



Draft Minutes of the Congregational Business Meeting

14 February 2016

1. Attendance and Apologies

Present: Alison Sampson, Merryl Gahan, Paul Gahan, Sylvia Sandeman, Glennys Williams (non member), John Sampson, Nathan Nettleton, Steven Wong, Cameron Cutts (non member), Shelley Taylor, Eliz Cook, Ian Cook, Paul Holdway, Samara Pitt

Apologies:

Gilbert Joyce, Yvonne Joyce, Liesl Filippi, Dom Filippi, Margie Welsford, Rita Wang

2. Minutes of Previous Meetings

Motion: That we now approve as an accurate record the minutes of the congregational business meeting held on 16 August 2015.

Outcome: Approved.

3. Reports

3.1. Pastor's Report – Nathan Report presented by: Circulated by email.

Motion: That the congregation accepts the Pastor's report as tabled and thanks Nathan for his work.

Discussion: Correct heading of report to 2016. Not to 2015.

Outcome: Approved.

3.2. Pastor's Review – Nathan's Report was circulated by email.

Motion: That the congregation accepts the Pastor's Review as tabled and thanks Sue McDonald for her work in collating it.

Discussion: Sue McDonald has been thanked by Sylvia. There is 6 year cycle for a major review. During each of the other 5 years, a different aspect of Nathan is reviewed against his job description and/or the BUV code of ethics.

Outcome: Approved

3.3. Pastor's Report – Alison's Report was circulated by email

Motion: That the congregation accepts the Pastor's report as tabled and thanks Alison for her work.

Discussion: The congregation thanked Alison for her Baptismal booklet.

Outcome: Approved

3.4. Host Group Report presented by: Sylvia

Motion: That the congregation accepts the Host Group's report as tabled and thanks the Host Group for its work.

Discussion: There is a need to look for a replacement of pastoral overseer. Lynne Duggan and Peter Bentley are possible candidates. It was suggested to wait until after Peter has led an

Enneagram workshop later this year before deciding. The Enneagram workshop is open for everyone.

Outcome: Approved

3.5. Property Reports: Church (Ian) and Manse (Paul G) Reports presented by: Ian and Paul G Motion: That the congregation accepts the property reports as tabled and thanks Ian and Paul G for their work.

Discussion: The floor has been polished. Nathan and Daniel put tips on chairs and spread the legs on chairs making them easier to stack away. There are new notice boards out the front and an information board. Daniel has been maintaining the garden on hot days. Thanks to those who helped out on the Working bee.

Ian has been asked about reverse cycle air conditioning. Is it something we can do? The heater is old at back of the church hall. People have complained about cooling in Summer. It would cost about \$4,000 for single house but about \$10,000 for church.

There has been a lot of work done in the manse. The stove has been replaced and the floor sanding and polishing has been done. Leaking pipe and slats fixed.

Outcome: Approved.

3.6. Membership: Shelley

3.6.1. Motion: That during the forthcoming Paschal season, we accept into full church membership by reaffirmation of baptismal vows the following people: Cameron Cutts, Daniel Stott, Danielle Stott, Francisca Cubillos, Francisco Naranjo, and Glennys Williams.

Moved: Samara

Seconded: Merryll

Outcome: Approved

3.7. Financial Reports presented by: Ian

3.7.1. Financial Report

Motion: That the congregation accepts the financial report as presented and thanks Ian for his work.

Discussion: Ian advised he had budgeted for a deficit allowing about \$15,000 to be spent on the Manse. We didn't need to spend that much but used the money on the floors, thereby breaking close to even. Offerings are down which is disappointing. Ian expects us to break even at the end of the year. Our expenses are quite seasonal with most expenses occurring in the first half of the year.

Outcome: Approved

3.7.2. Regarding an audit

Motion: That while the current "interim treasury" arrangement is in place, in which the treasurer is not a signatory on the bank accounts, we waive our normal requirement for an outside audit of the church financial accounts for this year and revisit this question at each AGM.

Discussion: Ian advised he doesn't do any transactions on the accounts. He is actually doing an audit function. Shelley & Nathan do the transacting on the accounts.

Ian is now treasurer. All payments are double signed. Ian gets a copy of transactions by email.

Paul H said be careful with using word audit and stated we have a system of risk management. The words "interim treasury" should be taken out. Paul H suggested we waiver our requirement for an outside audit at a higher level.

