

HANDBOOK FOR AUSTRALIAN PASTORS



**AUSTRALIAN UNION CONFERENCE
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PREFACE

Scope and Purpose

The *Handbook for Australian Pastors* is designed to encourage and facilitate pastoral excellence, inform about policy and provide a framework for viewing the rights and responsibilities of the individual pastor as well as those of the appointing Church organisation within the territory of the Australian Union Conference. It provides contextualised information for the Australian pastor. This handbook is given to all pastors at the commencement of their appointment or on their transfer to a new appointing body within the organisation.

This handbook is to be regularly updated so as to take into account Church policy as it changes. These updates may be sourced on-line at <https://myadventist.org.au>.

The *Handbook for Australian Pastors* should be read in conjunction with the following documents:

- **Seventh-day Adventist Church Manual** – (referred to in this document as the **Church Manual**) provides specific guidelines for local churches across the world. Pastors must accept responsibility to apply its policies in their churches. The **Church Manual** is the most significant policy book of the denomination. Since the **Church Manual** is endorsed by the World Church in Session, it carries the authority of the Church. Close adherence to the **Church Manual** is not only the pastor's responsibility, it is also to the pastor's advantage.
- **General Conference Working Policy** - (referred to in this document as *GCWP*) is the overarching listing of policies guiding the Seventh-day Adventist Church across the world.
- **South Pacific Division Working Policy** - (referred to in this document as *SPDWP*) holds those policies that are uniquely designed for the work of the Seventh-day Adventist Church throughout the territory of the South Pacific Division. This is only currently available electronically.
- **Seventh-day Adventist Minister's Handbook** - (referred to in this document as *SDAMH*) provides additional pastoral guidelines and helps. This has been prepared by the General Conference Ministerial Association in consultation with pastors and other leaders from the world field.

The *Handbook for Australian Pastors* should never supersede the above documents or be used to change or contradict voted existing policies that govern the role, function and responsibilities of a pastor or the conditions of appointment.

Glossary

- The "Church" is the Seventh-day Adventist Church and will hereafter be referred to as the "Church".
- The term "pastor" or "minister" refers to a person contracted to work for the Church under the terms as set down in the General Conference and South Pacific Division Working Policy of the Seventh-day Adventist Church.
- The context will determine when "Church" is a generic term for the wider body of Christian believers and when it is used in the same way as "Church organisation" where it is referring to the contracting body and organisation of the Seventh-day Adventist Church or one of its entities under its incorporated body in Australia.
- The term "formative appraisal" describes a process designed to improve pastoral competencies and the growth of the Church.
- The term "summative appraisal" describes a process where data relevant to the pastor's performance is gathered.

1. THEOLOGY AND PHILOSOPHY OF MINISTRY

Jesus Christ is the model for pastors. From Scripture we discover that His divine purpose was to draw lost humanity to God and to bring God to a lost humanity (Luke 19:10). Based on this example, ministry will involve times of withdrawal for prayer and worship balanced by times of activity and service. Motivated by faith in God, a compassion for the lost and a desire to relieve suffering and distress, the disciples patterned their ministry on that of the master Teacher. Taking seriously His challenge to “*make disciples of all nations*,” their lives consisted of teaching, preaching, baptising and discipling as they extended the global invitation to be part of God’s kingdom. Ministry is then the highest privilege and the most fascinating adventure ever given to human kind.

The greatest work, the noblest effort, in which men can engage is to point sinners to the Lamb of God. True ministers are co-labourers with the Lord in the accomplishment of His purposes. (*Gospel Workers*, p.18)

Prerequisites to Ministry

There are three distinct dimensions of an authentic call to pastoral ministry.

A Personal Relationship with Christ - A heartfelt response to Christ develops into an intimate relationship. This alone can pave the way for successful ministry and enable the pastor to pass on to others the joy of what they themselves have received. (1 Cor.11:23)

Jesus "called to Him those He Himself wanted. And they came to Him" (Mark 3:13). Christ called - they came. The early apostles were successful in inviting others to come to Christ because they themselves had already come. You cannot bring until you have been brought. To give others what you yourself do not have is impossible. After the disciples came, they spent the next three years in an intimate, everyday relationship with Christ. Only then were they prepared to minister successfully. Saul saw a vision of Christ on the Damascus road and it caused him to ask, "Lord, what do You want me to do?" (Acts 9:6) He was ready for ministry only after catching a vision of Christ.

A call to ministry is first a call to spirituality. This is a great privilege rather than a heavy responsibility. Spirituality is personal. It must have a private dimension before it can have a public influence. It is a response to God's initiative, not something we initiate on our own. It leads us to centre ourselves in Him. Christ becomes the passion of our lives.

A pastor's ability to appeal to human hearts will be in proportion to his/her fellowship with Christ. This intimate relationship with Christ will motivate the pastor to live as He lived. To live as He lived means living to serve as He served, and to sacrifice as He sacrificed.

A Personal Call from Christ - "God has a church, and she has a divinely appointed ministry" (*Testimonies to Ministers*, p.52). You may choose a profession but the ministry cannot be entered that way for the ministry is more than a profession; it is a divine calling. "And no man takes this honour to himself, but he who is called by God, just as Aaron was" (Heb. 5:4).

A genuine call that is uniquely personal must come from God. The Apostle Paul reflects, "He counted me faithful, putting me into the ministry" (1Tim. 1:12). The initiative is not the individual's but the Lord's. Paul did not choose; God chose. Paul's choice was whether or not to respond to God's choice.

A Personal Empowering by Christ - Pastors need sincerity, leadership ability, integrity, intelligence, common sense, wisdom, relational skills and teaching ability.

Christ is the source of all this and more. Christ will empower by His Spirit those He calls. Whomever Christ calls He enables. He does not call to failure. He has provided or will provide the pastor with everything he/she may need to succeed at whatever He has called him/her to do. "Through cooperation with Christ, they are made complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence." (*Gospel Workers* p.113)

Ministry and the Church

To understand the role of pastoral ministry one must understand the role and function of the Church, since a pastor is called to facilitate and lead out in fulfilling the mission of the Church.

The Bible portrays the Church as a divine institution, calling it "the church of God" (Acts 20:28; 1 Cor 1:2). Jesus invested the Church with divine authority (Matt. 18:17-18). Seventh-day Adventists believe that the Church is a community of believers who confess Jesus Christ as Lord and Saviour.

In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. (*SDAs Believe*, 2nd edition, p.163)

There are two aspects to God's Church.

1. **The Invisible Church** - The invisible Church, also called the Church universal, is composed of all God's people throughout the world. It includes the believers within the visible Church, and many who, though they do not belong to a Church organisation, have followed all the light Christ has given them (John 1:9).
2. **The Visible Church** – The visible Church is God's Church organised for service. It fulfils Christ's great commission to carry the gospel to the world and make disciples (Matt. 28:18-20), preparing people for His glorious return (1Thess. 5:23; Eph. 5:27). As Christ's specially chosen witness, it illumines the world and ministers as He did, preaching the gospel to the poor, healing the broken-hearted, preaching deliverance to the captives and recovering of sight to the blind, setting at liberty those who are oppressed, preaching the acceptable year of the Lord (Luke 4:18,19).

The Purpose of Church Organisation

Christ's mandate of carrying the gospel to the whole world involves also the nurturing of those who have already accepted the gospel. New members are to be established in the faith and taught to use their God-given talents and gifts in mission. Since "God is not the author of confusion" but desires that all things should be done "decently and in order" (1 Cor 14:33,40), the Church must have a simple but effective organisation. (*SDAs Believe*, 2nd edition, p.172)

Christ is the Source of the Church's Authority

The Church is clearly presented in Scripture as the "Body of Christ" and exists as a community of faith over which He is the Head. He has endowed the Church with divine authority to act in His name (Matt. 16:19; 18:15-18; John 20:21-23) and engaged the Holy Spirit to be her guide (John 15:26; 16:13-15).

Christ has seen to the appointment within the church of special gifts so that individuals can function as apostles, prophets, evangelists, pastors, and teachers to prepare its members for

service and to build up 'the body of Christ' till all experience unity in the faith and reflect 'the fullness of Christ'. (Eph. 4:7-13)

Seventh-day Adventists believe that they are the visible form of God's Church of the remnant, prophetically called in these last days to fulfil the gospel commission (Matt. 28:19,20) and to preach the everlasting gospel (Rev. 14:6-12). Their mission is to proclaim God's special message of salvation that is to restore His true worship by calling His people out of apostasy and preparing them for Christ's return.

Church Leadership in the Scriptures

In New Testament times the "*elders*" (Greek, *presbuteros*) or "*bishops*" (*episkopos*) were the leading officers of the Church. The term *elder* means "older one", implying dignity and respect. His position was similar to that of the one who had supervision of the synagogue. The term *bishop* means "overseer". Paul used these terms interchangeably, equating *elders* with overseers or *bishops* (Acts 20:17,28; Titus 1:5,7). Those who held this position supervised the newly formed churches. *Elder* referred to the status or rank of the office, while *bishop* denoted the duty or responsibility of the office - "overseer." Since the apostles also called themselves *elders* (1 Peter 5:1; 2 John 1; 3 John 1), it is apparent that there were both local *elders* and itinerant *elders*, or *elders* at large. But both kinds of *elder* functioned as shepherds of the congregations. (*SDAs Believe*, 2nd edition, p.176-177) This is why in Australia we have adopted the term '*pastor*' to designate a person appointed by the wider Church to carry the overall responsibility of leadership of the local Church, with the local *elders* assisting the pastor in this leadership.

A Pastor's Responsibility and Authority

The duty of pastoral leadership is to see that the biblical instructions for worship, doctrine, discipline, and gospel proclamation are followed. Elders are first and foremost spiritual leaders. They are chosen "to shepherd the Church of God" (Acts 20:28). Their responsibilities include supporting weak members (Acts 20:35), admonishing the wayward (1 Thess.5:12), and being alert for any teachings that would create divisions (Acts 20:29-31). Elders must model the Christian lifestyle (Heb. 13:7; 1 Peter 5:3) and set examples of liberality (Act 20:35).

Christ exercises His authority through His Church and its specially appointed servants, but He never transfers His power. No one has any independent authority apart from Christ and His Word. The Seventh-day Adventist Church follows a process of election of local church elders and appointment of pastors by a centralised body. But while these elders and pastors function as representatives of the people, their authority comes from Christ. Their appointment simply confirms the call they received from Christ. Since the Church is the body of Christ, the elder and pastor are to seek and respect its counsel regarding their decisions and actions. (See *SDAs Believe*, 2nd edition, p. 176)

There is an important relationship between the local church elder and the pastor. Donald MacNair has described it this way:

Paul relates the offices of ruling elder and pastor-teacher by declaring that both are essentially ruling elders (1 Tim. 5:17), but that the pastor-teacher has a special calling, obligation and privilege of service among his peers (that is, among the ruling elders). From this it is evident that there is, at least, a special category among the ruling elders for the special office of ruling-teaching elder. And this special office will demand special training, examination and financing. It also demands an inherent necessity for special ability that will always include the ability to lead people. (*The Growing Local Church*, p.36-37)

Because pastors have been called by God and chosen to "shepherd the Church of God" (Acts 20:28), the mission of the Church is their responsibility. This commission is clearly stated in the Gospel Commission given by Christ in Matt. 28:19,20:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, "and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." (NRSV)

With this commission in mind, the Church Manual specifies that the Church's mission is "teaching", "baptising" and "making disciples" within the Church organisation.

It is clear therefore that the major functions of a pastor are to lead, facilitate and train in these areas as well as be fruitful. The evidence of a pastor's divine calling and any performance evaluation of his/her ministry are to be demonstrated by tangible proof in these areas at the core.

Spiritual Relationship between the Pastor and the Church

The special relationship between a pastor and the Church is a spiritual one exemplified by that of Christ who was divinely called and appointed by the Father to His ministry on this earth. (John 3:16; Heb. 5:6,10)

God gave Him to the world and Christ, in humility made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil 2:6-8)

Christ, now ascended to heaven, remains the head of the Church. He has, in all things, left us an example. Guided by the model of Jesus as a servant to the world, the pastor, divinely called by God, is also to be a servant. The pastor recognises Christ as Master or Lord (John 13:13) and thus sees him/herself as a servant.

This master/servant relationship was understood by the early apostles and is equally true today.

Peter - "Simon Peter, a servant and apostle of Jesus Christ " (2 Peter 1:1)

Paul - "Paul, a servant of Jesus Christ" (Rom. 1:1)

Epaphras - "A servant of Christ" (Col. 4:12)

Jude - "The servant of Jesus Christ" (Jude 1).

This explains the status of ministry as viewed from the theological perspective of the Church. It is this special relationship that is reflected in the *South Pacific Division Working Policy* Min. 10.10:

1. Inasmuch as ministers are called of God to their vocation, we recognise the employer - employee relationship as a spiritual one which embraces the call to ministry. Unless the laws of a country determine otherwise, it is understood that an employer - employee relationship does not apply.
2. Unless laws of a country determine otherwise, ministers are not regarded as employees in the usual and legally accepted sense.

Legal Status of Pastors

Running side-by-side with this spiritual relationship of the pastor to the Church are the legal requirements of the government. The Church recognises that government and civil authorities are ordained of God and should be obeyed unless in direct opposition to God's written Word (Rom 13:1-5; Acts 5:29). Therefore, the Church recognises that while it maintains a definite theological attitude towards its ministry, it additionally has legal obligations which must also be respected.

In Australia there are elements of this relationship between the pastor and the Church that are subject to Employment Law. These include the payment of salary and withholding of PAYG tax, the provision of annual holidays, payments into a superannuation fund, long service leave and workers compensation. Also included is the duty of care that the appointing entity has for the pastor. The Church also has the right to appoint or dismiss a pastor, to determine the location of appointment and to define and direct the job responsibilities. Both the pastor and the appointing entity can expect loyalty and accountability.

Thus the legal status of a pastor implies areas of reciprocal legal obligations between a pastor and the Church organisation which he/she serves. This is in addition to the Christian and social responsibility that the Church has to care for and support those who serve as pastors.

2. THE ADVENTIST PASTOR

A Valued Leader

As the 'overseer' of the mission of the Church, the pastor fulfils a most important and valued function in God's work. Day by day and week by week this person carries the burden of leading God's Church. In view of this, the Church organisation has a responsibility to support the pastor, professionally and personally. The pastor's family must also be taken into account in that personal support.

Total Commitment

The challenge and responsibility of this divine call to pastoral ministry requires dedication - a lifelong commitment that extends into all aspects of a pastor's life.

The following quote from the General Conference Working Policy provides a summary of this commitment:

A Seventh-day Adventist pastor, called and empowered by the Holy Spirit and driven by love for souls, points sinners to Christ as Creator and Redeemer, and teaches them how to share their faith and become effective disciples. He or she regularly shares a balanced spiritual diet fresh from communion with God and His Word. The pastor shows the saving grace and transforming power of the Gospel when he or she:

1. Strives to make his or her family a model of what the Lord expects in marriage and families;
2. Preaches Bible based, Christ-centred sermons that nurture the members, support the world Church, and teaches the fundamental beliefs with a sense of urgency rooted in the Seventh-day Adventist understanding of prophecy;
3. Appeals to all to submit to the transforming power of the Holy Spirit so that the Gospel may be validated in the compassionate life of the faith-directed believer;
4. Leads the local congregation in a strong evangelistic outreach that both increases membership and establishes new congregations while maintaining strong support for the local and worldwide work of the Church;
5. Evidences effectiveness in ministry as the family of God, increases numerically and grows in spiritual experience and worship, thus hastening the return of the Lord;
6. Affirms the priority of personal spiritual growth and mission effectiveness by regularly participating in a spiritual outcome assessment process. (GCWP, 2008 – 2009 edition, A 15 15 - What Total Commitment to God Involves for a Church Pastor)

Trust

The pastor holds a position of trust. Not only is the pastor entrusted with the Church's resources but with its reputation and the reputation of all others who serve the Church, including its members. As a representative of the Church, the pastor is expected to act in such a way as to protect the integrity of that which belongs to the Church and all those who serve it.

Support for the Pastor

Every pastor will need support at some point in their ministry: professional and/or personal – including the pastoral family. There is no shame in this. Jesus Himself openly sought support. For example, He turned to His disciples, especially as He neared His greatest act. He also sought support, strength and guidance from His Father. Jesus, the greatest Servant/Leader, models the need for and value of support to those in spiritual leadership.

When pastors need personal support they can turn to:

- God
- Their spouse or an appropriate family member
- A trusted colleague in ministry
- The Conference Ministerial Association Secretary
- The Union or Division Ministerial Association Secretary
- Administration
- Confidential counselling

NOTE: Each local Conference will endeavour to offer a procedure for confidential counselling, where available, for pastors.

Ministers need friends – and often those who have experienced the challenges of ministry make an excellent support group. It is worth establishing your own ‘buddy’ system of support. Caution needs to be raised about who the pastor turns to for support. For some issues it is inappropriate to turn to their own Church members or even to a family member for support. Such matters require wisdom and sensitivity.

Confidentiality for the Pastor

The pastor must be able to seek support knowing that confidentiality will be respected. If there is potential conflict between provision of support and one’s role, it is most important that this is declared up front. Further, it must be understood that there are limits of confidentiality. For example, this would include matters that are of a criminal nature, such as child sexual abuse.

Pastoral Ethics

Field pastors and Church administrators from around the world have assisted in the preparation of the following statement of professional ethics. All pastors are encouraged to adopt this as their personal code of ethics. This has been adopted by the Australian Union Conference for pastoral ministry within the Seventh-day Adventist Church in Australia.

I recognize that a call to the gospel ministry of the Seventh-day Adventist Church is not for the purpose of bestowing special privilege or position, but rather for living a life of devotion and service to God, His church, and the world. I affirm that my personal life and professional activities shall be rooted in the Word of God and subject to the Lordship of Christ. I am totally committed to the fundamental beliefs of the Seventh-day Adventist Church.

I am dedicated to the maintenance of high standards of professional conduct and competence in my ministry. I purpose to build relationships based on the principles expressed in the life and teachings of Christ.

I shall, by the grace of God, apply these standards in my life so as to include the following:

1. Maintain a meaningful devotional life for myself and my family.
2. Give full time and attention to the ministry as my only vocation.
3. Commit myself to continuing professional growth.
4. Initiate and maintain supportive professional relationships with fellow ministers.
5. Practice strictest professional confidentiality.
6. Support my employing organization and the world church.
7. Manage church and personal finances with integrity and transparency.

8. Perceive and treat my family as a primary part of my ministry.
9. Practice healthful living.
10. Relate with propriety to both men and women.
11. Respect the personhood of every individual, without bias or prejudice.
12. Love those to whom I minister, and commit myself to their spiritual growth. (*SDAMH*, p.40,41)

Further information in relation to arenas of safety is outlined in *Creating a Safe Place*, published by Adventist Support.

Confidentiality of the Pastor

In the course of their work and social interaction pastors will come into contact with material which is sensitive and must be kept confidential. The unauthorised or unprofessional use, possession, or dissemination of confidential information may be considered sufficient cause for dismissal or other disciplinary action.

Intellectual Property

Any invention or production by an employee produced during the course of employment is and remains the property of the employer and cannot be used or disseminated without the express permission of the employer.

Lifestyle Choices

A pastor's lifestyle choice can have a strong impact both positively and negatively on his/her success in ministry. The pastor who is using Christ as his/her model is "to be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." (1Tim 4:12)

Positive lifestyle choices will enhance effectiveness and enable a pastor to be an example in the following areas:

Spirituality

Spirituality is essential to a pastor's leadership, his/her soul winning success and his/her preaching.

A call to ministry is first a call to spirituality. This is a great privilege rather than a heavy responsibility. Spirituality is personal. It is a response to God's initiative, not something we initiate on our own. It leads us to centre ourselves in Him. Christ becomes the passion of our lives. (*SDAMH* p.21)

Interpersonal Relationships

Pastors love people. The pastor's supreme interest is people. People are a pastor's specialty. While it is true that the pastor can rarely reach everyone, the predominant impression of the membership should be that the pastor loves them and cares deeply for them.

Sometimes the weight of issues and service becomes overwhelming. If a pastor is struggling to maintain a positive attitude to the people he/she serves (books, administration, or speaking may become of greater interest or value over people), the pastor would be advised to seek the counsel of a trusted colleague or the Ministerial Association Secretary. Sharing in a safe and collegiate environment may be healing in itself. But there are times when it may require more than that. It may require professional counselling or some time out. Seeking support through such times is essential to ensure people remain the core focus of an effective ministry. As noted above, each local Conference will offer a means by which the pastor can receive counselling in absolute confidence, where possible.

Time Management

Due to the heavy demands and stresses of ministry, it is important that the pastor is able to manage his/her time in the most appropriate and efficient manner. Hence, the effective pastor will plan his/her program so as to ensure a reasonable balance between the pastor's personal needs, both physical and spiritual, the rightful demands of family, and the required duties of ministry.

Personal Health

In order to maintain optimum personal wellbeing and maximise his/her influence, the pastor should both know and practise the principles of health as understood in our Adventist health message.

While maintenance of health and fitness is an individual responsibility, the Church recognises the value of preventative measures in avoiding illness. Thus the Church will fund the cost of a health screening examination by a General Practitioner as follows:

The South Pacific Division, in keeping with the philosophy of the Seventh-day Adventist Church, encourages employees to care for their health and well-being. Maintenance of health and fitness is an individual responsibility. However, in recognition of the value of preventive measures in avoiding illness, a policy for a screening examination has been adopted.

1. Employees in positions of seniority and responsibility as approved by governing committees/boards may have a screening examination at the expense of the employing organisation every two years.
2. A Routine Medical Examination form is available from the employing organisation.
3. At the time of the examination this form is to be handed to the doctor and becomes part of the patient file. Results of the examination will be given by the doctor to the patient. The form is not to be sent to the Division or employing organisation for clearance.
4. The cost of this examination is to be paid by the employee and claimed from the employing organisation on an expense report.
5. Costs for any additional examinations, tests, treatment or hospitalisation are the responsibility of the patient and should be billed on a separate account.
6. As this screening check is employer funded, the examinee shall notify the employer of any serious health problem that is likely to affect working abilities.
(SPDWP EMP.10.35)

Personal Appearance

While it is not possible to expect everyone to dress in exactly the same manner, the matter of personal appearance is important. Ellen White wrote: "God expects His ministers, in their manners and in their dress, to give a fitting representation of the principles of truth and the sacredness of their office" (*Gospel Workers*, p.174). The way we appear, our manners and our dress, will have an impact on our ministry. Pastors desiring to win people to Christ will be aware that their dress or appearance may open or close doors for Christ. Three appearance factors that are most likely to attract people to Christ are good taste, neatness and cleanliness.

The expectation of how a particular profession dresses is culturally driven. It is important to respect such cultural norms within the boundaries of Christian standards so as to maximise one's credibility and influence. Thus ministering amongst a business environment in a large city might mean a different dress code to ministering in a small outback town. Research also indicates that unusual dress or appearance reduces credibility.

Personal Finance

(Adapted from *SPDWP EMP.60.35 Employees' Personal Finance*)

In areas of finance, the responsible pastor will exercise extreme care to be above reproach so that, 'the ministry be not blamed'. High standards should be maintained with special attention being called to the following points:

1. Pastors shall refrain from all sidelines of business and give themselves wholly to the ministry of the gospel, or to such other duties to which they may have been appointed.
2. Pastors should arrange their personal financial affairs so as to live within their regular income, and where they do not succeed in so doing they should be advised to take up some remunerative line of business outside of denominational service.
3. Normally the pastor would authorise the appointing Conference to organise his/her remuneration in a way that ensures that the tithing obligation is satisfied. But when a pastor chooses to arrange his/her remuneration otherwise, no pastor shall be employed who does not return a faithful tithe, and pastors who are known to be unfaithful in returning tithe shall not be transferred to another Conference / Mission without proper consideration of this standing.
4. Pastors shall not in any way seek personal gifts from our people. When it is necessary for them to discuss their financial affairs, this should be done with their appointing bodies rather than with members of the church.
5. Pastors who continually neglect or refuse to pay their just obligations shall be advised to take up some other line of work.
6. Proper and satisfactory arrangements shall be made by pastors for all financial obligations before transference to another conference/mission.

It is recommended that pastors read chapter seven, 'Personal Finance' in the *Seventh-day Adventist Minister's Handbook*. This is excellent advice, particularly for pastors with a family. Leading by example may prove to be the only way some members get to know how to be good stewards. It provides solid grounds on which the pastor can provide advice.

Marriage and Family Relationships

It is of great value, but not essential, for a pastor to be married. The influence of the combined ministry of a pastor and their spouse cannot be overestimated. While it is true that the Church does not normally employ the spouse, the example of a godly spouse, supporting the pastor in all aspects of his/her ministry (whether quietly behind the scenes or more up front), both united in their belief of the partners' divine calling, and adding their witness to the message and the mission of the Church, greatly enhances the pastor's influence and effectiveness.

For this reason, if a pastor commences his/her service with the Church while unmarried, it is of the utmost importance that, in his/her selection of a life partner, he/she follows the biblical counsels in regard to marriage, and that it be entered into with both united in their membership of the Seventh-day Adventist Church and their commitment to the life and work of ministry. The biblical counsel of "be ye not unequally yoked together" (2 Cor 6:14) has special significance in this case.

Pastors who are divorced, or may become divorced, and are intending to remarry, should seek the counsel of their Conference president. They may retain their ministerial licence / credentials provided their divorce and remarriage is consistent with the biblical grounds for divorce and remarriage as understood and stated by the Church. Other conditions previously stated relating to the marriage of pastors will still apply.

Should a person feel that God has called them to ministry when they are already married, then ministry should only be entered into after much prayer and discussion together with their spouse. Such discussion should include the potential demands and sacrifices of ministry. The final decision needs to be a united commitment.

Ministry can place great stresses on a pastor and his/her family. This is known and understood by Church leaders. Not only is each person within the pastoral family important in their own right but a troubled marriage and strained relationships at home can also impact adversely on the work and performance of a pastor.

For these reasons the Conference administration is always willing to provide discreet professional help and counselling in this area should either party express a willingness or desire for such services. Where possible, the Church should make arrangements for pastors, their spouses and children to be able to access confidential counselling in a manner that no one knows that they are doing so. Such support for counselling ought to include a major proportion of the cost but, understandably, would also need to be limited in number of sessions in any one calendar/budget year.

The Church actively encourages seeking professional support in these circumstances before tensions in the home relationships cause dysfunctional behaviour in both private and professional life.

