do not, but evidence suggests a misconduct problem exists by either party].

If enough evidence exists that misconduct has indeed occurred by either party [according to the Constitution, Church Rules and P & P Handbook], then church disciplinary measures will be applied to those found at fault [by agreement of those overseeing the process]. Criminal matters will be referred to the Police for investigation.

Step 4: If the prior steps do not resolve the accusation of misconduct according to the Law, Constitution, Church Rules, P & P Handbook of The Church of the Foursquare Gospel in Australia in the local church or district within a month, the matter will be forwarded to the Supervisor and Board of Directors to make a directive upon. All parties will be bound by the ethic of Confidentiality [except in cases involving misconduct according to Australian Law – which will be reported to the governing authorities for investigation].

Step 5: If the prior steps do not resolve the issue within a month: External professional mediation for a grievance may be advised [*both parties will be asked to contribute to the cost of the mediation at an amount determined by the Board*] and in the interim, confidentiality will be adhered to. If church disciplinary measures have been put in place for either party or both, it is expected that whom it is applied to, will comply with church discipline for as long as it is determined by church leadership⁴ to be needful for a change in attitude and behaviour or in the case of non-repentance, the person will have their church membership suspended and be excluded from attending a Foursquare church in Western Australia.

Step 6: A restorative process into the Church of the Foursquare Gospel in Australia is reliant upon willingness to apologise, confess, repent, show evidence of fruit of repentance and if appropriate, make restitution to those offended by the person found in error and sin. This

3. See definitions for level of leadership that applies.

process will require a mentoring relationship, regular meetings with leaders, reporting to church authorities and willingness to not be in *any* leadership position for a minimum of a year. The Church of the Foursquare Gospel recognises that restoration of the accused may occur outside of the denomination IF they choose to leave or are asked to leave. If that person returns to Foursquare at a later date, the 1 year discipline period will be re-applied. They will however, not be eligible to serve in an executive position within the denomination for 3 years.

NOTE: This process will require the mentor [advising the person undergoing church discipline] to report to church leadership about what progress for change is being made with the person's attitude and actions in a very brief notice [with consent of the person under discipline]. A 3 month, 6 month and annual review are expected in the case of a person who is compliant with church disciplinary process.

For those refusing to comply with church discipline, the suspension of membership will be after 3 months of non-compliance if they maintain confidentiality, if they choose to make the matter public, thus causing '*damage, harm and loss*' to Foursquare [Victoria State Government, 2018], they will immediately have their membership of Foursquare suspended. If they continue to make choices that cause '*damage, harm and loss*' to Foursquare or individual members [Op. cit., 2018], *exclusion* from any Church of the Foursquare Gospel in Australia will follow within 1 more month [or sooner] if the person does not change their attitude and behaviour.

Membership can only be restored after confession of fault to church leadership involved in the original allegation of misconduct and willingness to undergo church discipline. Any person found guilty of misconduct will not be eligible for executive positions within the denomination for a minimum of 3 years.

RELATED POLICY & PROCEDURE:

Confidentiality P & P

Discrimination, Harassment & Bullying P & P

Ministerial Code of Conduct & Code of Ethics

Sexual harassment or abuse P & P

Grievance P & P



Confidentiality Policy & Procedure 2018

PREAMBLE:

The Church of the Foursquare Gospel in Australia is committed to a supportive, respectful, ethically sound and fair work or ministry environment. This document is intended to guide Ministers, Pastors and church leaders to minister effectively, correspond confidentially and respect biblical wisdom about communication with respect to general principles of law. This P & P also intends to discourage negative hearsay information being distributed.

CONTEXT:

Ethical duties of confidentiality generally relate to general principles of law and understood conduct of an organisation's members related to: Policy & Procedures; Constitution and Bylaws, or by virtue of membership [AUSTLII, 2017].

The level of confidentiality is related to the type of information, use of information, whether informed consent is freely given to the sharing of the information according to: Organisational Policy & Procedure or Bylaws, the Privacy Act [1988] and that any use of the information shared does not cause any individual or the organisation '*damage, harm, loss*' or '*injury*' [State Government of Victoria, 2018; Lawstuff, 2017; ALRC, 2014].

Confidentiality and privacy covers various forms of communication, oral, written, visual images and digital copy. This covers all the following: phone calls, email, txt's, blogs, social media, discussions, meetings, reports, and records kept in the performance of ministry duties. Web-based correspondence is paper copy in a court of law.

DISCLAIMER:

Limitations on 'absolute' confidentiality relate to: serious risk of harm to self or others, breaking the laws of the land [Civil or Criminal], when private information has been agreed to be shared with nominated third parties [inclusive of administrative staff who keep records], when a subpoena is issued for legal process, or when referral to expert services is required. In such cases, effort to gain written consent will be sought by members and official representatives of the Church of the Foursquare Gospel in Australia prior to release of information [AASW, 2010].

CODE OF CONFIDENTIALITY

This policy will apply to The Supervisor, Assistant Supervisor, Board of Directors, Subcommittee's appointed by the Board, Licensed Ministers, Pastors, Church leaders, Church Council members, employees of the Church, Elders, Deacons, Youth Leaders, Sunday School leaders, temporary employees, employees and volunteers who may work closely with staff and have access to information of a confidential nature.

All ministers' and church leadership will make a declaration to abide by this P & P.

As a Licensed Minister, Church leader or volunteer, I agree to observe this confidentiality policy and procedure to the best of my ability.

I further dedicate myself to the faithful performance of the ministry to which I have been called and will at all times strive for harmony, Christian unity and accord. I agree to the following:

1. I will uphold Biblical principles and practices related to my conduct in regards to morality, ethics and my actions towards others.
2. I will abide by the scriptures in regards to what I disclose to others [Prov 11:13, 20:19; Psa 34: 13; Eph 4:29; Tit 3:2; Jam 1:26, 4:11]
3. I will keep in regular correspondence with fellow ministers, Church and organisational leadership as a means of accountability.
4. I will clearly state in all correspondence regarding church matters, what is confidential OR private and who may view or hear the correspondence.
5. I will seek consent to discuss or correspond people's private information, unless it involves alleged criminal activity or breaches of policy & procedure. In such cases I will notify the relevant authorities within, or outside of the church.
6. I will not break confidentiality by using web-based methods in a manner that causes damage, harm, or loss to the organisation or to individuals [Victoria State Gov't, 2018].
7. In an administrative or ministry capacity, items containing confidential information such as personal information, contact details, financial information, staff records or confidential communications of any kind will be labelled "Strictly Confidential" and kept in a locked facility. It is preferable that no such records are kept in cloud-based archives.
8. That if I break confidentiality it is *reasonably believed* to be in the best interest of the person(s) and the Church of the Foursquare Gospel in Australia [TCLS, 2008-2018; Victoria State Gov't, 2018].
9. I am prepared to give personal account to Foursquare leadership for any breach of confidentiality.
10. In ministry: in the case of a person disclosing plans or threats to cause serious harm to another person, or commit criminal assault, to report this to the police and to keep records of the disclosure.
11. If I seriously consider leaving Foursquare, I will first discuss the matter with the General Supervisor before consulting my Church leadership or discussing this intent publically, and will give the Board of directors one to three months' notice of my intention to resign the pastorate.

Ministerial Standards

For safety and accountability, each Minister and church leader needs to observe Confidentiality in all their correspondence and ministry activity. It is expected that all ministers and church leaders will keep private records of their ministry work and appointments, making this information available to their ministry team or administrator as applicable. Records will need storing in a secure manner for 7 years [unless in the case of a Minor child, when kept for 7 years after they turn 18]. Records involving criminal allegations will be kept indefinitely [scanned and stored].

RELATED POLICY & PROCEDURE:

Code of Ethics

Discrimination, Harassment & Bullying P & P

Grievance P & P

Ministerial Code of Conduct

Board and Supervisor Code of Conduct

Sexual harassment and abuse P & P



Data Protection Policy & Procedure 2018

PURPOSE

The Church of the Foursquare Gospel in Australia is committed to ensuring the safe and confidential keeping and maintenance of all records related to church-based ministry and church-based activities that involve people; whether adults or children, able-bodied or disabled and regardless of gender or age. The church also recognises that ministers and staffs need to use email systems and the internet in their work and that records of the use will need to be kept securely

SCOPE

This policy applies to:

- (a) All licensed ministers, pastors, staff members; and
- (b) Contractors, volunteers and visitors to The Church of the Foursquare Gospel in Australia premises, to the extent it is relevant to them.

Confidentiality is as defined [see definitions].

POLICY

Overview

The Church of the Foursquare Gospel in Australia respects that sensitive information about people's personal life and life context needs to be protected and not be seen by non-essential persons. The Privacy Act 1988 [AUSTLII. n.d.] protects people from invasion of privacy and misuse of their information. Legislation covers issues of slander, defamation, damage, harm and loss to a person as a result of negligence: this applies to information that a person within the Church of the Foursquare Gospel in Australia may come in contact with in the performance of their duties [AUSTLII, 2017].

To protect itself and people within its sphere of ministry, The Church of the Foursquare Gospel in Australia needs to keep accurate records of information relating to people in ministry, voluntary service, under contract and providers of services. Such records will include annual financial reports [including receipts and reimbursements] and church audits as well as: Board or church council meetings; risk or incidence reports; risk assessments; abuse or bullying reports; child abuse disclosures and process; discrimination reports; health and safety reports; reports to police or other authorities; formal complaints; records of grievances and resolutions [ACNC, 2017]. See financial management P & P.

The Church will also keep secure records related to: weddings, baptisms or funerals, conversions; baptism in the Holy Spirit; membership information and other correspondence from members or contractors.

The Church will also keep records of service providers who have provided services to the Church...this information may include identifying and private information. Such data will be locked up in a kept secure location. If on a computer, it must be password protected. Computer-based passwords for files having sensitive information are best kept on non-digital equipment in a secure place; preferably in code.

It is expected that all church offices will keep any sensitive records in locked, secure location or on an external hard-drive not connected to the Internet - which is locked away securely after use.

It is recognised that administrative staffs, councils and Boards may have access to information and data that is sensitive; all staffs will be briefed on the 'Ethic of Confidentiality' [See P & P] and not release information without informed consent.

Sensitive Church records and data are NOT to be kept in a public place or on a publicly accessed computer.

Reports requiring notifying government authorities

The Church of the Foursquare Gospel in Australia is committed to protecting vulnerable persons from abuse and recognises that the Governing Authorities need to investigate any disclosures or allegations of criminal misconduct or abuse of any person...The Church of The Foursquare Gospel in Australia church offices may hold data that can be subpoenaed in such cases, for example:

- Disclosures of child abuse or neglect are to be recorded and reported.
- Family violence disclosures are to be recorded and reported.
- Illicit drug-related activity is to be recorded and reported.
- Sexual assault disclosures are to be recorded and reported to the custodial parent if a child is not above 16 years of age. Sexual assault disclosures above 16 years of age are up to the individual to report unless a person in church related ministry witnessed the event.

Reports of risk or incidences

All risk assessments or incidence reports are to be recorded and records kept. Referrals to medical, psychological or psychiatric assistance must be recorded and kept.

Occupational Health and Safety Reports

Any Occupational Health and Safety reports need to be recorded and held confidentially [ACS, 2017].

Membership and religious statistics

The Church of the Foursquare Gospel in Australia churches will keep records of conversions, baptisms, baptism's in the Holy Spirit, weddings, dedications, funerals, healings and visitations. Welfare records are useful to keep to detail expenditure and ministry hours.

Complaints and grievances

The Church of the Foursquare Gospel in Australia will keep records of all grievances, the process of dispute resolution, mediation or unresolved matters in a confidential way in a secure place.

Ministerial records

All Churches of The Church of the Foursquare Gospel in Australia will keep accurate records of their ministry team's diarised work hours, their appointment schedule, annual leave accrual, long-service-leave accrual, time-off-in-lieu [if applicable], expenditure and reimbursements, mentoring or supervision appointments, public engagement and travel. These records are to be kept in a confidential and secure place.

RELATED P & P

Christian Marriage P & P

Church Discipline P & P

Confidentiality P & P

Financial management P & P

Foursquare Child Safety Policy

Non-Compliant Churches P & P

Relational Violence P & P

Risk Management P & P

Sex Offenders in Churches P & P

Work Health & Safety P & P



Discrimination Policy & Procedures 2018

PREAMBLE:

The Church of the Foursquare Gospel in Australia is committed to a supportive, respectful, ethically sound and fair work or ministry environment. This document is intended to guide Ministers, church leaders and volunteers to minister effectively, respecting biblical wisdom about conduct, respecting all persons and respecting the law

International Foursquare documentation about women in ministry can be consulted for doctrinal clarification [Brown, Manginelli & Tshibaka, 2010; The Foursquare Church, 2009], found on the website www.foursquare.org

CODE OF CONDUCT

As a Licensed Minister, Christian worker or Church Leader, agreement with the Declaration of Faith, the creedal statement of the International Church of the Foursquare Gospel, and being in harmony with the objects, purposes and provisions of the Articles of Incorporation and Bylaws of the Church of the Foursquare Gospel in Australia is expected.