New Motion: That while the current treasury arrangement is in place, in which the treasurer is not a signatory on the bank accounts, we waive our normal requirement for an outside audit at a higher level of the church financial accounts for this year and revisit this question at each AGM

Moved: Nathan

Seconded: Merryll

Seconded: 12 votes in favour. Passed unanimously

4. Commitment to Ongoing Reconciliation

Background: At the church meeting in February 2015, we affirmed an action plan of steps to reconciliation with the First Peoples of this land, and decided to review this plan and our progress at each church meeting. A table is attached showing our progress so far. Do we need to add anything? What still needs work?

Discussion: Samara is working on getting an Aboriginal sticker to place on the front door.

Auntyn Carolyn will be invited to inaugurate our indigenous garden when it's ready.

The hymn which we have in one Aboriginal language can be sung again

Samara suggested changing Yarra to Birrarung in the liturgy booklets.

5. Offering Sanctuary to Asylum Seekers

Background: A number of churches have responded to the call from the Australian Churches Refugee Taskforce to offer sanctuary to asylum seekers currently in Australia who are under threat of being returned to offshore detention. Do we feel called to respond? If so, how?

Discussion: There are currently about 267 asylum seekers in Australia. Samara advised that there is a Sanctuary movement coordinated by the Australian Churches Refugee Taskforce to stop these asylum seekers being sent back to Nauru.

Gracetree Baptist Church in Coburg has the facility to offer sanctuary to asylum seekers.

While it was discussed that we can't physically offer a premises for sanctuary we can support Gracetree Baptist Church financially and with helpers if required.

We also agreed that we register with the Australian Churches Refugee Taskforce to let them know we support the "Let Them Stay" campaign either financially or with helpers but cannot offer our building for sanctuary.

We will arrange for the children to make up "Let Them Stay" signs and do a photo shoot with members of the congregation holding these signs in front of our main church signboard.

6. Rest from Supper Roster

Background: In response to the fatigue expressed by many on the supper roster, we took a break from serving supper over January. While many appreciated the rest, it has been suggested that Lent might be a more natural time for us to abstain from serving food and drink. What do others think? Should we move the break to Lent in 2017?

Discussion: Nathan explained Lent is time of abstaining. General agreement to abstain from serving food during Lent in 2017.

Outcome: Abstain from serving food after the service in Lent in 2017.

7. Church Giving: Discussion of possible recipients Background: Each year, the church gives away 10% of its facility hire income to ministries elsewhere. This is usually split between three recipients: one local, one elsewhere in Australia, and one overseas. Donations currently go to the Indigenous Hospitality House in Carlton, the TransFormation Program at

Whitley College, and Dagoretti Corner in Kenya. A final decision will be taken on this year's recipients at the AGM, but suggestions are invited now.

Outcome: Suggestions are still open. Discussion and decision to be made at the next AGM

8. Date of next meeting - 11 September 2016

Pastor's Report - Nathan - 14 February 2016

A few minutes before writing this brief reflection, I responded to an email from another Baptist church asking for a copy of our Constitution and Covenant to assist them in their rethinking of theirs. We often think about how our distinctive approach to Baptist worship might offer new possibilities to other churches, but this request made me pause and think for a moment about other aspects of our structures and culture that might be of value elsewhere. Our most notable structural difference is our replacement of both church council and some church business meetings with a Host Group. Many Baptist churches are abandoning church meetings as “inefficient”, but they mostly replace them with an elected Council that can make most decisions without wider consultation. To the casual observer, our Host Group might look similar, but in fact it is quite different.

- Firstly, it is not elected, but is open to all members of the church who are willing to commit the time and energy to participating in the leadership of the church. This means that rather than being like a Church Council, it is more like a monthly church members' business meeting, but with a smaller quorum requirement.
- Secondly, not only is the Host Group open to all members, but it invites everyone in the church to be informed about what it is doing and to offer feedback and critique, or even to call for delay of its decisions. Every time it meets, it publishes a list of its decisions within a few days and, unless there is some forced urgency, the decisions are not implemented until people in the congregation have had a week to consider them and respond with questions or cautions. Thus, those who are not at the meeting are still invited to participate.
- Thirdly – and this won't be apparent from the constitutional documents that I sent to the other church – the Host Group has developed a more prayerful and less officious culture for its meeting. This has been a significant shift under Alison's leadership in the last year. The Host Group now has a liturgy for its meetings, and the business is arranged between prayerful movements that follow the same structures as our Sunday liturgy. As we have settled into this pattern, it has enabled us to approach the governance tasks in a gentler and more prayerful spirit, and although the meetings now go longer, they feel more life-giving and purposeful.

