



# gracehouse<sup>7</sup>

OUR DNA

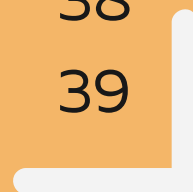
"ZEAL FOR YOUR HOUSE  
WILL CONSUME ME"

Last Updated 11/12/2024

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OUR PURPOSE & MISSION

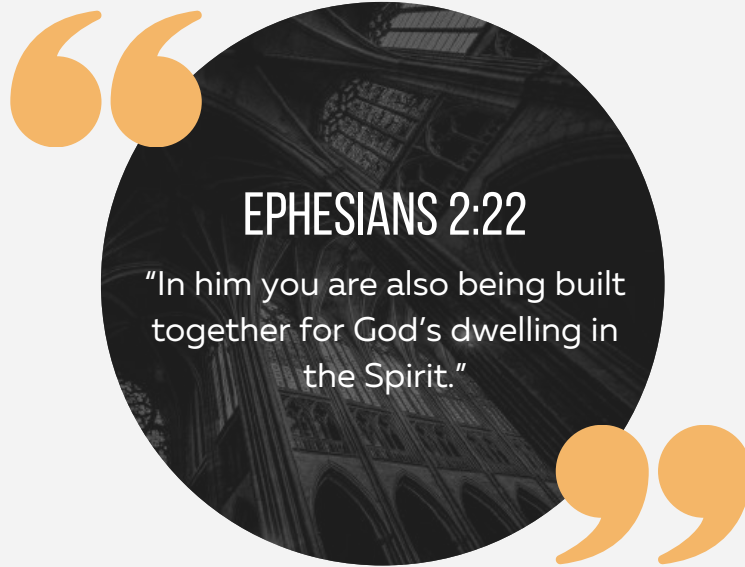
# PURPOSE STATEMENT

**BUILD HIS  
TEMPLE**

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## BUILD HIS TEMPLE



The people of God are the temple of God, and the temple exists to host his presence on the earth. Wherever he dwells in a delighted way, there is life. People are restored, families flourish, ministries abound and the kingdom is extended. For this reason, we want to be intentional about building a spiritual dwelling place that hosts him well.

This dwelling place relies upon the whole spiritual family: Every disciple comes together as a "living stone" in the structure. No one less or more important. Every heart and every gift equally sacred in the sight of God. When these disciples consecrate themselves in love, unity, and devotion, around the priority of his presence, his glory will be increasingly revealed, and fruitfulness will be the happy outcome.

This fruitfulness is what we call the 'greenhouse' effect. A greenhouse is an environment conditioned for growth and fruitfulness. Plants that are grown in these environments have optimal potential to thrive in accordance with their species. The kingdom of Jesus Christ is a place just like this. We want every person to have the opportunity to flourish in who they were created to be. To flourish in their own character, personality, gifting, and calling – and to then be mobilised, championed and supported in God's purposes for them. A thriving temple greenhouse is the church's most effective strategy for the fulfilment of the great commission.

# MISSION OBJECTIVES



01

## HUB FOR PRAYER AND WORSHIP

Gracehouse exists to gather God's people, in the presence of God, for the purpose of prayer and worship. Our hope is that eventually we will be able to facilitate gatherings of prayer and worship – both for people from inside and outside the Gracehouse community – multiple times a day, every day of the week.



02

## HUB FOR RESTORATION

Gracehouse exists to help people become restored to wholeness through the redeeming power of Jesus Christ. This includes ministries of pastoral care, counselling, healing, deliverance, and mercy.



03

## HUB FOR EQUIPPING

Gracehouse exists to teach, equip and empower Christian disciples to walk in the love, wisdom, and power of Jesus Christ. We will do this through our Sunday gatherings, our midweek equip nights, the production of training resources and personal discipleship.



04

## HUB FOR COMMUNITY MOBILISATION

Gracehouse exists to mobilise disciples to experience the fullness of Christian community through an empowered and supported network of community groups. These groups will be the place where disciples get to experience the full beauty and power of belonging to God's spiritual family. We want to see these groups operating all throughout our local region, with every member of Gracehouse participating and experiencing the blessing of belonging to God's family.



05

## HUB FOR MINISTRY MOBILISATION

Gracehouse exists to mobilise disciples for the extension of Christ's kingdom by empowering them to fulfil their God given giftings, callings and assignments. The focus isn't so much about gathering people to serve in Gracehouse ministries, but rather about empowering individuals to go and be on mission, in whatever way they are gifted and called by God.