3. RECOGNITION OF MINISTRY

Pre-Requisites for Appointment to Ministry

Prior to any appointment to ministry, there are some essential pre-requisites. The person must:

- i) Be a baptised member of the Seventh-day Adventist Church
- ii) Claim a divine call evidenced by pre-appointment lifestyle
- iii) Have graduated from pre-service training from an approved pastoral training course. For Australia this is either at Avondale College or Mamarapha College (the specially focussed Aboriginal & Torres Strait Islander Ministries College)

This policy, at the discretion of the Division Executive Committee, may be extended to ministerial graduates from other Seventh-day Adventist universities/colleges offering accredited theological degreed courses or advanced ministerial diploma courses. (SPDWP MIN.10.20 1 c)

- iv) Be a person of unquestioned theological and moral integrity
- v) Recognise and accept the authority of the Church and have a personal commitment to Church doctrine, organisation and standards
- vi) Accept and sign the *Letter of Appointment*

Formally Trained

The normal educational pathway into ministry in the Seventh-day Adventist Church is a completed training program at a Seventh-day Adventist ministerial training institution recognised by the Board of Theological and Ministerial Education of the South Pacific Division. To be recognised, such a training program must include both a ministerial and a theological component. Other means of entry into ministry are exceptions to this general procedure. (SPDWP MIN.10.15)

Exceptions

When persons are considered for permanent or part-time employment as ministers and have not followed a program of theological study and ministerial training at a recognised Seventh-day Adventist ministerial training institution, the following procedure shall be followed.

1. Convincing reasons must be presented why the candidate is not able to enter and complete the normal training program at an approved denominational training institution.
2. It shall be discussed by the conference/mission executive committee.
3. It shall be discussed with the union (president or ministerial secretary as appropriate).
4. It shall be referred to the Union executive committee for consideration.
 - a. Before being considered by the Union executive committee, a review shall be undertaken as to the background and the experience of the prospective employee by a group comprising the local conference/mission president, the union president/ministerial association secretary and the Field Secretary of the Division.
 - b. This group will devise and recommend to the Union executive committee a specific plan for ongoing ministerial training for the prospective employee. This plan will be based on the satisfactory completion of structured courses that are offered from time to time by the relevant ministerial training institution. These courses as offered and completed by the candidate will include theological studies, biblical studies and professional studies. The plan should also include, but not be limited to, in-service programs, directed reading, summer schools, etc. The plan of study should normally take a minimum of two years to complete.
5. The Union executive committee shall consider the request, and if it approves of the request also approve the plan of ongoing ministerial training for the prospective employee to be implemented by the employing entity in harmony with Division policy.

6. Before employing any persons whose name has been approved by the Union executive committee, a prospective employer shall share with the prospective employee a concise job description and clear expectations as to the consequences for his/her future employment and status.
7. If the prospective employee is given employment, a missionary licence shall be issued and maintained while the specially tailored training program is being completed.
8. Once the training program is complete, the employee may then be granted a ministerial licence or commissioned ministry licence. (SPDWP MIN.10.15)

Ministerial Credentials and Licences

Credentials, licences and certificates are granted to those who have been given the right to serve the Church in a pastoral capacity and are normally issued by the appointing organisation.

There are five main types of licences and credentials issued to ministers with theological training and serving at least 0.5 of a full-time equivalent load. These are outlined in SPDWP EMP.10.20.

- i. **Ministerial Credentials**, granted to ministers who have been ordained to the gospel ministry. It is not the normal practice to ordain an individual who has not been classified as a licensed minister.

The criteria for eligibility for ordination are outlined in the General Conference Working Policy.

- ii. **Ministerial Licences**, granted to ministers who would be expected to be ordained in due course.
- iii. **Ministerial Internship Certificates**, granted to ministers who are employed as interns.
- iv. **Commissioned Minister Credentials**, granted to ministers who have been commissioned to the gospel ministry and have at least five years' experience in denominational ministerial service. It is not the normal practice to issue credentials to an individual who has not been classified as a commissioned licensed minister.
- v. **Commissioned Minister Licences**, granted to ministers who have less than five years' experience in denominational ministerial service and who would be expected to receive commissioned minister credentials in due course.

While there is collective responsibility for maintaining the integrity of the gospel ministry, the Australian Union Conference, on behalf of the worldwide Church, carries special responsibility to oversee the initial issuing of credentials.

The churches in their collective capacity through the Conferences... confer upon certain individuals the authority to represent and speak for the Church as ministers and gospel workers. This authority is represented by the granting of credentials, which are written commissions, properly dated and signed by the officers of the Conference... (*Church Manual*, 17th edition, p.150)

The union and local conferences/missions share the responsibility for safeguarding the integrity of the church and its ministry. They are required by denominational action and practice to ensure that credentials/licences issued within their respective territories shall indeed certify that the holders are in good and unquestioned standing, properly subject to invitation to any other field of service. (SPDWP EMP.10.05)

Credentials are granted for the duration of the term as provided for by the constitution and bylaws or operating policy of the conference.... The credentials are renewed by a vote of the conference... in session or by the executive committee. If for any reason it is deemed inadvisable to renew credentials to any minister, he [/she] ceases to function as a worker in the Conference.... The possession of out-of-date or expired credentials does not authorise him [/her] to function in any of the offices of a minister. In such a case he [/she] has no more authority or standing than any other lay member in the Church. (*SDA Church Manual*, 17th edition, p.150)

Credentials/licences expire at the end of the year in which a regular Conference/Union Constituency Meeting is due or when denominational service is terminated. Should a pastor be transferred to another Conference, new credentials must be issued by the new Conference.

Women in Ministry

The Holy Spirit gives spiritual gifts severally as He will. There has always been a place for women in ministry throughout the history of the Seventh-day Adventist Church. Current General Conference policy does not allow for the ordination of women pastors. The Seventh-day Adventist Church in Australia is part of the world church and thus respects that policy. However, value and recognition is provided through a Commissioned Minister Licence/Credential.

4. ROLE OF THE ADVENTIST PASTOR

Pastoral Functions

The Apostle Paul provides a biblical base for profiling the characteristics and role of those who are called to what we generically call pastoral ministry. Ephesians chapter 4 builds through to verses 11-13 where the core function of the pastor is delineated:

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. (Eph. 4:11-13 NRSV)

1Tim 3 describes the characteristics of the “overseer” – which is part of a pastor’s role. Then in chapter 4 he gives Timothy further specific direction as to what can be expected of a minister of Jesus Christ. This includes clarifying what is truth and godliness to God’s people. “Command and teach” hope in Jesus. “...set an example for the believers in speech, in life, in love, in faith and in purity.” Publicly read Scripture, preach and teach. Give yourself wholly to these things! Your effectiveness should be able to be observed. Persevere!

Job Description

A generic job description for a pastor in the Australian Union Conference has been included as Appendix I to this handbook. Each individual pastor will need to determine his/her actual job description in consultation with Conference leadership. It is understood that each pastor needs to contextualise his/her ministry. Your specific ministry in your current location may have certain amendments or additions included by yourself and/or the appointing Church organisation that reflect the specific needs or priorities of the Conference and/or the location to which you are called to work as well as your own spiritual gifts and experience.

Status of a Pastor

A pastor is responsible:

- To God who has called each one
- To the appointing entity
- To the Conference president through whom the pastor is accountable to the Board of Directors
- To the local church members as a servant-leader.

5. PASTORAL DEVELOPMENT

Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely... (1Tim. 4:15-16 NIV)

The pastoral development process described in this chapter is relevant to all pastors who have successfully completed the internship program. Interns have a unique development process as referred to in chapters 6 & 7. Pastors holding a Ministerial Licence or Commissioned Ministerial licence will have further processes as described in chapters 6 & 7.

The pastoral development process (see Figure 5.1 below) in the Australian Union Conference is designed to facilitate excellence in ministry, quality of life for pastors and kingdom growth.

This process exists to:

- facilitate holistic development
- assist in creating a nurturing environment which is empowering
- encourage awareness and self-evaluation and
- provide appropriate accountability

This will be achieved by:

- identifying and understanding the individual ministry, vision and passion of pastors
- establishing appropriate strategies and goals for effective ministry and the growth of the church
- conducting a 360 degree pastoral profile
- providing appropriate feedback and encouragement
- resourcing pastors according to policy and
- an individual commitment of the pastor to personal development

The pastoral development process is for the empowering, equipping and supporting of pastors in pastoral evangelistic leadership in their specific ministry setting. This is distinct from the formal evaluation processes as described in chapter 7 of this handbook.

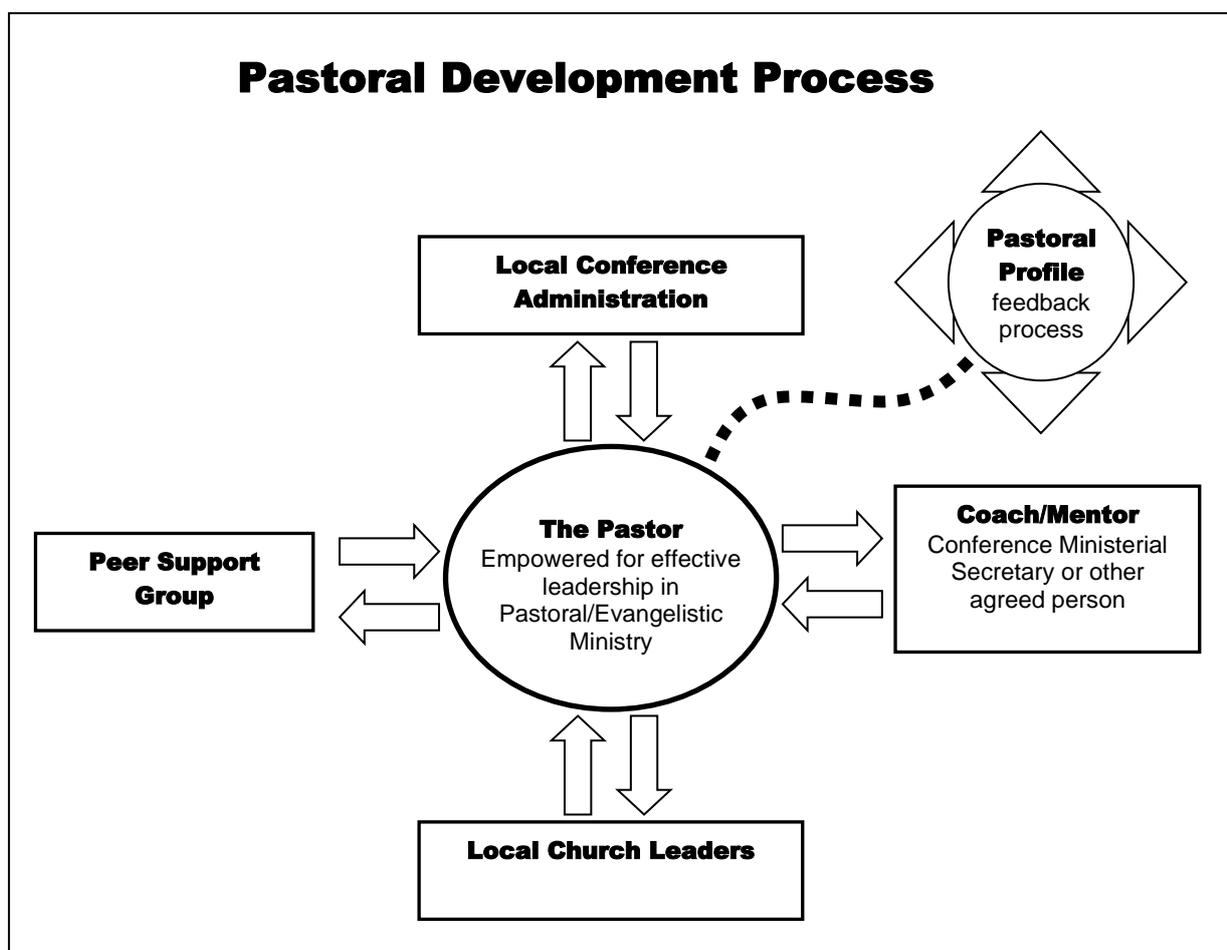
There is freedom for some flexibility regarding the implementation of the pastoral development process. It may be varied to suit the needs of local conferences and various ministry settings.

Key Relationships

This pastoral development model relies on several key relationships -- the relationship of the pastor with:

- The Conference administration
- The Conference Ministerial Association Secretary
- Colleagues – peers in a similar ministry role
- Local church leaders – as they participate in the pastoral profile feedback process.

Mutual trust between the pastor and the president, the ministerial association secretary, other pastors and local church leaders will help in maximising the benefits of the pastoral development process.



The President and the Pastor

- A working relationship based on trust:
 - ❖ The president will work to establish trust with the pastor, provide encouragement and accountability
 - ❖ The pastor also has a positive part to play in building a trusting relationship with Conference administration
- Negotiated goals:
 - ❖ The pastor discusses his/her passion and vision for ministry, and strategies that grow from this vision with the president or his nominee.
 - ❖ Goals that grow from this discussion are negotiated, ideally on an annual basis. Obviously, the ministry setting is taken into account in this discussion.
 - ❖ Goals for local church pastors should reflect the strategic plans of the local church and Conference and should be specific regarding:
 - Church attendance
 - Evangelistic activity including home Bible studies and other evangelistic methods
 - Baptisms

- Pastoral care
- Processes for discipling and training of members and
- Natural Church Development factors:
 - Empowering Leadership
 - Gift-Oriented Ministry
 - Passionate Spirituality
 - Functional Structures
 - Inspiring Worship Services
 - Holistic Small Groups
 - Need-Oriented Evangelism and
 - Loving Relationships
- ❖ Negotiated goals become the basis for evaluation of ministry reports from the pastor to the Conference.
- ❖ In negotiating goals, comparative studies may be used to establish what is reasonable. This may include other similar ministry settings and records of what has been achieved in the specific ministry setting over the past few years.
- ❖ If agreement in setting goals cannot be reached, the president will set reasonable goals in consultation with the local ministerial association secretary. (Where there is no local ministerial association secretary, the president will consult with the AUC ministerial association secretary.)
- Regular communication & reports
 - ❖ In addition to reporting monthly regarding progress towards the agreed goals, the pastor keeps the president informed on matters of importance to his or her ministry. Reports are kept on file and reviewed periodically with the pastor by the Conference president or the ministerial association secretary.
- Resourcing, encouragement and accountability
 - It is the role of conference administration to ensure that the pastor is:
 - ❖ Resourced adequately to enable effectiveness in his/her ministry
 - ❖ Encouraged and held accountable.

The Ministerial Association Secretary and the Pastor

A coaching relationship - the major role of the ministerial association secretary in the pastoral development process is to provide or arrange for holistic coaching for the pastor. This will normally involve assisting the pastor in the process of self-evaluation in relation to progress towards achieving:

- agreed professional goals
- spiritual goals
- relational goals
- personal goals (eg, health, family life, etc)

It will also involve:

- identifying future directions with the pastor
- dealing with current issues
- identifying successes and challenge areas
- negotiating regarding resourcing and training to enable pastors to achieve their goals
- Key features of the ideal coaching relationship:
 - ❖ mutual trust
 - ❖ accountability
 - ❖ encouragement

Where the ministerial association secretary is also the president, it may be helpful to at times call for assistance from the Union or from other senior pastors within the Conference.

Peer to Peer

The purpose of peer to peer support groups is to:

- provide encouragement to pastors
- share ideas and resources and
- provide spiritual support

Peer to peer support groups have potential in assisting pastors in evaluating progress towards their goals.

Such groups should meet monthly or at bimonthly district ministers' meetings, or as appropriate to the ministry setting. Facilitating and monitoring peer to peer support groups for pastors is the responsibility of the Conference ministerial association secretary. Additional individual peer support could be arranged by each pastor as he/she chooses.

The Pastor and Local Church Leaders

The pastor has the role of team leader in the local church. Local church leaders will be involved with the pastor in:

- setting church goals regarding
 - ❖ evangelism and baptisms
 - ❖ church attendance
 - ❖ discipling/training members
 - ❖ as well as the Natural Church Development areas
- discipling processes
- developing strategic plans and setting direction for the church
- providing spiritual support for the pastor and also receiving the pastor's support

Pastoral Profile -- Feedback Process

A pastoral profile will provide the opportunity:

- to reflect on one's life and ministry
- for a one-on-one review with another professional in a safe environment
- for objective feedback
- for focused planning for professional development as well as opening up career opportunities

The pastoral profile is designed to assist pastors in their continuing ministry improvement.

Instruments such as the Ministerial Appraisal Program (MAP) or Mallison's Leadership Development Instrument provide for 360 degree feedback, involving input from:

- the pastor
- those served by the pastor – eg church members
- work colleague/s – eg pastors in a similar ministry role, or who know the one being appraised in his/her ministry setting
- those to whom the pastor is accountable – eg Conference administration and/or Conference ministerial association secretary

Those involved in this feedback process should especially look for opportunities to affirm the pastor's giftedness and strengths in ministry. In some ways, this process is a little like looking in the mirror to see what others perceive to be strengths in ministry and to discover ways to increase effectiveness.

It is recognised that feedback is only valuable for growth if the pastor is open to accepting it and willing to do something about it.

The local Conference president or his designee will coordinate the pastoral profile processes. Pastors may negotiate regarding:

- timing and frequency (prior to ordination, timing and frequency will be determined by administration)
- who is to be involved in the process and
- which instrument will be used.

When the survey is completed, results will be shared with the pastor and a pastoral profile will then be completed in consultation with the pastor as the results are discussed. (See Appendix V for a sample pastoral profile.) A development plan for continued growth in pastoral excellence will then be negotiated. Once the development plan has been agreed on by the pastor and the Conference representative, appropriate opportunities for the professional growth of the pastor should be considered.

The pastor and ministerial association secretary will keep a copy of the pastoral profile and the agreed development plan. All preliminary documents will be destroyed. The pastor has the discretion of having the pastoral profile kept in his/her Employment Record Folder. The development plan will be kept in the Ministerial association secretary's files for coaching purposes until a new development plan is negotiated. The Conference president has access to the development plan. The development plan will not be disclosed beyond the pastor's employment arena.

Trust will need to be developed at each step to maximise the effectiveness of feedback mechanisms and to facilitate growth in pastoral excellence.

Conclusion

The Pastoral Development Processes are designed to benefit pastors by providing for:

- an increased sense of fulfilment in ministry
- affirmation and peer to peer accountability
- a sense of personal and professional development and
- additional professional and personal development opportunities

In some situations, additional processes and support for the pastor will be provided by the Conference. For example, for interns there are alternative processes designed for the professional growth of the intern. These are outlined in detail in the Internship Manual.

6. PATHWAYS IN PASTORAL MINISTRY

The usual path to pastoral ministry as an ordained or commissioned minister involves formal theological training at one of the Seventh-day Adventist Church's Theological Institutions followed by, for those appointed to a pastoral ministry position, an internship, then several years as a licensed minister.

Ministerial Internship

Internship allows for a period of practical training (normally two years) to develop skills of practical ministry experience - particularly the core skills of ministry – evangelistic work, pastoral care and preaching. It is the responsibility of the employing Conference to foster the growth of interns and see to it that they are given opportunities for development.

Internship should provide the opportunity to learn through observation and practical skill development, and to assimilate into the Adventist ministry. Internship is about building future leaders – with competency in the primary skills of ministry." (*Internship Manual* p.3)

During the period of internship the newly appointed pastor will be placed under a "supervisor"- normally an ordained and experienced pastor. The supervisor is required to meet regularly with the ministerial intern, weekly if possible, and follow a prescribed course of practical instruction.

The Conference ministerial association secretary, in monitoring the internship, is to provide practical instruction and coaching and, as appropriate, facilitate the provision of specific opportunities for further development of ministry skills. The Conference ministerial association secretary and/or the president will work with the intern supervisor to develop a specific intern development plan which is to be approved by the Conference Board of Directors and the Australian Union Administrative Committee. This plan should be followed in providing training opportunities for the intern.

Interns are required to report regularly to the Conference using the minister's normal monthly report form. In addition, the Intern Evaluation forms should be completed and returned to the Conference in the 6th, 9th and 21st months of internship. These evaluation forms will need to be filled in by the intern, the supervisor and selected church members. (For more detail, see the *Internship Manual* produced by the South Pacific Division Ministerial Association.) The ministerial intern should also expect a face to face interview with the Conference president at least annually to review his/her ministry.

The intern's progression from the first to the second stage and from internship stage two to receiving a ministerial licence shall be determined in part from the results of his/her ministry as determined and evaluated in accordance with his/her reports and the Intern Evaluation form. The local Conference and the Australian Union Conference Executive Committee shall approve the progression of all interns from the first to second stage and from stage two to being granted a ministerial licence. Progression from internship through the issuing of a Ministerial Licence is recognition by the local Conference and the Australian Union Conference that the intern has successfully completed their internship training and the probationary period.

If an Intern does not complete the requirements within the usual time, an application may be made to the Australian Union Executive Committee which may in its absolute discretion grant extensions up to a maximum of one further year. Where an intern is not deemed suitable for pastoral ministry, the internship may be terminated in accordance with applicable employment laws and/or letters of appointment. Internships are not extended beyond three years unless there are exceptional circumstances. If the internship requirements are not completed within that time (unless extended) the internship shall be terminated.

Beyond Internship

Upon the completion of a successful internship, the employer shall issue the intern with a Ministerial Licence or a Commissioned Minister Licence. Ministerial licences are granted to non-ordained pastors and evangelists progressing towards ordination.

Path to Ordination

The Licensed Minister

It would be helpful for licensed ministers to periodically review the criteria for ordination personally in order to evaluate their own development in ministry as related to the expectations of the wider Church.

When a conference ... gives a young man a ministerial licence it should be recognised as a pledge on the part of the Conference leadership to foster that employee's growth. And when a man accepts a ministerial licence, he should regard it as a pledge on his part to render the utmost service of which he is capable. Such a licence, however, is not a commitment on the part of a conference that ultimate ordination is assured. It merely provides the opportunity for the licentiate to prove his calling. Although all cannot have the same conditions under which to develop into mature ministers, a man who is called of God will reveal his calling by his whole manner of life and the burden he carries for those who are still in the prison house of sin. In some circumstances it is difficult to provide conditions under which public evangelism as such can be carried out, but he who is called of the Lord will be able to give proof of his calling and of his aptness for the ministry as a lifework. (*GCWP 2008 – 2009 edition, L 35 35*)

The licensed minister's leadership progress, professional development and spiritual growth shall be reviewed annually by the conference ... administration and Executive Committee. (*GCWP 2008 – 2009 edition, L 25 20*)

The licensed minister is authorised to perform the functions of a minister as described in Chapter 4. Further, the local Conference Executive Committee authorises, in harmony with Division policy, which functions of the ordained minister the licensed minister may perform. In Australia this normally includes the authority to baptise but only within the ministry area to which they are appointed. However, South Pacific Division policy does not allow for authority to be given to perform weddings, ordain deacons and elders, form, unite and disband churches and companies.

Minimum requirements to be met by licensed ministers before being given extended ministerial functions [as above] include: completion of the pastoral training program, holding a current ministerial license, appointment to a ministerial or pastoral responsibility, election as a local elder in each church to which they are assigned, and ordination as a local elder. (*SDAMH p.83*)

Credentialed Minister

The licensed minister is ordinarily ordained to the gospel ministry after he has satisfactorily fulfilled a period of pastoral/evangelistic service during which time he has given evidence of his call to the ministry. The spiritual rite of ordination constitutes the official recognition by the Seventh-day Adventist Church of his divine call to the ministry as a life commitment, and is his endorsement to serve as a minister of the gospel in any part of the world. (*GCWP 2008 – 2009 edition, L 25 30*)

The timing of ordination will be assessed on an individual basis. Once pastors are ordained, they will receive a ministerial credential.

Significance of Ordination

Just as prophets, priests, and kings were anointed by oil for special roles, so the rite of ordination by the laying on of hands recognises that God calls some, who are already His, for special purposes. (Mark 3:13,14)

Ordination to the gospel ministry acknowledges special needs in the Church body:

- 1) The need for leadership that provides to the membership both example and challenge to move forward in God's program (1 Cor. 11:1; 1 Tim. 4:12)
- 2) The need for sentinels 'on the walls of Zion,' burdened with the responsibility to inform and alert the people of God (Eze.3:17-19; 2 Cor. 11:2,3)
- 3) The need for the Word and the authoritative preaching of the will of God to church members and in evangelistic outreach to the unsaved that rises from serious study of the Scriptures (Acts 6:2-4; 2 Tim. 4:2-4)

Ordination, an act of commission, acknowledges God's call, sets the individual apart, and appoints that person to serve the Church in a special capacity. Ordination endorses the individuals thus set apart as authorised representatives of the Church. By this act, the Church delegates its authority to its ministers to proclaim the gospel publicly, to administer its ordinances, to organise new congregations, and, within the parameters established by God's Word, to give direction to the believers (Matt. 16:19; Heb. 13:17). In short, ordination invests pastors with full ecclesiastical authority to act on behalf of the Church anywhere in the world field where they may be employed by the Church". (*The Acts of the Apostles*, p.161). Seventh-day Adventists do not believe that ordination is sacramental in the sense of conferring some indelible character or special powers or the ability to formulate right doctrine. It adds no new grace or virtual qualification. (*Ibid.*, p. 162)

The biblical background of the rite indicates that it 'was an acknowledged form of designation to an appointed office and a recognition of one's authority in that office ' (*Ibid* p.162). By this means the Church sets its seal upon the work of God performed through its ministers and their lay associates. In ordination, the Church publicly invokes God's blessing upon the persons He has chosen and devoted to this special work of ministry. (*SDAMH* p.85)

Qualifications for Ordination

The Lord qualifies those whom He calls to service. (Ex.31:1-5, 1 Tim. 4:14; 2 Tim. 1:6.) By ordination the Church recognises the work of Christ - the Head of the Church - in the making of a pastor. Since pastors carry out their ministry within an earthly organisation, that organisation must determine whether the individual's inner conviction is only a general call to the gospel ministry. God's call and His equipping constitute the first step to the ministry; the recognition and confirmation of that call by those authorised to evaluate its validity comprise the second. (1 Tim.5:22) (*SDAMH* p.86)

Candidates for ordination to the gospel ministry should evidence:

- Spiritual experience
- Knowledge of the Scriptures
- Competence for the tasks of ministry
- A fruitful ministry

Pastors holding ministerial licences are normally considered for ordination after four to five years of full-time ministry. The time varies according to each individual and specific circumstances. The assessment program and interviews (as outlined in chapter 7) will be taken into account.