We have much to be thankful for with the ways this has evolved, and it has only been possible because of the congregation's openness and willingness to experiment and try things that may not have been tried elsewhere. New hosts are always welcome.

The end of Jenny Gillan's eight years as our music director is a significant change, but part of what has been significant about it is how little change we've seen. This is testimony both to the great work that Jenny did over those years teaching us to sing, and the great work done by a number of others, led by Samara, who have picked up the various weekly tasks of keeping our music happening properly. Thanks Jenny, and thanks to you all!

The Gillan family's departure followed soon afterwards by the departure of the Wambach family (to Canberra) meant that we lost two families with a total of eight people, five of them children. In a church as small as ours, that could be quite discouraging. Are we sliding downhill? Well, today we are celebrating eight new people who have joined us in the past year and are now in the process of becoming members. And as I mark the parts in the Liturgy booklets for Lent, there are ten people to add who didn't have parts at this time last year, and only five to take out. We will miss the Gillans and the Wambachs terribly, but there are plenty of encouraging signs of life.

Nathan Nettleton

Associate Pastor's Report: Church Meeting: 14 February 2016
South Yarra Community Baptist Church

A major theme for me over the last six months has been baptism. I have reflected on my own baptism; I have studied some of the issues surrounding baptism more generally; and I have listened to stories from many of you about your experiences. This has led to people sharing stories of their baptism during the sermon slot; the collating of readings and reflections on baptism for the congregation to use over Lent; and the ongoing sharing of stories over dinner and at other opportunities. Many of you have already contributed in deeply personal ways to this conversation, and it is a powerful witness to God's work among you that so many are willing and able to be vulnerable in this way.

We will bring many of these stories together in late April at a congregational forum.

Putting the Lenten booklet together was a delight. The stories included in that are all very different from each other, all very moving, and all an absolute joy to read. Thank you. As I worked on and talked about the booklet, people outside the congregation asked to see it. And so I have distributed it more widely, and am already hearing from others just how much they are valuing this opportunity to reflect on their own experience, and on baptism more generally.

As a congregation, we have long understood our joint calling to include resourcing the wider church. We do this through the liturgy, through Nathan's paraphrases, and through the laughingbird website. By contributing material to the booklet, by freeing up a pastor to put it together, and by circulating it to our friends and acquaintances outside the church, we have again shown that this congregation is a resource and a witness to the wider church.

Well done—and keep up the good work!

Alison Sampson

Host Report August 2015 – February 2016

For the last 6 months the Host Group has consisted of Eliz Cook, Nathan Nettleton (Pastor), Samara Pitt, Alison Sampson (Pastor), Sylvia Sandeman, and Shelley Taylor and we continue to meet monthly in Nathan's home, generally on the first Wednesday evening of the month.

In September, Steven Wong, stood down from the Host Group due to his family situation and the birth of his grandchild in Canberra. His wife will be caring for the grandchild there and Steven is commuting between Melbourne and Canberra and feels unable to be a Host at the current time. He is hopeful to return to this role, when his home situation is simpler. Samara has become the Host Group minute taker.

Things that have happened in the last 6 months

During these 6 months the group has continued **to reflect on the Host Covenant** – one section each meeting. We have almost completed this and hopefully we will soon have a completed document to review as a whole.

New main Notice Board – the old notice board had become very shabby and a new board was being designed – this took longer than expected as new thoughts kept being explored. A statement of recognition of the traditional owners, a statement of inclusion and a symbol of Welcome in many different languages, were all finally added. **External Notice Board for Hirers** - During the design period of the notice boards, one of the hirers requested a board where they could advertise their group. As we were already redesigning both boards, it was decided to add this additional board under the smaller notice board that is on the church building. All 3 boards are now up and we thank Nathan for all his work in getting the designs just right. They look great.

Host Review – We have undertaken a Host Review – for which all the Host members completed a questionnaire. This was then collated and reviewed by the Rev Chris Barndon, one of our VPO's. He met with the Host Group to discuss the results. He noted that the group seemed to be working well in most areas – he suggested that we do some training in personal indicators to assist us in working together as a group. We have organized an Enneagram training day, which will be in a couple of months.

Nathan's Pastoral Review has also been done. Thank you to those who took the time to respond to the survey – Rev Sue McDonald coordinated the review - the results of the survey have been sent to the congregation.

Anne Spence, one of our VPO, has resigned due to her personal home situation – so we need to appoint a new person – the Hosts are looking in to this.