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COMMUNITY GROUPS



# COMMUNITY GROUPS

Church is not about a building but rather about Christ being experienced through community, and the best type of community comes via the experience of family. We all long to know and be known. We all long to love and be loved. And that's exactly what family is for. This is why the spiritual family of God is so important. When disciples gather regularly in order to care for each other and build each other up in love, then all involved are wonderfully transformed. As we experience and behold Christ in one another, we are taken from glory to glory. Furthermore, these community groups are essential to the mission of Christ on the earth. Jesus himself said that his disciples would be known for their love, and that their unity would be necessary for the conversion of the world. There is simply no other way that the church or the world will experience the fullness of God's grace apart from the pursuit of genuine and Christ-saturated community. Gracehouse exists to mobilise these groups so that they might multiply all through the region, and flourish into places of meaningful fellowship and community.

“

### **2 Corinthians 3:18**

We all, with unveiled faces, are looking as in a mirror at the glory of the Lord and are being transformed into the same image from glory to glory; this is from the Lord who is the Spirit.”

”



# COMMUNITY GROUP OBJECTIVES

**COMMUNITY  
GROUPS = FAMILY**

Gracehouse wants to empower and support a network of community groups all across our local region. These community groups exist for the purpose of giving disciples the opportunity to grow through the grace of family.



# COMMUNITY GROUP VALUES

**Family:** Know each other.  
Enjoy each other. Care for  
each other.

**Prayer:** Pray with  
and for each other.

**Scripture:** Enjoy  
scripture together.



**Ministry:** Serve each  
other with your gifts  
and resources.

**Food & Communion:**  
Enjoy a meal with one  
another & celebrate  
communion.

# COMMUNITY GROUP GUIDELINES

Community groups are not primarily “bible studies”. The purpose of gathering is not for education, but rather for experiencing family and mutually building each other up.

Notify Gracehouse leadership when a new community group is up and running.

Groups will not be assigned by Gracehouse, but if you would like help finding and joining a community we would love to help.

We anticipate that groups will be cross generational and gender mixed, but they do not need to be.

Someone to facilitate the group.

Be intentional about incorporating new disciples and cultivating inclusivity.

People are free to join and leave community groups as they desire.

Notify Gracehouse leadership when you need help with your community group.

Groups of this nature do best with up to 12 people. We do not require groups to split into two separate groups if they exceed this number, but it would be important to consider doing so, in order that the group can continue having a rich family dynamic.

Gather wherever and whenever. We recommend weekly/ fortnightly.

# IMPORTANT QUESTIONS

## **WHY CALL IT A COMMUNITY GROUP?**

We want it to be a gathering of disciples for the purpose of experiencing Christian community / family.

## **HOW DO THESE COMMUNITY GROUPS RELATE TO THE MAIN GRACEHOUSE GATHERINGS?**

The Sunday gatherings exist primarily to gather believers for worship, restoration, and equipping so that they can be mobilised to build community and do ministry. Community groups on the other hand are distinct because their focus is on creating an opportunity for disciples to build each other up in a more personal way that is simply not possible in a larger Sunday gathering.

## **HOW ARE COMMUNITY GROUPS DIFFERENT FROM BIBLE STUDIES?**

The chief focus of a Bible study is normally learning. Hence Bible studies are normally teacher led, education focused, and content-based gatherings. The chief focus of Gracehouse community groups however is to cultivate family and mutual edification. We still encourage community groups to read and reflect on scripture with one another, and we anticipate that as everyone in the group uses their gifts to mutually build each other up, teaching will take place. But we do not want teaching and learning to be the chief focus of these groups.

## **WHAT IS THE PROCESS OF STARTING A COMMUNITY GROUP?**

You can start a community group whenever. You don't need to inform us when you're about to start one, but please let us know once it's up and running. A helpful time to start would be during our bi-annual community groups launch week where we will invite people to start up new groups, and provide basic training for how to run a community group.

We also recommend that you start your community group with people that you already feel comfortable with. This will help you to quickly connect with one another in a meaningful way and to form a healthy core in your group. Only once the group is meeting regularly and going well, we encourage you to bring more people in so that others can participate in the blessing of family.