Path to Commissioning

The Seventh-day Adventist Church in Australia encourages women to take their God-given place in His work. This includes a role in pastoral evangelistic ministry. In recognition of the call by God to full-time ministry by women, a commissioning is provided. (See also Section 3.3)

Licensed Commissioned Ministers

A Commissioned Minister Licence is given to pastors and evangelists who will not or cannot normally be considered for ordination to the gospel ministry. The licensed commissioned minister is authorised to perform the functions of a minister as described in Chapter 4. Further, the local Conference Executive Committee authorises, in harmony with Division policy, which functions of the ordained minister the licensed commissioned minister may perform. In Australia this normally includes the authority to baptise but only within the ministry area to which they are appointed. However, South Pacific Division policy does not allow for authority to be given to perform weddings, ordain deacons and elders and form, unite and disband churches and companies.

The licensed commissioned ministers will be subject to the same process of evaluation used for the Ministerial Licence. It is the responsibility of the employing Conference to foster the growth of the commissioned minister and see to it that he/she is given opportunities for development.

Those holding a Commissioned Minister Licence could normally be expected to be considered for commissioning, after four to five years of full-time ministry. The time may vary according to each individual and specific circumstances. The assessment program and interviews (as outlined in Chapter 7) will be taken into account.

It would be helpful for licensed commissioned ministers to periodically review the criteria for commissioning personally in order to clarify their own development in ministry as related to the expectations of the wider Church.

The progress of the licensed commissioned minister, his/her professional development and spiritual growth shall also be annually reviewed by the Conference administration and the Conference Executive Committee.

Credentialed Commissioned Ministers

The criteria and appraisal process for conferring credentialed commissioned ministers shall be similar to the ordination criteria. The Commissioned Minister Licence and the Commissioned Minister Credential will be granted to suitably qualified women. (See also Section 3.3.) These ministers shall be evaluated under the same criteria for ministerial credentials.

The commissioning service is a public sign of acceptance by the church of the ministry of the one holding the Commissioned Minister Licence. (*SDAMH* p.102)

The credentialed commissioned minister is authorised to fulfil all functions of a credentialed minister other than ordaining deacons and elders, and organising, uniting or dissolving/expelling churches.

Special Roles

While the core pastoral function is providing spiritual leadership at the local church, there are other ministry roles that the pastor may be called upon by the Church to fulfill. These can include chaplaincy, departmental leadership and administration. (Current world church policy makes ordination a requirement for the role of President.)

While such pastors must equip themselves adequately for the role to which they are appointed, it must be understood that they can always be called back to local church work, or they may be voted out in Constituency Meetings and there is no guarantee of continuing in a similar position.

Workers who are ordained to the gospel ministry are set apart to serve the world Church, primarily as pastors and preachers of the Word, and are subject to the direction of the Church in regard to the type of ministry and their place of service. It should therefore be understood by those accepting ordination and who are engaged in specialized ministries such as administration, teaching and departmental leadership, that they may be reassigned by the Church to pastoral, preaching and evangelistic duties.” (GCWP 2008-2009 Edition, L 40)

7. EVALUATION PROCESSES

Pastors are called to be shepherds of the flock, called to faithfulness and effectiveness in ministry. In fairness to God and the recipients of our ministry, and to those in leadership as well, whether at a local church or an administrative level of the Church, such faithfulness and effectiveness does require scrutiny.

In the Australian Union Conference evaluation of ministers is designed to assist in the development of pastors, to improve pastoral competencies, and to assess effectiveness in ministry. This will include gathering data relevant to these areas.

An assessment model, developed by the Division, will be implemented by each Union/local Conference and will include a self-assessment module as well as elements addressing the pastor's responsibility to the congregation(s) and to the world Church organisation. (GCWP, 2008 – 2009 edition, A 15 15)

Such evaluation of pastors is structured to commence during internship, and will continue leading up to ordination/commissioning and beyond.

Such appraisals and their evaluation should be open, participative and supportive. Rather than being threatening they ought to be affirming of one's ministry, designed to assist the pastor to develop a growing and ever strengthening ministry. It is part of servant leadership to be accountable to those we serve. (See SDAMH p.113-114)

Evaluation of Interns

The development process for interns is of such importance that a comprehensive *Internship Manual* has been produced by the South Pacific Division Ministerial Association in consultation with leaders of the Church in Australia.

- Evaluation of interns is inclusive of but not limited to:
- regular meetings with the supervisor, which will often involve evaluation of the intern's performance of pastoral duties for the purpose of promoting growth in ministry competencies
- regular sermon evaluation (evaluation forms are provided in the *Internship Manual*)
- interviews with Conference leadership

Formal evaluation of interns is to be completed during the 6th, 9th and 21st months of internship. This is a 360 degree feedback process involving the intern, the supervisor and selected church members. The local Conference coordinates this process. Interns are also required to provide a regular monthly ministry report to the Conference.

These evaluations are for the purpose of assessing the readiness of the intern to move from the first to the second year of internship, or from the second year to a ministerial licence. The Ministers Appraisal Program (MAP) instrument may also be used for this purpose.

Evaluation for Ordination or Commissioning

Upon receipt of a commissioned minister or ministerial licence, the evaluation of the pastor will continue to assist in on-going development. This formal evaluation will normally involve annual interviews with Conference leadership as well as participation in the regular pastoral development process as outlined in Chapter 5.

Prior to ordination or commissioning, pastors will normally be involved in at least one Ministerial Appraisal Program (MAP). This will be a part of the process to determine readiness for ordination or commissioning.

When a pastor is being considered for ordination or commissioning, there will be an examination according to the criteria and processes outlined below.

Examination of Candidate for Ordination or Commissioning

(SPDWP – MIN.10.25 #4)

Before any ordination or commissioning is carried out there shall be careful, unhurried and prayerful examination of the candidate as to fitness for the work of the ministry. The proofs of a person's divine call must be clearly evident before the church sets the minister apart by ordination/commissioning, and before hands of ordination/commissioning are laid upon the minister the results of the minister's labour as a licentiate should be reviewed. An examination of the candidate and spouse should consider the following matters, and plans for ordaining/commissioning the candidate should proceed only if the findings are satisfactory.

a. Call to the Ministry

The candidate's evidence of:

- i. being divinely called
- ii. acceptance of the permanency of the call
- iii. understanding of the sacredness of the call

b. Personal Life

- i. Spiritual stability and maturity
- ii. Christian experience and consecration
- iii. Satisfactory devotional life
- iv. Aptness as a teacher of truth

c. Fundamental Beliefs

- i. Belief in and full acceptance of the Holy Scriptures as divinely inspired.
- ii. Belief in and full acceptance of the Spirit of Prophecy.
- iii. Basic understanding and acceptance of the cardinal doctrines of the Christian faith as taught by the Seventh-day Adventist Church.
- iv. Acceptance of the unique biblical principles of the three angels' messages.
- v. Understanding of the Church's attitude toward private interpretation of Scriptures or doctrines.
- vi. Being a model steward in tithe and offerings

d. Home and Family Life

- i. Relationship to spouse
- ii. Relationship to children.
- iii. Modesty and neatness in dress and care of the home.
- iv. Family and personal devotional life of the minister and spouse

e. Soul Winning

- i. Training in personal and public evangelism.
- ii. Past success in soul winning since entering the gospel ministry.
- iii. A positive attitude toward soul winning

- f. *Pastor of the People - Pastoral Leadership*
 - i. Proven ability to preach the Word with clarity and persuasion.
 - ii. Experience in visitation and spiritual counselling.
 - iii. Evidence of confidence in the pastor by the parishioners.
 - iv. Pastor's unique position in the home and community.
 - v. An understanding of and adherence to Church principles as set forth in the *Church Manual*.
- g. *Human Relationships*
 - i. As a Church leader.
 - ii. With fellow workers.
 - iii. Loyalty to denominational program.
- h. *Personal Improvement*
 - i. Educational status.
 - ii. Future plans for mental growth.
 - iii. Study habits
- i. *Family Finances*
 - i. Concept and philosophy of finances.
 - ii. Condition of personal finances.
 - iii. Integrity in meeting financial obligations.
 - iv. Knowledge of sound financial principles.
- j. *Christian Standards*
 - i. Health and temperance reform.
 - ii. Recreation (commercialised sports, cinema, theatre, radio, television, music, etc).
 - iii. Dress and care in personal appearance (avoiding worldly fashion, extravagance, immodesty, etc).
 - iv. Social conduct (carefulness in dealing with women and men in matters relating to sex).

Procedure

(SPDWP MIN.10.25 #5)

The following plan is the proper procedure:

- a. *Local Conference/Mission*
 - i. After consultation with the union president, the local conference/mission president, with a group of senior ministers, shall conduct an examination of the candidate and the candidate's ministry.
 - ii. The matter of ordination/commissioning is then taken under careful consideration by the local conference/mission executive committee.
 - iii. In case of favourable consideration, the local conference/mission executive committee shall submit the name of the candidate with its findings and convictions to the union executive committee for counsel and approval.
- b. *Union/Division*

The union and its institutional boards and the Division and its institutional boards will submit names recommended for ordination or commissioning to their respective

executive committees after an examination of the candidate and the candidate's ministry by the union or Division president and a group of senior ministers.

Meeting with Candidate

(SPDWP MIN10.25 #6)

Prior to the ordination/commissioning service a meeting shall be arranged with the candidate/s for ordination/commissioning, for the purpose of emphasising the responsibility and sacredness of ordination/commissioning and where there are present representatives of the General Conference, Division and union, they should be invited to participate in the meeting.

Evaluation for a Specialist Role

In order for a fair assessment of a pastor's suitability for a specialist ministry role, an evaluation process such as the Ministerial Appraisal Program (MAP) may be used. Such ministries may include chaplaincy, administrative or departmental leadership.

8. INEFFECTIVENESS IN MINISTRY

Ineffectiveness in ministry involves unacceptable performance and/or a failure to meet the required standards in a pastor's life. The process for dealing with ineffectiveness in ministry to date has not been well articulated or documented. This section sets out when the process will apply and the procedures to be followed. It is a staged process directed at assisting a pastor to reach an acceptable standard.

Pastoral ineffectiveness will require an individual review of the pastor's ministry. Such a review will normally include a specifically designed appraisal process to identify the issues that need to be addressed. Precipitating circumstances for such a review include:

- a) Failure to meet standards in pastoral life and performance as set out in Section 1 of the *Seventh-day Adventist Minister's Handbook* (including the Seventh-day Adventist Minister's Code of Ethics: pages 40 - 41) where such failure, in the decision of the President, is not a serious breach requiring the operation of chapter 9; or
Consistently failing to work effectively towards, or substantially achieving the jointly-negotiated goals referred to earlier in 5.1.1 in the pastoral development process, or
- b) Consistently failing to work effectively towards, or substantially achieving goals as set out by the president referred to in 5.1.1 in the pastoral development process.

The Stages of the process in dealing with unacceptable performance or failure to meet the required standards in pastoral life are set out below. In the first instance, it is only where a pastor refuses to participate in the process and the further education/development requested of them can their services be terminated.

Stage 1

A decision to initiate a review of the pastor's ministry is made by the Board of Directors. Such a review may only be commenced where the Board of Directors is of the opinion that the relevant issues have not been or cannot be satisfactorily addressed by the pastor through the pastoral development process.

Once initiated, the review will normally be carried out by the president (or the nominee of the Board of Directors) in consultation with the pastor and a representative of the Australian Union Conference as determined by the Union Conference President. The review will document where the pastor has fallen short of acceptable pastoral performance and/or standards.

The president will then meet with the pastor to determine the improvements that the pastor must make and/or the education/development that the pastor must undertake in order to attain an acceptable pastoral performance and an appropriate time within which to achieve those improvements. In this meeting, the president must warn the pastor that a failure to reach an acceptable pastoral performance may result in termination of the pastor's services. These improvements and the appropriate time for their achievement must then be confirmed in writing by the president to the pastor.

Where:

- (i) the pastor refuses to agree to meet the standards set out in the *Ministers Handbook*, or
- (ii) the pastor will not agree to undertake the education/development requested, or
- (iii) the pastor refuses to complete the education/development within the appropriate time

then, the Church may terminate the pastor's services.

In other cases, the allotted time for improvement will be allowed to pass.

Stage 2

At the end of the allotted time, the Board of Directors will initiate a further review. Once initiated, the review will again normally be carried out by the president (or the nominee of the Board of Directors) in consultation with the pastor and a representative of the Australian Union Conference as determined by the Union Conference President. If the results of the review are acceptable, the pastor will move back into the pastoral development process. In the event that the second review determines that pastoral performance remains unacceptable, the president will again set out in writing where the pastor has fallen short of an acceptable pastoral performance.

The president will then again meet with the pastor to determine the improvements that the pastor must make and/or the education/development that the pastor must undertake in order to attain an acceptable pastoral performance and an appropriate time within which to achieve those improvements. In this meeting the president must warn the pastor that a failure to reach an acceptable pastoral performance will result in termination of the pastor's services. These improvements and the appropriate time for their achievement must then be confirmed in writing by the president to the pastor.

Again where:

- (i) the pastor refuses to agree to meet the standards set out in the *Ministers Handbook* or,
- (ii) the pastor will not agree to undertake the education/development requested, or
- (iii) the pastor refuses to complete the education/development within the appropriate time

then, the Church may terminate the pastor's services. In other cases the allotted time for improvement will be allowed to pass.

Stage 3

At the end of the second allotted time, the Board of Directors will initiate a third review. Once again, when initiated by the Board of Directors, the third review will be carried out by the president in consultation with the pastor and a representative of the Australian Union Conference as determined by the Union Conference President. If the results of the review are acceptable, the pastor will move back into the pastoral development process. In the event that the third review determines that there is unacceptable pastoral performance, the Church will terminate the pastor's services.

If a pastor's services have been terminated by the Church, the Conference will provide career counselling. Where the president considers it is appropriate, the president will endeavour to work with the pastor to locate a more suitable role within the wider Church.

Employers may provide financial support to any minister unable to continue in ministry and who therefore seeks a career change. Any financial support provided shall be at the employer's absolute discretion.

It is understood that the processes described above may have an impact on both, the pastor and his/her family. Pastoral care for the pastor and their family will be offered by Conference administration and/or the ministerial association secretary.

NOTE:

The above section is not designed for situations where a breach of pastoral integrity has taken place. Where the administration decides that a serious breach of pastoral integrity has taken place, then the administration will address the matter in accordance with Chapter 10. If the administration decides that the matter is a less serious breach of pastoral integrity, they may decide to initiate a special evaluation in the same manner as described above.

9. MEDIATION AND GRIEVANCE PROCESS

The following is the full statement from policy in regards to mediation (SPDWP EMP.10.15) and grievance procedures (SPDWP EMP.10.16). This policy has been put in place to protect those serving the Church.

Mediation

The Bible emphasises the importance of proper understanding in human relationships, and directs that differences should be reconciled and problems resolved in a spirit of Christian harmony and unity. The counsel given by Jesus (see Matt. 18) calls for open communication between parties when disputes arise in an endeavour to solve problems closest to their origin. It is assumed therefore that when a problem arises, consultation takes place in an effort to establish formative and remedial procedures. The Church acknowledges the principles of natural justice and is committed to the application of such principles in decision-making procedures that may affect an individual's career, welfare or reputation.

Basic Assumptions

The Church reserves the right to employ, and to retain in its employ, those individuals who personally believe in, practise and are committed to upholding the doctrinal tenets of the Church, as summarised in the document "Fundamental Beliefs of Seventh-day Adventists" (1980), and who, by their Christian conduct and efficiency, preserve the character, order and unity of the Church.

The Church also reserves the right to relieve an employee of a particular office or position, by transfer or reassignment, if, in the judgment of the controlling committee or board, such transfer or reassignment serves the purposes of the Church, and/or the interests of the individual. The employee has the right to initiate the mediation and grievance process as set out hereunder.

A Grievance

A "grievance" shall be any claimed misinterpretation, inequitable application or violation of the policies of the South Pacific Division of the Seventh-day Adventist Church, or an action of an employer or the employer's representative, which could have adverse consequences for an employee and which may result in dismissal, re-assignment or variation of status, position or employee benefits. Mediation is available to all employees who consider that they have a "grievance", but must be implemented initially before requesting a hearing.

Exemptions

The South Pacific Division mediation and grievance procedures do not apply in certain situations. Examples of such cases may include but are not limited to:

- a. The settlement of insurance claims
- b. Issues arising from marital differences
- c. The awarding of custody of minor children
- d. The deciding of matters involving the administration of estates
- e. Debt collection
- f. Matters involving an individual's dispute with civil government or law enforcement agency
- g. Matters arising out of church elections and Constituency Meeting actions and other quinquennial/triennial appointments

Mediation

Mediation provides a ready opportunity for an employee to counsel with a suitably skilled person/s who has been appointed by the governing body of the employer or the next higher body to facilitate conflict resolution between an employee and the employer. The appointment will be a standing appointment. The person appointed will provide opportunity for the employee to express their grievance and will endeavour to provide appropriate support and strategies for resolution of the grievance. As an integral part of the process, the person appointed will have authority to dialogue with the employer and with the employee in order to facilitate a satisfactory resolution. They will also have authority to bring disputants together in order to arrive at a mutually acceptable resolution.

Grievance Procedure

Step 1. Formal notification

When mediation fails, and an employing authority decides to maintain its original position regarding an employee, the employee shall be formally notified, both in person and in writing, by an administrator. The notification shall include:

- a. The reason or reasons for the action.
- b. The basis for the reason or reasons.
- c. The provisions of the grievance process.

Step 2. Hearing a protest

An employee protesting a decision of an employing authority is a grievant, as identified in clause 3. As soon as practicable after the failure of the mediation, the grievant may appeal to the next higher body for a hearing before an independent review committee by presenting the grievance, in writing, to the administrator of the next higher body, a copy of which must be forwarded to the employing authority. If the grievant is a division employee, he/she shall appeal to the Division Executive Committee through the secretariat. The written statement should include:

- a. A concise statement of the grievance
- b. The circumstance(s) involved
- c. The outcome of the mediation process
- d. The specific solution or remedy sought by the grievant
- e. A request for a hearing before an independent review committee of not less than five and not more than seven persons, including the chairperson

The employing authority and the grievant shall be given access to all support documentation which is to be submitted to the Review Committee (this does not include a transcript of arguments to be presented) and each party shall receive the documentation at least seven days before the Review Committee convenes. In the event of a Review Committee being set up, the decision shall be made on the basis of the information put forward. Both parties must agree, in writing, to abide by the decision of the Review Committee. Should either party fail to sign, the requested hearing shall not proceed. In this event, the action of the employing body is deemed to stand.

The employing body shall be required to submit to the Review Committee, in writing, a summary of its arguments and of events which led to their action/s in respect to the grievant. A copy of all relevant letters, documents and committee actions shall be included in their submission.

Step 3. Setting up Review Committee

The governing body of the higher authority shall honour the request for a Review Committee hearing and through the chairman/secretary negotiate the appointment of the said committee as soon as practicable.

In choosing persons to serve on the Review Committee, consideration should be given to keeping expenses to a minimum. The committee shall be made up as follows:

- a. An independent chairperson nominated by the higher authority (if the grievant is an employee of the Division, the Division Executive Committee shall nominate the chairperson)

and agreed to by the grievant as well as the employing authority (i.e. not a member, ex-officio or elected, of the Executive Committee or board of the employing authority).

- b. Two or three members (50 per cent), nominated by the administration of the employing authority, but not chosen from the administration or governing body of the employing authority and agreed to by the grievant.
- c. Two or three members (50 per cent) nominated by the grievant and agreed to by the employer.

The Review Committee shall be members in regular standing of the Seventh-day Adventist Church.

The Review Committee - Function, Authority and General Guidelines

- a. The Review Committee shall hold its initial meeting as soon as practicable after appointment.
- b. At least ten days notice of the hearing must be provided to both parties.
- c. Final disposition shall be within forty days of the appointment of the committee.
- d. The committee may invite any person or persons whom it considers may have counsel or information relevant to the grievance, to any or all of its meetings. This provision excludes any legal representation. No person may demand the right to meet with the committee.
- e. The grievant and the administrator or nominee of the employing organisation shall be required to attend an initial meeting of the Review Committee to present their cases in each others presence and at other times as requested by the committee. The decision regarding the grievance shall be made in a closed meeting.
- f. Where compensation is sought as part of the settlement, competent, informed legal opinion should be obtained and both parties consulted before a final decision is made. Further, all parties are to be provided with a clear statement of the elements which comprise the compensation payment before a final decision is made.

General Provisions

- a. Agreements, consents and understandings must be in writing and bear the signature of the grievant and the appropriate employing organisation administrator and any other participants in the procedures.
- b. A hearing may be terminated by the grievant or employer at any time by informing the next higher body (or the Division Executive Committee in the case of a Division employee) in writing.
- c. Extension of time at any stage may be made by mutual consent of the employing authority and the grievant. Such agreement should be recorded and signed by both parties.
- d. All participants in the grievance process shall agree that there shall be no reprisals against other participants in the procedures.
- e. Copies of all records, correspondence and material relevant to the case shall be filed by the employing organisation, and copies of all such materials relative to Review Committee proceedings shall be filed with the next higher authority except in the case where the grievant is a Division employee, the Division secretariat shall be responsible for keeping a set of all relevant materials.
- f. In order to encourage communication among the parties with the view to facilitating settlement of the grievance, the parties should agree that any information disclosed remains confidential.
- g. When an employee requests that the grievance process be implemented, the decision of the employing authority shall stand until either confirmed, modified or declared void by the Review Committee.
- h. The decision shall be arrived at by a secret ballot and all members of the Review Committee, including the chairperson, shall cast a vote.

10. INTEGRITY IN THE CHURCH AND IN MINISTRY

The full policy of the Church in the South Pacific Division outlining the maintenance of the integrity of the Seventh-day Adventist ministry follows:

1. Union/Local Conference/Mission Responsibility

The union and local conferences/missions share the responsibility for safeguarding the integrity of the church and its ministry. They are required by denominational action and practice to ensure that credentials/licences issued within their respective territories shall indeed certify that the holders are in good and unquestioned standing, properly subject to invitation to any other field of service.

2. Standing of Credential/Licence Holder

In any case where the integrity or moral or professional standing of any holder of a credential/licence is called into question, it is the duty of the union to join the local conference/mission in conferring, with a purpose to clear away any uncertainty, in order that no reproach or shadow may be left to rest upon all the credentials/licences held by the employees. Where the matters involved are of such a character that the union and local conference/mission committees are unable to resolve the difficulty and announce to all a clear record, the matter shall be referred to the Division, by action of both local and union committees together, or by action of one body separately, inasmuch as any uncertainty in the matter of what credentials/licences stand for in one field casts a shadow upon the church and all credentials/licences and is a matter of general denominational concern.

When appropriate, disciplinary measures set forth in clause 5 shall apply.

3. Integrity of Organisational Officers

Where the integrity or moral or professional standing of an executive officer of a division, union or local conference/mission is called into question, the process to be followed shall be as set out in the division policies. Should those processes fail and the matters involved be of such a character that the executive committee of the organisation served by the officer is unable to resolve the difficulty, the matter shall be referred to the next higher organisation. The administration of the higher organisation shall call, and its president or his designee shall chair, a meeting of the executive committee of the organisation served by the officer in question. The officers of the higher organisation shall meet with the executive committee of the lower organisation in an endeavour to resolve the matter. Officers of the higher organisation exercising voting rights shall not exceed ten per cent of the membership of the executive committee of the lower organisation present.

In the event that the matter remains unresolved, the higher organisation shall proceed as follows:

- a. In the case of the division, a union mission, or local mission, the executive committee of the higher organisation shall make a determination on the matter.
- b. In the case of a local conference or union conference, the higher organisation shall call a constituency meeting of the organisation served by the officer, and having set before it the facts of the case, shall call upon the constituency to resolve the matter.

When appropriate, disciplinary measures set forth in clause 5 shall apply.

4. Reasons for Discipline of Employees

Discipline shall be administered to an ordained/licensed/commissioned minister or credentialed/licensed employee in the following circumstances:

a. Apostasy

In case of apostasy or where the employee identifies with, or gives continuing support to, any activity subversive to the denomination, and/or persistently refuses to recognise properly constituted church authority or to submit to the order and discipline of the church, the employee has, by such disloyalty, proven unworthy of a place or part in the gospel ministry or employment of this church.

b. Dissidence

Where an employee openly expresses significant dissidence regarding the fundamental beliefs of the Seventh-day Adventist Church. Continued and unrepentant dissidence may eventually be seen by the church to be apostasy and identified as such by the employee's administrative organisation after counselling with the next higher organisation.

c. Embezzlement or Theft

Where the employee is involved in the embezzlement, wilful misappropriation or theft of funds or property to which the employee has no lawful right.

d. Sexual Misconduct

Sexual misconduct and sexual harassment is a violation of the seventh commandment, sexual intercourse outside of marriage, any form of sexual perversion and generally any conduct which contravenes the principles and standards of sexual morality consistent with active membership in the Seventh-day Adventist Church. Such conduct may result in dismissal and in the case of a minister will make void the call and/or ordination/commissioning to the sacred office of ministry.

e. Other Reasons

Any other conduct which is inconsistent with the high standards of the Christian ethic, and which casts a shadow over the integrity of the ministry and/or the church, such as violence or other questionable activity, and which demonstrates that the individual is unworthy to serve as a leader of the Church.

5. Steps in Discipline

When discipline must be administered the following aspects of the employee's relationship to the church may be affected: the employee's credential/licence, denominational employment, church membership and, in the case of a minister, ordination. The discipline and corresponding procedure for administering such discipline in relation to each of these aspects is as follows:

a. Credential/Licence

The credential/licence of an employee who experiences a moral fall or apostatises shall be withdrawn by the employing committee, after consultation with the next higher organisation. The credential/licence may also be withdrawn in the case of embezzlement and the misappropriation of funds, dissidence or for other reasons as defined in 4.b.c.d. above, after consultation with the next higher organisation, but such withdrawal shall be reviewed by the committee after a stipulated period which shall be determined at the time of withdrawal.

b. Ordination/Commissioning

A minister who experiences a moral fall or apostatises makes void that person's ordination/commissioning. The employing organisation, with the approval of the respective union committee (Division committee in the case of a Division institution), shall record that the minister's ordination/commissioning has been annulled and credentials withdrawn.

c. Denominational Employment

A minister who experiences a moral fall or apostatises shall be ineligible for future employment as a Seventh-day Adventist minister or teacher. The employing organisation committee shall take administrative action terminating that person's employment.

d. Church Membership

Where a minister's credential/licence has been permanently withdrawn and where an ordained/commissioned minister who has had his ordination/commissioning annulled for disciplinary reasons, the officers of the employing organisation shall inform the local church of which the offending minister is a member. It shall be the duty of the church to administer discipline as provided for in the *Church Manual* in the section "Reasons for Which Members Shall Be Disciplined."