Surprise Visitors – While Nathan was OS we were surprised by a visit from Jill and David Friebel to the worship service – this caused quite a reaction in the congregation - the host group held a special meeting and a course of action was decided on - which was put in place.

2016 Program has been planned, printed and sent out to the church community. New to this program are some congregational workshops – if there is a topic you would like to be discussed, please let the Hosts know.

Jenny and family purchased a house and resigned from her position **as Musical Director**. Due to Jenny's work on the music for the church, the Host felt that the congregation was now able manage without a person in this position. With Jenny leaving there were a number of jobs that became vacant and Samara divided the role up and a several people have taken on the vacant jobs. Thank you to Samara for the work you did to make this a fairly smooth transition. A **great House Blessing** was held at the Gillan's home one Sunday afternoon – with 9 -10 church members in attendance

Supper Music experiment has been undertaken – with different music being played during supper over a number of weeks – the results of this experiment will be brought to the church Meeting

Planning of the Indigenous Garden – Alison has done a lot of work on the planning of the garden but we need to wait till the cooler weather to do the planting.

Confession and Atonement Workshop - was held in November and we considered Indigenous issues and the churches response

Advent retreat – was held on November 29th 2015. The Retreat was on Methods of Prayer – this was held at the Centre of Theology and Mission and it was well attended.

Baptism Workshop has been organized and is to be held later in 2016 – Nathan has prepared a paper for this, which he has already sent out to the congregation and Alison based the Lenten Booklet on the theme of Baptism. Thank you to Alison for this great resource.

Two Ecumenical Services have been held - All Saints Day at St Martin's and Epiphany at our church. This was well attended and the congregation responded wonderfully to the call for food – so much so that we were able to donate the surplus to others.

Manse options – as the Nettleton 's were not going to return to the Manse this year – Daniel and Danielle have moved in – as they were eager to move quickly, so some of the planned Manse jobs were not done.

Resurfacing church hall floor – this has been undertaken over the Christmas period and is looking great. Thanks to Ian for his organization of this.

We are thankful to God for our pastors and for the Hosts and church members whose faithful service helps keep our church open.

Sylvia Sandeman
Host Group

Profit & Loss [Budget Analysis]

July 2015 To December 2015

ABN: 15 739 517 700

	Selected Period	Budgeted
Income		
Offerings	\$20,585	\$22,800
Car Park Rental	\$10,907	\$10,907
Hall Hire	\$9,008	\$10,200
Website Donations	\$40	\$0
Manse Rental	\$6,169	\$6,342
Camp Surplus/deficit	(\$786)	(\$200)
Laughingbird Gifts	\$260	\$600
Interest Received	\$368	\$480
Total Income	\$46,550	\$51,129
Gross Profit	\$46,550	\$51,129
Expenses		
Employment Expenses		
Wages & Salaries	\$33,485	\$34,304
Superannuation	\$4,095	\$4,090
Long Service Leave	\$892	\$1,000
Workers' Compensation	\$205	\$500
Conference Expense	\$1,108	\$3,380
Insurance	\$3,913	\$4,500
Gifts	\$4,200	\$4,200
Maintenance Church	\$1,053	\$1,010
Maintenance Manse	\$4,983	\$5,000
Cleaning	\$1,620	\$1,650
Utilities	\$2,032	\$1,800
Worship Resources	\$785	\$1,010
Office Expense	\$151	\$420
BUV Dinners & functions	\$160	\$200
Kitchen Supplies	\$0	\$200
Website Expenses	\$80	\$200
Property Taxes	\$760	\$800
Total Expenses	\$59,521	\$64,264
Operating Profit	(\$12,970)	(\$13,135)
Net Profit/(Loss)	(\$12,970)	(\$13,135)