## **WHAT WILL HAPPEN IN A COMMUNITY GROUP?**

- Gather with other disciples in a home, at a park, at a coffee shop or anywhere else that is convenient.
- Give plenty time for people to just connect and enjoy one another over a meal.
- Celebrate communion while around the table.
- Read a passage of scripture and reflect on it as a group.
- Pray with each other or for each other. You can gather prayer requests and then pray through these requests, or you can just give time and space for people to pray as they feel led to pray.
- Give space for people in the group to serve each other with their spiritual gifts. For example, someone might have an encouragement to share, and someone else might have a word of knowledge to share. Someone might want to read a portion of scripture, and someone else might want to pray for healing. Allow space and opportunity for this to take place.
- Connect with each other during the week to support each other with life (eg. cook a meal for someone in your group who is sick, help someone in your group to move home, visit someone in your group who is in hospital, celebrate the birthday of someone in your group).
- Pray for each other intentionally throughout the week.

## **WHAT IS A GOOD WAY TO CELEBRATE COMMUNION AS A GROUP?**

- Engage: Take a moment to raise your awareness of how special and sacred this moment is. Focus your attention on Jesus and stir your heart in love for your brothers and sisters in God's family.
- Pray: Give thanks, acknowledge the presence of Christ and pray a blessing over the bread and wine.
- The elements: You can take the bread before the meal and take the wine/grape juice after the meal (it seems that the early church did it this way), but you don't have to do it this way. You can do both before the meal, or both after the meal. It doesn't really matter.
- Examine yourselves: The Bible gives strong warnings that a person should not participate in communion if they are not living in love towards other brothers and sister in the church (eg. unforgiveness, bitterness, disunity, strife), as this will result in the individual coming under God's judgment (see: 1 Cor. 11:27-34)
- Optional: Someone can read a passage of scripture that is relevant to communion (eg. 1 Cor. 11:23-26), or someone can share an encouraging reflection before the group joins in partaking of the bread and wine.

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MINISTRIES



# greenhouse<sup>7</sup>

## MINISTRIES

Our vision for ministry is principally about equipping and empowering believers for the purpose of fulfilling their own God-assigned ministries, and not about gathering disciples to serve in Gracehouse ministries. These disciple-lead ministries are what we call “greenhouse” ministries. Our greatest kingdom effectiveness will not come from a limited amount of ministries all centralised around Gracehouse, but rather from an army of equipped disciples emanating out from Gracehouse to fulfil the purposes that God has called them to. Our hope is that Gracehouse will function like a “greenhouse” that will cultivate countless ministries of this nature. Some key distinctives about “greenhouse” ministries are:

- ⌋ Greenhouse ministries are disciple-lead and not lead by Gracehouse.
- ⌋ Greenhouse ministries are equipped, supported, promoted and resourced by Gracehouse but not the responsibility of Gracehouse.
- ⌋ Greenhouse ministries are free to operate when, where, and how they desire, irrespective of the Gracehouse methods and schedules.
- ⌋ Greenhouse ministries might use the Gracehouse facilities and be led by approved individuals from the Gracehouse community, but this does not mean that they are Gracehouse ministries. However, Gracehouse assumes a greater degree of responsibility for approved ministries, particularly in relation to risk management. Since they are utilising the church premises, not only are they subject to an application process that covers the nature of their ministry and how they will mitigate risk, but also agree to make any changes requested by the Gracehouse leadership that relates to risk. These Greenhouse ministries are then followed up on a regular basis to ensure that safety protocols are being adhered to. Any changes to the agreed programs must be referred to the Gracehouse leadership before proceeding. Certain Greenhouse ministries may be required to obtain their own individual public liability insurance for their activities if the activities fall outside of the scope of protection able to be provided by the insurance and protection providers of Gracehouse.

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## MINISTRIES

- ⌋ Greenhouse ministries can exist as either formal or informal ministries. Some ministries might require the establishment of their own constitution, ABN, insurance etc., whereas others might simply consist of an individual doing good works towards non-believers (eg. Cooking a meal for a neighbour).
- ⌋ Some Greenhouse ministries might be resourced by Gracehouse but will need to fulfil requirements.
- ⌋ Sky is the limit when it comes to the amount of greenhouse ministries that the Lord could raise up, whereas the ministries of Gracehouse are intentionally limited to what we believe God has called us to focus on. Gracehouse must say “no” to many good kingdom opportunities, in order that we can say “yes” to our God given assignment.



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CULTURAL PILLARS



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## CULTURAL PILLARS

The Gracehouse Pillars are key paradigms that we believe are critical for the fulfilment of the assignment that God has given to Gracehouse. These paradigms define and shape our culture.

### **BRIDAL INTIMACY**

The church is the bride of Christ. She exists to receive the delight of her groom and to delight his heart in return. This simple objective is our chief priority, and every other priority flows from it. The bride reigns with her groom from the place of intimacy.