6. Rebaptism

It is recognised that a minister who has experienced a moral fall or has apostatised has access to the mercy and pardoning grace of God and may desire to return to the church. Such an individual must be assured of the love and goodwill of the fellow workers. However,

a minister who has been removed from the church roll because of a moral fall or apostasy, but who subsequently gives evidence of repentance, conversion and reformation of life, shall be rebaptised before re-joining the church.

7. Re-Employment

In order to protect the reputation of the church and to maintain appropriate moral and ethical standards, a minister or employee disciplined as per Section 4. must plan for employment in an area other than the gospel ministry, the teaching ministry, or denominational leadership. Any organisation which contemplates the re-employment of such persons in other lines of work shall seek counsel from the last employing organisation and obtain clearance for such employment from the Division officers or Division executive committee, or union executive committee, through the regular channels, prior to entering into any arrangements with such person. Any exceptions should be referred to the next higher body for determination.

8. Withdrawal From and Re-Entry to Ministry

A minister who withdraws from the ministry to enter other employment other than normal retirement and who, by so doing, turns from commitment to full-time ministry in the Seventh-day Adventist Church, forfeits both ministerial credential/licence and commissioned ministry credential/licence immediately. Such a person therefore has no ministerial authority in the Church and is no longer authorised to function as a minister. After a period of three years, if there is no return to ministry, the ordained minister's ordination or the commissioned minister's credentials shall be reviewed by the minister's former employing organisation, and if it is determined that there is no clear intention to return to full-time ministry he/she be deemed therefore to have caused his/her ordination/commissioning to have lapsed. The former employing organisation shall take an appropriate action recording this and notify the individual accordingly.

Future re-entry to the Gospel ministry shall follow clearance by the last employing body where he/she served as a minister; re-examination in accordance with policy MIN.10.25; and a special service of reinstatement. By this process it shall be deemed that ordination/ commissioning has been reinstated. (SPDWP EMP.10.05)

11. CALLS AND TRANSFERS

While the personal circumstances of the pastor and pastor's family and the pastor's professional circumstances will be taken into consideration by the administration (see 11.2 below for further comment), the appointing organisation does have the right to ask pastors to move. All pastors in accepting their call to serve the Church should understand and accept that their appointment to any particular location is not permanent. In the course of their ministry there will be times when they are expected to transfer at the discretion of the appointing entity.

Pastors or assistant pastors are not nominated or elected to such positions by the [local] church. Their connection with the [local] church is by the appointment of the Conference... committee, and such appointments may be changed at any time. (*Church Manual*, 17th Edition, p.147)

It is noted that while the above fact is true also for those who hold specialised ministries, this latter group is also subject to the following:

Workers who are ordained to the gospel ministry are set apart to serve the world Church, primarily as pastors and preachers of the Word, and are subject to the direction of the Church in regard to the type of ministry and their place of service. It should therefore be understood by those accepting ordination and who are engaged in specialised ministries such as administration, teaching and departmental leadership, that they may be reassigned by the Church to pastoral, preaching and evangelistic duties. (*GCWP*, 2008 – 2009 Edition, L 40)

Tenure of Office

Nominating committees at all Conference and Mission Constituency Meetings are counselled to observe such guiding principles as are set forth by the Spirit of Prophecy with reference to the continuance of men in positions of responsibility and leadership, as found in the following statement from Gospel Workers:

The question is asked me if it is not a mistake to remove the president of a State Conference to a new field when many of the people under his present charge are unwilling to give him up.

The Lord has been pleased to give me light on this question. I have been shown that pastors should not be retained in the same district year after year, nor should the same man long preside over a Conference. A change of gifts is for the good of our Conferences and churches.

Ministers have sometimes felt unwilling to change their field of labour; but if they understood all the reasons for making changes, they would not draw back. Some have pleaded to remain one year longer in the same field, and frequently the request has been respected. They have claimed to have plans for accomplishing a greater work than heretofore. But at the close of the year there was a worse state of things than before. If a minister has been unfaithful in his work, it is not likely that he will mend the matter by remaining. The churches become accustomed to the management of that one man, and think they must look to him instead of to God. His ideas and plans have a controlling power in the Conference . . .

Many are strong in some points of character, while they are weak and deficient in others. As a result, a want of efficiency is manifest in some parts of the work. Should the same man continue as president of a Conference year after year, his defects would be reproduced in the churches under his labours. But one labourer may be strong where his brother is weak, and so by exchanging fields of labour, one may, to some extent, supply the deficiencies of another.

If all were fully consecrated to God, these marked imperfections of character would not exist; but since the labourers do not meet the divine standard, since they weave self into all their work, the best thing, both for themselves and for the churches, is to make frequent changes.

And, on the other hand, if a labourer is spiritually strong, he is, through the grace of Christ, a blessing to the churches, and his labours are needed in different Conferences. (Gospel Workers, pages 419-421)

The gospel ministry is the most important work ever entrusted to men, and those who are ordained to this sacred work should beware of the spirit of office seeking, ever regarding the preaching of the Word of God in soul-winning service as their chief responsibility and highest honour. They should recognise that while the ordination to the ministry is for life, the call to administrative responsibility is temporary; therefore, those chosen for administrative responsibility from time to time, should ever hold themselves in readiness cheerfully to engage in full-time ministerial service when called again to do so.

Definition of Call and Transfer

When used by the Church, the term 'call' for a pastor is a request from another employing entity of the Church (normally a Conference) to move between entities. A 'transfer' is a reassignment of a pastor within a Conference by the controlling board to another area of responsibility or a transfer from one church to another church location within the same Conference.

The local Conference Board of Directors in placing a 'call' for a pastor or 'transferring' a pastor to another location should act responsibly and prayerfully to ensure that such a move is in the best interests of the church and that this call does not place unreasonable demands upon the pastor. Consideration should be given to the pastor's family situation, education of children, financial difficulties that it may cause or any health problems that need to be taken into account. They should also consider the specific needs and priorities of the church to which the pastor is being called.

If all these factors are considered and a pastor declines a call or transfer for reasons which the Church administration finds to be unsatisfactory to the appointing organisation, the pastor should be aware that this will, in certain circumstances, constitute grounds for the Church administration to advise the pastor that he/she may no longer be able to receive a pastoral appointment.

Method of Call and Transfer of Pastors

Pastors who desire a change of location are encouraged to discuss this with their Conference president and/or Conference ministerial association secretary. There may be times when, with the knowledge of the pastor's local president, the pastor will also want to consult with the leadership of the Australian Union Conference.

All pastors are given the opportunity to update their current circumstances and anticipated needs for the next year through a ministerial profile update sheet which is circulated annually around the middle of the year. This is another way the pastor can indicate a specific sense of calling and a preferred type of ministry. These profile sheets are circulated to all local Conferences in both Australia and New Zealand. (It should be noted that it is not always possible to arrange for a desired change.)

The rest of this section is a copy of the full policy in regards to the method of call and transfer within the South Pacific Division. (*SPDWP EMP.20.25 #1-23*)

For the preservation of unity and cooperation in securing and transferring employees, the following is the approved method of calling and transferring employees within this Division.

1. Avoid Making Direct Offers to Employees

In order to avoid friction and the unsettling of employees, those who are seeking for employees shall conscientiously avoid making direct or indirect contact with or make offers to, or entering into any arrangements whatsoever with, individuals who are denominationally employed or who may be under obligations for employment, with reference to their entering

any particular line or field of work. This does not apply to a denominationally employed person who has applied for an advertised position.

2. Inquiries to be Made of Conference/Mission/Institution Officers

Prior to the placement of any call informal consultations may take place with the officers of the employing organisation, for the purpose of counsel as to the suitability of such persons for the work in mind, and to ascertain whether or not their release could be arranged; but in no case shall inquiries be made, either directly or indirectly of the individual employee, unless permission for such inquiry has been granted by the senior administrator of the entity in which the employee is employed.

3. Calls for Individuals

Calls for individuals may be made in the regular way by telephone, facsimile, E-mail or letter through the office of the secretariat, as follows:

a. Within a Union:

The interchange of employees between local conferences/ missions, affiliated entities or institutions shall be made through the union.

b. Between Unions:

Calls originating within a union for an employee from within a sister union shall be processed through the respective union governing body or administrative committee on the understanding that such calls can be processed direct from one union to the other. However, calls originating within a

i. union conference for an employee within a union mission, or

ii. union mission for an employee whose base is Australia or New Zealand

shall be processed through the Division.

c. Between Union and Division:

Calls originating within a union for an employee from the Division or one of its institutions/affiliated entities or another world division shall be processed through the respective division and union governing body or administrative committees.

d. The Division, if appealed to, shall make inquiry, if it seems necessary, of the union and local conference/mission or institution from which an employee is desired, as to the qualification of the employee and the propriety of the transfer, and shall exercise its discretion as to whether or not the call shall be passed on.

e. Where calls are made on behalf of another employing entity such calls are understood to be coming from the employing entity.

f. Letters of appointment are only to be provided by the employing entity. However, such letters may be passed on by the union or Division as provided for in this policy.

4. Interviews

Organisations seeking to employ denominational personnel in specialised positions shall seek approval, in consultation with the individual, to conduct an interview from the organisation which employs the individual. All costs associated with the convening of the interview are the responsibility of the interviewing organisation.

5. Notification of Call

The individual shall be notified of the call through the procedures as outlined in Clause 3. When the call has been placed in the hands of the employee, the local conference/mission general secretary or head of the institution/affiliated entity shall notify the general secretary of the calling conference/mission or institution to inform that the employee has received the call.

6. Contact with Employee after Passing on of Call

After a call has been received officially by an employee, the calling body may communicate with the employee, conveying information relative to the position to which the employee is called. The respective administrations shall negotiate the conditions, terms, and policies appropriate to the transfer in consultation with the employee.

7. Call to Reach Employee Desired

In all negotiations regarding the securing and transfer of personnel, we should exercise an unselfish and broad-minded spirit. After the call has been received, administration should ensure that the call reaches the employee desired, in order that the person may have opportunity to respond. It is understood that if in the judgment of the union or local officers the employee is not qualified for the position or cannot possibly be spared, the passing on of the call shall be deferred until communication can be had with the relevant union and/or Division secretariat office.

8. Irregular Approach to Employee

Clear evidence of any irregular approaches to an employee before a call reaches the employee in the regular way shall be considered by the relevant executive committee or governing body to be a justifiable reason for declining to pass on the call.

9. Right of Employee to Make Known a Desire for Change

It is to be understood that these regulations governing transfers among organisations in no wise preclude the right of the individual employee to make known a desire or burden to arrange a change of responsibility.

10. Length of Service Before Call for Ministers

Ministers should not expect frequent calls to other organisations, and a minimum of five years' service is expected before a call from another organisation would be considered. The same minimum period of service shall apply to personnel serving in departmental positions. This provision is to protect the minister and conference, but should not cause a minister to expect a call after completing the minimum years of service. In special circumstances, such as the transfer of personnel serving ethnic congregations, this requirement may be varied by agreement between employing bodies. It is understood that this clause does not apply to calls to administrative positions, from field to departmental responsibilities, from assistant or associate positions to senior positions, to Division or union institutions, affiliated entities or to the mission field. Interns are not eligible for call until their internship is completed. Ministers at all levels of church organisation (except as provided for in clause 21) shall be eligible for call after serving the minimum period as provided for in this clause.

11. Calls Under Three Years

Where a call is processed for an individual who has transferred from one organisation to another within the previous three years, the calling organisation shall be responsible for the previous transfer costs on a pro-rata basis over the three years as well as the proposed transfer costs, except in circumstances where an individual has not been re-elected at a Constituency Meeting, or where an employing organisation has made the individual available for call, or where a call is placed which will involve transfer to the union mission territories.

12. Exemptions from Calls

There are occasions when much would be lost should a field employee, who is available for transfer, receives a call from another conference. Conferences, therefore, shall have the opportunity of naming a maximum of three such employees to be exempted from call without regard to the number of field employees. This shall be done in consultation with and agreement of the relevant employee/s. It is understood that such an employee may be exempted for up to two consecutive years, unless under special circumstances the union approves an extension. The names of those to be exempted shall be circulated to all conferences by June 30 of the year preceding the exemption. Conference committees are required to state specific reasons in writing to the union when requesting exemption from call within the terms of this policy.

13. Declining of Calls

While recognising the importance of calls that arise from committees which have been appointed to administer the work of the Lord it is accepted that these occasions may create real problems for the employee concerned. In such cases when the employee expresses a desire not to accept the call the employee may be required to state reasons in writing; and the union conference, for calls within the union, and the Division for calls involving more than one union, will consider the reasons stated and determine whether the

call shall be sustained or not. When the administration of the next higher body, where the employee is employed, considers that the reasons for declining the call are not acceptable they may choose to place a moratorium on the employee so that he/she cannot receive a similar call to a more ideal location for a period of two years.

14. Release/Employment of Employee

No institution, affiliated entity or conference/mission shall engage an employee until such employee is properly released from the current employing conference/mission, affiliated entity or institution.

15. Calls for Teachers

All calls for teachers of primary and secondary schools in union conferences shall be processed in harmony with protocols as agreed to by the union conferences. Calls for expatriates appointed to the union missions shall be processed through the office of the secretariat in consultation with the Division Director of Education.

16. Calls for Ministers

While calls for ministers shall be processed in the usual way through the office of the secretariat they should normally be passed on to the individual by the president.

17. Time for Calls

- a. Except in extenuating circumstances, calls for ministers shall not be processed before September 1 and no later than October 31 each year, unless otherwise approved by the employer. It is understood that this clause does not apply to calls to administrative positions, to departmental responsibilities, from assistant or associate positions to senior positions, to Division or union institutions, affiliated entities of the Division or unions or to the mission field.
- b. Ministers and other employees other than teachers shall normally be expected to take up their new appointment no later than thirteen weeks after accepting a call, unless negotiated otherwise at the time of processing the appointment.

18. Previously Employed Employees

Organisations who desire to employ individuals who have been previously employed by the denomination shall seek clearance from the previous employer before offering employment to the applicant.

19. Two Calls at Once

Normally no employee should receive more than one call at a time. However, should any other calls be placed for an employee prior to their accepting or declining the first call, these calls should also be passed on to the employee to allow them to consider all available opportunities. After the acceptance of a call, further calls shall not be passed on to the employee except as provided for under clause 10. In the case of graduates, the Division shall, on the basis of need, determine which call shall have priority.

20. Calls for Graduates

- a. Calls for graduates of a union training institution shall be made through the union.
- b. Calls for graduates of Division training institutions shall be made through the South Pacific Division, except for teaching graduates which shall be made through the respective Union's Central Staffing Committee.
- c. A sponsoring organisation shall have priority over other organisations when calling graduates, but in the event that the sponsoring organisation does not have a position for the graduate it shall notify the higher body by October 1 that it has released the graduate from its sponsorship commitment and advise the graduate that he/she is free to accept a call from any other church organisation.

21. Calls for Expatriates

Expatriates from Australia and New Zealand, serving in the islands of the South Pacific, may receive calls from organisations in Australia and New Zealand, when they have completed a minimum of six years island service. If after serving the initial period of six years, and a furlough or mid-term leave is taken, and having returned to the islands, a further nine months service shall be required before any call becomes effective. Repatriation costs shall be the responsibility of the Division.

22. Advertising Designated Positions

Normally ministerial appointments will not be advertised. However,

- a. conferences, after consultation with their union conference, may advertise for ministers who are needed to serve in isolated locations and specialised positions;
- b. the Division may advertise for ministerial personnel to meet specific needs in the union mission territories;
- c. a conference standing nominating committee or executive committee may advertise, in harmony with their constitution, administrative and departmental positions in official church communication media.

All employing organisations may advertise other positions unless policy provides for specific processes which exclude advertising. When a position is advertised, the advertising organisation shall accept applications from church employees only if they have given five years of service in their current organisation and are not exempted from call, or if the application is accompanied by an endorsement from the current employing organisation. If an endorsement is granted, then the provisions of EMP.20.25, clause 11, shall apply. It is the responsibility of the advertising entity to check whether the applicant is an employee under exemption. Should they wish to consider an employee under exemption, availability of that employee would be limited to the end of the exemption period unless otherwise negotiated with the current employer. It is understood that this paragraph does not apply to calls to administrative positions, to departmental responsibilities, from assistant or associate positions to senior positions, to Division or union institutions, to affiliated entities of the Division or unions, or to the union mission territories.

23. "Employees Under Transfer Information Sheet"

Vital information affecting the financial and other arrangements of an employee under transfer is called for on the "Employees Under Transfer Information Sheet," therefore these forms should be completed and forwarded on to the new employing organisation immediately an employee transfers.

Letter of Appointment

Once a call has been received by a pastor and negotiations between the calling organisation and the pastor have occurred and the pastor has given a verbal agreement to accepting that call, a letter of appointment is then given. This letter of appointment is a necessary legal document that serves to protect both the pastor and the appointing entity. It confirms the agreed terms and conditions of the pastoral appointment. Included with this letter will be a job description and a copy of the *Handbook for Australian Pastors*. The letter of appointment will be provided in duplicate. The duplicate copy is to be retained by the pastor for his/her records and the other signed and returned.

The signing and returning of this letter will acknowledge the receipt of the Job Description and the *Handbook for Australian Pastors* and the acceptance of the terms and conditions of the appointment. This will therefore formally verify the appointment and be the basis of an agreement between the pastor and the Church organisation.

Relocation Costs

A pastor who has accepted a call to relocate or be transferred at the request of the Church will be reimbursed for all reasonable costs incurred for the transportation of his/her family and their goods as provided for in working policy.

The following policy is relevant where a pastor who currently resides in his/her own home is required by the present Conference or the new Conference to transfer to a new location.

1. Employees remunerated in harmony with the Division Wages Schedule shall be reimbursed an amount in harmony with clause 6. below toward actual legal costs, agency fees, stamp duty and disbursements incurred in the sale and purchase of a private residence where:

- a. The employee has owned and resided in their home during church employment prior to being transferred; and
 - b. The transfer necessitates a change of residence; and
 - c. The employee sells the home in which they are residing at the time of transfer and purchases a residence in the new location; and
 - d. The sale of the house and purchase of a new residence takes place either;
 - i. within two years of the date of transfer and within one year upon retirement; or
 - ii. within a time-frame mutually agreed upon by the employer and employee
2. The reimbursement for both the selling costs and purchasing costs will be claimable when the new residence is purchased.
 3. Employees transferred to the island fields or remote areas of Australia where it is not feasible or practicable to purchase a replacement home, may by negotiation defer the sale and purchase of a replacement home until transferred at the call of the Church or for retirement to a suitable location or area.
 4. Interdivision employees who return to the South Pacific Division in response to a regular call or for retirement, may receive the benefits of this policy on the purchase of a replacement home.
 5. Primary and secondary school teachers (including principals and deputies) employed under an industrial award or similar agreement will be eligible for the benefits prescribed under this policy:
 - a. only where the relocation has occurred at the request of the employer or upon retirement, and
 - b. where the benefits have been agreed to before the relocation occurs
 6. Assistance under this policy shall be limited to an amount as specified by the Division Church Employees' Wages Schedule and Allowances Committee, and the expense shall be met by the calling organisation, or in the case of retirement, by the last employing entity. (SPDWP EMP 30:20)

Transportation of Household Goods

Pastors transferred from one location to another in response to a regular call of the Church shall have transportation expenses cared for as follows (for complete policy see SPDWP EMP 30:15):

Transportation of Household Effects

- a. An employee under transfer from one location to another shall be entitled to transport household furniture and personal effects, but excluding motor vehicles and/or goods carried for others, at the expense of the employing organisation to which the employee is transferring.
- b. Where possible, alternative quotations for removal by transport or in crates shall be obtained from three reliable removalists in consultation with the releasing organisation, such quotations to be submitted for approval to the receiving organisation. An employee who, with the approval of the employing organisation, cares for the packing and transportation of household and personal effects, shall be reimbursed for actual expenses incurred, up to the value of the lowest quotation received.
- c. An employee occupying a rented home who decides to acquire a home in the same location shall be allowed transportation expenses and removal allowances to the new home. Such assistance is limited to one transfer whilst in the same location. The same provisions shall apply if the employee transfers to a new location at the call of the organisation.

Loss or Damage of Household Effects

- a. It is the responsibility of the employee under transfer to advise the employing organisation of the details and replacement value of household and personal goods to be transferred. The relevant information will then be forwarded to the Risk Management Service.
- b. The employee shall be indemnified by the receiving organisation for loss or damage of household effects in transit or in storage during transfer on the values declared by the

employee up to a maximum value as determined by the Division Wages Schedule and Allowances Committee. Unless special approval has been granted by the receiving organisation for a higher value, the insurance of any excess value shall be the personal responsibility of the employee. The responsibility of the receiving organisation shall be insured through the Risk Management Service.

- c. The employee shall be indemnified by the denomination for loss or damage of baggage belonging to the employee and dependent members of the family travelling with the employee, up to a value as determined by the Division Wages Schedule and Allowances Committee under the terms of the Employee Effects Travel Protection cover issued by the Risk Management Service and the Service shall be advised of the period of cover required. Should the employee require any cover in excess of that provided by this clause, it will be a personal responsibility to arrange such additional insurance.

Freight on Evangelistic Equipment

In cases where evangelists have acquired considerable equipment for use in their evangelistic activities, the conference to which they are transferring may, at the discretion of its committee, provide for the freight and indemnity on such equipment outside the limitations otherwise imposed in this policy.

Motor Vehicles

- a. *Employees Called Between New Zealand and Australia.* Employees already denominationally employed, called between New Zealand and Australia, shall be entitled to reimbursement of freight and insurance, or an allowance in lieu of freight where the vehicle is disposed of prior to the transfer, up to an amount approved by the Division Wages Schedules and Allowances Committee to be paid by the calling organisation.
- b. *Employees Within Australia Called to or from Tasmania.* Employees denominationally employed in Australia who are called to or from Tasmania shall be entitled to have actual freight and insurance paid by the calling organisation. (SPDWP EMP 30:15 #8)

Payment of Removal Allowances

A removal allowance shall be granted to the employee who is transferred at the call of the work, including new employees. This allowance shall be determined annually by the Division Wages Schedule and Allowances Committee. This allowance does not apply to expatriate employees on permanent return who will have received a rehabilitation allowance. An employee who, with the approval of the employing organisation, moves to another house may be granted the removal allowance. (SPDWP EMP.30.15 #7)

Voluntary Withdrawal from the Work

In the case of an employee who voluntarily resigns from the organised work, the denomination shall be under no obligation to return the individual to a former location. (SPDWP EMP.80.15 #2.b.iii)

12. SERVICE RECORDS

All appointing and employing entities are required to maintain service records. There is a distinction between the *Personal Service Record* and the *Employment Record Folder*. These are clarified below in the relevant sections of policy.

Personal Service Record

1. Service Records

Records of service for all denominational employees shall be kept in permanent form. This record shall be kept in standard form, either manual or electronic, as defined by the South Pacific Division working policy. Service credit is defined in the sustentation policy.

2. Responsibility for Service Records

- a. Responsibility for obtaining the information for the service records for every full-time and part-time employee shall rest with the employing organisation and shall be kept by a designated officer.
- b. Responsibility for keeping and maintaining records for casual workers shall be the responsibility of the employing organisation.

3. Personnel Management Information System

The South Pacific Division shall maintain a central database of all electronic service records for denominational employees.

4. Service Record Formats

Each denominational organisation shall maintain service records for all its employees in either manual or electronic format. In each system the format used will be in harmony with that approved by the South Pacific Division Secretariat. Where a manual system is utilised the designated officer shall certify all service by signing each annual entry on the record. No officer shall sign their own record or the record of any relative.

5. Copies to Employees

All employees shall have the right to review their service records at any time and shall be given a printed copy on request.

6. Transfer of Records

Employing organisations operating the manual system shall forward the original copy of the employee's service record to the next employing organisation at the time of transfer. Employing organisations operating an electronic system shall facilitate a transfer of the electronic record by the inclusion of an ending date and a transfer to the new employer.

7. Confidential Information

All data that is declared confidential by the employee shall not be made available to personnel making hiring or promotion decisions.

8. Retirement

When an employee retires permanently from denominational employment, the service record together with the application for benefits shall be certified by the designated officer.

9. Discontinuance of Denominational Service

When an employee discontinues denominational service for other than retirement reasons the organisation shall indicate in the comments section of the service record an appropriate action relating to the discontinuance of service and the particulars of any financial settlement made.

The service record shall then be forwarded through regular denominational channels to the Division Human Resource Department for filing in the individual's Employment Records Folder (REF. EMP.10.25) and this folder would be made available to an employing organisation if the individual is being considered for denominational employment.

10. Auditing of Service Records

Auditors shall audit service records as a part of the regular audit of denominational organisations. (SPDWP EMP.10:30)

Employment Record Folder

Each employing entity within Australia and New Zealand shall ensure that an Employment Records Folder (ERF) is maintained for each person in their employ. These records will be kept in accordance with this policy and the relevant government privacy legislation.

1. Inclusions

The ERF shall include applications for employment, letters of offer, employment agreements or contracts, curriculum vitae details, an up-to-date Personal Service Record extract, appraisal reports, employment related committee actions, discipline matters, any correspondence that relates to employment and correspondence that is related to unprofessionalism or misconduct, alleged, proven or otherwise.

2. Register

Each ERF shall contain a register of the documents contained within. This register must be kept up-to-date. All inclusions, related actions and transfer of the ERF must be recorded.

3. Storage

In that ERF's contain vital and, in some cases, sensitive information, all files must be treated as confidential and must be stored in a locked and secure place at all times.

4. Access

Access to the ERF shall be restricted to the senior administration of the employing entity. Upon request an ERF shall be made available only to the Union Secretary, the South Pacific Division Human Resources Director and the South Pacific Division Associate Secretary. An employee may request to view their ERF. Each viewing shall be supervised and shall be recorded in the ERF Register.