South Yarra Community Baptist Church: Atonement

Commitment	Progress as at 10 February 2016
1. To learn and teach the name of the Aboriginal groups who were the first peoples and traditional custodians of the land on which our church stands, the Yalukit Wilam people, one of six groups that formed the Boonwurrung people; and of the current recognised elder of the Boonwurrung people, Aunty Carolyn Briggs.	We now name the Yalukit Wilam people, the Boonwurrung people, and elder Carolyn Briggs in various ways. For example, the Yalukit Wilam are named on the new sign; and on 7 Apr 2015, an email was sent to the congregation which named and recognised Carolyn Briggs. A book about the Yalukit Wilam is available at the church for loan.
2. To place an Aboriginal flag sticker on our door as a sign of welcome.	30 Nov 2015: In progress.
3. To place plaques both inside and outside our church building to acknowledge the traditional custodians, and to make a similar acknowledgement on our website.	(a) Inside: On 23 April 2015, we emailed the Boonwurrung Foundation regarding the plaque made available by the BUV. On 24 April, the Boonwurrung Foundation replied with alternate wording, and said that Carolyn Briggs would like to work with us to develop a locally appropriate artwork. We adopted the wording, but have not been able to confirm a time to meet with Carolyn to discuss the artwork. Action needed. (b) Outside: 6 Nov 2015: Extract from recommended wording used on new church sign. (c) Website: Action needed.
4. To learn about the early history of our area; to invite Aunty Carolyn Briggs to tell us stories; to learn about the indigenous Australians who live in our area now; and to prepare an information sheet for distribution.	(a) History: Alison has been learning, and passing it on to the congregation from time to time. For example, on 12 April 2015, a description of traditional local indigenous economic practices formed part of the sermon. A book about the history of the Yalukit Wilam is available for loan to members of the congregation. (b) Stories: Action needed. (c) Current: Action needed. (d) Sheet: Action needed.
5. To learn about the locally indigenous plants of the area, to plant them in the garden under the church sign, and to prepare a sheet which describes their traditional uses.	20 Nov 2015: List of locally indigenous plants and their traditional uses prepared. 9 Dec 2015: design for garden drafted. Now need to plant garden when the summer is over.
6. To continue to include indigenous people and situations in the prayers of our church; to change the wording of our prayers from 'traditional owners' to 'traditional custodians'; to add indigenous Christian groups to the list of churches for which we pray; and to add a line to pray for indigenous groups with which members of our church have connections.	(a) Inclusion in prayers: Ongoing. (b) Liturgy: Wording changed to 'traditional custodians'. (c) Churches: Samara emailed Nathan a list of indigenous Christian groups on 4 Mar 2015. They still need to be added to our list of churches for which we pray. (d) Indigenous groups: Margie & Samara & Nathan responsible: Action?
7. To add some indigenous Australians to our list of saints, where appropriate.	4 Mar 2015: Samara emailed a list to Nathan. Names added to the sung litany of the saints used at the Easter Vigil and in membership rites.
8. To add a line to the front of the worship booklet so that, where it observes the similarities between the Christian use of incense and the indigenous use of smoke, it also notes the similarities in being sprinkled with water in the Christian and Boonwurrung traditions.	16 Feb 2015, plus further discussion in March: Done, but in a different part of the liturgy book. The note has been placed at the point of the service at which we are sprinkled (not at the front).

Commitment	Progress as at 10 February 2016
9. To think about ways to add indigenous art and imagery to the service.	Still thinking! See also 3(a).
10. To acknowledge the traditional custodians when we run public events.	Is every worship service a 'public event'? If so, is our naming of the traditional custodians in our gathering prayers sufficient? At the Dec 2015 meeting, the host group decided 'yes', and 'yes'.
11. To continue to support the Indigenous Hospitality House financially and in other ways, and to arrange a visit for interested members of our congregation.	16 Aug 2015: AGM: Voted to continue support of IHH. A visit to the IHH was arranged early in 2015, but only one person could go, so it was cancelled. Two church families went for dinner in Nov 2015. Several people went to the Lenten walk and the trivia night. Alison took part in the Bible study series they hosted in August 2015. Everyone has been invited to the Lent series on 2016 on Thursday nights.
12. To seek out indigenous stories and films for adults and children. In particular, to look for indigenous books for the children's trolley, watch an interview with a Muslim Aboriginal, and hold an indigenous film night at least once a year.	(a) Books for trolley: Action needed. (b) Interview: Action needed. (c) Indigenous film night: Action needed.
13. To advertise events such as Sorry Day, Aboriginal Sunday, NAIDOC week and the Long Walk, and campaigns such as 'Close the Gap' and 'Make Indigenous Poverty History', through the church email list.	Samara is doing this. Ongoing.
14. To investigate the possibility of forming links with a non-local indigenous group through our Baptist connections.	Action needed.
15. To review what we have done so far, and to revisit and refresh this resolution each year at our February church meeting.	16 Aug 2015: AGM: Added new item 16 (below).
16. 7 Apr 2015: Spontaneous decision of preacher: Sing Psalm 100 in Boonwurrung on 12 April, to go with sermon.	12 Apr 2015: Done! On 7 April, an explanatory email was sent to the congregation advising them and discussing some of the issues. We sang with gusto on 12 April. Note: Do it again soon!
17. 3 Jun 2015: Host Group: Organise a Confession to Atonement (reconciliation) workshop.	15 Nov 2015: Workshop held. Done!
18. 16 Aug 2015: AGM: Resolved to add the word 'wominjeka' to the multi-lingual welcome on the new church sign.	31 Aug 2015: The Boonwurrung Foundation approved the use of the word. On 6 Nov, the new sign was erected. Done!
19. 9 Dec 2015: Host group: Add 'You were in this place' to our song list.	8 Feb 2016: Done!