All ministers' and church leadership are expected to be familiar with and assent to role-modelling an anti-discriminatory ministry; also teaching and discipling others on these issues. Thus, agreeing to the following:

1. To act in agreeance with the Foursquare church doctrine and teachings outlined in '*Women in leadership ministry: An explanation of why our Foursquare family believes women should serve in ministry*', '*The Declaration of Faith*' and '*This we Believe*'.
2. To uphold Biblical principles and practices related to conduct, touch, sexuality and actions towards others.
3. To abide by the scripture: 1 Timothy 3:1-7 and behave carefully within the church and the wider community.
4. To keep in regular correspondence with a mentor or spiritual director as a means of accountability to monitor attitudes & relationships towards others.
5. To acknowledge that discrimination can be a crime according to law and behaviour unbecoming to a disciple of Christ.
6. To not abuse [as defined above], bully or harass any person.
7. To not store or distribute material used to bully or harass others on any equipment related to church-based work.
8. To act in obedience to the law in regards to my behaviours towards others, especially in regards to forms of abuse and discrimination.

9. If accused of discrimination involving abuse of others [as defined and by law], I will immediately step down from any public church ministry or position whilst investigation by church authorities and legal authorities may occur.
10. If found guilty of discrimination against others by the HREOCA, even considering religious exceptions, I will resign from ministry.
11. Any future reinstatement of a ministry role is subjective to: BOD approval upon receipt of a professional report [paid for by the applicant] and an interview with the BOD and Supervisor.

Ministerial Standards

For safety and accountability each Minister is expected to be responsible to a spiritual mentor or ministry supervisor. Regular participation is expected.

All ministers and leaders are to familiarise themselves with Foursquare statements and doctrines: *'Women in leadership ministry: An explanation of why our Foursquare family believes women should serve in ministry'*, *'The Declaration of Faith'* and *'This we Believe'*.

If a minister or church leader is found guilty of discrimination, according to provided evidence, they will be to step-down from responsibilities until counselling or specific education can be provided to inform them of best practice. In the case of charges being laid against a Christian leader, professional and legal advice will be sought.

It is imperative that all incidences of alleged discrimination are reported to church leadership [unless church leaders are involved]. If a church leader is accused, a report should be forwarded to the Supervisor. If the allegation is against the Supervisor, report to the Board of Directors.

See incidence report form.

RELATED POLICY & PROCEDURE:

Confidentiality P & P

Grievance P & P

Sexual Harassment and Bullying P & P

Ministerial Code of Conduct

Ministerial Code of Ethics

Women in Leadership Ministry



Financial Management Policy & Procedure 2019

Aim: The purpose of this policy paper is to provide guidance to those charged with financial responsibilities of the responsible procedures to be followed in the handling and authorising of the handling of church finances. Faithful application of these procedures ensures trust, reduces the risk of error and possible misuse.

POLICY & PROCEDURES

The Foursquare denomination itself and each local church are registered as charities and as such receive exemptions and concessions under various taxation laws and also some special privileges in other laws. The denomination is a registered association under the Associations Incorporation Act 2015. Each local church, as a member church, has obligations to both Foursquare and also to the different regulatory bodies. It is important that these responsibilities are not disadvantaged or lost by a lack of careful handling of church finances. Each of us also have an obligation to our Lord Jesus to be faithful stewards of our own possessions and need to be good and faithful stewards of the resources God has placed in the care of the church.

Each local church has an obligation to provide accurate financial reports monthly to the WA office administrator and book-keeper in an approved format advised by the Administrator. Local church Councils will approve from time to time persons to handle the funds. A key principle is to ensure wherever possible that there are always two persons to approve expenditure and to handle funds received from offerings and other sources. This process is to protect all concerned and to enhance trust. Failure to follow appropriate procedures could put at risk the charitable status and its privileges. Churches who do not comply could also risk being 'not in good standing' within Foursquare which could lead ultimately loss of church membership of the denomination.

The funds of the Church of the Foursquare Gospel in Australia may be acquired from tithes, donations, bequests, gifts, ministry credential fees, fund-raising activities, grants, and interest on funds invested, sale of assets, or other sources approved by the Board or the local church Council.

Accounts:

The Association must have banking accounts held in the legal name of Foursquare, or each local church, in the legal name of that church (the Registered Business Name). All cash funds

received are to be deposited into the bank account within 5 days of receipt (excluding a petty cash float). Accounts must be authorised by 2 signatories for payment. Offerings and other receipts should, as far as possible, always be counted and checked by two persons.

Annual audit:

At the completion of each financial year, the Treasurer of the Board will prepare annual financial statements of all ministry and individual accounts of the denomination for the Board, and subsequently for presentation at the Annual General Meeting. The financial statements will be submitted for audit or review by an appropriately qualified person, within 6 months of the end of the financial year (Dep't of Commerce, 2017).

Bank accounts:

The opening and closing of bank accounts for the denominational accounts is in the power of the Board. Bank Accounts may be established for specific purposes or ministries, and will have the same controls as the denominational accounts [i.e. auditing, statement to the Treasurer and reporting to the Board and Annual General Meetings].

The Board will maintain a register of all currently approved signatories for all denominational bank accounts; this information will be held by the Treasurer. The register is to be reviewed and updated annually after the AGM and approved at the Board/Council Meeting immediately following the AGM. The Treasurer will advise the denomination/church bank(s) of signatory changes within a month.

For individual churches, the church council's treasurer, who will manage the church's financial transactions will render a monthly report and financial statement to the Board Treasurer via emailing a report to the WA office. The church treasurer must keep all records relating to the finances of their church in a secure place for 7 years.

Banking and investment:

Foursquare's head office and individual churches should bank with a recognised bank or credit society based in Australia. Any investments or assets are held solely to meet the purposes and mission goals of the Foursquare. [DMIRS, n.d.].

Cash handling in churches:

Recording of cash tithes and offerings is to be handled by persons not related to each other, and who do not have a criminal record which involves finances. The offerings are to be counted by two non-related persons on the premises on the same day, recorded in a ledger for this purpose, signed off by the two counters and then banked within no longer than 5 working days by a person who is approved by the senior minister and church council. Prior to banking it is essential that these funds are kept in a secure locked place.

Individual churches may have a cash 'float' in a secure cash box for everyday expenses, however, this too requires strict monitoring by the church Council and treasurer and needs to be locked away securely at the end of a working day.

Credit/Debit cards:

Credit cards for churches are to be discouraged. *Debit* cards for church-based activities are preferred with appropriate limits. Ministerial expenses paid for by a personal credit card of a Minister or other approved person will be reimbursed after *original receipts* are forwarded to the church treasurer, Board Treasurer or denominational bookkeeper, attached to a *request for reimbursement form*. Records are to be kept for 7 years. The beneficiary of a reimbursement cannot be a signatory.

Expenditure:

Overall financial management responsibility for the denomination's budget, including ministry budgets, remains with the Board, with day-to-day management delegated to the Treasurer and his/her delegated assistants. The Board appointed Treasurer will be a signatory to all denominational accounts.

All cheques and other financial transactions must be authorised by 2 Board members or in the case of the local church, 2 council members. A beneficiary of a payment cannot authorise it.

The Supervisor or the Treasurer of the Board may be given permission from the Board up to a nominated limit, expenditure that does not require Board approval, subject to an approved budget and the provision of normal supporting evidence. The Supervisor's expenses outside of those in his/her generally required duties and ministry, will require endorsement by the Board for reimbursement. An agreed-upon budget for such things as mission trips, overseas travel, or professional development should wherever possible be set. The beneficiary of any payment, such as the Supervisor, cannot be a signatory to the transaction.

Senior ministers and church councils will be responsible for managing individual church expenditure within limits set by the council through an approved budget. Items of expenditure and/or reimbursement will be endorsed by the church council, senior leadership and submitted to the council Treasurer who will authorise and make payments in accordance with this policy. All payments for services rendered must have records kept.

All denominational, supervisory or individual church based reimbursements require a remittance forms for reimbursement, with evidence of original tax invoices or receipts attached for each item [such as rental fees, utilities, car expenses, phone, goods for operations or ministry]. Where no tax invoice/receipt is supplied, sufficient documentary evidence to the satisfaction of the Treasurer of either the Board of Directors, in the case of denominational expenditure, or the church council, in the case of local church expenditure, is to be provided to validate the expenditure.

Foursquare will not be responsible for expenditure that has not been approved by the Board, in the case of denominational financial matters, or the church council in individual church matters.

Payment via electronic Bank Transfer is the preferred method.

External grant applications:

All grant applications outside of the denomination must be approved by the Board when the matter relates to Foursquare overall ministry matters.

Individual churches can apply for grants for local church ministry-related matters; however, the church council must notify the Board and submit financial reports to WA office as required for all financial matters.

Financial record keeping:

All incorporated associations must keep financial records (including evidence) for at least 7 years after the transactions were made. The provisions of the Association's Incorporated Act (2015) and Australian Accounting Standards are to be followed.

Financial responsibilities:

As per the Constitution, the Treasurer of the Board is responsible for receiving accounting records from each member church on all church financial matters and keep records of all financial transactions and may engage such persons to assist him in this task, subject to Board approval. In the case of the annual audit to an external accounting firm is to be appointed by the Convention on the nomination of the Board. The Treasurer is also expected to prepare a budget for consideration and approval by the Board. This budget is to be reported to the AGM.

Reporting obligations:

Member churches and the denomination have reporting obligations to several regulatory bodies. The denomination, as an incorporated association, is required to lodge an annual report to Dep't of Mines Associations Branch through Associations Online each year shortly after the AGM. The denomination and member churches need to report to ACNC within six months of the close of the financial year in the form of an Annual Information Statement. They also need to advise ACNC of any change in the membership of the Board or the church Council, or if there is a change of the Rules or address. There is also a requirement to advise the Australian Business Register (a part of the ATO) of details of changes in office bearers. This latter requirement is often overlooked but can lead to difficulties in identifying who the authorised parties are in relation to the Australian Business Number.

Where a church is registered for GST there will be an obligation to lodge a periodic Business Activity Statement (BAS). The regularity varies depending on the size of the church but is commonly quarterly.

Paid employees and ministers also have PAYG (income tax) deducted from their salary each pay day. This PAYG tax needs to be remitted in conjunction with the BAS. The Single Touch Payroll system will require all employers to report regularly to the ATO regarding each employee utilising the electronic systems. As of February, 2019 the details for micro-employers (employers of 1 to 4 employees) the details of reporting are still being finalised. Once Single Touch Payroll has been enabled, there is no need for the end of financial year Employee PAYG Payment Summary.

There is also an obligation to regularly report and remit Superannuation Guarantee monies each quarter to the appropriate superannuation fund according to the Super Stream law.

(Super Stream law states that a Superannuation Clearing House must be used and the report and the payment must happen the same day).

Ministry stipends:

The Supervisor, paid ministers and other paid staff (eg. Administration staff) are to be paid according to the agreed amount in a regular schedule and on a specified day [weekly, fortnightly, monthly]. Direct payment into a bank account is the preferred method.

The Board Treasurer and church treasurers need to be aware of 'Salary Packaging' for the Supervisor and paid ministers in the form of Exempt Fringe Benefits. "Salary Packaging is the restructuring of salary entitlements to deliver alternate forms of remuneration" such as payment of rent or mortgage payments, utilities, health insurance, medical, car expenses, educational fees, etc. Under Australian Taxation laws, it is lawful for paid ministers to receive a proportion of their remuneration in the form of 'Exempt Fringe Benefits', but *unlike* some other Not-for-profit organisations, this only applies to a 'Religious Practitioner' who is predominantly engaged in religious activities (BUT, 2007, p. 7). Specific advice can be sourced from 'The Voluntary Treasurer's Handbook' (n.d) and the document, "Ministers Fringe Benefits (FBT)" held at the WA Office.

As per Foursquare WA document, "Ministers Fringe Benefits", no more than 60% of the stipend paid to a minister or the Supervisor can be in the form of fringe benefits. Treasurers are required to consult the Australian Taxation Office's form: "Draft Taxation Ruling Fringe benefits tax: benefits provided to religious practitioners, TR 2018/D2 " (ATO,2018), which is a PDF file available via the ATO website, or from the Foursquare WA office for information about fringe benefits.

Superannuation:

Foursquare must pay the legally required percentage of superannuation into the Supervisor's superannuation account in a regular, scheduled manner. Current legislation set this amount at 9.5% of the ordinary time earnings (ATO, 2018). Voluntary salary sacrifice above the legally required amount can be arranged by agreement.

Similarly, church council Treasurers must also pay the legally required amount of superannuation into their minister's superannuation account in a regular, scheduled manner. Current legislation set this amount at 9.5% of the ordinary time earnings (ATO, 2018). Any paid employee of a church earning over \$450 in any month is to have superannuation contributions paid into their nominated account.

Administrative and other staff of Foursquare, will have superannuation paid at the legally required rate into their nominated superannuation account.

Ministerial Standards

For safety and accountability, each Foursquare minister, leader or volunteer needs to observe this policy & procedure in all church-based ministry activity. It is expected that all

ministers and church leaders will keep copies of this Policy & Procedure at hand. Financial records will need storing in a secure manner for 7 years [ATO, 2017; DMIRS, n.d.; ACNC, 2017].

RELATED POLICY & PROCEDURE:

Confidentiality P & P

Data Protection P & P

Grievance Policy

Risk management Policy

Ministerial Code of Conduct

Board and Supervisor Code of Conduct



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Foursquare Child Safety Policy & Procedure: “A Safe Place for Children”

This P & P was approved in 2017 and is a separate booklet with associated forms and is available in hard copy from the WA office, can be emailed to you, or is available online via the Foursquare WA website.



Grievance Policy & Procedure 2018

PREAMBLE:

The Church of the Foursquare Gospel in Australia is committed to a supportive, respectful and fair work or ministry environment. However, at times, people ministering in various capacities within the church organisation can misunderstand each other's intentions, enter into dispute over events, have differences in perspective, be hurt by other's behaviours and this can result in offence, dispute and grievance. This document is intended to guide such dispute or grievance resolution in a respectful and fair way.