### **THE FATHER'S HEART**

God is our Father and the Father loves the church in the same way that he loves Jesus Christ his Son. When a person comes to understand and embody the radical nature of God's love for them, they will inevitably bear much fruit, build community, and be protected from the evil one. In the heart of the Father, every person is valued, cared for, celebrated, championed, and enabled to walk in the fullness of who they are. We want the church to display the beauty of the Father's heart in this way.

### **SPIRITUAL FAMILY**

The church of God is family. In the riches of his kindness, God has invited us into the divine experience of the love that exists between the Father, Son and Holy Spirit. Dividing lines have been removed, and we have been made brothers and sisters, who now belong to one another. Our experience of church should therefore be the experience of family. A people who live open-heartedly, share their lives, love sacrificially, and truly enjoy one another. More than accomplishing ministry outcomes, God want us to enjoy the beauty of this family experience, and behold his glory on display in the face of one another.

### **THE BODY OF CHRIST**

The church is the body of Christ. It is the place where Christ exists in community. Jesus Christ is the head and every person in his church is a member of his body. In order for the church of Jesus Christ to fulfill its purpose, the body must be in total congruence with Christ as the head, and Jesus must have the freedom to express himself through every member as he pleases. When church leaders try to limit, control or manipulate the activity of God's people, they inevitably limit the activity of Christ. The fullness of the kingdom will only be experienced when every disciple is equipped and enabled to minister in accordance with their God-ordained gifting and ministry.

### ABIDING

Ministry is riddled with the temptation to labour in our own wisdom, build in our own strength, and progress in our own timing. However, genuine kingdom fruitfulness only comes from abiding, and abiding only takes place through intimacy, surrender, patience and dependence. Only when we lay aside our own egos, ambitions, and agendas are we able to follow the Lord into the beautiful things that he has planned for us. For this reason, our desire is to be entirely surrendered to his heart, his process and his timing, so that he might cultivate our fruitfulness as he desires (*"Unless the Lord builds the house the labourers labour in vain"*).

### LOWLINESS

The church is a community that loves the lowly, from a place of lowliness.

The lowly of the world are royalty in the kingdom of Jesus Christ and deserve to be loved and honoured accordingly. Jesus said that what we do for "least of these" we do for him, and the apostle Paul said that *"those parts of the body that are weaker are indispensable. And those parts of the body that we consider less honourable, we clothe these with greater honour, and our unrespectable parts are treated with greater respect, which our respectable parts do not need."* (1 Cor. 12:22-24). We cannot delight the heart of Jesus Christ unless the weak ones in our community are treated with the greatest degree of honour.

Not only must we love the "lowly", but we must love from a place of lowliness. Jesus reigns as the triumphant lion, but he fought his fight as a meek lamb. When we approach ministry with the heart posture of Jesus Christ, God will bless our efforts with resurrection power and heavenly authority. It's the meek that will inherit the earth. Hence, we want all our efforts to be clothed with a posture of humility, gentleness, and modesty. We do not need to make a name for ourselves or seize the things of the kingdom by our own strength, for God has promised that he will exalt the humble and provide for all their needs.

### AWAKENING

Through a series of prophecies, prophetic events, and supernatural confirmations God has shown us as a community, others that we associate with, and numerous trustworthy church leaders, that a very significant movement of the Holy Spirit has begun in the earth and will continue to develop in the coming years and decades. This movement of the Spirit will be more significant and far reaching than anything previously witnessed, and ultimately will redefine the understanding and expression of Christianity in the earth. God has highlighted that South East Queensland – including Gracehouse – will have an important role to play in what he is doing.

Other key distinctives of this awakening will include:

- This movement will be catalysed and sustained by **worship and prayer**. The Lord's favour will only rest on individuals and ministries who prioritise intimacy and dependency.
- Significant **repentance** will come upon **Christian leaders** for their controlling, manipulative and spiritually coercive influence in the church.
- The ministry of the "five-fold" will be stirred up and reintegrated in the church. This will be necessary for the church to experience the "fullness" of Jesus Christ.
- **Unity** will be significantly restored across the various streams of the Christian church, between generations, and will become a much more prominent feature in the Christian community. God has determined to use the "oneness" of the church to testify to the world that he is Lord and Saviour.
- The community of Jesus will be most powerfully put on display, outside of the church building, and in people's homes.
- The **bridal paradigm** will be a central driving revelation.
- Significant **demonstrations of kingdom power** will be entrusted to individuals and ministries who will walk humbly before the Lord.
- There will be strong call to consecration and the church will experience significant purification.
- There will be a **billion-soul harvest**.
- All of this will come with **significant opposition**. Both within the church and from outside.