South Yarra Baptist Church Pastoral Review 2015

Thank you for asking me to collate your review questions. I hope I have been able to present them in a useful form, and that I have managed to cover the range of opinion that was expressed.

I received 7 responses from members of SYBC. Collation and comments are therefore based on a small sample.

Regarding the Likert Scale questions, please note that not everyone answered all the questions. In determining the average score, I have excluded those responses where there was UC or no response given. That is, I have added up the scores given and divided by the number of people who actually gave a rating. If you would like further details about how many people responded UC or did not respond at all, please let me know.

In the "further comments" and section 2 questions, I have endeavoured to identify the main themes expressed in the sets of answers provided. To avoid possible misunderstanding, I have commenced each of the collated answers with "Further comments by responders" to indicate that these comments are what they believe about or observe in Nathan. For example, occasionally there is a comment like, "Nathan places a high value on....." In this report, such statements should be read to mean "The responders wrote that Nathan places a high value on....."

If you have any questions about the collation of the responses, please phone me on 0409 783 623 or email suemcd@netspace.net.au

Sue McDonald
December 2015

1a *"Pastoral Leaders should be an **example of Christ-like behaviour** to the members of both the church and the community."*

Please rate Nathan's performance in this area: **UC 1 2 3 4 5**

Av: 4.4

Further Comments by Responders: It is acknowledged by responders that "Christ-like behaviour" is a high ideal which we all fail to achieve at times and Nathan is no different. There are multiple characteristics which he exhibits at different times and situations: maintaining integrity, asking difficult questions, naming unpopular truths, celebrating life, teaching good news, developing liturgy for people's lives, affirming people in their discipleship.

Sometimes he can appear to be a bit controlling or authoritarian. Similar ideas are expressed in a number of places in the review documents. There are also regular comments that Nathan has clearly been working on how he can be perceived and on being more thoughtful before adding his opinion to a conversation.

1b *"Pastoral Leaders must ensure that they **act responsibly and with integrity towards others.**"
"Pastoral Leaders should respect the dignity of others regardless of race, religion, gender, political beliefs, ability, sexual orientation" or age.*

Please rate Nathan's performance in this area: **UC 1 2 3 4 5**

Av: 4.3

Further Comments by Responders: Nathan places a high value on making connections with a diversity of people, is widely accepting and is seen to be welcoming to those on the margins in the community generally. There are times when he is perceived as being unintentionally careless in challenging congregation members with the result that their dignity may be undermined. His gregarious nature sometimes needs tempering.

1c *"Pastoral Leaders are to carry out their responsibilities in a **faithful, professional and accountable** manner." "Pastoral Leaders should have a moral and spiritual commitment to **truthfulness.**" "Pastoral Leaders should work to further **justice** in society." "Pastor Leaders must act lawfully at all times, unless to do so would clearly contravene Christian principles or **good conscience.**"*

Please rate Nathan's performance in this area: **UC 1 2 3 4 5**

Av: 4

Further Comments by Responders: This question received the longest answers in the feedback, perhaps due to the breadth of content of the original statement for response.

While Nathan recognises his accountability to the congregation, it is not clear that the congregation is content with how accountability for the use of his time is expressed, nor whether members have opportunity to ask questions about it (or, if they are given the opportunity whether they take it up). Examples are given where it was felt he could have sought further congregational opinion and collaboration in some projects, prior to taking them on himself.

Responders are generally of the opinion that Nathan is truthful, works for justice (in the context of his teaching, discipleship of others and liturgy, and in the broader community), and acts with a good conscience.