5. Management

No employee shall manage or have direct access to their own ERF. The ERF's for employees will be managed by the assigned personnel officer in each entity except as follows:

- a. The ERF's for conference presidents, secretaries and treasurers shall be managed by the Union Secretary.
- b. The ERF's for union presidents, secretaries, treasurers and all South Pacific Division employees, excluding those within the Human Resources Department, shall be kept by the South Pacific Division Human Resources Department.
- c. The ERF's of employees within the South Pacific Division Human Resources Department shall be kept by the South Pacific Division Secretary.
- d. The ERF's for Chief Executive Officers of institutions shall be held in the South Pacific Division Human Resources Department.
- e. The ERF's of any employee who in the course of their work has direct access to their own documents shall be managed by the Chief Executive Officers of institutions.

The location of the ERF should be noted on the employee's Personal Service Record.

6. Transfers

When an employee transfers to another conference or other entity within Australia and New Zealand, the ERF will be "signed off" in the register and forwarded to the secretary of that conference or appropriate personnel officer in other entities. The new employer/conference shall take responsibility for the maintenance of the ERF and shall acknowledge receipt of the file.

If the employee ceases denominational employment or transfers to a denominational employer not operating under the directions of this policy, the ERF shall be forwarded to the South Pacific Division Human Resources Department. The Human Resources Department shall take responsibility for the maintenance of the ERF and shall acknowledge receipt of the file.

7. Removal of Employment Records Folder Material

Documents may be permanently removed from the ERF by the current employer only with the approval of the Secretary at the next level of church administration. Such action must be recorded and signed off in the ERF Register. (SPDWP EMP.10:25)

13. FINANCIAL MATTERS

Philosophy of Remuneration

The Seventh-day Adventist Church in the South Pacific has accepted as its work the commission given by Jesus Christ to proclaim the Gospel to all who reside within its territory, utilising the various denominational entities, agencies, institutions and business enterprises that have been established for this purpose. Thus each employee has the privilege and a responsibility to participate in the mission of the church and its central objective - the salvation of mankind.

Recognising the work of the Church is a mission to which lives are dedicated, it accepts that the philosophy of remuneration is predicated upon the fact that a spirit of sacrifice and dedication should characterise all denominational employees irrespective of the position they hold or the department or service they represent. In the setting of wages the Church acknowledges the principles of equity and justice in the remuneration of its employees and seeks to give some recognition to responsibility, experience, faithfulness and application. (SPDWP EMP.30.05)

Tithe

The Church supports the biblical principle of tithing. The membership of the Church, of its own free will, accepts this biblical injunction and provides one tenth of its income to support the mission and growth of the Church and the support and remuneration of its ministry.

We acknowledge God's ownership by faithful service to Him and our fellowmen, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His Church. (Fundamental Belief No.21)

The tithe is to be held sacred for the work of the ministry, for Bible teaching, and for the support of conference administration in the care of the churches and of field outreach (missionary) endeavours. (*Church Manual* p.164.)

1 Cor. 9:14 Even so hath the Lord ordained that they which preach the gospel should live by the gospel.

In that the tithe is the source of funds to support the pastor, it goes without saying that the pastor who receives from such would him/herself faithfully practise tithing in the context of the regular channels of the Church. This example is noted in the following General Conference and South Pacific Division policies:

All denominationally employed Seventh-day Adventists, members of committees and institutional boards, who are Seventh-day Adventists and church elders and other church officers are to recognise it as a principle of leadership in God's work that a good example be set in the matter of tithing. (GCWP, 2008 – 2009 Edition, V 05 15)

No employee shall be employed who is not a faithful tithe payer, and workers who are known to be unfaithful in tithe paying shall not be transferred to another conference/mission without proper consideration of this standing of the worker. (SPDWP EMP.60.35 #3)

Under the Division Wages Schedule, the pastor's responsibility for tithing has been satisfied. It is important to note (see 17. c. below) that the pastor does have another option if he/she so chooses.

17. Employees' Tithe

- a. Where Australian and New Zealand Division wage schedules have been set, after allowing for tithe, employees remunerated in harmony with these wages schedules are regarded as having fulfilled their tithing obligation on salary to the Church.
- b. Each pay period, employing organisations shall pay an amount equivalent to one-ninth of wages of its employees classified in the Australian and New Zealand wages schedules

referred to in "a." above, into the tithe funds of the conference in which the employee concerned resides. This amount is to be recorded in the accounts of the employing organisation as Staff Tithe Expense.

- c. However, denominational employers shall allow all employees the option of supporting the Church with tithe through a payroll deduction. (SPDWP EMP.30.10 #12)

Wages and Allowances

Wages

It is incumbent on the Church to ensure both from a biblical perspective and as a legal requirement that the pastor is provided a just and fair remuneration for his/her work.

Matt. 10:10 - "the workman is worth his keep." (NIV)

The work of the pastor is not something that can be defined in terms of numbers of hours per week. Thus the pastor is remunerated on a salary basis. In that the field pastor is appointed by the local Conference, so the field pastor's salary is provided by the local Conference. This is consistent with the procedure within the Seventh-day Adventist Church of the tithe being returned through the local church to the local Conference.

The Church in Australia has adopted a uniform wage schedule for its pastors, the *Ministry Remuneration Schedule*. Thus a pastor's remuneration will be the same whether caring for small or large churches and whether in the country or city.

1. Wage Schedules

- a. The wage schedules shall serve as the basis for determining the wages of the various categories of employees who are not employed under an industrial award or similar agreement. The wage schedules do not always compensate employees in monetary units commensurate with their talents, accomplishments or contributions, but do provide employees with a modest living income, which gives some recognition of responsibilities borne, experience and years of service.
- b. The wage schedules shall be strictly adhered to, and no bonuses, special holiday allowances, year-end, or other allowances of this kind shall be made, except in cases of emergency or serious illness.

2. Annual Wage Increments

A scale of wage increments shall be established with a minimum and maximum range for each position. Movement within the range shall be approved by the employing committee or board based on established criteria. (SPDWP EMP.30.10)

The review of wage rates is conducted annually by the South Pacific Division Wages Schedule and Allowances Committee and recorded by the South Pacific Division and the AUC Executive Committees at their annual meetings.

Wages Packaging

The Seventh-day Adventist Church in Australia is able to offer the pastor one of six different wages packages. The local Conference will provide the financial details for each. The five packages that include fringe benefits are where the appointing entity agrees to meet expenses from the fringe benefits budget for the benefit of the pastor to a predetermined level based on the package selected.

The pastor is invited to talk to the Conference treasury about the practical application of the fringe benefits package and, if he/she wishes to participate, should instruct the Conference treasury on commencement of appointment and sign the appropriate documentation.

Note: While treasury staff will provide relevant financial information needed by the pastor, they are not able to provide financial advice. There are strict legislative requirements governing financial advisors. The pastor is encouraged to seek independent financial advice from registered providers should such be required.

Superannuation

The Church agrees to contribute at least the percentage as legislated under the superannuation guarantee. As at 2012 this value is 9%, and it is acknowledged that by 2020, this rate will increase to 12%. At this time (2012) the Church has chosen to increase this for those who choose to remain in service beyond 10 years in an attempt to retain personnel. Contributions to superannuation are as follows:

Staff with more than 10 years continuous service	+1%
Staff with more than 15 years continuous service	+2%
Staff with more than 20 years continuous service	+3%

Personal contributions can be made by the pastor in addition to the employer's contribution. It is also a possibility for the personal contribution to be made by salary sacrifice depending on the fringe benefits budget package the pastor has selected. Check with your local senior accountant through whom this can be arranged. It would be wise for all pastors to seek financial advice from a registered provider to be sure that they are adequately planning for retirement.

Allowances

While the local Conference will allocate an annual budget for telephone and mileage, there are also some allowances that are fully set by the Division Wages Schedule and Allowances Committee. Below just three are noted. See the South Pacific Division Working Policy for all allowances. The pastor should direct any inquiry for further detail to their local Conference.

(a) Location Allowance

Full-time denominational employees within the classification of the Ministerial, Business and Avondale Division Wages Schedules shall qualify for a separate accommodation allowance as follows:

1. Employee-Owned Accommodation

An employee who owns a home and who resides in that home shall be paid an accommodation allowance within the parameters determined by the Division Church Employees' Wages Schedule and Allowances Committee.

2. Employer-Owned or Leased Accommodation

Where an employee does not own a home in which he/she could reside, a denominationally owned or leased home, if such is available, may be rented to the employee. The employee shall be paid an accommodation allowance and shall pay a weekly rental rate within the parameters determined by the Division Church Employees' Wages Schedule and Allowances Committee.

3. Rented Accommodation

Where an employee does not own a home in which to reside, and no denominationally owned or leased home is offered by the employing organisation, the employee shall also be paid an accommodation allowance as determined by the Division Church Employees' Wages Schedule and Allowances Committee, and shall pay a weekly rental rate within the parameters determined by the Division Church Employees' Wages Schedule and Allowances Committee.

Factors to be taken into account by the employing body when providing rented accommodation shall include:

- a. The cost of suitable housing accommodation in the locality where the employee is required to live.
- b. The housing needs of the employee.
- c. Rent ceilings as determined by the employing organisation.
- d. Other relevant factors.

4. **Single Employees**

In special circumstances, where single employees live at home or share accommodation, employing organisations may vary the provisions of this policy. (SPDWP EMP 30.50)

(b) **Minister's Home Office Allowance**

The provisions of this policy are applicable to field ministers working in Australia or New Zealand, who are remunerated in harmony with the Division Ministry Remuneration Schedule and who operate a home office from which they base their ministry.

Qualifying field ministers shall be paid an annual allowance as determined by the Division Wages Schedule and Allowances Committee to assist with the cost of operating their home office. This allowance is granted to assist with, but is not limited to, the following types of expenses:

- a. Internet access
- b. Stationery, both computer and other, including business cards, letterheads, office supplies etc.
- c. Sundry minor equipment (SPDWP EMP.60.15)

(c) **Books and Equipment Allowance**

The provisions of this policy are applicable to employees remunerated in harmony with the Division Ministry Remuneration Schedules for Australia and New Zealand.

1. Assistance, as determined by the Division Church Employees' Wages Schedule and Allowances Committee, shall be available to the employee for the purchase/lease of such items as professional and devotional books, computer hardware and software and other equipment approved by the employing organisation for the carrying out of their work.
2. Should the cost of the items claimed exceed one year's allowance the employee may, with approval from the employing organisation, apply the allowance to such items in up to two subsequent years.
3. Evangelists conducting evangelistic programs as approved by the employing organisation shall be given additional assistance as determined by the Division Church Employees' Wages Schedule and Allowances Committee, for equipment to be used in the evangelistic program. This assistance will be granted only with approval from the employing organisation.
4. Ministerial interns in the first year of their internship shall receive additional assistance as determined by the Division Church Employees' Wages Schedule and Allowances Committee to assist with the initial cost of establishing a home office. (SPDWP EMP.60.10)

Note regarding sub-point 3 above: Now that the *Institute of Public Evangelism* is operating, the additional assistance for evangelists is normally limited to those who are members of this Institute.

(d) **Motor Vehicle Operation and Allowance**

Pastors are authorised to use a motor vehicle in the course of their work and so are eligible for a motor vehicle allowance.

Arrangements need to be approved and agreed to by the employing organisation on commencement of appointment. Allowances paid are reviewed annually by the South Pacific Division Wages Schedule and Allowances Committee. Special conditions may be applied by the employing organisation.

There is a very extensive South Pacific Division policy on motor vehicles. The pastor is referred to SPDWP EMP.30.30 for this detail.

Fees Discount for Employee's Children

1. A subsidy shall be allowed on fees for employees' unmarried dependent children enrolled in Seventh-day Adventist schools of primary, secondary or tertiary level under the following conditions:

- a. The parent is a full-time denominational employee remunerated under the Division Wages Schedules or an award rate that is not in excess of the maximum rate of the Division Wages Schedules, but excluding those employed under an education award or similar agreement.
- b. The parent is fully responsible for all education expenses.
- c. In the case of tertiary studies, the course is commenced before the student's twenty-second birthday and subsidy will cease no later than the twenty-sixth birthday, and shall only apply to assistance for the completion of an initial tertiary degree.
- d. Australian Health & Nutrition Association Limited, New Zealand Conference Association (including its subsidiaries) and Sydney Adventist Hospital Limited will determine the criteria for staff not employed under the Division Wages Schedules.
- e. In the case when both parents are denominationally employed and eligible for the subsidy, it shall be shared equally by their employing organisations.

2. The discount is subject to prior payment, or arrangements being made to pay the amount due by instalments within the academic year, of the student's fees less the subsidy on the tuition component. The school or college allowing the subsidy shall be reimbursed by the parent's employing organisation.

3. **a. Institutions other than Avondale College**

The subsidy shall be calculated as an amount equivalent to 60 per cent of the tuition for dormitory students, exclusive of charges for room, meals and laundry, and 30 per cent of tuition fees for non-dormitory students. These shall include the cost of private music lessons where the secondary school or college is unable to provide them, but only where music is being taken as a regular school subject in years eleven and twelve and is required for Higher School Certificate, or equivalent examination, assessment, or such as are required in the regular course of study for college credit toward a music major or minor in which case the relative percentage may be applied on the basis of tuition ordinarily charged for an equivalent number of credit hours. In the case of union missions, any variation in this clause may be made by the union executive committee only with the approval of the South Pacific Division administration.

b. Avondale College

The subsidy for employees' children enrolling at Avondale College shall be calculated as equivalent to Avondale's comprehensive facility charge plus 30% of the applicable tuition fees or student contribution amount.

c. Avondale Flying School

The subsidy for employees' children enrolling in the Avondale School of Aviation shall be calculated as equivalent to Avondale's comprehensive facility charge plus 30% of the tuition fee for the Bachelor of Arts course.

4. The subsidy relating to tuition fees shall be calculated on the net cost to the student of the tuition fees remaining after the application of any government scholarship or discount and "college scholarship" applicable to the tuition fees levied.
5. Subsidies provided under this policy are available only on fees for the current school/college year. Unpaid obligations from previous years will disqualify a student for subsidies on current fees.
6. The student in respect of whom the subsidy is granted must be in attendance at a denominational school or college within the student's own territory. Exceptions to this shall be made only by action of the parent's employing organisation and provided:
 - a. The subsidy shall not exceed that allowable for similar study available in the student's territory; and
 - b. The tuition undertaken must be acceptable as part of the course offered in the student's territory.
7. The provisions of this policy may, in special circumstances involving hardship, be extended to employees not otherwise covered in the introduction above, by approval of the employing organisation. (SPDWP EMP.30.60)

Advances to Assist Employees Acquiring Their Own Homes

1. Advance to Purchase Home

After counsel with the employing organisation, a denominational employee who is employed in Australia or New Zealand and is within the classification of the Division wages schedule and with the required years of service may receive assistance to purchase a home that they will occupy upon settlement by way of an advance against wages. Only one advance will be allowed against a house.

Such an advance may be made available to an employee who has actually entered into contractual arrangements for the purchase or construction of such a home, or is actually ready to commence building operations.

2. Agreement

An employee receiving such an advance shall execute an agreement for a loan with the employing organisation if an incorporated entity, or with Australasian Conference Association Limited or Seventh-day Adventist Church Property Trustee (NZ) Limited on behalf of an unincorporated employing organisation, acknowledging:

- a. The loan and terms of repayment.
- b. The conditions under which the loan is made; and
- c. A mortgage or caveat will be registered over the title of the property at the employee's expense.
- d. In the event the employee ceases to be employed, any outstanding balance shall be repaid in full and final settlement entitlements used where necessary.

3. Default of Repayment

In case of default of repayment under the terms of the loan the mortgage/caveat shall be enforced immediately.

4. Outstanding Balance Payable

The outstanding balance shall become due and payable immediately and in full, if:

- a. The employee for any reason ceases to be employed by the organisation.
- b. The employee disposes of the home in connection with which the advance was granted.

5. Continuation of the Advance

A continuation of the advance may be granted if:

- a. The employee is transferred to another denominational organisation in the vicinity, so that occupancy can be maintained in the home for which the advance has been granted, in which case the calling organisation shall take over the account; or,

- b. At the call of the denomination the employee is unable to occupy the home in connection with which the advance was granted and elects not to dispose of the home, in which case
 - i. Interest on the advance shall be at the owner non-occupancy rate except in the case of employees appointed to island field service, or where an employee has given twenty years of service and the house is the intended retirement home the owner occupancy rate shall apply. The rate to be determined by the Division Wages Schedule and Allowances Committee.
 - ii. Where the employee is transferred to another denominational organisation the balance of the advance shall be transferred to the calling organisation.
- c. While an advance is outstanding on a house no other advances can be made for the purchase of another house.

6. Maximum Advance

The maximum advance under this policy shall be an amount as determined by the Division Wages Schedules and Allowances Committee or 18 per cent of the cost of the property, whichever is less, and may be available after two years of full-time denominational service, provided:

- a. That the property is not less than the amount advanced as determined by the Division Wages Schedules and Allowances Committee in value.
- b. The property for which an advance may be granted shall be limited to a single building-block, and a house comparable to other houses occupied by denominational employees in the area.

7. Repayments

- a. Repayments shall commence from occupancy or three months after the advance has been drawn by the employee, whichever is the earlier date.
- b. Principal and interest shall be repaid by fixed instalments at not less than monthly intervals and at a rate which will amortise the loan over a period of not more than eight years from the date repayments become due and payable. (Instalments may be calculated using the "annuity due"--payment at the beginning of the period--tables or formula.)
- c. Any adjustments of interest rates as determined by the Division Wages Schedule and Allowances Committee or by the operation of Clause 6 shall require a recalculation of the instalments so that the loan will amortise over a period of not more than eight years in harmony with Clause 8.b. above.

8. Less Than Required Years of Service

Benefits provided under Clause 7. above may be extended to an employee with less than the required years of service only by approval of the employing organisation.

9. Special Cases

Teachers employed in New Zealand Seventh-day Adventist integrated schools may receive the benefits under Clause 7 from the body responsible for systems related costs associated with the applicant (ie the local conference or the New Zealand Pacific Union Conference) subject to the advance being approved and made by the same body.

10. Benefits to Apply Once to a Single Property

A worker benefiting under this policy shall not receive subsequent accommodation against the same property.

11. Benefits to Apply to Only One Home in a Location

Advances under this policy shall only be available for the purchase or construction of one home in a location and should not be available for subsequent purchase or construction of a home unless the employee has been transferred to another place of employment necessitating the sale of the present home and purchase of a home in the new location of employment.

12. Interest Rates

- a. Interest rates shall be determined from time to time by the Division Wages Schedule and Allowances Committee for the following two categories:

- i. *Owner occupancy rate.* The lower of either the Division Cash Management Facility deposit rate or the average standard bank housing loan variable interest rate.
 - ii. *Owner non-occupancy rate.* The average standard bank housing loan variable interest rate.
 - b. Interest shall begin to accrue from the date that the loan is advanced.
 - c. Interest shall be calculated on the daily balance and debited to the loan account at the end of each calendar month.
13. **Waiving of Provision for Immediate Occupancy**
- a. The provisions of this policy relating to the immediate occupancy of a house may be waived by action of the employing organisation provided the employee:
 - i. Does not own a house property.
 - ii. Is paid under the provisions of the Division wages schedule.
 - iii. Has given twenty years of service and reached the age of forty-five years.
 - iv. The house is the intended retirement house of the employee.
 - b. In such cases the interest shall be charged at the owner occupancy rate.
14. **Expatriate Employees Serving in the Island Field**
- a. The clauses of this policy relating to "immediate occupancy" shall be waived for expatriate employees serving in the island fields of the South Pacific Division provided the employee:
 - i. Does not own a house property, and
 - ii. Has completed at least two years' full-time denominational service.
 - b. The advance under this policy shall be up to the maximum advance as determined by the Division Wages Schedule and Allowances Committee or 18 per cent of the cost of the property, whichever is less.
 - c. Interest on the loan shall be charged at the owner occupancy rate. (SPDWP EMP.30.45)

A pastor wishing to take advantage of this loan advance should first consult with their employing organisation for full terms and conditions.

Workers Compensation

Workers Compensation Insurance coverage is carried by the employing organisation for all pastors.

14. LEAVE PROVISIONS

Annual Leave

Pastors should notify the Conference administration of their intention to take annual leave and receive confirmation of the agreed dates at least one month before leave is due. Some Conferences require a special form to be filled in and sent to the Conference office so approval may be given and dates confirmed and documented. A pastor should, as a matter of courtesy, notify Conference administration whenever leaving the Conference. Details of provision for annual leave are outlined in the policy below:

Denominational employees are entitled to annual leave in harmony with the applicable legislation.

1. Time of Taking Leave

Annual leave shall be granted by the employer at the completion of each year of service and shall be taken by the employee within six months of the leave falling due. Leave may be postponed beyond the six month period with the consent of the employing body. However it is strongly recommended that the leave be taken within twelve months of the leave becoming due.

2. Granting Leave in Advance

Where the employee and employer agree accrued leave may be taken before the employee is entitled to the full annual leave.

3. Notice of Taking Leave

Employing organisations shall give employees at least one month's notice of the date from which the annual leave shall be taken.

4. Broken Leave

Leave shall normally be given or taken in one continuous period. If the employer and employee agree the leave may be taken in more than one period.

5. Annual Leave Pay

The employing body may pay each employee in advance before the commencement of any annual leave the ordinary pay/salary for the approved period plus annual leave loading if the specific industrial instrument, employment agreement or legislation under which the employee is remunerated grants such a loading. (Ordinary pay means remuneration and allowances for the employee's normal weekly hours of work calculated at the ordinary time rate of pay plus regular allowances.)

6. Public Holiday

Where any special or public holiday occurs during the period of leave, the period of leave shall be increased by one day in respect of each special or public holiday.

7. Annual Leave on Termination

Where the employment of a worker is terminated any accrued annual leave shall be paid to the employee at the ordinary rate of pay including all allowances (i.e., location allowance, motor vehicle policy benefits, school fees subsidy where applicable and Superannuation contributions) on termination date.

8. Annual Leave on Transfer

"Accrued annual leave" and the "annual leave financial provision" shall transfer from one denominational employing body to another when the employee is transferred at the call of the church. The accrued annual leave entitlement shall be paid at the ordinary rate including allowances of the employee when the leave is taken. Where the employee is transferred to a church organisation in another country the accrued annual leave shall be calculated at the pay rate and in the currency of the country in which the leave is taken. If the accrued annual leave is taken at the time of transfer such leave will be paid at the ordinary pay rate of the employee in the currency of the country which the employee is leaving.

9. Payment in Lieu of Annual Leave

Payment in lieu of annual leave is only permitted in the following circumstances:

- a. Resignation, redundancy or termination of the employee.
- b. Death of the employee.
- c. Transfer of the employee to interdivision service.
- d. Transfer of the employee to intradivision island field service.

10. Employment During Leave

Whereas employment with another employer is permitted during annual leave in some states and prohibited in others, remunerative employment during annual leave by church employees is not encouraged.

11. Travel Insurance During Annual Leave

It is the responsibility of an employee to arrange travel insurance when travelling overseas during the time of annual leave. The cost of this insurance is the individual employee's personal expense.

12. Special Annual Leave Provisions:

- a. Employees in the Northern Australian Conference, and in that area of the Western Australian Conference which is north of the Tropic of Capricorn, shall be granted five weeks in their first and second years of service in each three-year cycle in these areas, but shall have six weeks at the end of each third year of service if continuing service in one of these designated areas.
- b. Denominationally employed teachers will be entitled to annual leave on completion of a full academic year. Proportionate annual leave shall be granted where the employee is employed on a part-time basis or has completed less than one year of full-time service. Annual leave entitlements shall normally be taken after the close of the school year. During term or semester breaks or at other than the approved annual leave period, teachers should undertake program and materials development as necessary in order to be fully prepared for the new term/semester, attend camp meetings, attend professional workshops and seminars or assist with school promotion activities as requested by the employing organisation.
- c. Tertiary college and boarding school teachers, including the dormitory deans, shall be granted annual leave at the regular term or semester breaks and the year-end vacation break as determined by the respective board on the understanding that teaching staff shall be available to assist at conference appointments or other activities such as college promotion or youth activities as negotiated between the college or academy administration and the teacher concerned. An additional week of annual leave shall be granted on the basis that statutory holidays are not taken during the college year and that teachers are involved in extra college activities at boarding institutions during the year. (SPDWP EMP.50.10)

Personal Leave

There are four kinds of personal leave available to pastors:

1. Sick Leave
2. Bereavement Leave
3. Carer's Leave
4. Compassionate Leave

The following detail of the policy clarifies each of these kinds of leave. Please note that, other than sick leave (which needs to be reported on the monthly report form), personal leave can only be taken with prior consultation and approval.

1. This policy established guidelines and procedures for the granting of personal leave to all employees other than the following:
 - a. Employees in countries where there is specific legislation for the provisions of personal leave.
 - b. Employees employed under an employment instrument (collective or enterprise agreement, or legislated industrial instrument (award)).
2. Paid personal leave shall consist of:
 - a. *Sick leave* – personal illness or injury. (The sick leave provisions of this policy shall not apply to persons employed under an award in which sick leave is provided. In countries where sick leave legislation exists the provisions of that legislation shall apply.)
 - b. *Bereavement leave* – bereavement on the death of an immediate family or household member.
 - c. *Carer's leave* – for the purposes of caring for an immediate family or household member who is sick and requires the employee's care and support.
 - d. *Compassionate leave* – where the death of an immediate family or household member is considered imminent.
3. A full-time employee is entitled to twelve days of paid personal leave in each year of service. A part-time employee is entitled to paid personal leave on a pro-rata basis in each year of service.

In any year, unused personal leave accumulates by a maximum of 12 days less any amount of sick, bereavement, compassionate and carers leave taken during the year. The new rate of accumulation shall be effective January 1, 2002.

4. Personal leave may be taken for a half or full day.
5. The entitlement to carer's leave, compassionate or bereavement leave is subject to the person in respect of whom the leave is taken being either:
 - a. a member of the employee's immediate family; or
 - b. a member of the employee's household.