PROCEDURES

The Church of the Foursquare Gospel in Australia is committed to fairly dealing with formal complaints, with the overall goal of self-examination, humility, confession of fault, repentance, fruit of repentance and reconciliation involving the forgiveness of each party and this will involve:

- Acknowledgement of formal complaint(s) or grievance(s) promptly, notifying those involved records will be kept in administration. Acknowledgement by the receivers of the formal grievance, if the grievance or complaint falls within their control to manage or decide upon.
- Investigation of the grievance and evidence will be conducted by appointed persons with respectful consideration of the complainant and responder; without bias and excluding from the decision process, people with a conflict of interest [Brown, 2007].
- Regular, confidential communication to complainant and responder of how a grievance is being processed; outlining the approach of dealing with *one issue at a time*. An outline of timeframe for: process of a grievance will be provided; what may be involved; available supports during the process and include reasons the timeframe may extend. Complainants and respondents may be advised about external processes.
- A determination will be forwarded to the complainant and the respondent, inclusive of reasons for the decision.
- An annual report from the Board of Directors will be made of the number of complaints [without details] and resolutions.

DETAILED PROCESS

Step 1. All persons who have been aggrieved need to reflect carefully on their feelings and thoughts about the offence: praying first about their own actions and perceptions [Matt 7:4-5]. In some instances, overlooking an offence is more appropriate in keeping harmony within the church [Prov 19:11 / Luk 7:3-4 / 1 Pet 2:23, 4:8] [Brown, 2007].

In recognition of the scriptural context and principles of Matt 18:15-35, a complaint about a person's behaviours in the 'Kingdom of heaven' [Matt 18:1-20], such as the misuse of power, false humility, causing offence to the less powerful, tempting others, sinning due to where one goes or by what one sees, needs to be privately and confidentially raised face to face with the person who allegedly has offended the complainant. It must be raised and discussed within a week via a private and confidential face-to-face⁵ meeting. At this and any following type of meeting, both parties need to assume the *best intentions* of the other in regards to the offence. Both parties must use *clear* communication that focuses on the unacceptable behaviour and not the character of the other person, nor raise a history of previous offences [Matt 18:18-22] the goal is to understand and to forgive [70 x 7] from the heart [Matt 18:2-35].

The current grievance is the *only* topic of discussion and must recognise Jesus is in the midst of the two complainants [Matt 18:18-20]. Neither verbal or physical abuse, nor threatening or aggressive behaviour is to be engaged in: The matter being kept confidential by both parties.

Step 2. If no resolution or understanding is reached, the complainant can take an uninvolved advisor and meet again promptly [ideally, within the next week] with the person who has offended them [who also has right to an advisor present]. The current grievance is the *only* topic of discussion. If no resolution or understanding is reached, a formal, written and specific grievance [date/time/witnesses/location/incident] can be promptly forwarded by either party to the Senior Pastor of their church, or to the Board of Directors [*remembering the Board only meet monthly*]. This matter is to be kept confidential by all in attendance.

If resolution is found at this stage, formal grievance notice will be forwarded to the Senior pastor or Board for records [confidentially kept].

Step 3. If no resolution occurs from the above 'self-managed' steps, the Senior ministry team of a church or the Board will call for an internal, informal mediation before a month has passed. This will be between the parties [witnesses' testimony will be submitted in writing] before the Coordinator or a trained person, to try and resolve the grievance according to the biblical principles and values of this policy. Both parties can have their advisor present for support. Confidential records will be taken by both parties and the

⁵ Face-to-face meeting could be via Facetime, Skype, Zoom or teleconference.

Coordinator who may advise the Board if no resolution occurs. This meeting's information is confidential for all involved.

If resolution is found at this stage, notice will be forwarded to the Senior pastor or Board for records [confidentially kept].

Step 4. If no resolution occurs, the formal grievance will be forwarded to the Board who will arrange within two weeks for professional and external formal mediation of the 'Facilitative' format [it may be facilitated later than 2 weeks dependent upon the mediator's availability]. Both parties are expected to participate with the intent to find a resolution. Witness testimony may be included. If one of the parties in formal mediation is a Board member, minister, pastor or the Supervisor, it is expected that they will step aside [on pay if paid] from public duties until the grievance is resolved. *Both parties may be asked to contribute to the cost of the mediation at an amount determined by the Board.*

If resolution is found at this stage, notice will be forwarded to the Board for records.

Step 5. If no resolution occurs, within a month [allowing for Board discussion], the grievance will be forwarded to an 'Evaluative' mediator, who will make a ruling that both parties are expected to abide by. This process will also be confidential. *Both parties will be expected to contribute to the cost of the mediation at an amount determined by the Board.*

Step 6. If no resolution occurs, the case will be forwarded as soon as possible to The Fair Work Commission only if it relates to work. *Both parties will be expected to contribute to the cost of this process at an amount determined by the Board.*

Further Foursquare Church specific directives can be found in Dr. Daniel A. Brown's Book: "Cries against the Shepherds" ...see references.

It needs to be acknowledged that senior leadership conflict over doctrinal matters affecting the whole church can be handled differently; ie., via public discourse [see Galatians 2/ Acts 10, 11 & 15]. Eusebius wrote that Paul and Peter worked together in Rome after this conflict.

RELATED POLICY & PROCEDURE:

Code of Ethics & Code of Conduct

Confidentiality P & P

Discrimination, Harassment & Bullying P & P

Sexual harassment or abuse P & P



Non-compliant Churches Policy & Procedure 2018

PREAMBLE:

The Church of the Foursquare Gospel in Australia is committed to a supportive, respectful, ethically sound and fair work or ministry environment where accountability is practiced to the members, governing bodies, to the public and to the law. This document is intended to guide ministers and churches to operate effectively, according to law, maintaining biblical ethics of transparency, accountability, honesty and good financial stewardship as part of worship and obedience to Christ. It is designed to inform about consequences for non-compliance with the Church of the Foursquare Gospel in Australia Constitution, Bylaws, P & P Handbook directives, as well as non-compliance with ACNC, Department of Commerce and Australian Taxation Office lawful requirements.

The Church of the Foursquare Gospel in Australia Inc. is a registered not-for-profit charitable Association, subject to the Department of Commerce, ACNC⁶ and ATO⁷ requirements and to federal and state legislation, thus, we are legally bound to have a Governance structure, governance documentation and policies and procedures which all member churches and ministers are expected to adhere to.

Compliance standards:

The Constitution and Bylaws specify that member churches of the Church of the Foursquare Gospel in Australia Inc. are expected to:

- Tithe to the WA Office a 'tithe of their tithe'
- Have a functioning church council with recognised executive positions.
- Have credentialed ministers who pay their annual membership credential fee.
- Provide an annual financial report and church activity report for the AGM
- Provide an annual assets registry & financial statements
- Have credentialed ministers who attend required leadership meetings as per Constitution, Bylaws and P & P Handbook.
- All credentialed ministers sign the Ministers Code of Conduct and Code of Ethics.
- All ministers agree to abide by the Constitution, Church Bylaws and P & P Workbook directives.

⁶ Australian Charities and Not-for-profit Commission

⁷ Australian Taxation Office

- All ministers must have a Working with Children check that is current and be a 'responsible person' according to ACNC requirements.

Requirements in the Church Bylaws, P & P Handbook and of the ACNC also stipulate of member churches:

- All Board or council members can sign the 'responsible persons' declaration.
- Provision of monthly statistics on their church activities
- Provision of a membership listing [annually]
- Provision of accurate monthly financial reports outlining all income and expenditure [with receipts and tax invoices filed for 7 years]

All charitable organisations have legal responsibility for transparent financial reporting and to submit annual audited accounts of the organisations assets, equity, expenditure and transactions (ACNC, 2017; DMIRS, 2017). Records must be kept for 7 years according to section 67 of The Association's Incorporation Act (2015).

This policy will apply to all Church of the Foursquare Gospel churches, credentialed leadership and members involved in financial or governance accountability.

POLICY & PROCEDURES

All church leadership as mentioned above, including volunteers, will abide by this P & P in compliance to Department of Commerce (DMIRS, n.d.), Australian Charities & not-for-profits Association (ANCN, 2017), Australian Taxation Office requirements (ATO, 2017) and Church of the Foursquare Gospel in Australia requirements. This will include putting systems of accountability and reporting in place for all churches, having designated persons responsible for reporting and requiring all licensed ministers, church leaders and member churches to comply.

Financial transparency

For Licensed ministers or ministry leadership involved in financial transactions they will be required to provide all necessary financial details of their ministry related work [Tax invoices, original receipts and claims for reimbursement]. This will be in compliance to the Financial Management P & P.

For individual churches, the church council's Treasurer, who will manage the church's liabilities and monies, will render a monthly report and financial statement to the Board of Directors Treasurer via emailing a report to the WA office. 2 signatories will be required for banking and financial transactions. The church treasurer must keep all records relating to the finances of their church in a secure place for 7 years.

All denominational, supervisory or individual church based reimbursements are required on remittance forms for reimbursement, with evidence of original tax invoices or receipts attached for each item [such as rental fees, utilities, car expenses, phone, goods for operations or ministry]. The beneficiary of any payment cannot be a signatory to the transaction. Where no tax invoice/receipt is supplied, sufficient documentary evidence to the satisfaction of the Treasurer of either the Board of Directors, in the case of

denominational expenditure, or the church council, in the case of local church expenditure, is to be provided to validate the expenditure.

Financial record keeping: All incorporated associations must keep financial records (including evidence of original receipts) for at least 7 years after the transactions were made: The Association's Incorporated Act (2015) requires this. See Financial Management P & P.

Record keeping of incidences, meetings, contracts and events: All churches are to keep secure records of all incident reports, all minutes of council meetings; eldership meetings, reported incidences of alleged abuse of children or vulnerable persons; records of reports made to Police of the Department of Child Protection; sex-offender attendance contracts;

Non-Compliant churches:

Churches, who are found to be non-compliant [with evidence of non-compliance] – after being warning by the Supervisor, a delegated Board member or the Administrator, who do NOT amend their non-compliance to lawful and Foursquare Governance requirements within a calendar month, will have their leadership called to give account to the Board and Supervisor as soon as can be arranged. If no extraordinary circumstances exist for non-compliance and the church leadership refuses to comply with lawful or Foursquare Governance requirements, the church leadership may be required to *partner* for 6 months or up to a year with another church leadership team to develop compliance ability with Foursquare and the law. During this time, their membership of Foursquare will be *conditional* to compliance.

A non-complaint church's leadership may also be asked to attend mandatory training on Governance with the ACNC or other training bodies; this may be at the church's cost or subsidised by the Church of the Foursquare Gospel in Australia Inc. This is to occur within 3 months of the notice of non-compliance and after the meeting with the Supervisor and Board.

If after these measures, a church leadership or body remains non-complaint with legal or Foursquare Governance requirements, they will have their membership of the Church of the Foursquare Gospel *suspended* until they show evidence of compliance and required training.

If the church and leadership continue to refuse legal and Foursquare Governance compliance, their membership of Foursquare will be *terminated* as a matter of due diligence to compliant members of the denomination, to the Law and to The Church of the Foursquare Gospel in Australia Inc.'s best interests [DMIRS, N.D.].

Ministerial Standards

For safety, risk management and accountability, each Church of the Foursquare Gospel minister, leader or volunteer needs to observe this and other policy & procedure in all church-based ministry activity. It is expected that all ministers and church leaders will keep copies of this Policy & Procedure at hand. Financial records will need storing in a secure manner for 7 years [ATO, 2017; DMIRS, n.d.; ACNC, 2017].

RELATED POLICY & PROCEDURE:

Risk management P & P

Ministerial Code of Conduct

Ministerial Code of Ethics

Board and Supervisor Code of Conduct

Financial Management P & P



Pastors Code of Ethics 2018

PREAMBLE:

The Church of the Foursquare Gospel in Australia is committed to a supportive, respectful, ethically sound and fair work or ministry environment. This document is intended to guide Pastors and church leaders to minister effectively, respecting biblical wisdom about morality and conduct and respecting the law.

Although there are some constitutional requirements in the area of ethics and pastoral relationships; it must be pointed out that, if we need to refer to the constitution, then we have already failed to live ethically. The true ethical requirement is that we honour one another, endeavour to be open and honest with one another, and recognise our true interdependence.

Rom 12:3-6. *For by the grace given me I say to every one of you; do not think of yourself more highly than you ought, but rather think of yourself with sober judgement, in accordance with the measure of faith God has given you. Just as each one of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us*

Rom 12:10. *Be devoted to one another in brotherly love. Honour one another above yourselves.*

Phil 2:4-5. *Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus...*

POLICY

CODE OF ETHICS

All ministers' and church leadership will make a declaration to abide by this P & P.

As a Licensed Minister, Pastor or Church Leader, I agree to the contents of the Declaration of Faith, the creedal statement of the International Church of the Foursquare Gospel, and declare myself in harmony with the objects, purposes and provisions of the Articles of Incorporation and Bylaws of the Church of the Foursquare Gospel in Australia.