1d *“Pastoral Leaders must accept responsibility for their own **spiritual, emotional, physical and mental health** and act with due care towards their **families** and friends.” “Pastoral Leaders should seek to maintain a proper **balance** between personal, family, church and other responsibilities.” “Pastoral Leaders should fulfil their responsibilities of love and care for their spouses and families and avoid imposing unreasonable expectations and demands upon them.”*

Please rate Nathan’s performance in this area: **UC 1 2 3 4 5**

Av: 4.4

Further Comments by Responders: It is generally noted that Nathan works hard and has a good balance between work, professional development, his health, a wide range of other interests and family well-being. Two responders make particular positive mention of family needs and relationships.

1e *“Pastoral Leaders should nurture their spiritual lives through regular attention to prayer, the reading of scripture and other **spiritual disciplines**.” “Pastoral Leaders should seek to **manage their time wisely** and should set aside regular opportunities for rest, recreation and spiritual renewal.”*

Please rate Nathan’s performance in this area: **UC 1 2 3 4 5**

Av: 4.2

Further Comments by Responders: For some responders, little is known of Nathan's spiritual life as it is not easily observable. Observable, however, are the fruits of a serious prayer life, attention to recreation, conference attendance and personal development. A couple of responders wonder if some things are done at the last minute but no examples are given.

1f *“Pastoral Leaders must manage their personal **finances** ethically and should seek to do so wisely.” “Pastoral Leaders should set an **example of stewardship** by seeking to live within their means and practising generosity as they are able.”*

Please rate Nathan’s performance in this area: **UC 1 2 3 4 5**

Av: 4.25

Further Comments by Responders: The management of Nathan's personal finances is generally unknown, but he apparently lives within his means. He is seen to be generous in a variety of areas such as in hospitality and use of gifts and talents.

SECTION 2 - SOME PERSONAL REFLECTIONS ON THE PASTOR'S PROVISION OF LEADERSHIP BY SETTING AN EXAMPLE OF DISCIPLESHIP

2a What do you see as the most important ways that a pastor should be setting an example of discipleship?

Responses have been edited slightly, listed and collected under headings. These are my headings, and someone else might choose a different set.

The pastor is "with" the SYBC community on the journey

Shows great interest in contributing to the life of the community.

Congregation members are seen to be more authentically themselves and the pastor demonstrates this.

Identifies difficult areas of life and attempts resolution.

Is clear about inviting others in.

Does not expect others to do what the pastor would not do.

The pastor shares a relationship with God

Applies the scriptures to life, exhibited in how and what the pastor teaches, and how the pastor lives.

Teaches and lives Jesus' life principles.

Is open to the Spirit of God rather than assuming the authoritative voice comes from the pastor.

The pastor lives by example

Shows integrity.

Servanthood to God

A balance between equality and maintaining the role of leader.

2b In light of what you have described above, how well do you think Nathan is managing the priorities of providing spiritual leadership by setting an example of discipleship?

A general "well" to the question. The responders value Nathan's ministry.

More specifically, lining up responses against the headings from question 2a.

The pastor is "with" the SYBC community on the journey

Mourns, grieves and rejoices with the congregation

Supports those who are trying to improve areas of life

Looks for the best for the community

The pastor shares a relationship with God

Confident speaker

There have been costs for Nathan

Shares his journey of faith and where he struggles

The pastor lives by example

When aware of transgression, quick to attempt reconciliation

Speaks out about injustices – seen as strength

Learning that as a pastor his words may carry more weight than others' words

2c The Code of Ethics for Pastoral Leaders says, *"Pastoral Leaders should offer the best quality ministry of which they are capable."* From your own experience, how would you describe the quality of the example of discipleship Nathan sets?

There is confidence from the responders that Nathan engages the pastoral task to the best of his ability. And he does it very well.

He does not ask more of the congregation than he is prepared to do himself.

2d From your own experience or observation, what do you see as Nathan's strengths in leading by example in the following of Jesus?

Again, an edited list, with a key word of "commitment".

Commitment to worship and prayer

Commitment to scripture – teaching and preaching it, and being open to interaction

Commitment to this congregation shown in his love for all

Commitment to inclusion and acceptance of difference

Willingness to engage difficult social and faith issues

Willingness to change in relating to others and to admit his own errors

2e From your own experience or observation, what aspects of leading by example in the following of Jesus do you think Nathan struggles with or needs to develop more adequately?

Nathan is very competent in many areas, and one person wonders if those who are not so capable may feel their lack more acutely. Possibly related to this is the comment that he is learning to trust others with what he knows he does well – a developing ability to trust in others.

If the congregation could explore together how they hear the voice of God in decision making, including by learning about Nathan's processes of discernment, his insights and struggles this could be beneficial.