The term **immediate family** includes:

- i. spouse (including a former spouse) of the employee, and
 - ii. child (including an adopted or stepchild), parent, grandparent, grandchild or sibling of the employee.
6. A record of personal leave entitlement and personal leave taken shall be kept and a summary of any untaken accumulated personal leave shall accompany the employee's personal service record at the time of any subsequent transfer to another denominational employer.
 7. **Sick Leave**
 - a. Sick leave is leave to which an employee is entitled without loss of pay because the employee is unable to perform his or her duties by reason of personal illness or injury.
 - b. Full-time and part-time employees may use any available personal leave as sick leave.
 - c. Accumulated personal leave may be used for sick leave if the current personal leave entitlement is exhausted.
 - d. If after transfer from one related employing organisation to another an employee becomes ill and needs assistance under this policy, the following procedures shall apply:
 - i. The expense for personal leave up to personal leave entitlement accumulated with the present employer shall be borne by the present employer.
 - ii. When personal leave extends beyond the accumulated entitlement with the present employer the payment in excess of present employer liability shall be a charge to previous employers until all accumulated leave entitlement has been absorbed.
 - iii. Where an employee has used up all personal leave and is unable to attend work due to sickness, the employee shall be expected to claim social security sickness

benefit where such a benefit exists. Alternatively, the employee may apply to use any available annual and/or long service leave.

- iv. In cases of extended illness or in special cases, assistance beyond the above provisions shall be referred to the employing committee or board. It is understood that before any employee becomes eligible for any sustention benefits that all accumulated personal leave entitlements will have been used.
- e. Personal leave entitlement under this policy commences to accrue from January 1, 1985.
- f. An employee is entitled to sick leave provided:
 - i. the employee produces a medical certificate or other evidence satisfactory to the employer for any absence of more than three consecutive days;
 - ii. if required by the employer, the employee provides a medical certificate or other evidence satisfactory to the employer for any absence continuous with a holiday to which the employee is entitled and which would not otherwise require the production of a certificate;

8. Bereavement Leave

- a. An employee is entitled to use available personal leave as approved by the employer on each occasion on which a member of the employee's immediate family or household dies.
- b. Where an employee has exhausted all personal leave entitlements, including accumulated leave entitlements, the employee is entitled to take unpaid bereavement leave. The employer and employee should agree on the period of the unpaid leave.
- c. The employer may require the employee to provide satisfactory evidence of the death of the member of the employee's immediate family or household.

9. Carer's Leave

- a. An employee is entitled to use available personal leave to care for members of the employee's immediate family or household who are sick and require the employee's care and support. In normal circumstances, an employee is not entitled to take carer's leave where another person has taken leave to care for the same person at the same time.
- b. The employee must, where practicable, give the employer notice prior of the intention to take leave. The notice must include:
 - i. the name of the person requiring care and support and the person's relationship to the employee;
 - ii. the reasons for taking such leave; and
 - iii. the estimated length of absence

If it is not practicable for the employee to give prior notice of absence, the employee must notify the employer by telephone of such absence at the first opportunity on the day of absence.

- c. If required by the employer, the employee must establish by production of a medical certificate or statutory declaration, the illness of the person concerned and that the illness is such as to require care by another.
- d. An employee may take unpaid carer's leave by agreement with the employer.

10. Compassionate Leave

- a. An employee is entitled to use available personal leave as approved by the employer on each occasion where the death of an immediate family member or household member contracts or develops a personal illness or sustains a personal injury that poses a serious threat to his or her life.
- b. In the case of a request for compassionate leave, the employer may require the employee to provide satisfactory evidence of the severity of the illness, and/or the prognosis for the member of the employee's immediate family or household.

11. Special Parental Leave

- a. Upon the birth or adoption of a child, the employee is entitled to use available personal leave as approved by the employer for up to five working days within seven days of the birth/adoption of the baby or within seven days after the baby commences to reside in the employee's home.
12. Accumulated personal leave referred to in this policy cannot be taken as a lump sum cash payment. (EMP.50.40)

Long Service Leave

All pastors under appointment within Australia are entitled to Long Service Leave as provided for in SPD Working Policy.

This policy establishes procedures for granting long service leave to denominational employees for service completed in Australia, New Zealand and Papua New Guinea, and for Australian, New Zealand and Papua New Guinea based employees for international and interdivision service, but does not include field ministers based in New Zealand. Those employees not paid under the provisions of the Division wages schedules shall receive long service leave on the basis of their entitlement under the relevant legislation or award in their local legal jurisdiction. Employees who commence service under award conditions and are later paid under the provisions of the Division wages schedule shall have their years of service under award provisions taken into consideration for calculation of entitlement when leave is taken.

In countries where specific legislation exists regarding long service leave entitlements for employees, denominational employers shall comply with the particular requirements of the relevant country.

Employees coming to this Division from other divisions for regular interdivision service will normally begin accruing entitlement when employment commences in Australia or New Zealand or in the island field territories of this Division.

Employees are encouraged to take long service leave when it becomes due.

1. Entitlements - Employees Whose Home Base is Australia and New Zealand

- a. All eligible denominational employees are entitled to long-service leave on the basis of:
 - i. Service prior to April 1, 1963: thirteen weeks after twenty years of continuous qualifying service.
 - ii. Service post-April 1, 1963: thirteen weeks after fifteen years of continuous qualifying service.
 - iii. Subsequent leave: two months for each additional ten years of continuous qualifying service.
- b. In the case of termination or resignation, proportional leave may be granted after ten years of continuous adult service or after five years when resignation is forced by a pressing or domestic necessity.
- c. Where legislation in the jurisdiction concerned confers a more beneficial entitlement legislation entitlements shall apply. Any such entitlements shall be preserved when the employee transfers to another jurisdiction or state.
- d. Medical/dental practitioners shall receive the equivalent of long service leave where they may not have legal entitlement.
- e. When there is any doubt as to an employee's legal entitlement, leave granted as equivalent shall be regarded as meeting any possible legal entitlement, up to the amount of such leave.
- f. Employees transferred to another jurisdiction (whether with the same organisation or otherwise) shall have their service accrual transferred with them. The actual entitlement that accrues to the employee in the new jurisdiction will depend on the specific provisions of the applicable legislation, awards or agreements in the destination jurisdiction. Where an employee transfers to an area where no long service leave legislation exists, leave shall be calculated in harmony with the New South Wales Long Service Leave Act.

2. Entitlements – Employees Whose Home Base is Papua New Guinea

- a. All eligible denominational employees are entitled to long service leave on the basis of:
 - i. 26 weeks after fifteen years of continuous qualifying service.
 - ii. Subsequent leave: 26 weeks for a further fifteen years of continuous qualifying service.
- b. In the case of termination or resignation, proportional leave may be granted after three years of continuous service.
- c. Where legislation in the jurisdiction concerned confers a more beneficial entitlement, such entitlements shall apply. Any such entitlements shall be preserved when the employee transfers to another jurisdiction.
- d. When there is any doubt as to an employee's legal entitlement, leave granted as equivalent shall be regarded as meeting any possible legal entitlement, up to the amount of such leave.
- e. Employees transferred to another jurisdiction (whether with the same organisation or otherwise) shall have their service accrual transferred with them. The actual entitlement that accrues to the employee in the new jurisdiction will depend on the specific provisions of the applicable legislation, or industrial instrument in the destination jurisdiction. Where an employee transfers to an area where no long service leave legislation exists, leave entitlement shall be calculated in harmony with provisions of clause 2.a.i. above.

3. Transfer of Employees

a. *Between Organisations:*

Employees transferred to another denominational organisation within the same legal jurisdiction shall have their service accrual transferred with them. If the rate of accrual of entitlement changes as a result of the transfer, then the employee's additional entitlement that is accrued will be based on the specific provisions of the legislation and industrial awards as applicable to the employee's new appointment.

b. *Overseas:*

Employees called from the South Pacific Division to responsibilities outside the territories of the Division, who have long service leave due or who would be entitled to a pro rata settlement if employment were terminated, may elect to take that leave before leaving the Division.

For those employees who commenced service within the territories of the South Pacific Division, denominational service outside the Division, in response to a regular call, may be regarded as continuing service with the same employer. At the time the call is placed the liability for long service leave shall be arranged with the calling organisation.

4. Breaks in Service

- a. Where an employee has broken periods of service, all service credit accrued before any such break will not qualify for future entitlement unless the relevant long service leave legislation, awards or agreements indicate otherwise.
- b. In the case of study leave, leave of absence with the employing organisation's prior permission, and breaks in service not defined in the relevant legislation awards or agreements, the terms of the Division policies relating to such leave shall apply.
- c. Breaks in service that are actually termination of employment with the possibility of the employee eventually returning to denominational employment after an indeterminate period, should be treated as termination of employment. Any long service leave due should be paid at the time of termination.

5. Termination of Employment

Particular care should be taken in calculating any settlement of long service leave when an employee terminates. If there is any uncertainty, expert advice should be sought and the case referred to the Union or Division through regular channels for appropriate counsel. Because of the possibility of subsequent applications for support by the Sustentation Fund, details of any such settlement should be approved and recorded in the minutes of the last employing body and entered on the employee's Personnel Service Record.

6. Effect on Retirement

At the time an employee retires and is eligible for sustentation support, any long service leave taken during denominational employment (including any paid on previous termination of employment) shall be applied as part of the six months' continuance of support to which the employee may be entitled under the terms of the Sustentation Policy or Retirement Policy - Islands, and this is acknowledged in writing by the employee at the time of taking long service leave.

7. Arrangements for Leave

Long service leave should be taken at times agreed between the employee and the employing organisation.

- a. Applications for long service leave must be submitted to the secretary of the employing authority in the calendar year prior to the year during which leave is requested and at least six months before the beginning date of the leave period.
- b. Applications must identify the precise period of leave sought, including the first and last days of the leave.
- c. Late applications for long service leave will be considered only for compassionate reasons.
- d. Cancellation of long service leave will be approved only in special circumstances.
- e. An applicant may not be approved for long service leave if it is unlikely that a replacement employee will be available to cover for the period of leave requested.
- f. Applications will be considered in the order in which they are received. Later applicants for leave, to minimise disruption, may be deferred to the following year.
- g. Approvals for long service leave shall be recorded in the minutes of the employing organisation granting the leave. A copy of the minute is to be entered on the employee's Personnel Service Record.

8. Cashing Out of Entitlement

An employee shall not be paid the cash equivalent of their entitlement unless provision for such is allowed in the prevailing legislation or industrial instrument.

9. Calculation of Leave

When long service leave is taken or payment made in lieu (at termination or retirement) the entitlement for the employee should be calculated and valued. The following need to be taken into account:

- a. Any contract of service or equivalent agreement.
- b. The applicability of any specific award or industrial agreement.
- c. Any general long service leave legislation in the jurisdiction concerned.
- d. When such leave is granted during employment or at normal retirement age, such leave shall be calculated on "ordinary pay" plus all applicable allowances. On resignation and/or termination such leave shall be calculated on "ordinary pay" plus location allowance and motor vehicle policy benefits or special travel allowance where applicable with no superannuation/National Superannuation Fund (NASFUND) contributions.

10. Exemptions

Awards will not apply if the employing organisation or employee has an exemption to that award.

11. Funding of Long Service Leave Entitlement

The employer is responsible to fund the Long Service Leave liability for all employees having a current or future entitlement. This shall be taken into account by the employer when creating or reviewing its Long Service Leave provision.

When creating the initial provision for an employee with qualifying years of service under the terms of this policy, the actual cost of Long Service Leave shall be shared pro rata by previous employing organisations in proportion to the service given to each.

Upon transfer of an employee having a current or future Long Service Leave entitlement, the value of that entitlement, inclusive of wage overhead costs, shall be transferred to the new employer at the nominal value. This value shall be calculated with reference to the rates of

pay effective on the start date with the new employer, which shall be applied to the position and classification level held by the employee at the conclusion of service with the previous employer.

The South Pacific Division shall hold the value of Long Service Leave for eligible inter-division employees.

If an employee leaves denominational employment and does not qualify for a Long Service Leave payment, any amounts provided by past employers to fund the entitlement shall be returned to those employers.

12. Disclosure of Liability in the Accounts

All organisations with employees eligible for long service leave shall disclose the liability in their accounts and financial statements. This liability shall be calculated in compliance with the current instructions from the Division accounting methods committee. (SPDWP EMP.50.20)

Leave of Absence

1. Introduction

The following leave from employment may be granted to employees for limited periods:

a. For Sickness

i. Definition:

Leave from regular denominational service granted to an employee to recuperate from illness. A medical certificate may be required to support this request.

ii. Criteria:

- (a) It is for a specific period of time not to exceed one year.
- (b) The employee agrees to return for continued service with the granting organisation immediately upon completion of the leave.
- (c) The granting organisation agrees to reinstate the employee upon completion of the leave on the same basis as applied prior to the leave, ie full-time/part-time provided the employee has a clear medical certificate.
- (d) Such leave shall not normally include remuneration, allowances or other employment related benefits.

iii. Procedure:

- (a) The criteria a.(ii) are approved by the appropriate committee/board of the granting organisation.
- (b) The employee agrees in writing to the terms of the leave.
- (c) Appropriate sick leave entitlements have been applied for and granted.
- (d) The granting organisation continues to issue current credentials/licence to the employee.
- (e) Such leave does not accrue entitlements for Long Service Leave, Annual Leave and/or Superannuation contributions.

b. For Study

i. Definition:

A leave from regular denominational service granted exclusively for study purposes on a basis agreed to by the employee and the employing organisation.

ii. Criteria:

- (a) It is for a specific period of time.
- (b) The employee agrees to return for continued service with the granting organisation upon completion of the leave.

- (c) The granting organisation agrees to accept the employee in full-time employment upon its completion.
- iii. *Procedure:*
- (a) The criteria b.(ii) are approved by the appropriate committee/board of the granting organisation.
 - (b) The employee agrees in writing to the terms of the leave.
 - (c) The granting organisation continues to issue current credentials/licence to the employee.
- c. **Overseas Denominational Interests**
For the purpose of contacting denominational interests overseas along lines with which the employee is connected.
- d. **For Volunteer Service**
For the purpose of engaging in denominational volunteer service under the terms of the Adventist Volunteer Service Plan policy. In granting leave for this purpose the same criteria and procedure shall apply as for study leave in b.(ii) and (iii) above.
- e. **For Professional Development**
For professional leave granted to lecturers by the Council of Avondale College Limited for periods up to three years (thirty-six months) under the terms set out in Clauses (i) to (iii) of this section and the conditions of the Avondale College professional development policy.
- i. Professional leave does not accrue service credit for retirement benefits, long service leave, nor annual leave provisions.
 - ii. During the time of professional leave the employee shall be eligible to continue membership in the ACA Health Benefits Fund.
 - iii. The lecturer taking professional leave may elect to maintain contributions to superannuation at the employee's own expense.
- f. For the purpose of engaging in denominational service as Global Mission pioneers, providing they are operating in harmony with an approved Global Mission program.
- g. **For Special Leave**
- i. *Definition:*
Special leave shall be defined as:
 - (a) Leave taken by mutual agreement by both employer and employee for the preservation of current long service leave entitlements.
 - (b) Leave to accommodate an employee who wishes to engage in professional upgrading outside of denominational employment.
 - (c) Leave, where, because of transfer of family or spouse or other extenuating circumstances, the church is not in a position to offer continuing immediate employment to the employee.

Special leave shall not apply where the employee takes leave for the purpose of engaging in other employment.
 - ii. *Criteria:*
 - (a) Special leave is for a specific period of time.
 - (b) Special leave shall not include remuneration, allowances or other employment related benefits and is applicable in situations where an employee desires to take leave from employment for reasons other than in section 1 (a-d) above.
 - (c) Special leave is not a right of employees, but may be granted at the discretion of the employer on the request of the employee for a mutually agreed period, and ratified by formal agreement.
 - (d) Where an employee is transferred at the call of the Church and the spouse, currently in denominational service, is not offered continuing employment, the spouse shall be considered to have been granted "Special Leave" for a period not to exceed three years.

The Church does not guarantee re-employment during or at the conclusion of the leave period but years of accrued service credit are preserved provided final settlement has not been negotiated.

- (e) Long service leave entitlements and annual leave due may be used either before or in conjunction with special leave.
- (f) The maximum length of special leave, shall be three years except as provided for under clause 2.ii.(e) above.
- (g) Where an employee accepts an expatriate appointment to the island fields and the spouse, currently in denominational service, is not offered continuing employment, the term of the spouse in the island field shall be considered an extended period of special leave. It is understood that this extended special leave does not accrue service credit for retirement benefits, long service leave, and/or annual leave entitlements. The conditions of clause 2.ii.(i) relating to re-employment apply. Re-employment must commence within a twenty-four month period of returning from the island fields.
- (h) Requests for special leave shall be submitted to the employing authority in the calendar year prior to the year during which leave is requested and at least six months prior to the starting date of the leave.
- (i) The employing authority may not guarantee re-employment, at the conclusion of the special leave. When re-employment is not guaranteed the employing authority will request the Division secretariat to circulate the employee's name to other employing organisations. Any special conditions or arrangements relating to the re-employment especially with respect to senior or administrative positions or location should be set out in writing and agreed to by both parties before authorisation for special leave is granted.
- (j) Should the employee reside in a denominationally owned home, or in a home rented by the employing authority, the employee shall be responsible for rental at the prevailing market rate reviewed annually.
- (k) Special leave does not accrue service credit for retirement benefits, long service leave, nor annual leave provisions.

h. Primary Carer's Leave

i. Definition

Primary carer's leave is unpaid leave from regular denominational service to a parent who desires additional time at home, beyond the period of parental leave, for the purpose of extending the period of child care. Such leave is taken by mutual agreement between the employer and employee.

ii. Criteria

- (a) Primary carer's leave is for a period of up to five years.
- (b) Primary carer's leave is deemed a break in service and does not accrue service credit.
- (c) Primary carer's leave is not a right of employees, but may be granted at the discretion of the employer upon the request of the employee for a mutually agreed period not exceeding five years.
- (d) Any accrued entitlement to personal leave is lost.
- (e) Annual and long service leave, where legislation deems the primary carer is eligible to be paid an entitlement, is to be paid in full at the time the primary carer's leave is granted. Where years of entitlement have not been reached long service leave is lost.
- (f). Subject to any applicable legislation, after returning to denominational employment, the years of continuous service accrued immediately prior to the commencement of primary carer's leave will count towards eligibility to take long service leave but the financial entitlement shall be calculated only on entitlements accrued following the return to work. That is, while eligibility for

long service leave will include prior years service, the long service leave benefit will be paid pro rata based on entitlements accrued following the return from primary carer's leave.

Example: In jurisdictions that provide long service leave at ten years, if a parent returning from primary carer's leave had accrued six years of service before taking primary carers leave, they would be eligible to take long service leave after four additional years of service as they will then have served a total of 10 years. In this case long service leave would be paid for the four years served after returning to employment as the prior years have either been paid out or lost (see d. above).

	Yrs of Leave	Yrs of Service	LSL Benefit
Continuous service prior to leave		6	Paid out or lost
Break for Primary Carer's leave	3	0	Not applicable
Continuous service after Primary Carer's leave		4	Accrued
Basis for LSL benefit			4

- (g) Upon return to denominational employment, prior denominational service will be counted in determining eligibility to an additional superannuation loading as defined in policy SER.10.60.
- (h) Nothing in this clause 3 imposes any obligation on the employing entity to re-employ a person who has been granted primary carer's leave.
- (i) Should the employee take up regular part-time or full-time non-denominational employment during the agreed term of leave the provisions of this clause will no longer apply.

iii. *Procedures*

- (a) The leave is approved by the appropriate committee/board of the granting organisation.
- (b) The employee agrees in writing to the terms of the leave.

2. **Approval for Leave from Employment**

a. Division

The relevant governing board shall be responsible for granting leave from employment for their employees. The Division Secretariat shall be responsible for recording such leave on the employee's personal service record.

b. Division Institutions/Affiliated Entities

Division institutions/affiliated entities shall be responsible for granting leave from employment for their employees and shall be responsible for recording such leave on the employee's personal service record.

c. Union Conferences/Missions and their Affiliated Entities

Union conferences/missions and their affiliated entities shall be responsible for granting leave from employment for their employees, and shall be responsible for recording such leave on the employee's personal service record.

d. Union Conference Institutions/Affiliated Entities

Union conference institutions/affiliated entities shall be responsible for granting leave from employment for their employees and shall be responsible for recording such leave on the employee's personal service record.

e. Conferences and their Affiliated Entities

Conferences and their affiliated entities shall be responsible for granting leave from employment for their employees and shall be responsible for recording such leave on the employee's personal service record.

f. Conference Institutions/Affiliated Entities

Conference institutions/affiliated entities shall be responsible for granting leave from employment for their employees and shall be responsible for ensuring the recording of such leave on the employee's personal service record.

g. Union Mission Institutions

Before granting leave from employment, union mission institutions shall obtain approval from their respective union. The employing institution shall be responsible for recording such leave on the employee's personal service record.

h. Missions

Before granting leave from employment, local missions shall obtain approval from their respective union. The local mission shall be responsible for recording such leave on the employee's personal service record.

3. Terms and Conditions of Leave from Employment

An organisation granting a leave from employment to an employee shall clearly define the conditions and terms of the leave from employment and communicate these to the worker in writing. These shall include the length of the leave, any financial assistance, and the responsibility of the employing organisation to re-employ the employee. Other denominational organisations shall not employ such an employee without clearance from the organisation granting the leave. The employee's credentials/licence is not ordinarily withdrawn but is usually not renewed while he/she is on leave from employment except as provided for in Clause 1.b. of this policy. (SPDWP EMP.50.15)

15. RETIREMENT

When Jesus returns and the assurance of 1 Cor. 15 is fulfilled, there will then be no more retirement in the context of what we know today. But until then both health and age will be potential factors influencing the decision to retire. As you contemplate this stage in your life remember that your calling is from the eternal One and thus your calling will not retire even though your formal appointments might.

Plan for Retirement

Planning for retirement is a responsibility everyone needs to take seriously. The earlier such planning begins the easier it is and the greater the outcomes.

Most people rarely picture themselves in retirement and thus risk not planning adequately for this vulnerable and yet potentially fulfilling time in their lives. This is especially the case for pastors who are driven by their commitment to God, people and the Church. Our belief in and intense desire for the soon return of Jesus sometimes causes pastors to feel that planning for retirement is a lack of faith. Rather, the truth is that God has always called upon His people to plan for the future, both in this world and the world to come.

Superannuation

The Church agrees to contribute at least the percentage as legislated under the superannuation guarantee. As at 2012 this value is 9%, and it is acknowledged that by 2020, this rate will increase to 12%. At this time (2012) the Church has chosen to increase this for those who choose to remain in service beyond 10 years in an attempt to retain personnel. Contributions to superannuation are as follows –

Staff with more than 10 years continuous service	+1%
Staff with more than 15 years continuous service	+2%
Staff with more than 20 years continuous service	+3%

Personal contributions can be made by the pastor in addition to the employer's contribution. It is also a possibility for the personal contribution to be made by salary sacrifice depending on the fringe benefits budget package the pastor has selected. Check with your local senior accountant through whom this can be arranged. It would be wise for all pastors to seek financial advice from a registered provider to be sure that they are adequately planning for retirement.

NOTE: For those who have preserved *sustentation*, this may provide a source of income in retirement. But in that it was discontinued in favour of the superannuation scheme in 1997 and some pastors received a payout, only some pastors will have such a provision upon retirement. More information to help in planning for the future is available from either your local Conference treasury department or the Sustentation Support Fund at the South Pacific Division office, phone (02 9847 3333.)

Transportation Expenses

Voluntary Withdrawals from the Work

In the case of those who voluntarily withdraw from the organised work within the home field, the denomination shall be under no obligation to return the individual to a former location.

Retiring from the Work

Upon Retirement of an employee, the denomination is under no obligation to return the individual to a former location other than where that employee meets specific criteria. The following policy does indicate the only situation where relocation is mandated:

- a. Transportation expenses of a retiring employee with preserved years of service who elects to reside within the boundaries of the conference in which the employee was last employed will be shared on a 50/50 basis between the conference/institution and sustentation.
- b. Where a retiring employee with preserved years of service, within twelve months of retirement date, locates in an area other than within the boundaries of the conference in which last employed, being the employee's home conference or a conference in which previously employed, Seventh-day Adventist Church (SPD) Limited shall be responsible for the total transportation cost on the understanding that assistance is limited to one transfer within the territory of the South Pacific Division.
- c. Three removal quotes shall be obtained and submitted to Seventh-day Adventist Church (SPD) Limited for approval.
- d. Employee Relocation Protection shall also be effected with Risk Management Services, and considered as part of the total transportation costs referred to in this clause. (SPDWP SER.10.45, 15)

It is most important to note that the above policy to cover transportation expenses for retiring staff has significant qualifications:

1. The employee has preserved years of service credit and thus still comes under the Sustentation Fund policy.
2. Reference to "retiring employee" therefore is subject to that policy (SER.10.45 #7,15). Thus the person has to be at least 65 years of age. If early retirement is being taken, then the person has to be at least 60 years of age and with at least 35 years of service credit.

Honorary Credentials

Honorary credentials may be granted to retirees who are members of the Seventh-day Adventist Church corresponding to the credentials held by the individual while in active service so long as they remain in regular standing and have the endorsement of the local Conference. Such honorary credentials will be issued by the Union in which the retiree resides and shall be issued quinquennially.

16. SUPPLEMENTARY SERVICES AVAILABLE

ACA Health Benefits Fund

While there is no employer subsidy for membership in ACA Health Benefits Fund, this fund does offer substantial benefits not available from other funds. For information to assist in selecting the most appropriate private health cover for you and your family, contact the fund directly. The Health Fund offices are located at the SPD office (phone 02 9847 3390 or fax 02 9847 3357 or e-mail acahbf.info@acahealth.com.au). Pastors who wish to join the ACA Health Benefits Fund will need to make arrangements for payment directly with the Fund.

Benevolent Fellowship Association

The Benevolent Fellowship Association is a voluntary group of denominational employees in active service who wish to help one another if a death should occur among them. If a member or spouse dies, at any time from any cause, the Association is able to pay the surviving spouse a cash gratuity immediately on behalf of all the members. A call is then made on the members to replenish the fund. In this way, all members are able to help the family of the deceased at a time when help is most needed. Applications to join the Association are available from each local Conference secretariat and should be lodged within three months of commencement of service with the Church.

Compassionate Fund

The Compassionate Fund has been established in the Australian Union Conference to assist a Church worker or their spouse to return to family in times of bereavement or imminent death of an immediate family member since our staff members often serve at some distance from their families. Full details are available from the pay office or the Australian Union Conference office. Applications to join the Compassionate Fund are available from each local Conference secretariat and should be lodged within three months of commencement of service within the Australian Union Conference.

17. CONTRACTUAL DOCUMENTS

Required documents

Once a call has been accepted, the appointing organisation should provide a letter of appointment to the pastor prior to commencement of service. This should include the location of appointment and relevant conditions and any special job responsibilities.