These distinctives have been listed so as to strengthen our hearts in faith, hope and endurance.





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GROWING FRUITFUL BELIEVERS

# GROWING FRUITFUL BELIEVERS

Becoming a fruitful follower of Jesus Christ is not a straightforward process, however we believe there are a few key elements of high importance. These key elements significantly shape the ministry of Gracehouse, and we encourage them to be followed as discipleship guidelines.

## FAITH & ALLEGIANCE

Trust Jesus Christ as your Saviour and give him the complete allegiance of your life.

## REVELATION

Centre your life on knowing God. Know him personally. Know his character and his ways.

## IDENTITY

Allow God to shape your understanding of who you are.

## POWER

Receive power from the Holy Spirit and cultivate a life of reliance upon him.

## LIFESTYLE

Rearrange your life in such a way that the previous four elements can be supported and increasingly cultivated in your life. This will involve dedicating time in your schedule to things such as prayer, worship, community, learning, rest, recreation, fasting etc. These changes need to be made at a personal and communal level, and will be most effective when they become habits.

## CALLING & ASSIGNMENT

Discover how God wants to use your life in his mission. What calling/s has he marked your life with, and what specific assignments does he have for you in fulfilment of that calling/s? In God's divine purposes there is a way that your deepest gladness can meet the need of the world. Faithfully follow him and he will reveal this to you.



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LEADERSHIP

## WHO 'GOVERNS' GRACEHOUSE?

Throughout the history of the church there have been a number of church 'governance' models. Our purpose here is to present how the leadership of Gracehouse sees the matter and how it intends to function.

We believe that the local church is governed by Christ (Matthew 16:18) and that God has ordained particular officers in the church, some of whom are charged under Christ with the leadership of the church. (1 Timothy 5:17, 1 Thessalonians 5:12, Hebrews 13:7, Acts 20:28). We believe that the bible encourages there to be a plurality of overseers directing a community of believers. (James 5:14, Acts 14:23, Acts 20:17-18, Titus 1:5, 1 Peter 5:1-2). That is the church is to have "shared leadership". Gracehouse is therefore lead by a plurality of overseers.

**"The elder structure of governance is a collective form of leadership in which each elder share equally the position, authority and responsibility of the office" - Alexander Strauch**

Shared leadership has the benefit of balancing strengths and weakness, lightening the workload and providing accountability. No one overseer has greater formal authority than any of the others. Although, in considering the varying giftings and callings of each overseer, they might have varied responsibilities and will fulfil different ministerial roles within the church.

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## LEADERSHIP TEAM

### OVERSEERS

Vision, direction, prayer, teach, shepherd, instruct, facilitate, equip, guide cultivate, discipline, appoint.



Patrick McConnell



Colin Stoodley

### COMMITTEE OF MANAGEMENT

Support, assist, advise, monitor, accountability.



Matthew Hubner



Ben Smith  
(Chairman)



Felipe Borja



Patrick McConnell

### MINISTRY COORDINATORS

Facilitate, organise, assemble, arrange, assign, serve, manage, plan, coordinate, align, comply, communicate.



Felipe  
Worship, Admin,  
Operations, Pastor



Ruan  
Media



Lauren  
Prayer Team



Rob  
Setup



Adele  
Gracekids



Anna  
Pastor



Colin  
Pastor

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## OVERSEERS

It is our belief that within the local church there are to be those in leadership called 'elders' or 'overseers'. These terms will be used synonymously as it is their function rather than the specific title that is important.

An overseer is someone who 'over sees' or manages the household of God. Paul in his letter to Timothy outlines the required traits of a person appointed into this position (1 Tim 3:1-12). Contrary to many of the modern values and notions of leadership, Paul seems to spend the lion's share of his description focusing on character rather than talents and abilities. This is because the overseers of the church are meant to be examples to the rest of the flock and must be trustworthy to the task.

For us in a modern context, an overseer will most likely be called a pastor, however, that doesn't necessarily need to be the case. Those who function within this office are charged with keeping watch over the affairs of the church. This charge covers all that God has bestowed to the church to manage including mission, people, property, finances, and reputation. Since this responsibility has been laid upon the shoulders of the overseer team, their decisions and direction should be held in the highest regard by the local body of believers.