I further dedicate myself to the faithful performance of the ministry to which I have been called and will at all times strive for harmony, Christian unity and accord. I agree to the following:

1. I will uphold Biblical principles and practices related to my conduct in regards to morality, sexuality and my actions towards others.
2. I will abide by the scripture: 1 Timothy 3:1-7 and conduct myself carefully within the church and the wider community.
3. I will adhere to the Foursquare Constitution [as amended].
4. I will promote Foursquare ministry in the local assembly, attending Pastors' Fellowships, Conventions, and such meetings as scheduled by the Board.
5. I will keep in regular correspondence with fellow ministers, leaders, the Board of Directors and the Supervisor as a means of accountability and building relationships.
6. I will abide by the Confidentiality P & P in regards to what I correspond publically [and seek to get consent from those concerned].
7. I will submit monthly financial reports and statistics promptly, together with tithe to WA Office, Mission Offerings, etc. as required by Foursquare WA and the ACNC.
8. I will maintain healthy relationships with my fellow ministers. Mutual trust, respect for individual differences and friendship are safeguards against disagreements & divisions.
9. I will give due honour and respect to every other Church and minister who is seeking to build the Kingdom of God.
10. I will see that people with gifting/call of God on their lives will be trained and released for the benefit of the church, organisation and wider community.
11. Should I desire further theological or ministry education or training outside of this organisation, I will apply for such training, notify the Board of my intent and upon the approval of the Board, commence such training.
12. If I seriously consider leaving Foursquare, I will first discuss the matter with the General Supervisor before consulting my Church leadership, and giving the Board of directors one to three months' notice of my intention to resign the pastorate.
13. I should leave the Church in a healthy state i.e.: Church records, membership details, property & assets records and finances being in order.
14. Should I desire to publish books, tracts, or other literature, bearing the Foursquare name, I will first obtain the written approval of the Board as this affects copyright.
15. In all matters pertaining to the local congregation [if I remain a member], I will submit to the incoming Minister's authority.

Procedural Standards

For safety and accountability each Minister needs to belong and be responsible to a spiritual mentor or ministry supervisor [plus Board and General Supervisor too]. This means regular participation is expected: Isolation leads to lack of transparency and accountability.

Within the God given call 'to make disciples' [Matt 28] lays the underlying truth that we cannot lead people where we have not gone or are unwilling to go. The Great Commission in Matt 28 and Ephesians 4: 12 ["the equipping the saints for the work of ministry"] guides Pastoral ministry and delegation of tasks. The responsibility for *disciple-making* belongs to the whole church, not just the senior leadership. Each person has a unique sphere of

influence, but it is the job of the church leadership to equip the people of God for His work (Hayford, 2004, p. 383).

Offices of leadership or authority in the church have only *one* purpose in Scripture: preparing the people of God for their mission in the world. The tradition of trained clergy being the only “ministers” of the congregation is flawed practice.

RELATED POLICY & PROCEDURE:

Confidentiality P & P

Discrimination, Harassment & Bullying P & P

Grievance P & P

Ministerial Code of Conduct

Sexual harassment and abuse P & P



Pastors Code of Conduct 2018

PREAMBLE:

The Church of the Foursquare Gospel in Australia is committed to a supportive, respectful, ethically sound and fair work or ministry environment for those entrusted or appointed to Ministry positions within the organisation. This document is intended to guide Ministers and church leaders to minister effectively, obeying biblical wisdom about their behaviour, outlining specific guidelines for conduct and obeying relevant criminal and civil law in their ministry activity.

The basic conduct requirement is that we honour one another, endeavour to be open and honest with one another, and recognise our true interdependence.

Mark 12:29-31 ²⁹"The most important one," answered Jesus, "is this: 'Hear, O Israel: The LORD our God, the LORD is one. ³⁰Love the LORD your God with all your heart and with all your soul and with all your mind and with all your strength.' ³¹The second is this: '**Love** your neighbour as yourself.' There is no commandment greater than these."

Rom 12:10. Be devoted to one another in brotherly love. Honour one another above yourselves.

Phil 2:4-5. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus ...

POLICY & PROCEDURES

CODE OF CONDUCT

All ministers' Pastors and church leadership will make a declaration to abide by this P & P.

As a Licensed Minister, Pastor or Church Leader, I agree to the contents of the Declaration of Faith, the creedal statement of the International Church of the Foursquare Gospel, and declare myself in harmony with the objects, purposes and provisions of the Articles of Incorporation and Bylaws of the Church of the Foursquare Gospel in Australia.

I further dedicate myself to the faithful performance of the ministry to which I have been called and will at all times strive for harmony, Christian unity and accord. I agree to the following:

1. I will abide by the Church of the Foursquare Gospel in Australia Pastors Code of Ethics.
2. I will adhere to the Foursquare Constitution [as amended].
3. I will abide by the Confidentiality P & P in regards to what I correspond publically [and seek to get consent from those concerned].
4. I will endeavour to obey the laws of the land as far as I understand them.
5. I will abide by the scripture: 1 Timothy 3:1-7 and conduct myself carefully within the church and wider society.
6. I will not engage in fornication or adultery. I will not have pornographic material on equipment related to church ministry.
7. I will not steal, embezzle or defraud the church or any external employer.
8. I will not deliberately lie for personal gain.
9. I will not gossip, slander or defame others for personal gain or to cause division in the church.
10. I will not commit acts of criminal assault on spouse, children, family members or church members [physical, sexual, psychological].
11. I will not *cover-up* any crime committed by those who confess a crime to me. I will notify the person and report alleged crimes to the governing authorities for investigation.
12. I will not commit racist, gender-based or ability based acts of abuse.
13. If I am in a pastoral role, I will submit regular reports to WA Office as required.
14. If I am in a senior minister role, I will arrange training for church members for the benefit of the church, organisation and wider community.
15. I will endeavour to further my theological or ministry education – formally or informally
16. If I am in the senior minister role, I will engage in a spiritual mentoring or supervisory relationship to benefit my ministry.
17. If I am in the senior minister role of a church, I will chair council meetings.
18. I will, as able, attend all leadership meetings as called by the Supervisor or Board of Directors.
19. If I am charged with a crime, I will step-aside from my role or ministry until appropriate investigation has concluded by legal authorities. If I am prosecuted and convicted, I will immediately resign my role or ministry.
20. I will notify the Supervisor and Board of intent to leave Foursquare ministry.

Ministerial Standards

For safety and accountability each Minister and Pastor needs to belong and be responsible to a spiritual mentor or ministry supervisor [plus Board and General Supervisor too]. This means regular participation is expected: Isolation leads to lack of transparency and accountability.

Within the God given call ‘to make disciples’ [Matt 28] lays the underlying truth that we cannot lead people where we have not gone or are unwilling to go. The Great Commission in Matt 28 and Ephesians 4: 12 [“the equipping the saints for the work of ministry”] guides Pastoral ministry and delegation of tasks. The responsibility for *disciple-making* belongs to the whole church, not just the senior leadership. Each person has a unique sphere of influence, but it is the job of the church leadership to equip the people of God for His work (Hayford, 2004, p. 383).

Offices of leadership or authority in the church have only *one* purpose in Scripture: preparing the people of God for their mission in the world. The tradition of trained clergy being the only “ministers” of the congregation is flawed practice.

RELATED POLICY & PROCEDURE:

Confidentiality P & P

Discrimination, Harassment & Bullying P & P

Grievance P & P

Ministerial Code of Ethics

Sexual harassment and abuse P & P



Relational Violence Policy & Procedure 2018

PREAMBLE:

The Church of the Foursquare Gospel in Australia is committed to a supportive, respectful, ethically sound and fair work or ministry environment. This document is intended to guide Ministers and church leaders to minister effectively, respecting biblical wisdom about morality, family-like relationships, conduct of members and respecting the law.

PROCEDURES

All ministers' and church leadership will make a declaration to abide by this P & P according to the definitions provided.

As a Licensed Minister, Pastor or Church Leader, I agree to the contents of the Declaration of Faith, the creedal statement of the International Church of the Foursquare Gospel, and declare myself in harmony with the objects, purposes and provisions of the Articles of Incorporation and Bylaws of the Church of the Foursquare Gospel in Australia and the P & P Handbook.

I further dedicate myself to the faithful performance of the ministry to which I have been called and will at all times strive for harmony, Christian unity and accord. I agree to the following:

1. I will uphold Biblical principles and practices related to my conduct in regards to anger, touch, sexuality and my actions towards others.
2. I will abide by the scripture: 1 Timothy 3:1-7 and conduct myself carefully within the church and the wider community.
3. I will keep in regular correspondence with a mentor or spiritual director as a means of accountability to monitor my attitudes & relationships towards others in light of the Bible's directives.
4. I will not *demand* compliance to my wishes because of my position or role in the church or within my family, relationships or marriage.
5. I will abide by the Confidentiality P & P in regards to what I correspond publically [and seek to get consent from those concerned].
6. I will not abuse [in definitions] my spouse, children, relatives, friends, church members or any other person.

7. I will not store or distribute illegal images on any equipment related to my church-based work.
8. I will act in obedience to the law in regards to my behaviours towards others, especially in regards to forms of abuse and sex.
9. I will act in obedience to the law in regards to reporting criminal abuse of others to relevant authorities, recognising that investigating abuse is not my role.
10. If I have a problem with controlling or abusive attitudes or actions, I will seek appropriate professional help.
11. If I am charged for crimes involving abuse of others [as defined and by law], I will immediately step down from any church ministry or position whilst investigation by legal authorities occurs.
12. If I am convicted of crimes involving abuse of others [as defined and by law], I will relinquish all ministry in the church.
13. Any future reinstatement of a ministry role is subjective to: When it is deemed by professionals in the field of abuse, that I no longer pose a risk to any person.
14. Any reinstatement of ministry position or role at a later date will be subject to BOD approval upon receipt of a professional report [paid for by the applicant] and an interview with the BOD and Supervisor.

Ministerial Standards

For safety and accountability each Minister & Pastor needs to belong and be responsible to a spiritual mentor or ministry supervisor [plus Board and General Supervisor too]. This means regular participation is expected: Isolation leads to lack of transparency and accountability.

If a minister or church leader is found guilty, according to provided evidence, of abusing their spouse, family members or children, any church member, or other person who complains [as defined above] they will be summarily dismissed.

In the case of charges being laid against a Christian leader, professional and legal advice will be sought by that person at their own cost. In the case of conviction and jail sentence, that person will seek legal advice at their own cost. It will be expected that the person will complete offender programs in jail, and upon parole, or release, will continue psychological and/or specialist treatment for their offending behaviours.

RELATED POLICY & PROCEDURE:

Confidentiality P & P

Discrimination, Harassment & Bullying P & P

Grievance P & P

Ministerial Code of Conduct

Sexual harassment and abuse P & P



Risk management Policy & Procedures 2018

PREAMBLE:

The Church of the Foursquare Gospel in Australia is committed to a supportive, respectful, ethically sound and fair work or ministry environment. This document is intended to guide Ministers and church leaders to minister effectively, according to law, maintain environmental safety for all involved in church-based activities and respect biblical directive about caring for other's as ourselves.

All organisations have a 'Duty-of-care' to cause no damage, harm or loss to people associating with the organisation's activities [Victoria State Government, 2018]

This policy will apply to all Foursquare leadership and members; The Supervisor, Assistant Supervisor, Board of Directors, Sub-committee's appointed by the Board, Licensed Ministers, Pastors, Church leaders, Church Council members, employees of the Church, Elders, Deacons, Youth Leaders, Sunday School leaders, kitchen helpers, camp helpers, transport helpers, temporary employees and volunteers who may work closely with staff.

POLICY & PROCEDURES

All church leadership, including volunteers, will abide by this P & P [ACS, 2014].

"The church is committed to the management of risk to continue to protect its:

- People
- Assets and property
- Environment – church-based
- Quality and professionalism of all activities and advice
- Business obligations
- High standing and reputation in the community

Risk management is a key part of improving our church's business and services to continue to be a leading part of the community. Our aim is to achieve best practice in controlling all the risks to which our church and people may be exposed.

To achieve this aim, risk management standards will be created, maintained and continually improved. This will involve risk identification and risk evaluation linked to practical and cost-effective risk control measures commensurate with the church's operations and activities" (ACS, 2017, p.1).

Risk management is a continuous process demanding ongoing awareness and proactive action from all the church's employees and other stakeholders to reduce the possibility and impact of accidents and losses, whether caused by the church or externally.

Suitable risk management activities will be incorporated into our business planning, staff operations, events and other activities as well as the work done by our volunteers and service providers. The scope of these activities will encompass:

- Education and Training in risk management for our staff and volunteers.
- Developing and applying contemporary risk management standards.
- Conducting regular surveys and inspections for identifying and eliminating risks.
- Undertaking risk control improvements.
- Reporting to church leadership on risk improvement and compliance.

Our challenge for the future is to infuse risk management into our culture and activities. Everyone's involvement and support is critical to an effective result" (ACS, 2017, p.1).

Risk management procedures

"STEP 1 - Identify your risks [in the categories prior mentioned]

STEP 2 – Analyse your risks [assess the likelihood of damage, harm and loss to the church with the identified risk issue. Is the risk "almost certain", "likely", "possible", "unlikely" or "rare?" (ACS, 2017, p. 3)]

STEP 3 - Evaluate your risks [the potential impact or consequence of. Is the risk "catastrophic", "major", "moderate", "minor" or "insignificant?" (ACS, 2017, p. 3). Catastrophic [almost certain, likely or possible level] risks must be immediately reported to senior leadership and/or OHS authorities. Major risks [almost certain, likely or possible level], one must notify senior leadership ASAP. Moderate [almost certain & likely level] risks require prompt notification. Other levels of risk require a person be delegated the authority to fix/manage the risk.

STEP 4 – Treat your risks [decide on action and record how action will be taken per risk. Will you "avoid", "prevent", "limit or contain", "transfer" or "spread" the risk? (ACS, 2017, p. 3)] Any risk labelled as one to "avoid", must be eliminated. Any risk labelled as one to "prevent, requires stopping the risk arising. With "limit or contain" risks, a plan to manage and control the risk must be devised. "Transfer" risks require external assistance. "Spread" risks must involve two or more persons as signatories, or equipment to be purchased.