The pastor must hold the most recent version of the following documents:

- *Church Manual*
- *The Seventh-day Adventist Minister's Handbook*
- *Handbook for Australian Pastors*
- *SPDWP*

Documents to be signed by Pastor

1. Letter of Appointment:
One copy to be retained by the pastor, the other signed and returned to the appointing body prior to commencement of appointment. Where this is not possible, the signed letter should be returned to the appointing organisation within one month of commencing appointment.
2. Government Statement on Child Abuse:
Most states of Australia now require that all employers must obtain a signed statement from any employee (and this includes pastors) who in the course of their work have contact with children. In those states that still do not require this, the Church requires that a similar document (produced by the South Pacific Division and provided by the pastor's appointing entity) be signed.
3. The following documents, where applicable, may also need to be signed:
 1. Lease agreement - Conference housing
 2. Contract for Conference leased/Conference owned motor vehicle
 3. Fringe Benefits Budget
 4. Request for Salary Sacrifice
 5. Membership application for Benevolent Fellowship Association which must be submitted within 3 months of commencement of Church work.
 6. Membership application for Compassionate Fund which must be submitted within 3 months of commencing service within the AUC.
 7. Loan agreement for Conference loans

APPENDIX I

A Pastor's Job Description

The following job description of a local church pastor has been prepared by the Human Resource Director for the South Pacific Division utilising material resulting from historical consultation with field pastors. It attempts to provide a generic description which would be suitable for application in all locations throughout Australia.

JOB DESCRIPTION

LOCAL CHURCH PASTORAL MINISTRY

GENERAL INFORMATION

Position Title: Pastor; Seventh-day Adventist Church
Appointing Body: The Board of Directors of the Seventh-day Adventist Church (XXXX Conference) Ltd
Church Location(s): Determined by the Board of Directors of the Seventh-day Adventist Church (XXXX Conference) Ltd.

Position Summary:

Role:

A pastor's role is to provide spiritual, pastoral, evangelistic and administrative leadership to the local church. The pastor ensures that the mission statement and the objectives of the church embrace a balance between mission, nurture, fellowship and worship. The pastor will fulfil this role by serving, mentoring and inspiring each church member individually and the church as a whole, pastoring in the local community in which the church is located and serving in the interests of the church's mission.

Responsibilities:

It is fundamental for successful ministry as a local church pastor that the pastor be a deeply spiritual person and one who loves God and preaches His Word effectively. It is required that every pastor appointed by the Church will support and promote the doctrines as agreed to by the corporate Church. Further, to be a successful and competent church pastor, there must be an appropriate balance between all of the four following areas of effectiveness in church leadership:

Spiritual Development & Leadership:

1. Continuously develops an intentional and personal relationship with Jesus Christ by engaging in Spirit-led Bible study and in an effective prayer life.
2. Leads and nurtures their family members & others towards Christ by sharing his/her own living spiritual experience.
3. Leads and nurtures people towards God through Christ-centred biblical preaching and living.
4. Leads, trains and motivates all believers to practise active discipleship, including witnessing and sharing the Living Word of God.

Evangelistic Leadership:

5. Leads the church by example in outreach and evangelism as an integral and natural part of church life.
6. Effectively equips members in appropriate forms of outreach to the public.

7. Encourages life-style witnessing, networking and personal evangelism that result in a seeking after truth and in decisions for Christ.
8. Leads out in, and trains others, to conduct personal Bible studies and other evangelistic methods.

Pastoral Leadership:

9. Cares for people through intentional visitation, especially church members and missing members, recognising that this is the essence of pastoral care.
10. Leads the church towards unity and love in Christ through a ministry of reconciliation, restoration, instruction, affirmation and challenge.
11. Encourages believers to share their faith by actively using their spiritual gifts.
12. Sensitively responds to both individual and congregational needs.
13. Encourages faithfulness by church members in all aspects of stewardship.

Administrative Leadership:

14. Provides leadership in administering the business of the church in co-operation with lay leadership; motivates the church to plan and achieve agreed goals and facilitates training programs for members.
15. Communicates clearly the purpose, goals and plans of the church and with sensitivity, vision and perception leads others to action by precept and example.
16. Represents the interests of the World Church at its various levels. (Division, Union and Conference)
17. Actively supports church programs and initiatives of the Conference and the corporate Church.
18. Provides, in accordance with the Conference president's directions, a formal report outlining both his/her own and the church's activities.
19. Submits the Pastoral Appraisal Program (PAP) Ministry Objectives Action Plan before the specified date.
20. Works as an effective team member and representative of the various aspects of the Church's organisational structure.
21. Functions as the servant of the church.

Terms and Conditions:

The terms and conditions shall be read in conjunction with the *SPD Working Policy* and to the provisions outlined in the *Church Manual* and the *Seventh-day Adventist Minister's Handbook*, and the *Handbook for Australian Pastors*.

Appointment:

The appointing entity is the Seventh-day Adventist Church (Xxxx Conference) Ltd. The Board of Directors, in consultation with the pastor, local church leaders and the Conference officers will determine where the pastor is located. Continued appointment is subject to and conditional upon continuing effective performance.

Responsibility:

A pastor's responsibility is to God, to family, the Church and the community. Receiving remuneration from the Seventh-day Adventist Church, the pastor also carries the immediate responsibility of loyalty to the appointing Conference under the overall direction of the president.

Accountability expectations:

It is important that there is a regular process of accountability by those who accept a pastoral appointment to the wider Church.

This accountability is firstly to that entity making such appointments:

- i) Regular monthly reports utilising the approved forms and processes
- ii) Quarterly reports
- iii) Professional appraisals as determined by the appointing entity at least bi-annually

Relocating:

In view of the global mission of the Seventh-day Adventist Church, it will be necessary for pastors to relocate according to the needs of the Church. The pastor can expect that when relocation occurs, effort will have been made to take into account the pastor, his/her family, his/her current work and his/her spiritual giftedness.

Remuneration:

As per the South Pacific Division Wages Schedule (Australia) – Ministerial Schedule.

Personal Commitment:

Being employed by the Seventh-day Adventist Church requires personal commitment to its mission and lifestyle. The holder of this position will reflect in his/her personal and professional life the Church’s Christian values, as referred to in the *SPD Working Policy book*, the *Church Manual* and the *Handbook for Australian Pastors*.

Confirmation

Name of the Appointed Person

Signature of the Appointed Person

Date of Signing

Witness

Conference Administrative Officer

APPENDIX II

Sample Letters of Offer

1. Letter of Offer

Ministerial Intern

Note: This is a pro forma only. The letter that is finally sent to the intern will be drafted to fit that specific situation. Further, this is an “official” letter that is required for legal purposes. The intern will likely also receive another letter of welcome that is more warm and supportive in its tone and content.

Dear XXX

This document is your letter of offer to serve as a Ministerial Intern here in the XXX Conference. The term of internship is normally for a two-year period beginning January 1, 20XX, with reviews according to the approved ministerial internship program.

Subject to any applicable laws that affect the operation of your appointment, this letter sets out the terms and conditions of your employment as a ministerial intern with Seventh-day Adventist Church (XXX Conference) Limited.

An understanding of the role of the intern and expectations related to that job are found in the two official handbooks for Seventh-day Adventist ministry in Australia, *Seventh-day Adventist Minister's Handbook* and *Handbook for Australian Pastors*, and the *Internship Manual*. Your appointment will be in accordance with these handbooks, the *Internship Manual* as well as the *SPD Working Policy* (available from my office if desired) and the *Church Manual*. These are important documents and should be carefully read by you before you formally accept this position. It is understood that adjustments to policy contained in these documents may be made from time to time and you will be notified of any relevant amendments of substance should they occur.

Pastor XXX will be your immediate supervisor and mentor and will be able to share with you a description of the job and provide any other orientation to the task. Your initial assignment will be with the XXX Church, although you may be required to engage in other assignments and tasks at the discretion of the conference.

Because of the nature of church-related work, it may be necessary to transfer you to different locations from time to time. While family interests and other considerations will be taken into account, it is unrealistic for you to expect to remain in the same location for an extended period of time.

We may, upon 8 weeks' notice, require you to transfer your employment to any other place within Australia and commence employment at such place under the control of the relevant Conference. In such circumstances the terms of this letter of offer would continue to operate unless, by agreement, another letter of offer was entered into. The costs associated with a transfer of location will be reimbursed by your appointing entity as outlined in the South Pacific Division Working Policy and the *Handbook for Australian Pastors*.

As an employee you will need to provide us with employment related personal information. This will be stored in the Church's employee database as your Personnel Service Record (PSR). Your employer will also keep an Employment Records Folder which contains hard copies of your employment related information.

This stored information is available to Church and Church entity administrative personnel involved in keeping records and calculating remuneration, as well as consideration for alternative employment. Should you desire to amend or view your information please contact your employing organisation. The Church will hold your information in accordance with applicable privacy legislation.

As an employee of Seventh-day Adventist Church (XXX Conference) Limited you will be required:

- Participate in ministerial meetings, as called from time to time by the Conference.
- Participate in the preparation, running and pull-down of the annual campmeeting.

As a pastor it is understood by both your appointing entity and the membership of the Church at large that you would choose to live a lifestyle consistent and in harmony with the teachings of the Seventh-day Adventist Church. As a ministerial intern appointed by the XXX Conference, you are recognized by that entity and by the membership at large to be in an honoured position of church appointment. You are seen as an example in current Seventh-day Adventist belief and unique lifestyle. One of the core values of the Seventh-day Adventist beliefs and practices is the giving of tithe to the treasury of the Church. Faithfulness in tithe giving as well as to other core beliefs and values is understood by your employer to be beyond question in your personal and public life.

Please note the following points that are specific to this position:

1. You will be paid in accordance with the Division Wages Schedule – Ministerial Schedule at the entry level for Ministerial Interns.

2. Salary rates for 20XX are:

Rate for intern (stage 1)	\$XXX.00 per fortnight
Location allowance	\$XXX.00 per fortnight

3. Your employer will pay the equivalent of X% of your wage into a superannuation fund of your choice. Enclosed is a Choice of Superannuation Fund Standard Choice Form for you to complete advising us of your chosen superannuation fund. You may choose the default superannuation fund of your employer (ACAST Subplan of Mercer Super Trust) by completing the enclosed application form. Please note: In the event that we do not receive notification of your chosen fund, the amount will automatically go into the default superannuation fund (ACAST Subplan of Mercer Super Trust) until such time as we are notified by you of your chosen superannuation fund.

Your tithe responsibility has been taken care of by your employer however should you wish to vary this arrangement please contact your employer.

5. If you accept this position we would like you to be able to commence work with us on January 1, 20XX.

6. Your Ministerial Internship is made up of two stages, each of which is normally to be completed within 12 months.

In that Ministerial Internship is not a permanent position, it is deemed probationary throughout the period of Internship. At any stage either you or your employer can decide to terminate the internship. However, at the satisfactory conclusion of the internship you may be offered a position of regular appointment as a licensed minister.

When you are confident that you understand and accept the terms and conditions as set out in this letter of offer, please sign the designated section below and return this letter to me in the envelope enclosed. Retain the second copy for your records.

Yours faithfully

XXXXXXXXXXXXX
General Secretary
XXXXXXX Conference

I, XXX, have read and understand the terms and conditions of this letter of appointment. I accept the position in accordance with the details as outlined. I also acknowledge the receipt of my job responsibility along with a copy of the *Seventh-day Adventist Minister's Handbook*, the *Handbook for Australian Pastors* and *Internship Manual*.

.....
Signature

Date: __/__/20XX

2. Letter of Offer

Ministerial Licence, Ministerial Credential, Commissioned Minister Licence or Commissioned Minister Credential

Note: This is a pro forma only. The letter that is finally sent to the minister will be drafted for their specific situation. Further, this is an “official” letter that is required for legal purposes. The minister will likely also receive another letter of welcome that is more warm and supportive in its tone and content.

Dear XXX

Re. Offer of Ministerial Employment, XXX Conference

This letter of offer begins a new chapter of your work for the Church in Australia and at the same time recognises your previous years of experience and work with the Church. We welcome you to the team here in the XXX Conference.

Subject to any applicable laws and legal obligations that affect the operation of your appointment, this letter sets out the terms and conditions of your employment as a Church Pastor with Seventh-day Adventist Church (XXX Conference) Limited.

Your appointment will be in accordance with the SPD Working Policy (available from my office) and the *Handbook for Australian Pastors*. These are important documents and should be carefully read by you before you formally accept this position. It is understood that adjustments to policy contained in these documents may be made from time to time and you will be notified of any relevant amendments should they occur.

Your present assignment will be with the XXX Church/es, although you may be required to engage in assignments at other churches in the future.

The pastoral development and accountability processes as outlined in the *Handbook for Australian Pastors* are a requirement for continued appointment as a pastor in this Conference. Remember that your objectives do need to be negotiated with your local Conference leaders, with the last date for this being March 31 when in a new ministry location. November 30 is the due date for this in subsequent years in the same ministry location.

The generic job description for the pastor is found as an appendix in the *Handbook for Australian Pastors*. Please prayerfully review that job description and consult widely with your own church/es as you plan your ministry and develop objectives and action plans.

As a pastor, it is understood by both the appointing entity and the membership of the Church at large that you would choose to live a lifestyle consistent and in harmony with the teachings of the Seventh-day Adventist Church. As a pastor of the XXX Conference, you are recognised by this Conference and by the membership at large to be in an honoured position of Church appointed leadership. You are seen as an example in current Seventh-day Adventist belief and unique lifestyle. One of the core values of the Seventh-day Adventist beliefs and practices is the returning of God’s tithe to the treasury of the Church. Faithfulness in returning tithe as well as to other core beliefs and values is understood by the XXX Conference to be beyond question in your personal and public life.

As an employee you will need to provide us with employment related personal information. This will be stored in the Church’s employee database as your Personnel Service Record (PSR). Your employer will also keep an Employment Records Folder which contains hard copies of your employment related information. This stored information is available to Church and Church entity administrative personnel involved in keeping records and calculating remuneration, as well as consideration for alternative employment. Should you desire to amend or view your information please contact your employing organisation. The Church will hold your information in accordance with applicable privacy legislation.

As an employee of Seventh-day Adventist Church (XXX Conference) Limited you will be required:

- Participate in ministerial meetings, as called from time to time by the Conference.
- Participate in the preparation, running and pull-down of the annual campmeeting.

Because of the nature of Church related work it may be necessary to transfer you to different locations from time to time. While family interests and other considerations will be taken into account, it is unrealistic for you to expect to remain in the same location for an extended period of time. In such circumstances the terms of this letter of offer would continue to operate unless by agreement others were entered into.

The costs associated with a transfer of location will be reimbursed by your employer as outlined in the South Pacific Division Working Policy.

Please note the following points that are specific to this position:

1. You will be paid in accordance with the Division Wages Schedule (Australia) – Ministerial Schedule at the appropriate level for Church pastors.
2. Remuneration rates for 20XX have now been confirmed, and your rates are:

Rate for X years of service	\$XXX.00	per fortnight
Location allowance	\$XXX.00	per fortnight

3. Your employer will pay the equivalent of X% of your wage into a superannuation fund of your choice. Enclosed is a Choice of Superannuation Fund Standard Choice Form for you to complete advising us of your chosen superannuation fund. You may choose the default superannuation fund of your employer (ACAST Subplan of Mercer Super Trust) by completing the enclosed application form. Please note: In the event that we do not receive notification of your chosen fund, the amount will automatically go into the default superannuation fund (ACAST Subplan of Mercer Super Trust) until such time as we are notified by you of your chosen superannuation fund.
4. Your tithe responsibility has been taken care of by your employer however should you wish to vary this arrangement please contact your employer.
5. If you accept this position we would like you to be able to commence work with us on January X, 20XX.

When you are confident that you understand and accept the terms and conditions as set out in this letter of offer, please sign the designated section below and return this letter to me in the envelope enclosed. Retain the second copy for your records.

Yours faithfully

XXXXXXXXXXXXXXXXXXXX
General Secretary
XXXXXXX Conference

I, XXX, have read and understand the terms and conditions of this letter of offer. I accept the position in accordance with the details as outlined. I also acknowledge the receipt of my job responsibility and a copy of the *Handbook for Australian Pastors*.

.....
Signature

Date: __/__/20XX

APPENDIX III

My Vision and Goals for Ministry

Minister's Name: _____

Church: _____
(A Separate Vision and Goals for Ministry Statement is required for each church)

Year: _____

My Vision:

As you develop your Vision Statement, please consider the Great Commission, Conference Statement of Mission, the local Church Statement of Mission, goals, objectives and action plans, as well as your personal vision and passion for ministry, and your spiritual giftedness.

Outline an overview of your long-term vision for your church:

Strategies and Goals

Growing out of your vision for your church, please give details of your strategic plan, including specific strategies in the following areas:

Strategic Plan Overview for this year

Please give an outline of major events/ministry phases planned for this year
(including your annual leave)

1 Church Attendance

- ❖ Current average attendance
- ❖ Goal for attendance
- ❖ Overview of Preaching for the year
E.g. Sermon series, preaching topics, church time evangelism etc.
- ❖ Other

2 Evangelism

- ❖ Planned Community Outreach Events
- ❖ Planned Bible Based Evangelistic programs
 - Evangelistic Seminars
 - Other Evangelistic Programs
- ❖ Goals for Evangelistic Visitation & Bible Studies
 - Evangelistic Visitation
 - Personal Bible Studies (average per week)
 - Church Members involved in conducting Bible Studies and other evangelistic activities
- ❖ Goals for Baptisms

3 Pastoral Care

Desired Outcomes:

Specific goals:

- ❖ Goals for Pastoral Visitation

Major Strategy:

4 Discipling and Training Members for Ministry

Desired Outcomes:

Specific Goals:

Major Strategy:

5 NATURAL CHURCH DEVELOPMENT GOALS

5.1 Empowering Leadership

Goals for Empowering Leadership

5.2 Gift-Oriented Ministry

Goals for Gift-Oriented Ministry

5.3 Passionate Spirituality

Goals for Passionate Spirituality

5.4 Functional Structures

Goals for Functional Structures

5.5 Inspiring Worship

Goals for Inspiring Worship

5.6 Holistic Small Groups

Goals for Holistic Small Groups

5.7 Need-oriented Evangelism

Goals for Need-Oriented Evangelism

5.8 Loving Relationships

Goals for Loving Relationships

Other Objectives

Major Objective
Specific Outcomes
Major Objective
Specific Outcomes

I have consulted with the local elders of my local church in finalising these strategies, goals and outcomes. This vision for ministry has been viewed and endorsed by at least one of the following: the Conference Ministerial Association Secretary or the Conference President.

I agree that with the Lord's help, I will use my best endeavours to complete *My Vision for Ministry Agreement* by the end of this year.

Name of person endorsing this agreement: _____
(The agreement may be endorsed by the Conference President or Ministerial Association Secretary)

Date: _____

Signature: _____

Date received by Conference President: _____

Signed by Conference President: _____

APPENDIX IV

Monthly Reports - Sample

PASTORAL STAFF MONTHLY REPORT FORM Seventh-day Adventist Church – Australia

Name: _____ Church(es) _____ for Month/Yr ____/____, sent ____/____/____
Please forward this form to your President or Ministerial Association Secretary by the 5th day of the following month

My Vision for Ministry Statement					
Progress towards achieving my vision for ministry this year:					
Evangelistic Ministry – Needs Oriented Evangelism					
<i>Comments</i>	Dates	Outreach Type	Av. Attend.		
	Evangelistic Visits this month				
	Bible Studies				Number
	Number of studies taken by me this month				
	Number of people receiving studies from me				
	Number of members taking studies				
	Baptisms				Number
	Number preparing for baptism				
Number already baptised this year					
Number hoped to baptise this year					
Holistic Small Groups/Sabbath School Classes/Groups				Number	
<i>Comments</i>	Small groups/ss classes functioning in my church(es)				
	New groups formed this year				
	Leaders meetings conducted this month				
	Number of groups currently being led by me				
Inspiring Worship				Number	
<i>Comments</i>	Non-members attending (teens & older)				
	Team planning meetings attended				
	Preaching				
Dates	Theme	Church	Attend.		
Passionate Spirituality					
<i>Comments</i>					
Pastoral Care – Loving Relationships				Number	
<i>Comments</i>	Number visited this month				
	Weddings & or funerals				
	Counselling Sessions conducted				
Discipling/Training Members for Gift Oriented Ministry					
<i>Comments</i>	Dates	Training provided	Attendance		
Administration/Empowering Leadership & Functional Structures				Church	
<i>Comments</i>	<input type="checkbox"/> Board/ <input type="checkbox"/> Business Meetings (please tick)			A	
	Elder's Meetings			B	
	Other (please specify)			C	
Personal					
<i>Comments</i>	Days off this month				
	Sick leave dates (where half day, indicate ½)				
	Other Personal leave dates				
	Annual Leave taken				
	Work Satisfaction (circle the appropriate number) Very Unhappy 1-----2-----3-----4-----5-----6 Great Satisfaction				
Your Church's NCD Minimum Factor					
<i>Comments – What's being implemented...</i>					

APPENDIX V Pastoral Profile

Name	Senior Pastor (team) / Pastor / Assoc. Pastor / Assist. Pastor	[NAME] CONFERENCE
Location(s)	Profiler	Review period from _____ to _____
Date commenced with [NAME] Conference	Date commenced with current church	
How long worked in present position	Church member evaluation and f-up discussion Date completed:	Date of review discussion

PASTORAL PROFILE

	Outstanding	Very Good	Good	Acceptable	Marginal	Poor	Unsatisfactory	Strengths and Limitations as discussed
Personal Development & Spiritual Leadership								
Personal spiritual growth and spiritual drive								
Professional development								
Commitment towards objectives								
Self-insight & adaptability								
Personal & family care								

Personal & family care								
Evangelistic Leadership								
Preaching the Word								
Success in evangelism								
Perception & identification issues								
Pastoral Leadership								
Prayer								
Visitation								
Communication & sensitivity								
Team building & development								

Comprehensive (breadth of ministry)								
Conflict Management								
Administrative Leadership								
Knowledge of pastor's Job Description								
Strategic planning and follow through								
Resources management								
Communication								

OBJECTIVES & RESULTS

Established objectives -- See <i>The Ministry Objectives Agreement</i> For period to	Achieved objectives -- See <i>The Ministry Objectives Report</i> Dated	Rating Base rating on the degree to which expected results were achieved (circle) Outstanding Good Acceptable Marginal Unsatisfactory
---	--	---

DESIRED MINISTRY OBJECTIVES FOR NEXT APPRAISAL PERIOD

(Be sure goals and planned outcomes are clearly established.)

Established objectives -- <i>The Ministry Objectives Agreement</i> is received for period to	Date received:	Consultation took place with local church leadership YES / NO Consultation took place with Conference leadership YES / NO
---	----------------	---

CAREER PLANNING

Pastor's career interests and goals
Recommend future positions
Major requirements needed to achieve career goals

RECOMMENDED TRAINING & WORK EXPERIENCE

--

EVALUATION OF OVERALL PASTORAL MINISTRY AT THIS POINT IN TIME. (Select only one rating.)

Outstanding	Very Good	Good	Acceptable	Marginal	Poor	Unsatisfactory
-------------	-----------	------	------------	----------	------	----------------

PROFILER'S SUMMARY

<p>Supervisor's Signature _____ Date _____</p>
--

PASTOR'S COMMENTS

<p>This is an opportunity for the pastor to read the review and make any comments.</p> <p>Pastor's signature _____ Date _____</p>

APPENDIX VI

Ministerial Appraisal Program (MAP)

There are six components in the Ministerial Appraisal Program process:

A Self-Reporting Questionnaire - this is filled in by the pastor and returned to the Conference president. Self-evaluation is intended to show how the pastor perceives himself/herself in various aspects of his/her work.

Others Questionnaire - this is a similar questionnaire to the above but completed by the Church members of the local church/es to which the pastor is assigned. In this process, the pastor nominates members of his/her congregation to fill out this questionnaire to determine how they perceive his/her performance. Nominations will be made after consultation with the survey administrator, normally the Conference ministerial association secretary.

The pastor will need to nominate members of his/her congregation to fill out this questionnaire. In order to provide a proper perspective of the pastor's performance, the nominees should be those who have a good knowledge of the pastor's role and activities. Where the membership of the church/es the pastor is assigned to is less than 200, ten nominations shall be made. The pastor will nominate 7 of the 10 nominations. The senior elder/s will nominate the remaining three members. Where the membership of the church/es is greater than 200, fifteen nominations shall be made. Ten of these will be nominated by the pastor and the remaining five members nominated by the senior elder/s.

If the pastor is appointed to more than one church, the survey administrator in consultation with the Conference president will determine how the program is applied to these churches. If the Conference believes that the list of nominations is unbalanced, they may contact the pastor to discuss achieving a better spread. As a matter of professional conduct it is not appropriate for the pastor to discuss the appraisal with the nominees.

Results Report - the return responses are collated by the survey administrator and analysis and comment shared with the pastor.

Results Response - For pastoral development purposes and as part of the appraisal process, the pastor is required to provide a response to the Conference on the Pastoral Appraisal Program and report. This is required in writing and will normally be followed by a face to face meeting with the Conference president and/or ministerial association secretary or Conference administration.

Future Action Plan - When the appraisal has been completed, then, in conjunction with the Conference administration, future goals and plans will be formulated. If the results report from the Conference and the pastor's response to it is below reasonable performance expectations, the Conference administration will advise the pastor of this so that he/she can develop a remedial action plan to reach performance expectations.

Ongoing Performance Management - If the pastor's performance continues at an unsatisfactory level, the conference will, in accordance with normal personnel and performance management practices, inform the pastor of this fact and give the pastor opportunity to improve his/her performance. The Conference ministerial association secretary working with the pastor will provide opportunities for performance enhancement. Constructive guidance and assistance will be offered but, unless corrected, unsatisfactory performance will ultimately result in termination of appointment.

Criteria-based Review:

Periodic reflection and review based on the criteria used to validate ordination will occur in two forms:

Since claim to a divine call to ministry is a personal one, the pastor should prayerfully and carefully examine his/her own life situation and pastoral performance to ensure that his/her passion and commitment to God and the mission of the Church remains strong. The pastor must continue to be sure in his/her own mind that he/she is true to this call. A pastor will also do this with a view to being faithful to the contracting Church organization that has issued his/her licence/credential.

Because the Church grants ministerial licenses/credentials, having recognised the divine call to ministry, it also has a responsibility before God to be satisfied by a process of review and appraisal that the pastors they have appointed continue to provide adequate proof of their ministry so as to warrant the issue or re-issue of the same.