### THE OFFICE OF AN OVERSEER

It is important to note that the position of 'Elder' or 'Overseer' within the local church should function as an 'office' that someone holds. There appears to be no biblical warrant that if someone is appointed as an overseer that they can and should be operating as an overseer for life. Rather, people at different times and seasons can move in and out of this office or position within the church. This functions very differently to the various Holy Spirit empowered gifting's that are in operation within the church, which are by their nature 'irrevocable' (Rom 11:29). This is an important distinction as someone does not necessarily need to have an obvious 'pastoral' or 'leadership' gifting in order to function in the office of an overseer. Naturally though, some of the work they would be expected to carry out would be pastoral by nature. We see 'office' and 'gifting' as two distinct yet closely related categories to uphold within the conversation of church governance.



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## OVERSEERS

### QUALIFICATIONS OF AN OVERSEER:

- Exemplify a godly character, walk in humility, and be compassionate in recognising and meeting the needs of others (Acts 20:28; 1 Tim. 3:1-6; Titus 1:6-9; 1 Pet. 5:2).
- Demonstrate competence for ministry oversight, shepherding and disciple-making (Matt. 28:28; 1 Pet. 5:2; Heb. 13:17).
- Called by the Holy Spirit and confirmed by a body of believers (Acts 13:2; 14:23, 20:28; Titus 1:5).

### THE ROLE AND RESPONSIBILITIES OF AN OVERSEER:

- Equip, educate, and edify the church as mandated in Ephesians 4:11-13.
- Conform themselves to the ministry expectations set forth in 1 Thessalonians 5:12-13.
- Lead and serve in accord with the expectations set forth in 1 Peter 5:1-3.
- Exercise biblical authority and carry out a Christian witness as set forth in Hebrews 13:17 and as directed in 2 Timothy 4:1-5.
- Exercise church discipline as outlined in Matthew 18:15-10; Timothy 5:19; Titus 3:9-11, 1 Cor. 5:5.
- Minister in the church as required in 1 Timothy 3:1-7 and Titus 1:5-9.

## THE APPOINTING OF OVERSEERS

In Acts Paul tells the Ephesian overseers that they hold their office by virtue of being appointed by the Holy Spirit (Acts 20:28). We believe that, at the direction of the Spirit, certain individuals will be raised up into the position of an overseer. This person's character will be apparent to those in the congregation and the current overseer team of the church is responsible for identifying these people, preparing them, and electing them into the office. We believe this should be done in clear consultation with the congregation but that ultimately the decision to appoint an overseer should remain within the overseer team.

## THE PRACTICAL FUNCTIONING OF AN OVERSEER TEAM

Within an overseer team there can be a variety of functions. Though all overseers share the responsibility to provide oversight to each function, not all overseers must act or fulfil all the same roles, and not all overseers will necessarily be staff. For instance, one overseer might be particularly gifted in the area of leadership and vision. While the rest of the overseer team can recognise and support that function, they are also responsible to give an account for what is happening in the church. Another overseer might be gifted in financial management and organisation and may predominantly focus their time and attention to these areas. Nevertheless, the other overseers would still carry the responsibility to ensure good financial management and organisational practices.

Even though individual overseers may focus on certain areas within church life, the entire overseer team bears responsibility for outcomes in all areas of the church. As such each overseer is expected and encouraged to be across the various issues of the church to which they will one day give an account to the Lord Jesus.

## WHAT ABOUT APOSTLES, PROPHETS, EVANGELISTS, PASTORS, AND TEACHERS?

Firstly, we believe that collectively, these roles are commonly called 'fivefold' ministry gifts and are very much alive and active in the church today. Paul writes to the church in Ephesus that Jesus has given these kinds of people to the church for the equipping of the saints to carry out the work of the ministry. As such they are incredibly important to the ongoing health, vitality, and mission of the church.

With that being the case, it's worth a brief discussion around how we see these various giftings operating in the life of the body.

We believe that 'office' and 'gifting' are closely related but recognise that they are not synonymous in how they function in the life of the church. Whilst someone operating in the office of an overseer often has a gifting; gifting alone does not translate into someone being an overseer. Someone may have a clear prophetic gifting and yet their character and maturity would mean that they could not function in an

overseer capacity. This likewise applies to those who have an under-developed apostolic gifting on their life. Someone might also be a highly gifted teacher within the body of Christ yet due to other commitments and calls on their life it wouldn't be suitable for them to hold office within the local church. The local overseer team would be wise to call upon their gifting for the building up of the body, even though they wouldn't hold a specific office or role. We see the apostle Paul, the most prolific scripture writing apostle, is never called an overseer yet James and John were.