STEP 5 – Monitor and review the risks" [annually review all arenas of risk and keep records of decisions and actions; regularly remind staff and volunteers of their responsibilities and offer training; consult specialist OHS services as required; keep a register of risk management activities] (EAInsurance, 2018, n.p.)

Ministerial Standards

For safety and accountability, each Foursquare minister, Pastor, leader and member needs to observe this policy & procedure in all church-based ministry activity. It is expected that all ministers and church leaders will keep copies of this policy & procedure at hand, an annual register of risk management activities and all risk assessments or reports in a secure location. Records will need storing in a secure manner for 7 years [unless in the case of a minor child, or mature minor, when kept for 7 years after they turn 18].

Licensing: ACS [2017] recommends: Each person put forth for a ministry role or credential must have a background check performed on them [State police if from Interstate, or Federal police if from overseas] and have a current Working with Children Check. Personal and past minister's reference will be required.

Private meetings: Ministers and church leaders need to be aware of their public behaviours related to church business. Boundaries are very important and each minister has a right to say "no" to parishioner requests requiring private meetings, without a witness in the vicinity; especially if the person requesting such a meeting is mentally unwell or emotionally unstable. Nobody wants to be falsely accused of any misconduct [ACS, 2017].

Counselling: With respect to offering counselling to parishioners, the ACS [2017] recommends that church staff 'do not counsel beyond their level of expertise' or their training and keep secure records of any such meetings. It is not recommended that ministry staff have long-term counselling type relationships with church members. It is also recommended that any church staff who offer counselling, have someone else in the building who knows of the appointment and that no touch is involved in meetings. Counselling in people's homes is not recommended without an associate present. It is recommended only professionally trained counsellors offer services involving high risk [due the nature of their case] and that they also abide by their professional association's Code of Ethics, confidentiality [not disclose to church staffs] and the Privacy Act.

Touch: The ACS (2017) recommends that permission be sought for touching any person, even in incidences of prayer or 'laying on of hands.' Any touch by a representative of the church needs to be non-abusive, non-sexual and have consent given. Touch can be easily misconstrued. In the case of prayer lines – the ACS recommends: "ask people to kneel or sit rather than stand", "always have a catcher behind" and "ask people to sit in their seat again or kneel after prayer."

Use of other's material: The ACS (2017), advises churches to have copyright permission for all poetry, prose, lyrics, music, videos or web-based items. All sources need to be acknowledged to avoid an intellectual property theft lawsuit. CCLI⁸ membership, or similar can cover such issues and registration number needs to be cited on resources used in church.

⁸ <https://au.ccli.com>

RELATED POLICY & PROCEDURE:

Discrimination, Harassment & Bullying P & P

Grievance P & P

Ministerial Code of Conduct

Board and Supervisor Code of Conduct

Sexual harassment and abuse P & P

Sexual Harassment and Bullying Policy & Procedure 2018

PREAMBLE:

The Church of the Foursquare Gospel in Australia is committed to a supportive, respectful, ethically sound and fair work or ministry environment that is free of sexism and bullying. This document is intended to guide Ministers and church leaders to minister effectively, respecting biblical wisdom about morality and conduct and respecting the law.

PROCEDURES

CODE OF CONDUCT

All ministers' and church leadership will make a declaration to abide by this P & P according to the definitions provided.

As a Licensed Minister, Pastor or Church Leader, I agree to the contents of the Declaration of Faith, the creedal statement of the International Church of the Foursquare Gospel, and declare myself in harmony with the objects, purposes and provisions of the Articles of Incorporation and Bylaws of the Church of the Foursquare Gospel in Australia and the P & P Handbook.

I further dedicate myself to role-modelling an anti-bullying ministry and to not misuse or sexually harass others. Being willing to teach and disciple others on these issues. I agree to the following:

1. To uphold Biblical principles and practices related to conduct, touch, sexuality and actions towards others.
2. To abide by the scripture: 1 Timothy 3:1-7 and behave carefully within the church and the wider community.
3. To keep in regular correspondence with a mentor or spiritual director as a means of accountability to monitor my attitudes & relationships towards others.
4. To acknowledge that bullying and sexual harassment are crimes and behaviour unbecoming to a disciple of Christ.
5. To not *demand* compliance to my wishes, sexual or otherwise, because of my position or role in the church or within my family, relationships or marriage.
6. To not abuse bully or harass any person [as defined],.
7. To not store or distribute material used to bully or harass others on any equipment related to church-based work.

8. To act in obedience to the law in regards to my behaviours towards others, especially in regards to forms of abuse and sexual harassment.
9. To act in obedience to the law in regards to reporting criminal abuse or harassment of others to relevant authorities, recognising that investigating abuse is not my role.
10. If charged for crimes involving abuse of others [as defined and by law] or sexual harassment, or bullying, I will immediately step down from any church ministry or position whilst investigation by legal authorities occurs.
11. If convicted of crimes involving abuse of others [as defined and by law] or by sexual harassment, or bullying, I will relinquish all ministry in the church.
12. Any future reinstatement of a ministry role is subjective to: When it is deemed by professionals in the field of abuse, that I no longer pose a risk to any person.
13. Any reinstatement of ministry position or role at a later date will be subject to BOD approval upon receipt of a professional report [paid for by the applicant] and an interview with the BOD and Supervisor.

Ministerial Standards

For safety and accountability each Minister and Pastor needs to belong and be responsible to a spiritual mentor or ministry supervisor [plus Board and General Supervisor too]. This means regular participation is expected.

If a minister or church leader is found guilty, according to provided evidence, of abusing, sexually harassing or systemically bullying their spouse, family members or children, any church member, or other person who formally complains [as defined] they will be summarily dismissed.

In the case of charges being laid against a Christian leader, professional and legal advice will be sought by that person at their own cost. In the case of conviction and jail sentence, that person will seek legal advice at their own cost. It will be expected that the person, if jailed, will complete offender programs in jail, and upon parole, or release, will continue psychological and/or specialist treatment for their offending behaviours.

It is imperative that all incidences of alleged bullying or sexual harassment are reported to church leadership [unless church leaders are involved]. If a church leader is accused, make a report to the Supervisor. If the allegation is against the Supervisor, report to the Board of Directors.

See attached incidence report form.

RELATED POLICY & PROCEDURE:

Confidentiality P & P

Grievance P & P

Ministerial Code of Conduct

Discrimination P & P



Sex Offenders in Churches Policy & Procedure 2018

Preamble to the agreement:

These guidelines are prepared in good faith by the Church of the Foursquare Gospel in Australia, recognising the legal '*duty of care*'⁹ any church fellowship has not to become liable by neglecting their *duty of care* in a *reasonably foreseeable* circumstance to cause '*no damage, harm or loss*' by neglect (AUSTLII, 2018). Duty of care extends to *all* those involved in the case of a *known* sex-offender who wishes to attend and/or participate in a Foursquare church: this may mean those who know a person is a '*known*' [not necessarily charged or convicted] sex-offender, have a duty to report this to church leadership. Further, this duty extends to the laws of the land (Rom 13:1-14); the church governance body and denomination; the church members and attendees; vulnerable persons of the church (especially children); and the known¹⁰ sex-offender (LSCSA, 2018). Children¹¹ are especially valued by Christ and the deliberate harm of children is abhorrent (Mt 18:6).

The Agreement

This _____ church:
_____, of
the _____ address:

recognises that God is "gracious and merciful, abounding in goodness and truth, who shows mercy to thousands, forgiving iniquity, transgression and sin" (Ex 34: 6-7)...As such, God's church must be a place that recognises the place of true confession (Jam 5: 16), genuine repentance, observable *fruit* of repentance (Mat 3:8; Luk 3:8) and evidence of a perpetrator's willingness to provide victims with restitution (Lev 6: 1-6; Luk 19:8-9).....The church in Corinth had ex-offenders of various types (1 Cor 6:10-12). The Apostle Paul, originally a violent offender, had been shown great mercy by God (Gal 1: 13-15) and his life was dramatically changed.

⁹ "In situations where one person owes another a *duty of care*, *negligence* is doing, or failing to do something that a reasonable person would, or would not, do and which causes another person damage, injury or loss as a result." <https://www.lawhandbook.sa.gov.au/ch01s05.php>

¹⁰ A 'known' sex-offender may be one who has not been charged, prosecuted or been imprisoned. A sex offender may become 'known' by disclosure of victims in churches where allegations are verified and the offender may or may not have fully confessed. Churches need to notify Police in such cases.

¹¹ A child is defined by Australian Law as a person under the age of 18 years.

However, because God by no means ignores the need for wider safety for church attendees from non-repentant, predatory sex-offenders who deliberately ‘groom’ people over time as their victims, whilst at the same time developing a team of moral supporters and seeking a position of power to gain them credibility (De Becker, 2000; O’Connor & Petraitis, 2003; Mancini, 2013; Mancini & Mears, 2013; Salter, 2004), there is a need for policy & procedure and written agreement between the church leadership and a *known* sex-offender who wishes to attend this church.

The above mentioned church is committed to a safe environment for all who attend and as such, requires the *known* sex-offender to sign a written agreement about behaviour and participation in church-based activities. The intent of this agreement is to protect vulnerable persons including children and single parents from being offended against *and* to protect the sex-offender from risk of re-offending, being provided some support, referral to professional services and a confidential forum for supervision and accountability.

This does not mean that if allegations of sex-offences occur whilst the *known* sex-offender is attending this church, that the church will not immediately contact the police and/or Government agencies to report the incidence: it certainly will. It is not the church’s role to investigate alleged crimes and sexual assault is a crime (DOJ, 2017); the church is mandated to report suspected child sexual abuse in WA (AIFS, 2017), so covering up an alleged crime, or not reporting it is a crime. It is the Government authorities’¹² duty to investigate such allegations.

If such a scenario occurs and is reported to governing authorities, the sex-offender will not be allowed to attend any public church services, or home-based meetings with children or with person’s related to, or close with the victim(s), until investigation by the authorities is finalised: private ministry by church pastoral staff or elders may occur within this time. Records of all pastoral or eldership meetings with the known offender will be kept securely and confidentially.

Written agreement between:

Church: _____

and myself: _____

of the address: _____

¹² The Police, Police Child Abuse Squad, Department for Child Protection and Family Support

Known offender's agreement:

I, _____ declare that I have read the preamble to this agreement; understand the need for 'containment' and safety for others and for myself and I agree to the following behavioural commitments:

- I agree to never be alone with a child on church premises, at church functions or church ministry.
- I agree not to sit in church nearby children, single-mothers, the disabled or to be alone with a vulnerable person
- I agree to not be involved in any up-front church ministry or leadership for a time period determined by the senior ministry team [and regularly reviewed]
- I agree to participate in a sex-offender risk assessment by a suitable professional at my own cost.
- I agree to undertake or continue professional counselling specific to my sex-offending behaviours with a suitably qualified professional. I agree to sign a 'release of information' in regards to my progress so reports can be forwarded to the senior ministry at my cost.
- I agree to provide the senior pastor with evidence of my attendance at appointments and accountability or mentoring meetings.
- I agree that records of my attendance, counselling reports and accountability progress will be kept by the church in a strictly confidential manner.
- I agree that I will comply with section 557K of the Criminal Code (WA) (1913 & amendments) that states: *"A child sex offender who, without reasonable excuse, is in or near a place that is a] a school, kindergarten or child care centre; or b] a public place where children are regularly present, and where children are at the time is guilty of an offence and is liable to imprisonment for 2 years and a fine of \$24,000."*
- I agree not to consort, meet, or digitally communicate with other convicted or *known* sex-offenders. If a person in the church is a *known* sex-offender to me, I will notify the senior ministry staff. I agree one of us will need to find an alternate place to attend church.
- I agree not to engage in physical touching that is deemed inappropriate, or may be offensive to other people: which involves no 'informed consent'¹³ by the other person [no hugging, kissing, wrestling, tickling, etc.].
- I will not store pornography of any kind on internet or social media technology I use at church. I will not promote illegal sexual activity, nor have such content on any digital or other device I bring into the church.
- I agree I will not invite families with children to my home.

¹³ *Informed consent* means that the person is *fully aware* of the short and long-term consequences of engaging in sexual behaviour with another person. This awareness includes: being under the age of consent for sexual activity, less psychologically developed, disabled, unable to communicate in the same language, less powerful and for whatever reason, unable to give full, informed consent. Criminal charges may result

- I agree I will not attend church social functions at the homes of people with children.
- I agree I will not discuss my sex-offending history with people in the church who are not approved as part of my ‘containment’ and accountability team.
- I agree that if I am on parole, I will comply with all legal requirements.
- I agree that if I re-offend, that the church will contact the police and authorities and that the church may release my file information to aid investigation.
- I agree that with the Government of Western Australia *Working with Children (Criminal Record Checking)*, that I am ineligible to work with children in any capacity – I cannot participate in any church related activity where children or vulnerable or disabled persons are present.
- I agree that I will respect the leadership team of the church mentioned in the preamble. I will comply with reasonable directives and meet, as required with a spiritual mentor assigned by the church. I agree to their confidential support and care to prevent myself or my family from being abused.

I understand that this agreement will be assessed regularly, on a yearly basis. I agree that if any circumstances in my life change [parole, further charges, living arrangements change, I enter a romantic relationship], I will notify the church leadership as soon as is possible. I understand that records will be kept by the church of these meetings.