The same criteria used to determine proof of ministry before ordination or, in the case of women, the awarding of a Commissioned Minister Credential, should be used post ordination/commissioning and periodically reviewed with each pastor. The membership elects the Conference Executive Committee who in turn appoints the pastor and it is the membership that, through returning a faithful tithe, enables the ministry to be sustained. In this way it is evident that the pastor is ultimately accountable to the full membership of the Church body which he/she serves.

In this review, the Conference will take into account the analysis of the statistical information supplied in the pastor's monthly report as well as any trends indicated by these reports and the results of the Pastoral Appraisal Program. This review may be conducted by the Conference president or the Conference administration and may include the Conference Ministerial Advisory Committee or a personal appearance, if deemed necessary, before the Conference Executive Committee.

Unfortunately, as is the case with any review of performance, negative trends that, when documented, and that, after counsel with the pastor, remain uncorrected will become the basis for questioning an individual's place in ministry and will ultimately result in his/her dismissal.

SELF QUESTIONNAIRE

___/___/20__

Dear _____,

Please find enclosed the materials for your “Ministerial Appraisal Program” (MAP).

The primary purpose of this process is to provide you with meaningful feedback that will promote professional growth and foster a more effective and rewarding ministry. The information generated can then be utilised to:

- affirm and support you and your work
- provide a clearer picture of how your performance is perceived by those you work with in comparison to how you perceive yourself
- identify your strengths as well as areas that may need further development
- facilitate a clearer focus and greater productivity
- activate untapped aspects of ministry
- enhance professionalism and job satisfaction
- create the opportunity for reflection and future planning

There are five components in the process:

- Self-Reporting Questionnaire: How you perceived yourself in various aspects of your work.
- Church members Questionnaire: How your church members perceive your ministry.
- Results Report: The returned responses are collated and returned to you.
- Results Response: Your response to the MAP and report.
- Future Action Plan: When the appraisal has been completed you will have the opportunity to set goals and plans for the future.

It is important that you understand and follow the instructions enclosed and then return your responses in the envelope provided. Your candid answers will enhance the professional value of this exercise.

Please carefully read the following instructions.

Sincere thanks,

MAP Administrator

Ministerial Appraisal Program
Self-Reporting Questionnaire

INSTRUCTIONS

In order to maintain professionalism and protect you and those involved from any embarrassment the information in this questionnaire should not be discussed or shared with any other person other than your MAP Administrator*. You should not attempt to influence in any way any person who may be involved in your evaluation.

In **Section A** you need to nominate members of your congregation to fill out a questionnaire similar to the one in Section B. The nominees should be those who have a good knowledge of your role and work. The aim of this component is to provide a proportional perspective of perceptions of your ministry. To achieve an appropriate balance, include a representative spread of your church members.

Nominations will be made after consultation with the MAP Administrator. Generally speaking where combined congregations exceed 200 members there will be 15 nominations and 10 when less than 200. For every 3 nominations made by the minister a senior elder will nominate 1.

If you pastor more than one church your MAP Administrator will determine how the program will be applied to your churches. If the MAP Administrator believes that your list of nominations is unbalanced he/she may contact you to discuss achieving a better spread. As a matter of professional conduct, do not discuss the appraisal with your nominees.

Please complete sections A, B & C promptly and return them in the envelope provided.

If you have any questions please feel free to discuss this them with your MAP Administrator.

***Your MAP Administrator is appointed by your president.**

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SECTION A

Your Name: _____ Elder/s: _____

Remember:

Your nominees should have a good knowledge of your role and work.

The aim is to provide a **proportional spread** of the perceptions of your ministry.

The nominees should represent the different aspects of your ministry.

There should be 10 nominations if your membership is less than 200 and 15 if it is 200 or more.

You nominate 7 of the 10 nominations or 10 of the 15.

Your senior Elder/s will nominate the remaining 3 or 5 members

If your list is unrepresentative your MAP Administrator may need to contact you in order to achieve a more representative spread.

Name	Address
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____
6. _____	_____
7. _____	_____
8. _____	_____
9. _____	_____
10. _____	_____
11. _____	_____
12. _____	_____
13. _____	_____
14. _____	_____
15. _____	_____

Minister's Signature

Elder/s Signature/s



The Minister's Self-Reporting Questionnaire

SECTION B

In completing your own questionnaire, please acknowledge the following:

Your name:.....Address:.....

The name(s) of church(es) you lead:.....

The conference in which you minister:.....

Please sign here:.....Date:.....

Instructions:

For each of the following statements, please indicate the extent to which you resemble, in your typical approach to your ministry, the description contained in the statement.

Put a circle around the number on the answer scale that you feel reflects the most accurate picture of you. Please use whole numbers only.

When you feel that a statement is either not relevant to you or where you feel unable to give an accurate description of your normal behaviour, please circle "C" for "I can't say..." on the answer scale for that statement.

Your answers will then be compared with descriptions from the responses provided anonymously by a representative selection of church members nominated by the church board.

The alternatives for each statement are:

- 0 - I am not like this at all**
- 1 - Only on rare occasions am I like this**
- 2 - Sometimes I am like this; sometimes I am not**
- 3 - I am usually like this**
- 4 - This is exactly like me**
- C - I can't say whether this is like me or not**

With the guidance and help of the Holy Spirit, in my church I:

1.	Develop clearly understood long and short-term goals in consultation with the elders and church board.	0	1	2	3	4	C
2.	Am able to effectively translate my church's goals and objectives into action.	0	1	2	3	4	C
3.	Approach tasks with commitment and enthusiasm.	0	1	2	3	4	C
4.	Relate well to all church members.	0	1	2	3	4	C
5.	Am able to evaluate circumstances and respond appropriately.	0	1	2	3	4	C
6.	Follow through on important decisions to ensure that they are effectively implemented.	0	1	2	3	4	C
7.	Perform well in difficult circumstances.	0	1	2	3	4	C
8.	Realistically assess my own strengths and weaknesses then strive to perform work at higher levels of quality.	0	1	2	3	4	C
9.	Affirm the achievements of others.	0	1	2	3	4	C
10.	Design my preaching to give a balanced overall coverage of topics that are relevant to my congregation.	0	1	2	3	4	C
11.	Preach practical Bible-based and Christ-centred sermons that challenge my congregation.	0	1	2	3	4	C
12.	Consistently emphasise Christian ethics and demonstrate high professional standards.	0	1	2	3	4	C
13.	Plan and carry out an intentional and thorough pastoral visitation program that is appropriate to the needs of my church.	0	1	2	3	4	C
14.	Plan, promote and implement outreach programs.	0	1	2	3	4	C
15.	I am an effective manager of the church's human and financial resources.	0	1	2	3	4	C
16.	Actively support and promote the conference and its programs.	0	1	2	3	4	C
17.	Relate well to youth.	0	1	2	3	4	C
18.	Generate creative ideas or solutions to make use of opportunities and/or to solve problems.	0	1	2	3	4	C
19.	Am concerned for the reputation of all.	0	1	2	3	4	C
20.	Effectively organise and coordinate committees meetings.	0	1	2	3	4	C
21.	Call regular church business, board, elders and committee meetings in accordance with the church's needs.	0	1	2	3	4	C
22.	Involve the church board and/or church business meetings in all major decisions in harmony with the guidance of the <i>Church Manual</i> .	0	1	2	3	4	C
23.	Keep the discussion and subject matter relevant to the planned agenda when chairing committees.	0	1	2	3	4	C
24.	Demonstrate confidence, trust and support for the decisions made by church members.	0	1	2	3	4	C
25.	Possess a sound knowledge of the Church's policies, organisational structure, operations, decision-making channels and planning systems.	0	1	2	3	4	C
26.	Employ methods that encourage all members towards consensus and effective teamwork.	0	1	2	3	4	C

27.	Relate well to children.	0	1	2	3	4	C
28.	Am sensitive to community expectations and modify my own behaviour and deportment by taking into account the feelings, needs or cultural differences of others.	0	1	2	3	4	C
29.	Utilise information, cooperation and support from a wide range of personal contacts throughout the church and the community.	0	1	2	3	4	C
30.	Demonstrate acceptable verbal skills.	0	1	2	3	4	C
31.	I am a good listener.	0	1	2	3	4	C
32.	Lead by example in motivating church members to witness.	0	1	2	3	4	C
33.	Appropriately pursue candidates for baptism from churches and un-churched backgrounds.	0	1	2	3	4	C
34.	Have a sound knowledge of the Bible and its contents.	0	1	2	3	4	C
35.	Actively support all aspects of my church's program.	0	1	2	3	4	C
36.	Try to identify opportunities to initiate improvements within the church and its ministry.	0	1	2	3	4	C
37.	Seek feedback about my work and act on constructive criticism.	0	1	2	3	4	C
38.	Practice confidentiality.	0	1	2	3	4	C
39.	Use effective rational and factual arguments, and when appropriate, emotion to persuade others towards decisions.	0	1	2	3	4	C
40.	Create opportunities for the nurture and development of church officers.	0	1	2	3	4	C
41.	Demonstrate acceptable writing skills.	0	1	2	3	4	C
42.	Care about and value each member of my congregation.	0	1	2	3	4	C
43.	My relationship with Jesus is an identifiable priority in my life.	0	1	2	3	4	C

STRICTLY CONFIDENTIAL

You believe that with the help and blessing of the Holy Spirit, your Pastor:-

1.	Develops clearly understood long and short term goals in consultation with the elders and church board.	0	1	2	3	4	C
2.	Is able to effectively translate my church's goals and objectives into action.	0	1	2	3	4	C
3.	Approaches tasks with commitment and enthusiasm.	0	1	2	3	4	C
4.	Relates well to all church members.	0	1	2	3	4	C
5.	Is able to evaluate circumstances and respond appropriately.	0	1	2	3	4	C
6.	Follows through on important decisions to ensure that they are effectively implemented.	0	1	2	3	4	C
7.	Performs well in difficult circumstances.	0	1	2	3	4	C
8.	Realistically assesses his/her own strengths and weaknesses then strives to perform work at higher levels of quality.	0	1	2	3	4	C
9.	Affirms the achievements of others.	0	1	2	3	4	C
10.	Designs his/her preaching to give a balanced overall coverage of topics that are relevant to the congregation.	0	1	2	3	4	C
11.	Preaches practical Bible-based and Christ-centred sermons that challenge the congregation.	0	1	2	3	4	C
12.	Consistently emphasises Christian ethics and demonstrate high professional standards.	0	1	2	3	4	C
13.	Plans and carries out an intentional and thorough pastoral visitation program that is appropriate to the needs of my church.	0	1	2	3	4	C
14.	Plans, promotes and implements outreach programs.	0	1	2	3	4	C
15.	Is an effective manager of the church's human and financial resources.	0	1	2	3	4	C
16.	Actively supports and promotes the conference and its programs.	0	1	2	3	4	C
17.	Relates well to youth.	0	1	2	3	4	C
18.	Generates creative ideas or solutions to make use of opportunities and/or to solve problems.	0	1	2	3	4	C
19.	Is concerned for the reputation of all.	0	1	2	3	4	C
20.	Effectively organises and coordinates committees meetings.	0	1	2	3	4	C
21.	Calls regular church business, board, elders and committee meetings in accordance with the church's needs.	0	1	2	3	4	C
22.	Involves the church board and/or church business meetings in all major decisions in harmony with the guidance of the <i>Church Manual</i> .	0	1	2	3	4	C
23.	Keeps the discussion and subject matter relevant to the planned agenda when chairing committees.	0	1	2	3	4	C
24.	Demonstrates confidence, trust and support for the decisions made by church members.	0	1	2	3	4	C
25.	Possesses a sound knowledge of the Church's policies, organisational structure, operations, decision-making channels and planning systems.	0	1	2	3	4	C
26.	Employs methods that encourage all members towards consensus and effective teamwork.	0	1	2	3	4	C

STRICTLY CONFIDENTIAL

27. Relates well to children.	0	1	2	3	4	C
28. Is sensitive to community expectations and modifies his/her behaviour and deportment by taking into account the feelings, needs or cultural differences of others.	0	1	2	3	4	C
29. Utilises information, cooperation and support from a wide range of personal contacts throughout the church and the community.	0	1	2	3	4	C
30. Demonstrates acceptable verbal skills.	0	1	2	3	4	C
31. Is a good listener.	0	1	2	3	4	C
32. Leads by example in motivating church members to witness.	0	1	2	3	4	C
33. Appropriately pursues candidates for baptism from churches and un-churched backgrounds.	0	1	2	3	4	C
34. Has a sound knowledge of the Bible and its contents.	0	1	2	3	4	C
35. Actively supports all aspects of my church's program.	0	1	2	3	4	C
36. Tries to identify opportunities to initiate improvements within the church and its ministry.	0	1	2	3	4	C
37. Seeks feedback about my work and act on constructive criticism.	0	1	2	3	4	C
38. Practices confidentiality.	0	1	2	3	4	C
39. Uses effective rational and factual arguments, and when appropriate, emotion to persuade others towards decisions.	0	1	2	3	4	C
40. Creates opportunities for the nurture and development of church officers.	0	1	2	3	4	C
41. Demonstrates acceptable writing skills.	0	1	2	3	4	C
42. Cares about and value each member of my congregation.	0	1	2	3	4	C
43. His/her relationship with Jesus is an identifiable priority in his/her life.	0	1	2	3	4	C

APPENDIX VII

Christian Leaders Whole-Person Wellness

Leadership Development Instrument[©]

(Revised June 2003)

Worksheet

LEADERSHIP:

1. Functional leadership style – balances directive/non-directive and truth-telling/grace giving	1..2..3..4..5..6..7..8..9..10
2. Receives regular mentoring and supervision	1..2..3..4..5..6..7..8..9..10
3. Builds and maintains quality leadership team	1..2..3..4..5..6..7..8..9..10
4. Inspires members to action and puts a priority on empowering them, listening to their ideas and growing their gifts and skills	1..2..3..4..5..6..7..8..9..10
5. Clear role priorities that are seen as right and appropriate by both self and membership.....	1..2..3..4..5..6..7..8..9..10
6. Handles difficult people well; manages conflict positively	1..2..3..4..5..6..7..8..9..10
7. Confidence in delegating where appropriate.....	1..2..3..4..5..6..7..8..9..10
8. Models Christian faith, servanthood and Christ-like leadership.....	1..2..3..4..5..6..7..8..9..10
9. Does not seek to abuse or overly use power	1..2..3..4..5..6..7..8..9..10
10. Open to change and willing and able to facilitate it	1..2..3..4..5..6..7..8..9..10
Average =	/10

MINISTRY:

1. Has a clear ongoing sense of call	1..2..3..4..5..6..7..8..9..10
2. Awareness of being in God's will.....	1..2..3..4..5..6..7..8..9..10
3. Sets priorities and allocates time to achieve them	1..2..3..4..5..6..7..8..9..10
4. Willing to receive direction, support and encouragement.....	1..2..3..4..5..6..7..8..9..10
5. Facilitates regular evaluation of ministry goals.....	1..2..3..4..5..6..7..8..9..10
6. Sets and maintains appropriate boundaries.....	1..2..3..4..5..6..7..8..9..10
7. Assists members to reflect on matters in their everyday lives.....	1..2..3..4..5..6..7..8..9..10
8. Enables congregation/organization to have clear sense of direction.....	1..2..3..4..5..6..7..8..9..10
9. Seeks to maintain a balance between the development of Christian community and mission.....	1..2..3..4..5..6..7..8..9..10
10. Sense of fulfillment in ministry	1..2..3..4..5..6..7..8..9..10
Average =	/10

RELATIONAL:

1. Consciously seeks to deepen closest relationships	1..2..3..4..5..6..7..8..9..10
2. Develops positive relationships with family	1..2..3..4..5..6..7..8..9..10
3. Maintains regular contact with friends	1..2..3..4..5..6..7..8..9..10
4. Relationships with colleagues are open, honest and supportive	1..2..3..4..5..6..7..8..9..10
5. Seeks to communicate with people outside close circle of friends	1..2..3..4..5..6..7..8..9..10
6. Listens attentively and responds appropriately to others	1..2..3..4..5..6..7..8..9..10
7. Avoids using email as primary form of communication	1..2..3..4..5..6..7..8..9..10
8. Able to both give and receive in relationships	1..2..3..4..5..6..7..8..9..10
9. Ability to seek out and engage in reciprocal relationships with congregational members with whom feels at ease	1..2..3..4..5..6..7..8..9..10
10. Sets and maintains appropriate boundaries in relationships	1..2..3..4..5..6..7..8..9..10
	Average = /10

SPIRITUAL:

1. Has regular intentional times for prayer and worship	1..2..3..4..5..6..7..8..9..10
2. Consciously seeks to love God and others as Christ loved	1..2..3..4..5..6..7..8..9..10
3. Studies Scriptures regularly and seeks to apply to everyday life and ministry	1..2..3..4..5..6..7..8..9..10
4. Confesses failures to God and to another (where appropriate)	1..2..3..4..5..6..7..8..9..10
5. Celebrates evidences of God's grace in own life and ministry	1..2..3..4..5..6..7..8..9..10
6. Shows concern in practical ways for poor and oppressed	1..2..3..4..5..6..7..8..9..10
7. Develops and maintains a Prayer Support Base (Prayer Partners)	1..2..3..4..5..6..7..8..9..10
8. Allows time for well planned personal retreats	1..2..3..4..5..6..7..8..9..10
9. Reads widely publications dealing with theology, Bible and Christian living	1..2..3..4..5..6..7..8..9..10
10. Seeks to understand those with different theological perspective and lifestyle	1..2..3..4..5..6..7..8..9..10
	Average = /10

PHYSICAL:

1. Exercises regularly	1..2..3..4..5..6..7..8..9..10
2. Safeguards time for relaxation	1..2..3..4..5..6..7..8..9..10
3. Manages time to include adequate sleep	1..2..3..4..5..6..7..8..9..10
4. Recognizes signs of fatigue and takes steps to address it	1..2..3..4..5..6..7..8..9..10
5. Undergoes regular medical check ups	1..2..3..4..5..6..7..8..9..10
6. Maintains balanced diet	1..2..3..4..5..6..7..8..9..10
7. Eats regular meals	1..2..3..4..5..6..7..8..9..10
8. Limits caffeine and sugar intake	1..2..3..4..5..6..7..8..9..10
9. Does not misuse alcohol or other drugs	1..2..3..4..5..6..7..8..9..10
10. Avoids junk food and comfort eating	1..2..3..4..5..6..7..8..9..10
	Average = /10

EMOTIONAL:

1. Seeks to deal strategically with pressures faced	1	2	3	4	5	6	7	8	9	10
2. Actively seeks social support	1	2	3	4	5	6	7	8	9	10
3. Recognises and expresses feelings appropriately	1	2	3	4	5	6	7	8	9	10
4. Has those with whom can both weep and laugh	1	2	3	4	5	6	7	8	9	10
5. Handles anger by dealing directly with the cause	1	2	3	4	5	6	7	8	9	10
6. Maintains boundaries of intimacy	1	2	3	4	5	6	7	8	9	10
7. Able to distinguish between real and unreal guilt and processes it appropriately.....	1	2	3	4	5	6	7	8	9	10
8. Takes responsibility for own behaviour	1	2	3	4	5	6	7	8	9	10
9. There is internal consistency between what is preached and what is lived out.....	1	2	3	4	5	6	7	8	9	10
10. Prepared to take calculated risks	1	2	3	4	5	6	7	8	9	10
	Average = /10									

INTELLECTUAL:

1. Maintains a good learning outlook	1	2	3	4	5	6	7	8	9	10
2. Reads widely	1	2	3	4	5	6	7	8	9	10
3. Keeps abreast of daily news	1	2	3	4	5	6	7	8	9	10
4. Participates in regular in-service training	1	2	3	4	5	6	7	8	9	10
5. Seeks to maintain a positive attitude.....	1	2	3	4	5	6	7	8	9	10
6. Open to constructive criticism	1	2	3	4	5	6	7	8	9	10
7. Prepared to genuinely consider new ideas presented by others.....	1	2	3	4	5	6	7	8	9	10
8. Has someone as a sounding board for new ideas	1	2	3	4	5	6	7	8	9	10
9. Able to control troubling thoughts.....	1	2	3	4	5	6	7	8	9	10
10. Sets realistic personal on-going learning goals and implements strategies to achieve them.....	1	2	3	4	5	6	7	8	9	10
	Average = /10									

RECREATIONAL:

1. Regularly set aside time to recreate	1	2	3	4	5	6	7	8	9	10
2. Communes with nature in some shape or form.....	1	2	3	4	5	6	7	8	9	10
3. Has times for personal solitude to unwind, reflect and dream.....	1	2	3	4	5	6	7	8	9	10
4. Nourishes the soul in ways that are appropriate, e.g. through music, etc	1	2	3	4	5	6	7	8	9	10
5. Cultivates recreational companions	1	2	3	4	5	6	7	8	9	10
6. Participates in a hobby regularly	1	2	3	4	5	6	7	8	9	10
7. Budgets for cultural pursuits and entertainment.....	1	2	3	4	5	6	7	8	9	10
8. Takes regular vacations	1	2	3	4	5	6	7	8	9	10
9. Occasionally seeks time to recreate by doing something not done previously.....	1	2	3	4	5	6	7	8	9	10
10. Can do the above without feeling guilty.....	1	2	3	4	5	6	7	8	9	10
	Average = /10									

STEWARDSHIP OF TIME & MONEY:

1. Sets aside adequate time for preparation and planning, avoiding last minute panic	1	2	3	4	5	6	7	8	9	10
2. Meets deadlines	1	2	3	4	5	6	7	8	9	10
3. Not addicted to the internet	1	2	3	4	5	6	7	8	9	10
4. Limits TV and video viewing	1	2	3	4	5	6	7	8	9	10
5. Able to drop everything in response to spontaneous prompting of Spirit	1	2	3	4	5	6	7	8	9	10
6. Models stewardship to others (family, team and members)	1	2	3	4	5	6	7	8	9	10
7. Sets budget and operates within it, personally and professionally	1	2	3	4	5	6	7	8	9	10
8. Does not unduly worry about own finances	1	2	3	4	5	6	7	8	9	10
9. Avoids impulse buying	1	2	3	4	5	6	7	8	9	10
10. Gives generously and regularly to broad range of causes	1	2	3	4	5	6	7	8	9	10
	Average =									/10

How to use this instrument

- Rate each item (1 = much room to improve, 10 = completely satisfied/change nothing).
- Average the responses in each section (add up the numbers and divide by 10) and write the average in the space provided.
- In each section mark your highest (“H”) and lowest (“L”) items.
- Then complete the *Christian Leader's Whole-Person Wellness Summary Chart* on the next page.

How your work will be used in mentoring / counseling sessions

While there is little or no progress in becoming a whole person without openness and honesty, you will determine how much of this information you choose to share. It will be viewed only at your invitation. However you will be encouraged to share the “highs” and “lows” in each section.

Appreciate this helpful leadership tool? Share it with others. Your suggested \$10 donation to John Mallison Ministries Inc (a not for profit ministry) will enable John to release additional support and resources for leaders in Australia and overseas to accomplish their best. (Thank you for your generosity. We and others greatly appreciate it.)

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(Acknowledgements: Paul & Libby Whetham, Greg & Meryem Brown, Geoff & Penny Kempster, John Allison, NCLS Research, Paul Mallison, Mary Butler)

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Christian Leader's Whole-Person Wellness Instrument Summary Chart

Name:.....

Date:.....

Mark on the following lines the averages from your worksheet, and complete the questions.

• LEADERSHIP:

0..... 1..... 2..... 3..... 4..... 5..... 6..... 7..... 8..... 9..... 10

• MINISTRY:

0..... 1..... 2..... 3..... 4..... 5..... 6..... 7..... 8..... 9..... 10

• RELATIONAL:

0..... 1..... 2..... 3..... 4..... 5..... 6..... 7..... 8..... 9..... 10

• SPIRITUAL:

0..... 1..... 2..... 3..... 4..... 5..... 6..... 7..... 8..... 9..... 10

• PHYSICAL:

0..... 1..... 2..... 3..... 4..... 5..... 6..... 7..... 8..... 9..... 10

• EMOTIONAL:

0..... 1..... 2..... 3..... 4..... 5..... 6..... 7..... 8..... 9..... 10

• INTELLECTUAL:

0..... 1..... 2..... 3..... 4..... 5..... 6..... 7..... 8..... 9..... 10

• RECREATIONAL:

0..... 1..... 2..... 3..... 4..... 5..... 6..... 7..... 8..... 9..... 10

• STEWARDSHIP OF TIME & MONEY:

0..... 1..... 2..... 3..... 4..... 5..... 6..... 7..... 8..... 9..... 10

Questions for Reflection

What has become clear to you from this chart?

What can you celebrate?

What areas need attention?

Who might assist your growth in specific areas?

What actions can you take?

Christian Leader's Whole-Person Wellness Instrument

(Revised June 2003)

How To Use This Resource

- A wide range of carers are now using this instrument. Each person will use it in ways they consider appropriate.
- In mentoring sessions I use the first meeting to get acquainted and assess the mentoree and their situation.
- I then introduce this resource in the second or third session. The completed Summary Chart is then brought to the following session.
- Before asking if they would agree to complete it, I always let the mentoree scan the form; then explain its purpose, how it will be used and their control over how much will be revealed (see p.3 of Worksheets).

Your Feedback Welcomed

- Any suggestions as to how improvements can be made will be most welcome.
- Email feedback to John Mallison Ministries at the address below.

Background and Acknowledgements

- Paul Wetham, senior lecturer in counseling and ethics at S.A. University, initiated the idea for this resource when he shared with me a “Wellness Wheel” he had been using in his work.
- The items under each section include modifications of some of Paul’s original work, the National Church Life Survey findings on leadership and a few items from Meryem and Greg Brown’s “Spiritual Director’s Issues Guide” (included in the Appendix of my book on mentoring: “Mentoring To Develop Disciples And Leaders” – Open Book).
- Paul & Libby Whetham, Greg & Meryem Brown, Geoff & Penny Kempster, John Allison, Mary Butler (my secretary) and my son Paul all made helpful suggestions regarding the revision of the original draughts.
- An earlier version was released at The Australian Clergy Carers Conference in Melbourne in January, 2003.

-- John Mallison
June 2003

Mentoring Book

Copies of John Mallison's best-selling book *Mentoring To Develop Disciples And Leaders* (Open Book) can be purchased at Christian bookshops in Australia and the United Kingdom. To purchase this book by mail order, please email us for prices and an order form.

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