In summary, the office of an overseer is not the same as any one of the fivefold ministries. We would expect given the role these gifts are meant to play in the church, that many of these giftings will naturally be found to be among the overseer team. However, it is not necessary that someone be functioning in any of these gifts in order to be a good and effective overseer.

## PURPOSE

To actively manage and monitor key operational matters in the life of the church and to advise the overseers accordingly.

## RESPONSIBILITIES

- Oversee decision making in financial, legal and property matters associated with the operation of Gracehouse in accordance with the vision and direction of the Gracehouse overseers team.
- Ensure good business practices and compliance with state and federal laws.
- Help Gracehouse to administer finances strategically, and with accountability and integrity.
- Support Gracehouse overseers in managing staff compensation and giving accountability with staff performance.
- Ensure that all legal church documents are maintained.

## COMPOSITION

It is required that a minimum of two overseers sit on the committee of management. It is the preference to have minimum two and up to five congregants that are dedicated and committed to Gracehouse and have demonstrated competence in business management & administration.

## SELECTION, APPOINTMENT AND REMOVAL

The CoM is selected, appointed and may be removed by the Gracehouse overseers. The character expectations of those on the committee of management must be consistent with that of a deacon (eg. 1 Tim. 3:8-13).

## MEETINGS

- Committee of Management Meetings are held no less than every second month.
- Each meeting shall have a chairperson nominated by the Gracehouse overseers team.
- The chairperson is to plan and facilitate the meeting to enable agenda items to be dealt with in an orderly and efficient manner.
- The chairperson is to record and distribute a list of actions.

The logo for Gracehouse Ministry Coordinators features the word "gracehouse" in a lowercase, orange, sans-serif font. A small orange square with a white '7' is positioned at the top right of the 'e'. Below "gracehouse" is the text "MINISTRY COORDINATORS" in a smaller, white, uppercase, sans-serif font. The background of the top half of the page is a dark, grayscale image of a person's face, looking slightly to the right.

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## MINISTRY COORDINATORS

### ROLE & RESPONSIBILITIES

- Coordinate the ministry efforts for their ministry department in order to fulfil the purpose and mission objectives of Gracehouse. This involves working in cooperation with the overseers, staff, ministry coordinators and volunteers.
- Recruit, provide training, and mobilise volunteers for effective ministry.
- Develop vision, culture and strategy in line with the Gracehouse beliefs and DNA.
- Prepare curriculum and give oversight to the teaching of it (eg. kids and youth ministry).
- Oversee the operations of their ministry.
- Align their ministry with Gracehouse policies and procedures.
- Maintain cleanliness and organisation of Gracehouse building space specifically allocated to their ministry.
- Provide support to volunteers and respond to their needs and concerns.
- Keep Gracehouse overseers updated on their ministry department.
- Prepare and oversee an annual budget for their ministry.

### SELECTION, APPOINTMENT & REMOVAL

Ministry Coordinators are selected, appointed and may be removed by the Gracehouse overseers. Candidates will be considered based upon their character, gifting and calling.

Ministry Coordinators are considered synonymous to deacons & deaconesses in the New Testament Church and are thus expected to uphold the qualifications in 1 Timothy 3:8-12.



# SEED-SOWING FUND

As part of Gracehouse's commitment to empowering and supporting ministry we have made the commitment to donate 10% of all yearly offerings to ministries outside of Gracehouse. This is what we refer to as our "Seed-Sowing Fund". All donations will be made with careful consideration as the Spirit leads, and will be fully communicated to the church.





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OUR BELIEFS

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## OUR BELIEFS

- We believe that the Scriptures, both Old and New Testaments, are the inspired Word of God, the complete revelation of his will for the salvation of mankind, and the highest authority for all Christian faith and life.
- We believe that the one true God exists eternally in three persons, Father, Son, and Holy Spirit, and that these, being one God, are equal in deity, power, and glory. We believe that God not only created the world but also now upholds, sustains, and governs the world by the power of his word.
- We believe that God the Son became a human being in the person of Jesus Christ. That He was conceived of the Holy Spirit, born of the Virgin Mary, lived a sinless life (for He was without sin), died a substitutionary death for all mankind, was raised from the dead on the third day, ascended into heaven, and is seated at the right hand of God until His enemies are made His footstool, and at that time he will return to judge the living and the dead.
- We believe that the Holy Spirit is fully God, equal with the Father and Son. The primary ministry of the Holy Spirit is to glorify the Lord Jesus Christ. The Holy Spirit also convicts unbelievers of their need for Christ and imparts spiritual life through faith and repentance. The Spirit regenerates, indwells, sanctifies, leads, illumines, and graciously empowers for godly living and service all who come to faith in Christ.
- We believe that Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honoured the divine law by His personal obedience, and in His substitutionary death on the cross, he took upon himself the penalty of the law, he conquered the power of sin and death, and made provision for the redemption of men from sin and the punishment thereof. We affirm that Jesus Christ is the only available and effective sacrifice for the sins of every person.