2f Is there any area of Nathan's ministry in which you are concerned that his behaviour might be inappropriate, unethical, dangerous or abusive?

Nathan has been addressing issues of doing too much.

Personal behaviour is admirable.

2g Are there any other issues you would like to comment on?

He works hard to resolve situations of conflict.

There is a note of encouragement to have his lectionary paraphrases published before the generation changes again.



Annual Pastoral Review 2015

Pastoral Supervisor's "Audit" Statement

Pastor's Name	Nathan Nettleton
Supervisor's Name	David Devine

Number of Supervision sessions in the past year	6
Comments on Number: All scheduled sessions took place.	

Please tick the appropriate box

<input checked="" type="checkbox"/>	There is nothing that has come to my attention that causes me to doubt that the pastor can be trusted to operate safely and ethically in their ministry.
<input type="checkbox"/>	We have discussed one or more issues about the pastor's ministry that cause me concern about the pastor's ethics or the safety of those who receive that ministry. Below are the dates on which I advised the pastor to make these concerns known to the congregation or its leadership group.
Dates	General Identification of Issue(s) (1 or 2 words)

The South Yarra Church appreciates the confidentiality of the Supervision relationship, and so no further comments are required. However, the following space is provided for anything further you may wish to add.

I appreciate Nathan's commitment to supervision and his willingness to be transparent when sharing and reflecting on his Pastoral practice.

Supervisor's Signature		Date: 24/11/15
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Summary of Nathan's Typical Weekly Time Use and Current Leave Status

2015 Average Weekly

	Average
Attendance at Church Activities	4h 48m
Sermon Preparation	4h 30m
Liturgy planning/writing	7h 51m
Strategic Planning & Design	1h 28m
Writing Projects	0h 16m
Pastoral Visiting (incl. travel)	2h 26m
Pastoral Phone Calls & Emails	1h 16m
Correspondence	0h 30m
Administration Tasks	3h 19m
Meetings (Internal)	2h 53m
Meetings (representative)	0h 18m
BUV & BWA work	0h 56m
SWERNI work	0h 41m
Professional Development	1h 2m
Reading and Research	0h 11m
Practical Tasks	2h 13m
Other	0h 0m
Average Total Hours	34h 37m

Some of these figures can be a bit misleading. For example, Nathan typically takes 8-12 hours to prepare a sermon, but he doesn't preach every week and sometimes he republishes an old sermon, so when the figure is averaged over the whole year, it looks less.

The liturgy preparation figure is higher this year because it includes the work of preparing the projection slides for all our songs and psalms. Each one only has to be done once, so this is now beginning to drop off again.

Leave		Taken this year	Accrued to end of year
Sick Leave	days	0.0	56.0
Public Holidays	days	8.0	
Annual Leave	weeks	5.5	3.7
Conference Leave	weeks	2.0	1.0
Long Service Leave	weeks	0.0	8.6

All Baptist Pastors are required to have a current Working with Children Check and a Police Check every two years.

NATIONAL POLICE CERTIFICATE

Reference No: 03160347 - SJ0326
Reason for Check: Employment - Other: Minister of Religion

VICTORIA POLICE
GPO Box 919
MELBOURNE VIC 3001
www.police.vic.gov.au
Tel: 1300 881 596

Nathan NETTLETON
2 Leonard Street
PARKVILLE VIC 3052

Date of Issue: 21 February 2014

A search of the records of the Australian State and Territory Police Forces and the Australian Federal Police has been conducted on:

Nathan Charles NETTLETON, born on 09/01/1964

At the date of issue there are no disclosable court outcomes recorded.



Signed on behalf of
Group Manager
Records Services Division
Victoria Police

Legislation in various states and territories and the Commonwealth of Australia restricts the information that can be disclosed about a person's court history unless specific exemptions apply under law. These legislative exemptions can include specific types of employment, voluntary work, licences or membership of a profession. Therefore, the information provided may not include all of the person's convictions or findings of guilt by a court. Generally, the person is not required by law to disclose these spent convictions unless the type of employment, position, licence or professional membership is exempt under the relevant laws. The term "no disclosable court outcomes" should be interpreted as meaning no police record.

This check has been conducted on the basis of the name and date of birth details supplied by the person and given above. Although every care has been taken to ensure the accuracy of the check, it cannot be guaranteed that the information provided relates to the person named. The information is current at the date of issue of the certificate and should not be taken to be a complete record of the person's disclosable court outcomes beyond that date.

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