I understand that this agreement is in place for as long as I attend the church mentioned in the preamble. If I choose to leave this church, the new place of attendance may be notified of my sex-offender status [without disclosure of any file material held] as a matter of ‘Duty of Care’ to other members of the body of Christ.

I acknowledge and accept full responsibility for the sexual offences I have committed without any ‘denial, blame-shifting, minimising or rationalising’ my choices (Mancini, 2013; Salter, 2004). I agree to fully cooperate with this agreement: if I choose not to cooperate, I will be unable to attend this aforementioned church for public services.

Signature of person making this agreement:

Date of commencement of agreement:

Signature of senior minister and witness:

Name of assigned mentor at this church: _____

Therapist attended by the known offender: _____



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Travel Insurance Policy & Procedure 2015 [approved]

Policy

The Board of the Church of the Foursquare Gospel in Australia WA, agrees to pay credentialed Church of the Foursquare Church in Australia Ministers and Pastors for their personal travel insurance, *providing* the travel is primarily for approved Foursquare Church related Ministry purposes outside of Australia and her territories.

Procedure

Prior to purchasing Travel Insurance, 2 or more quotations are to be submitted to WA Office who will have the option of comparing policies. A detailed travel itinerary will also need to be forwarded to the Supervisor prior to travel and the purchase of travel insurance.

Reimbursement of costs is the preferred option upon the presentation of receipt.

Women in Leadership Ministry Policy & Procedure [approved 2009]

The International Foursquare church has this policy listed on their website and it is expected that all Foursquare Ministers and Pastors will comply with the doctrinal position outlined in this document

Introduction

This document is intended to serve several purposes. It is, first of all, an explanation of why our family of churches believes women should serve in ministry and why they should be encouraged to rise to the highest levels of leadership. We make no attempt to write a lengthy theological defense of our position; there are already many books written on this subject. This booklet is certainly theological, but written with a simple style and with a positive tone, explaining why we believe it is both Biblical and practical to encourage every woman to fulfill the calling God has put in her heart—whatever that calling may be. The contents herein are intended to be relevant to a broad audience: the board of directors and cabinet of The Foursquare Church, Foursquare churches, ministers, members. Our goal is to provide a quality document that strengthens a concept that is unmistakably important to the life of our denomination.

Further, we hope this document will allow us to explain ourselves gracefully to the larger Body of Christ; and we also hope it will allow us to release some Foursquare pastors who, because of concern over certain Bible passages, have quietly opposed women leaders. In some areas of the church, a person's stance on this issue is seen as an indicator of whether or not that person holds a high view of the authority of the Bible: anyone who releases women to lead is thought by some to be disregarding Scripture. To answer this, we will address these controversial passages with a defense that tries to reveal the meaning in a straightforward way. We realize there is room for sincere disagreement on this topic, but we want it to be evident that our position is not a compromise or an accommodation to current trends. Rather, it is heart-felt obedience to what we believe the Bible commands.

Doctrine Committee Members: Jim J. Adams; Jack W. Hayford; John A. Mazariegos; Jim C. Scott

Part One: Position Statements

Introduction The publication of a booklet on women in ministry leadership is the process of a few months; however, the framing of the conceptual basis for such a document is the result of years. Throughout its history, The Foursquare Church has addressed the subject with brief statements, including the following:

1988 Board of Director's Declaration On April 12, 1988, the board of directors unanimously passed the following declaration: The present and historical position of the Foursquare Church affirms the Biblical truth that women are called of God to roles of leadership and public ministry. We hereby reaffirm and encourage the ministry of women throughout the International Church of the Foursquare Gospel.

1998 Women in Ordained Ministry Leadership The 1998 excursus for the Foursquare Church entitled "Women in Ordained Ministry Leadership" was foundational to this document. We thank the dedicated writers of that excursus for the work they did regarding the role of women in ordained ministry leadership.

2005, Our Statement and Our Spirit The Great Commission, along with the need of the dying world in which we live, calls for all the people of God, His sons and daughters, to engage the harvest using whatever gifts He has entrusted to them. Since women are redeemed, anointed, gifted, called, and loved by God in exactly the same way as men, we categorically affirm that they should be fully released to exercise their gifts for every facet of ministry in His church.

Since its founding, the International Church of the Foursquare Gospel has affirmed the place of women in ordained ministry and leadership. The position of the Foursquare movement regarding ministry leadership has always been the following: Anyone called by God and verified through character, spiritual experience and preparation for service or leadership, is qualified for Foursquare Church ministry in any role or office, regardless of gender, age, or ethnicity.

This understanding has afforded women positions in all capacities in the local church, on the mission field, and at all levels of government in the Foursquare corporate structure. The Foursquare Church has never presented this issue as an essential of the faith, but, at the same time, it is a distinctive of our movement's tradition—the atmosphere we have chosen, after searching the Scriptures, for relating to one another. Foursquare's "Declaration of Faith" clearly notes a determination to exercise "in all things charity," and we are committed to avoiding any polarization that exists in the Church at large. The following discussion, though brief, is not intended to engage in debate with any who hold differing perspectives. We simply wish to indicate that a studied view of God's Word undergirds the position taken by the Foursquare Church to release women into ministry leadership, rather than restrict them from that role.

Part Two: A Biblical Basis for Women in Ministry

Introduction The Foursquare Church is now, and has been since its founding, a movement submitted to the authority of Scripture. Our first article of faith unmistakably places the Bible as the foundation of all we believe, signifying clearly that we consider the Word of God to be the final authority in all matters of faith and practice. The issue of women in ministry leadership is not an exception to this value. We are proud of our history, and we deeply respect our founder, Aimee Semple McPherson; we are grateful that she invested her gifts and talents in establishing a denomination that would outlast her—something possible only because the foundation upon which The Foursquare Church was built was not Sister McPherson, but the inerrant Word of God. Our honoring of her example of godly ministry and our desire to perpetuate that example are based on a strong conviction that Sister McPherson’s ministry was clearly consistent with Biblical truth. We believe that the Word of God requires us to include women as equal partners in ministry with men. Our position is a matter of obedience, not compromise.

Commentary on Relevant Bible Passages

Question 1: Was the Old Covenant more generous than the New?

To say that the culture of the ancient Near East was male-dominated would be an understatement. Although numerous women played very significant roles in Old Testament history, the truth is that only a few had positions that included providing spiritual leadership to men. Because of the cultural context out of which those examples come, passages that boldly acknowledge women leaders become all the more meaningful, especially when divine favor is shown toward their leadership. It is significant that the Biblical writers felt no shame in reporting that such women led them, nor did they hide the fact that those women leaders were empowered in their ministries by God’s Spirit. No suggestion is made that these women were out of order or unauthentic in that which they ministered. In fact, the opposite is the case.

a) Miriam was called “the prophetess” (Exod. 15:20) and was one of the three main leaders “sent before” Israel by God to lead the people out of Egypt (Mic. 6:4). b) Deborah, the wife of Lappidoth, sat as judge of Israel, keeping the land “undisturbed for forty years” (Judg. 4:4-5; 31). Her assistant, Barak, deferred to her primary leadership because he recognized her gifting and calling (Judg. 4:8). In the song written to commemorate the victory gained over their enemies, Deborah wrote of how the common people were afraid to travel in their own land “until I, Deborah arose, until I arose, a mother in Israel” (Judg. 5:7). c) When Hilkiah, the high priest, found the lost Book of the Law in 621 B.C., King Josiah chose to inquire of the Lord from the prophetess Huldah, wife of Shallum, who then advised both the high priest and the king in regard to their futures (2 Kings 22:14-20). d) Esther, who had become queen of the Persian Empire, saved the lives of her people through her bravery, and she also established the 13th and 14th of Nisan as a celebration of that deliverance. The Feast of

Purim is observed to this day. e) Isaiah referred to his wife as “the prophetess,” showing full acceptance of her gift and calling (Isa. 8:3).

These passages lead us to explore some essential concepts. The Old Covenant is defined far more by rules and law than the New, yet it celebrates women leaders. It does not seem possible, then, to interpret New Testament passages in a way that restricts women’s leadership. There seems to be no explanation to satisfactorily support the assertion that the New Covenant requires women to be silent and offer no leadership in Christian gatherings when any man is present. It is, however, logical to expect the New Covenant to emancipate women and provide them entry to greater levels of ministry rather than to subordinate them further.

Question 2: Did Paul disagree with Peter concerning Joel’s prophecy?

Joel 2:28-31

According to Joel 2:28-31, one of the wonders accompanying the arrival of the “Day of the Lord” would be the outpouring of the Holy Spirit on God’s people. Although the event would include judgment upon the unrighteous, the righteous were to anticipate it joyfully, for it would bring great blessings. And there could be no greater blessing than the unlimited gift of God’s Spirit. This same theme is expressed by other prophets as well. Isaiah and Habakkuk pictured the earth immersed in God’s presence “as the waters cover the sea” (Isa. 11:9; Hab. 2:14). This comparison of the Spirit to liquid may be one reason that both John the Baptist and Jesus later described this outpouring of God’s Spirit as a “baptism with the Holy Spirit” (John 1:33; Acts 1:4, 5; 11:16). Something like an ocean of God’s presence would immerse believers, men and women alike, and transform them into Spirit-empowered ministers. Joel very specifically prophesied that the Spirit would be “poured out” on males and females, young and old, and he went on to say that, when the Spirit arrived in that dimension, He would enable people to operate in supernatural levels of ministry, including prophecy, prophetic dreams, and visions. This fits quite well with the theme that runs through much of the Bible—that it is God’s desire for His people to become “a kingdom of priests” to fulfil offices that are authoritative by their very nature (Exod. 19:6; 1 Pet. 2:5,9; Rev. 1:6; 5:10). Joel said that God’s prophetic gifts would be given to both men and women, and prophetic gifts are normally meant to be spoken so others can hear and obey. The passage in Joel goes on to describe some of the cataclysmic turmoil that will immediately precede the return of Christ (Joel 2:30, 31). Joel issued a warning to people who would be living in those tumultuous days, urging them to repent and “call on the name of the Lord,” assuring them that, if they do so, they “shall be saved” (v. 32). The implication is that people will call on the name of the Lord and be saved as a result of a spirit-empowered generation, including both genders, proclaiming God’s promise of salvation. According to Joel, both men and women will be anointed in the same way, with the same

Spirit and the same enablement, giving both men and women the authority and the power to speak to that generation. Without pursuing the eschatology of this text any further, the point that is of particular application to our discussion is this: something remarkable will happen to God's people before the return of Christ (v. 31). God's people will be transformed by an endowment of the Spirit, and God will use them to extend His invitation to be saved to whoever will hear it. Afterward, the world will face the terrifying judgment of God (Joel 3:12-16). With this summary of these verses of Joel in mind, let us turn to Peter's application of the same verses on the Day of Pentecost.

Acts 2:14-21

On the Day of Pentecost, about ten days after Jesus' ascension into heaven, 120 believers gathered in Jerusalem for prayer in an upper room (Acts 1:13-15; 2:1). The group included women, one of whom was Jesus' mother, Mary (Acts 1:14). Upon all of these the Holy Spirit fell suddenly and powerfully, coming in a way that first produced a loud sound and then appearing visibly as flames of fire over each person's head. The symbolism of "tongues of fire" over their heads would have been meaningful to Jews who were well-versed in the Torah. That manifestation was a sign that the Spirit had chosen to abide in them, just as the pillar of cloud and fire had proclaimed His presence over the tabernacle in the wilderness (Exod. 40:34-38). The flames declared that those disciples had become living "tabernacles" in whom the Spirit dwelled. What happened next was even more remarkable. The believers began to extol the "mighty deeds of God" in foreign languages they had never learned. As they did so, a crowd of pilgrims from many different nations gathered to observe the phenomenon. Some, misunderstanding the spiritual event they were watching, mocked the disciples as being drunk. At that, Peter stood up to address the crowd of thousands. Without the slightest hesitation, he told them what they were seeing was not drunkenness, but the arrival of the moment promised by the prophet Joel. Peter then quoted the same verses we examined in the previous section. There is no mistaking the point he made: he was announcing that the "last days" season promised by Joel had arrived (v. 16). Its arrival was the reason men and women were prophesying in such miraculous fashion. Peter then went on to quote Joel 2:28-32 to prove his point and to warn the crowd that they were being given an opportunity to repent before facing the day of God's judgment. As a result, approximately 3,000 souls responded to Peter's call to repentance (Acts 2:41).

Application: If Peter was inspired by the Spirit to announce, "...This is what was spoken of through the prophet Joel..." (v.16), then it is clear that, at that moment, God was beginning a new season of His work on earth. As the chronicle of the Early Church unfolds throughout the Book of Acts, it is apparent that the apostles (including Paul) did not consider Pentecost a once-for-all event; they saw it as the beginning of a new spiritual potential for all believers (See Acts 2:39; 4:31; 8:14-17; 10:44-48; 11:15-18; 19:1-7.). The Holy Spirit's equipment for supernatural ministry was being given without discrimination to all God's people: male and

female, young and old alike. Moreover, that availability and inclusiveness would continue until “the great and glorious Day of the Lord...” (v.20). The dilemma these passages pose for our discussion is this: If, as some assert, Paul absolutely forbade women to speak in a gathering of believers, he would have been rejecting Peter’s announcement and stating that he believed the fulfillment of that portion of Joel had not yet arrived. This point needs to be made firmly because, if that were the case, we would be forced to decide whether we believe Peter or Paul is correct. If Paul forbade women to prophesy in a service, then he stood in direct opposition to Peter. And if Peter’s announcement was correct, then Paul must not have been inspired when he commanded women to remain silent in a church service. Of course The Foursquare Church does not believe that there is a contradiction in the Holy Spirit’s words through these two great apostles. Paul did not reject Peter’s application of Joel, but fully agreed that the era of the Spirit which had begun meant that men and women, young and old, would be equally empowered for spiritual ministry. Paul’s admonishments to women “to keep silent in the churches” (1 Cor. 14:34) and not to “teach or exercise authority over a man, but to remain quiet” (1 Tim. 2:12) were not a refusal to acknowledge a woman’s spiritual potential; they were pastoral solutions to specific problems being faced by those to whom he wrote. In fact, the verse from 1 Timothy cannot be extracted from the surrounding verses and explicated outside of the greater context in which it occurs. Much of the content of the second and third chapters of 1 Timothy has to do with husband and wife relationships, and, because of that specific application, should not be generalized to address all male/female relationships. Paul wanted both men and women to avoid being conformed to the gender roles that had been shaped within a world system that was completely Godless. When we look more closely at those frequently cited passages later on, we will see that they were not universal commands forbidding women to exercise their spiritual gifts in public.