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## OUR BELIEFS

- We believe that the ministry of the Spirit in signs and wonders continues to be as broad, tangible, and powerful among believers today as it was in the early church. We also believe that all the gifts of the Spirit continue to be distributed by the Spirit today; that these gifts are divine provisions central to spiritual growth and effective ministry; and that these gifts are to be eagerly desired, faithfully developed, and lovingly exercised according to biblical guidelines.
- We believe that Adam and Eve were created in the image of God, righteous and without sin. In consequence of their disobedience, all humanity are born subject to the power of sin and death, and as such are inherently corrupted in a way that affects every aspect of their being. For this reason, every person will indeed sin. On account of sin, mankind is cut off from eternal life, and without repentance will suffer eternal destruction.
- We believe that the Church is the Bride of Christ and is comprised of all believers in every age. The Church is also God's primary instrument through which he is fulfilling his redemptive purposes in the earth. We believe that God has called the Church to preach the gospel to all nations, and to especially minister to the poor and disadvantaged through sacrificial giving and practical service. We also affirm the priesthood of all believers and the importance of every Christian being joined with and actively involved in a local community of the saints.
- We believe that water baptism and the Lord's Supper are the two ordinances of the church to be observed until the time of Christ's return. While they do not save in and of themselves, they are channels of God's sanctifying grace and blessing. Only those who have personally and consciously placed their faith in Jesus Christ as Lord and Saviour are invited to receive the sacraments.



# EVERY PERSON IS VALUED

“

For just as the body is one and has many parts, and all the parts of that body, though many, are one body—so also is Christ. For we were all baptised by one Spirit into one body—whether Jews or Greeks, whether slaves or free—and we were all given one Spirit to drink. Indeed, the body is not one part but many. If the foot should say, “Because I’m not a hand, I don’t belong to the body,” it is not for that reason any less a part of the body. And if the ear should say, “Because I’m not an eye, I don’t belong to the body,” it is not for that reason any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were an ear, where would the sense of smell be? But as it is, God has arranged each one of the parts in the body just as he wanted.” 1 Corinthians 12:12-18

”



## MANY PARTS

- The Gracehouse leadership team have a particular role to play in the functioning of the body, but recognise the value of every voice.
- Every person that belongs to the Gracehouse family has a function and role to play in the life of the church and is a conduit of the Holy Spirit.
- The leadership team collectively seeks the good of the whole body and endeavours to ensure that each person is being cared for, equipped and mobilised for the mission.
- All those who consider Gracehouse their home church are encouraged to get connected, seek support and play their part within the life of the church.

## EVERYONE MATTERS

Gracehouse has a documented conflict resolution process to promote unity within the church body to enable:

- Issues to be raised
- Each party to be heard and understood
- Reconciliation and resolution to be empowered

Issues may be raised to the overseer team or the chair of the Committee of Management (CoM) by any member of the Gracehouse family. The overseer team and the chair of the CoM will exercise discretion to initiate and facilitate conflict resolution in accordance with the constitution. The Gracehouse overseer team may practice church discipline when necessary.



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## STAY CONNECTED

### COMMUNICATION CHANNELS

Primary forms of communication include:

- Announcements at the start of Sunday gatherings
- Email updates
- Facebook posts in the Gracehouse church private group
- SMS messages

### CHURCH LIFE MEETINGS

Gracehouse hold meetings to update the congregation on matters pertaining to the life of the church. These meetings occur at least on an annual basis with additional meetings as the overseer team sees fit. Attendance is encouraged for all those that belong to the Gracehouse family, although attendance at meetings is voluntary.

Typically, these will include updates on the following:

- Vision & mission
- Ministry departments & project updates
- Team changes / new team members
- Finance and church statistic reports
- Church budget
- Other practical matters



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## FUTURE PLANS

Here are some of the things that we have on our heart for the future of Gracehouse. Many of these will eventuate and others might not. We cannot guarantee when it will happen. We gladly entrust it to the hands of the Lord.