Question 3: Did Paul allow women to minister in 1 Corinthians chapter 11 and then forbid them to minister in chapter 14?

1 Corinthians 11:2-12

It seems that confusion rather than rebellion was the reason women had stopped covering their heads in the churches of Corinth. Paul’s opening affirmation, “...I praise you because you...hold firmly to the traditions, just as I delivered them to you” (v.2), indicates that the churches had been trying to obey him in this matter. But it seems that they had failed in that attempt. Paul did not specifically say what caused the misunderstanding, but the women may have over-zealously applied the principle that “in Christ” believers are set free from observing religious rituals (Gal. 3:24-4:7). While the “Law” had passed away, there were still social norms that should be respected and observed. By removing their traditional head covering, the women in Corinth made an unintentional but inappropriate social statement.

Verse 3: With the heart of a pastor, Paul asked those women to restrict some of their freedom, a theme he repeatedly applied in this letter to all believers (1 Cor. 9:19-23; 10:23-11:1). Then he listed several reasons for asking them to do this. The first reason, is the principle of “leadership.” The word “head” as it is used here is best explained by Paul himself in verses 7-12. Although the word can express several basic meanings, Paul seemed to use the word to refer to that which is the source of another’s existence; this concept includes the implication that one who comes forth from the “head” is intended to bring honor (glory) to the “head.” He illustrated this by using the examples of three persons who are the “head” of someone else: Christ, Adam, and God the Father. First, Paul identified Christ as the agent of creation for Adam in the Garden of Eden (Gen. 2:7; Col. 1:16; Heb. 1:2; John 1:10; 1 Cor. 8:6). The statement “Christ is the head of man” indicates that Adam came forth from the pre-incarnate Son and was, therefore, intended to bring honor to Him. The next reference is to the creation of the first woman, which occurred when God, through His pre-incarnate Son, took a rib out of the man and fashioned Eve. In that way, the man was the source of the woman. She was made as a partner to help him and to complete what was lacking in him (Gen. 2:20-25). Finally, this passage of Scripture points out that even Christ has a “head,” God the Father. The Father begot the Son and is His eternal source, and the Son honors the Father by faithfully carrying out His part of God’s plan. This last example, drawn from the Trinity, shows the proper attitude within which these relationships are to function. The relationship between the Father and Son is marked by love and mutual respect. The Son freely chooses to honor the Father, and the Father delights in honoring the Son (1 Cor. 15:28). It is Christ’s attitude that Paul asked the women to emulate in their relationships with their husbands by continuing to cover their heads with a shawl during worship services. The reason the shawl mattered will become clearer as we consider the next three verses.

Verses 4 and 5: The custom of Jewish men covering their heads with prayer shawls had apparently not yet begun in Paul’s day. A man’s uncovered head symbolized his acknowledgment of God as his source (v.7). A covered head would have been a disgraceful statement. This portion of the text indicates that some of the women had decided that, if men did not have to cover their heads during worship, then neither did they. Of course, theologically, they were right. But, in the culture of that day, removing their head covers was an inappropriate social statement. As a symbol of modesty, Jewish women of that time normally braided their hair and covered it with a shawl when in public or in worship (Edersheim 142). They covered their beauty to avoid attracting undue attention and as a public acknowledgment that they were married women. A woman untied her hair and let it hang freely only in the presence of her husband. In that setting her uncovered hair was a beautiful expression of marriage. But when the women of Corinth sat in church with their heads uncovered, they pressed cultural sensitivities too far. They were engaging in behavior that labeled them as immodest and single. So Paul tried to explain that, though they were free from religious ritual, they still needed to consider the effect of their behavior

on others. It is significant to our discussion to point out that this verse specifically alludes to women praying or prophesying in the formal gatherings of the church; the matter-of-fact tone gives no hint of disapproval. Paul's sole concern was the social statement made by their uncovered heads. This acknowledgment of women praying and prophesying in public services needs to be kept in mind as we consider the next passage.

1 Corinthians 14:33-35

Verse 33: In chapters 11-14, Paul communicated important truths regarding Christian worship gatherings. One such truth is that the Spirit sovereignly distributes His gifts to each believer. Another is that love should control how and when those gifts are expressed. Verse 33 includes another foundational principle: God's own personality is orderly and peaceful. Therefore, if God is really in charge of a meeting, the meeting will express His personality and will not degenerate into noisy confusion. Paul told the Corinthians that their loud tumultuous services were very different from the gatherings of believers in other cities. It seems unlikely that anyone at that time had been in more churches than Paul had, and he informed the Corinthians that they were the only ones behaving that way. If the disorderly services they conducted were truly under the Spirit's control, then it would have been logical to expect a similar disorder to exist in other churches that welcomed the Spirit's presence and work in their gatherings. Instead, the services in other cities were peaceful and well-ordered. The dignity of those churches stood as a testimony against the wildness in Corinth. The lack of order was not the unique working of the Spirit in Corinth; rather, it resulted because the church was immature and out of step with God and His people.

Verse 34: Paul wanted peace and order restored to the Corinthian services. Having just dealt with tongues and prophecy he addressed another aspect of their gatherings that was producing noisy disorder. It seems that women were engaging in some sort of disruptive questioning. We can speculate about the type of questions they posed and whether or not men and women were seated separately, but those matters really do not change the significance of this passage to our topic. If these verses were intended as a pastoral correction to noisy women, telling them to ask their questions at home, then Paul's admonition, "The women are to keep silent in the churches..." was not meant to be a censorship of women who were trying to minister properly in the services. Paul was not imposing a new law that prohibited women from making a sound in a service. The "law" referred to in verse 34 is not identified, but it is logical to infer that it is the same principle he pointed to in 11:3-16, which was the idea of women showing respect to men. If so, then the questions being asked may well have included antagonistic challenges toward some of the men. Significant to our discussion is that this passage was not meant to stop women from making constructive contributions such as praying or prophesying; it was written to restrain a pattern of disruptive dialogue that had emerged in the first-century church. At times these verses have been taken out of context, and people ignore the fact that Paul had already acknowledged the possibility of women praying and prophesying. These verses

are then used as evidence to prove that women are forbidden to participate in the spoken gifts during a meeting.

Question 4: To what extent do gender roles disappear for those who are joined to Christ?

Galatians 3:21-4:7

Paul was dismayed that certain churches he had planted in Galatia were being drawn away from the central tenet of the gospel, which is that the gift of Christ's righteousness is received on the basis repentance and faith alone. He taught that believers must abandon all hope of earning their way to heaven by either performing good deeds or religious rituals. The context of this letter indicates that self-appointed teachers had gone to Galatia after Paul left, telling the churches that Paul had misled them. In particular those "teachers" claimed that Christians still needed to observe certain practices of Judaism, circumcision being foremost. They said that faith in Christ must be supplemented with obedience to certain commandments from Old Testament Law. Paul wrote to the Galatians to correct that deception. In the middle of his theological explanation about the relationship of the Law to salvation, he made a startling remark about women. He stated that women and men were one in Christ and, as such, heirs of the same promise (v.28).

Verse 25: When a person is saved through faith in Christ, the role of the Law as a teacher in regard to salvation is finished. The teacher then hands us over to our Heavenly Father.

Verse 26: Faith in Christ brings us into an entirely new relationship with God. He becomes our Father, not in a metaphorical sense, but in a literal sense. By being joined spiritually to His only begotten Son, we become adopted sons; this position of "sonship" applies to both men and women. "In Christ" women stand before God (along with men) as "sons" (vv. 26; 4:6, 7). This term is not intended to disparage the position of a daughter but to emphasize the point that women are not ascribed a lesser status than men. Women are "sons" in this case because they are joined to the Son. They stand on exactly the same level as men, they inherit exactly the same promises, and they can have exactly the same types of ministry.

Verse 27: Water baptism illustrates how completely we have been placed into Christ. Just as we are plunged into water, we are immersed into Christ. There is a mystery here, but the concept of being "in Christ" is affirmed so often in the New Testament that the spiritual reality it points to is surely meant to be taken literally (See John 17; Rom. 6; Eph. 1.). Paul could accurately say, "...You... have clothed yourselves with Christ."

Verse 28: So that there would be no mistaking to whom Paul referred when he used the plural pronoun "you," he listed specific categories of people. This indicates that inclusion in Christ supersedes all other human categories. Being a Jew or a Gentile makes no difference in a person's standing before God. Coming from a high or low position in society makes no

difference. Following those remarkable statements, Paul made a further declaration that applies directly to our discussion concerning women in ministry leadership: "...There is neither male nor female; for you are all one in Christ Jesus." Gender distinctions do not limit a person's spiritual capacity. Joined to Christ, all inherit everything He has inherited (See Rom. 8:32; 1 Cor. 3:21-23.). All are clothed with His righteousness, and all are equipped with His authority.

Question 5: Are women subordinated to men because of Adam and Eve?

1 Timothy 2:9-15

Paul wrote this letter to give Timothy guidelines for pastoring the Ephesian church. Although Paul was not the first Christian to evangelize that major regional city, his was the foundational ministry that produced the explosive growth that made it a leading church in Asia Minor (Acts 18:18-21; 19:1-41). Departing from his pattern of evangelizing other cities, Paul remained in Ephesus and pastored the congregation for three years (Acts 20:17-38). He knew that after he departed those who opposed him would grow more outspoken (Acts 20:29, 30), so he appointed Timothy to pastor in his place until mature elders could be raised up. And controversy did arise just as Paul predicted. Self-appointed teachers tried to impose aspects of Old Testament Law onto the gospel. A picture of those false teachers emerges in Paul's letters to Timothy. They were theologically ignorant (1 Tim. 1:6,7), they aggressively opposed essential elements of Paul's gospel (1 Tim. 1:3,4; 4:1; 6:20,21), and they exploited their role as teachers for financial gain (1 Tim. 6:5-10). The false teachers found that some of the women in the church were a very responsive audience (1 Tim. 4:7; 2 Tim. 3:6-9). In such an environment, church services must have had tense moments of conflict that required Timothy to correct and teach with great boldness. To help him do that, Paul reminded him of the prophecies that had been spoken over him (1 Tim. 1:18; 4:14; 2 Tim. 1:6,7). In the strongest of terms, Paul exhorted Timothy to preach the truth (2 Tim. 1:7; 4:1-5) and not be self-conscious about his relatively young age (1 Tim. 4:12). When it was necessary for him to rebuke an older man or woman, he was to deliver the rebuke, but he was to be sure that he did so in a respectful tone of voice (1 Tim. 5:1,2).

1 Timothy 2:1-10

In this passage, Paul issued a series of instructions to help Timothy counter some of the problems he faced. First, Paul addressed the church's corporate prayer life, which was lagging, probably because of the internal strife (2:1-8). Anger had diminished their unity. Next Paul addressed the immodest clothing and ornate hairstyles of some of the women whose behavior, whether naïve or deliberate, brought strife to the church (2:9,10). Some dressed in revealing clothing, and others wore expensive gowns and jewelry; those behaviors produced envy in other women. As their apostle, Paul commanded the women of

the church to dress modestly and to avoid public displays of wealth (Rienecker and Rogers 620). He told them that the notice a Christian woman receives should not be the result of lust or envy that draws the eye, but rather the light of Christ's love shining through her as she carries out her God given ministry. That Christ-like beauty is the "clothing" that belongs to every woman who professes reverence toward God.

1 Timothy 2:11-14 These verses have been the subject of much debate in Christian circles. Some have used them to prevent women from teaching in public gatherings. Others have reacted angrily against what the verses appear to say, accusing Paul of uninspired bigotry toward women. However, considering their historical context, these verses were probably written to silence certain women who had become aggressive proponents of legalism and to warn them of the danger they faced in rejecting Paul's gospel. It has already been clearly established that Paul did not forbid women to speak authoritatively in church. He acknowledged in his first letter to the church in Corinth that he expected women to pray and prophesy (1 Cor. 11:5,13). It would be extremely odd for him to say one thing to the church in Corinth and another to the church in Ephesus. And, of course, Paul did not contradict himself with such inconsistencies. We must let the context of this passage reveal the meaning.

As was mentioned earlier, false teachers were trying to control what was being taught in the church. They, along with some of their disciples, were defying Timothy (See 1 Tim. 1:3-7; 18-20; 2:8; 4:1-5, 7; 5:1,2; 6:3-5, 20, 21.). Judging from the force of Paul's statements, some of Timothy's greatest opposition was from women. In the liberated atmosphere of the Early Church, they apparently challenged the young pastor's authority and rejected the doctrine Paul had taught him. The culture of that day denied education to women, especially theological education, and this kept women vulnerable to deception (Spencer 84-86, 91, 94). Timothy was to be bold and insist that the women learn from him. Week by week as he taught the Word (1 Tim. 4:13, 16; 2 Tim. 4:2), they would gain the theological training they lacked. If they would "quietly receive instruction," in time there would be women teaching in Ephesus (Spencer 95).

Verse 11: This verse has traditionally been translated, "Let a woman learn in silence..." (KJV), a translation that leaves the impression that a woman is not permitted to teach in a church service when men are present. But the word some translate as "silence" does not mean the absence of sound. Several other Greek words do mean the absence of sound or the muzzling of the voice, but Paul chose to use none of them in this passage. The term he used, *hesuchia*, has to do more with a person's attitude than speech. It refers to people calming down and no longer arguing. The word in one form or another is used in the following passages: Luke 14:4; 23:56; Acts 11:18; 21:14; 22:2; 1 Thessalonians 4:11; 2 Thessalonians 3:12; 1 Timothy 2:11, 12; and 1 Peter 3:4. These verses indicate that Paul actually told the Ephesian women to stop being contentious. He asked them not to join the public arguments that were going on, but to remain quiet. The final phrase in this verse,

“...in all subjection” pictures someone maintaining the attitude of a “student” rather than becoming a “teacher.” This all makes sense if we recall that Paul’s purpose was to mediate a difficult situation, not define women’s ministry potential for all other situations.

Verse 12: Paul said, “...I do not permit a woman to teach or exercise [a self-taken] authority over a man, but to be in silence [hesuchia].” In the flow of the sentence, the words “teach” and “exercise authority” seem to define one action rather than two. In other words, Paul was not talking about teaching and authority, but teaching in a manner that uses a particular kind of authority. The kind of authority to which he referred is explained by the uncommon Greek word he chose, authentein. The common word for “authority” is exousia, and Paul used this word twelve times elsewhere in his letters. The word authentein is based on the personal pronoun for “self” and is used to describe those who exercise an authority that no one has given to them. Paul’s goal was to keep those women from using a self-taken authority when addressing Timothy or Paul himself (1 Tim. 3:1,2; 5:17). The women were to be humble and learn from them. Naturally, Paul would not have wanted a man to teach with autocratic authority either, but that is not the situation he addressed in this passage.

Verses 13, 14: In verses 11 and 12, Paul told the Ephesian women to learn from Timothy peacefully. Of course, the implied message for Timothy was “Do not back down when strong personalities confront you.” In this passage, Paul wanted to show those who are being contentious that they had been deceived. The warning he issued was based on the example of Adam and Eve because there was a striking similarity between the situation in Ephesus and the Garden of Eden. Adam was created first and had lived in Eden prior to Eve. During that time, he personally heard God speak to him forbidding him to eat from the tree of the knowledge of good and evil (Gen. 2:16, 17). He had a firsthand revelation from God Himself. However, Genesis does not record a similar incident involving Eve. It is certainly possible that the topic of the forbidden fruit came up in conversation as the two humans walked together with the Lord “in the cool of the day” (Gen. 3:8), but it is also possible that Eve received her knowledge of this command from Adam rather than directly from God. This seems to be most consistent with the Biblical text. It is this second understanding that turns these two verses in Timothy into a powerful warning to the Ephesian women without disparaging them as the gender more vulnerable to deception (“but the woman being deceived,” v.14). In fact, a universally applicable principle emerges in these verses, and it fits the crisis in Ephesus perfectly. If Eve received the command from Adam, then an additional level of trust would have been required of her, beyond what was required of Adam. When tempted, she had to decide if she would obey the command, but she also had to determine whether or not Adam’s information was accurate. The serpent’s temptation may have caused her to doubt that Adam had understood what he heard (Gen. 3:4-6). In a similar way, the Ephesian women had to choose whether or not to trust Paul’s report of the gospel, which he claimed to have received directly from Christ. He said the gospel he preached was not something he had invented or something he had been taught by another teacher. He

had received it by revelation (Gal. 1:11,12). Just as God first spoke to Adam, who then spoke to Eve, so God had also first spoken to Paul. Because Eve rejected Adam's report, she fell into deception and, ultimately, death. If the Ephesian women rejected Paul's report of the gospel, they would make the same mistake Eve had made. She doubted Adam; they doubted Paul. Paul had appointed Timothy as his representative and had taught him the gospel. By listening to the voices of the false teachers, the Ephesian women were being deceived by the serpent just as Eve had been. They needed to stop trying to correct Timothy and trust that he was accurately presenting the gospel that leads to salvation. They needed to "receive instruction with all submissiveness" so that they could gain a solid theological foundation. Then they could rise to the levels of ministry leadership to which God had called them. We should be careful to note that Adam and Paul were not simply representatives of men in general. They were humans selected by God to receive special revelation. Paul was not just another teacher; he was a true apostle. The analogy would not apply otherwise.

Conclusion: It may seem odd that a discussion about women in ministry leadership would devote so much attention to the question of whether or not women are allowed to speak in a church service. Yet an examination of these passages is necessary because most of them have been used to prevent women from taking leadership roles. If women cannot even speak in a service, any discussion about their authority to lead is ended. We in The Foursquare Church, a Biblically based movement, are addressing these passages once again to demonstrate that they are applied improperly when they are offered as proof that women should not lead. We are fully convinced that gender does not determine the ministry capacity people can receive from God. Therefore, we rejoice when women as well as men move forward to lay hold of their full inheritance in Christ.

The booklet *Women in Leadership Ministry* can be purchased from Foursquare Media at www.foursquare.org.

Dr. Daniel A. Brown's book *'The Problem with Women in Ministry Leadership'* is also available from Coastlands Foursquare church: ctw.coastlands.org



Work-Health Safety Policy & Procedure 2019

PURPOSE

The Church of the Foursquare Gospel in Australia is committed to ensuring the health, safety and welfare of the working environment for its Ministers, Pastors, Elders, Deacons, paid staff, volunteers, contractors and visitors to its various premises or events in ministry-related activities.

It is expected that risk-assessments will be regularly conducted and reviewed for all ministry activities and records will be securely kept of these assessments and/or incident reports.

SCOPE

This policy applies to:

- (c) All licensed ministers, pastors, staff members; and
- (d) Contractors, volunteers and visitors to The Church of the Foursquare Gospel in Australia's church and office premises, to the extent it is relevant to them.

In this policy, 'workplace' includes working on site or off-site, attendance at a work-related conference, camp or church function, and attendance at other ministry-related event, including retreats and social events.

POLICY

Overview

The Church of the Foursquare Gospel in Australia supports the rights of all people covered by the policy to work in an environment that is a safe, with very limited risk of damage, harm and loss to person.

The Church of the Foursquare Gospel in Australia is committed to the promotion of an agreed-upon approach to risk management and resolution of Work Health and Safety issues that arise from time to time

The Church of the Foursquare Gospel is committed to monitoring health and safety concerns with a view to improving the workplace environment for all concerned. This will be accomplished through consultation with each church's appointed Safety Representative and systems implemented and procedures designed to:

- identify, assess and minimise workplace risks;
- reduce incidences and inhibit costs of occupational injury; and
- provide a helpful system for those affected by occupational injury

Work Health and Safety legal requirements in Western Australia: regulations and codes of practice of all service agencies are the base standards we will meet. The goal for the churches is to exceed these where possible [ICDA, 2018].

Bullying and violence at work

The Church of the Foursquare Gospel in Australia Inc. is committed to reducing bullying and occupational violence so far as is possible.

Bullying is repeated, unreasonable behaviour directed toward a person, or a group of persons, that creates a risk to their health and safety. Occupational violence refers to any incident where a person is physically attacked, abused, assaulted or threatened in the workplace. See Sexual Harassment and Bullying P & P [ICDA, 2018].

Breach of this Policy

Any breach of this policy may result in counselling and/or disciplinary action, which, in the case of employees or ministers, may lead to dismissal, or, in the case of volunteers, may lead to the cessation of their engagement. See Church Discipline P & P. Any breach of this policy by a contractor may result in cancellation by The Church of the Foursquare Gospel in Australia of the services provided by that contractor [ACS, 2017].

Occupational Health and Safety Coordinator

The Occupational Health and Safety Coordinator will be held accountable for managing The Church of the Foursquare Gospel in Australia health and safety matters on behalf of the Board of Directors and Supervisor, to whom they will report and advise [ACS, 2017].

Health and Safety Representatives

The Church of the Foursquare Gospel in Australia will encourage and oversee the appointment of Health and Safety Representatives in all churches to represent those in ministry on health and safety matters [EAI, 2018].

Health and Safety Committee

If required by legislation, The Church of the Foursquare Gospel in Australia. will establish a Health and Safety Committee consisting of Board member[s], ministry representatives and Health & Safety Representatives. The Health and Safety Committee will be the principal forum in which management consults with ministers, employees and volunteers on broad health, safety, risk and policy issues.

Children abusing children Policy & Procedure

PURPOSE

The Church of the Foursquare Gospel in Australia is committed to ensuring the health, safety and welfare of all children as defined by law [under 18 years of age]. The church recognises that 'Mature Minors', those young people aged between 14 years and the date of the 18th birthday have special rights by law to independent medical, legal and psychological counsel.

The church also recognises that at times, children can bully and abuse other children and that this is unacceptable and could constitute risk of breaching duty of care.

SCOPE

This policy applies to:

- (e) All licensed ministers, pastors, paid or unpaid staff and leaders; and
- (f) Volunteers within The Church of the Foursquare Gospel in Australia's church and office premises, to the extent it is relevant to them.

In this policy, 'workplace' includes working on site or off-site, attendance at a work-related conference, camp or church function, and attendance at other ministry-related event, including social events.

POLICY

Overview

The Church of the Foursquare Gospel in Australia supports the rights of all children covered by the policy to attend church based functions with very limited risk of damage, harm and loss to themselves via bullying, abuse or neglect by another child.

Procedures

All activities related to children must be monitored at all times by appointed leaders [who must have a current WWCC].

- Any *observed* or *witnessed* incidences of a child bullying or abusing another child require timely intervention by leaders to separate the children in conflict, returning the child(ren) to parental supervision as soon as is practicable, writing and incidence report [with witness testimony] and reporting the incidence to pastoral leadership, who will invite the parents [or legal guardian] of the children involved to discuss the issues together, to seek resolution between the children and parents.

- Any reported, but *unobserved* and *unwitnessed* incidences of a child bullying or abusing another child at church-based events requires a report to be written up by the person who heard the allegation and for the parents of the child who has made the allegation to be informed of the allegation. It is up to the parents of the child alleging abuse or bullying to make contact with the parents of the child alleged to have abused or bullied their child and to sort out the issue between them. If this does not occur, then the church can arrange for an in-house leader, to act as informal mediator to assist the two families to resolve the matter amicably.
- Incidences in children's church, camp or youth event will require that a child bullying or abusing another child must be removed from the location by an authorised leader and returned to his or her parents as soon as is practicable with a brief explanation outlining that an incidence has occurred in which their child has acted inappropriately towards another child. Pastoral staff will contact the parents of both children with a brief report of the observed or reported event. A meeting in which resolution and reconciliation between parents and children together will be sought by pastoral staff.
- Incidences of alleged sexual abuse reported by a child against another child in the church must be reported to the child sexual abuse squad of the Police and also the Department for Child Protection [DCP] as required by law. It is not the church's role to investigate alleged crimes or whether a child has been 'acting-out' what they have had happen to them or have seen in media or pornography.
- Incidences where a church youth leader [who is legally a child] is accused of bullying or abusing a child under his or her care will require that the youth leader steps aside from leadership role until cleared of the allegation. In the case of alleged criminal abuse of a child, the Police and DCP will be notified.

RELATED POLICY & PROCEDURE:

Confidentiality P & P

Grievance P & P

Child protection P & P

Risk management P & P

Sexual Harassment & Bullying P & P

Sex Offenders in Churches P & P

Ministerial Code of Conduct

Discrimination P & P

Appendices:

CHURCH RISK ASSESSMENT, REGISTER & RISK TREATMENT

Location: _____

Assessed by: _____

Date: _____

Risk identification	Category	Risk description

Risk assessment

Likelihood	Possible impact	Level of risk	Evaluation

Risk control improvement/treatment

What is being done	When?	Completion date	Person in charge

Discrimination, bullying or sexual harassment incidence report form

Any report of discrimination made by a church member, volunteer or ministry staff [including the Supervisor or BOD members], must be confidential [with the exclusion of the law in alleged crimes against a person].

Fairness is a guiding principle of all allegations: both sides need to be heard in a grievance [see Grievance P & P]. This does NOT mean the church investigates alleged crimes: the Police are the Governing authorities in this case.

Name	Position	Allegation	Day/time	Witnesses?

As per P & P, forward this form to the relevant person(s).

Handler of report	Action taken	Day/time	Notes

Signed off by: _____

Violent or dangerous behaviour Incidence Report

Please attach a Risk Management Report to this Report

Name	Position	Allegation	Day/time	Witnesses?

As per P & P, forward this form to the relevant person(s).

Handler of report	Action taken	Day/time	Notes

Signed off by: _____

Notice of report made to Government Authorities

Please attach a Risk Management and/or Incidence Report form to this Report as a method of keeping records of incidences related to alleged crimes or potential insurance liability together.

Date of Incident Who made 1st report Date authorities informed

What agency the incident was reported to: _____

Response of Governing Authority [CHILD Protection; Police; Emergency Psychiatric Team, etc.]

Whom spoken to: _____

Date & Time stored: _____

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