

ASHLEY HALL CHURCH INFORMATION SHEETS

INFORMATION SHEETS

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INFORMATION SHEET 1

INFORMATION SHEET 1

ASPECTS OF LIFE STYLE

As a church, we encourage members to consider their lives in the light of the following areas:

Repentance - regular times of re-aligning ourselves with God

Filling of the Holy Spirit - to seek opportunities for the daily process of being filled with the Holy Spirit

Life Style - to practice moderation in all things, regular fasting, study, reading, service, rest, etc

Retreat - regular times of creating space in your life for God

Simplicity - use of possessions and life style

Fellowship - to participate in a local church community

Witness - to live and speak in a way that gives expression to your faith

Worship - to seek opportunities, which work for you, to worship and praise God

Thought - to study, think about and discuss God's Word and its application to God's world

Obedience - to God's Word, input from others and being accountable

Giving - to give time, energy and money to serve God and others

Ministry to the Poor - to be involved in a regular service to the poor

INFORMATION SHEET 2

INFORMATION SHEET 2

PASTORING IN THE CHURCH

The church is committed to a policy of "mutual pastoral care" in which all function to care for one another. The Elders take an overview and have the final responsibility.

The Elders do not engage in regular visiting but will see anyone within about a week by appointment or immediately in the case of an emergency. The Elders will usually see someone once for a particular reason. They do not engage in long term counselling, which is best carried out by others in the church. Arrangements for this will be made as the need arises. When necessary, advice is given on where they might seek professional help. The individual can then be supported through the process of finding and working with that professional help (eg more long term counselling, special help such as Relate counselling).

We strongly discourage regular individual counselling by a member of the opposite sex unless within a committed relationship. We would encourage people to pray for each other for healing and other such issues but we recommend that at least two people do the praying to assist and help.

Confidentiality concerning personal matters is taken very seriously but this can not extend to a situation when speaking about a third party or where legal issues, such as abuse, are involved.

We discourage second hand information concerning the likes and dislikes or "being hurt". Most matters amount to misunderstandings and can be solved by discussion between the parties concerned. Sometimes we require the grace to overlook hurt etc.

The Elders' authority extends to all church matters but is always advisory at a personal individual level unless it relates to matters of immorality or discipline in the church.

The discipline within the church is maintained at a minimum level consistent with keeping the basic values and doctrines of the church. The Elders do, however, have the right to apply church discipline in accordance with the scriptures. We do not engage in a confrontational style of pastoring and believe that the Holy Spirit will teach and admonish and that only rarely is serious discipline and admonition required. This can then only be carried out within an existing relationship.

INFORMATION SHEET 3

INFORMATION SHEET 3

BAPTISM

We believe that 'believers baptism' is supported by the teaching of the New Testament and we would ask all that join the church to seriously consider taking this step. We do, however, recognise that this is an area where Christians differ and will accept a genuine difference for those who have been confirmed as believers. 'Believers baptism' will be the only method practised in the church and 'infant baptism' will not. Dedications for babies are carried out by the Elders at the parents' request.

It was Jesus' commandment and early Church practice to baptise Believers as a sign of true repentance and hence forgiveness of sins (salvation).

Matt 28:19, Mark 16:16, Acts 2:28, Acts 16:15, Acts 16:33, Acts 18:8, Acts 19:5, Acts 22:16, Acts 8:12.

Jesus underwent baptism at the start of His ministry as our example.

Matt 3: 13 - 17

Baptise means to dip (in dyeing a garment) or in taking wine from a large vessel or to be overwhelmed i.e. total immersion which helps us enter into the life changing experiences in represents.

Mark 1: 10 Jesus came out of the water.
Acts 8: 38-39 "Went down into and Philip baptised him".
"When they came up out of the water"

Baptism is one of the joints which makes us an identifiable part of the Body. *Ephesians 4: 5*

Baptism in Jesus' name is a public witness to His ownership of us (i.e. total commitment)

Matt 28: 19 Baptism/Disciples
Acts 19: 5 In the name of Jesus
Acts 22: 16 Call on His name

Baptism identifies with Jesus e.g. *1 Cor 10:2*

Gal 3: 27-28 Putting on Christ - offspring of the promise

We identify with Jesus' death (burial), Jesus' resurrection (new life) and Jesus' victory (release from all types of bondage)

Rom 6: 1-14 Death, burial, resurrection
Rom 6: 7,11 This is the foundational act of counting ourselves dead to sin *Heb: 1-2*
Col 2: 9-15 Buried *v.12*
Alive with Christ *v. 13*
Disarm evil powers publicly *v. 15*
1 Peter 3: 18-22 Salvation *v.21* Powers in submission to Him *v.22*

INFORMATION SHEET 4

INFORMATION SHEET 4

THE HOLY SPIRIT AND SPIRITUAL GIFTS

The Holy Spirit indwells every believer: He gives gracelets, or anointings, for particular occasions (Gifts). When these increase in number and dimension they produce a ministry (i.e. Witness - Evangelist).

The Holy Spirit gives the gifts for a particular time and place *1 Cor 12: 4-7*. They are not the possession of a believer. *Verse 12* has been translated "to each one he (God) is giving and keeps on giving ..." The gracelets are given by the Spirit (the dancing hand of God) and are used in service by God's power.

Baptism in the Spirit is to be "overwhelmed in the Spirit" (like water baptism). It is both initiatory and repeatable. Baptism is a flexible metaphor, not a technical term. *Acts 1:8* says that the baptism is to empower by the Spirit for ministry *Mt 3:11, Mk 1:8, John 1: 33-34, 11:16*.

In Acts the Spirit "fell on" (three times), "came upon" (twice), was "poured out" (twice). Believers "received" (twice) were "filled with the Holy Spirit" (five times). The results were observable in speaking in tongues (three times), preaching (three times), anointing to witness with power (twice). When the Spirit was present things happened and the people knew that God was there. *Acts 2:1-4, 2:17-18, 4: 8, 4:31, 6:3, 8:14 - 17, 9: 17, 10: 44, 11:125, 13:9, 19:6*

Impartation of the gracelets.

- Sovereignty *Acts 2: 104, 4:31, 10: 44*
- Laying on of hands *Acts 13: 3, 9: 17*
- The mantle passing on Elijah/Elisha *2 Kings 2: 1-12*

Spiritual gifts (not necessarily exhaustive)

Administration <i>1 Cor 12:28</i>	Apostles <i>1 Cor 12:28, Eph 4:11</i>
Discerning Spirits <i>1 Cor 12:10</i>	Miracles <i>1 Cor 12: 10</i>
Evangelist <i>Eph 4: 11</i>	Exhortation <i>Rom 12: 8</i>
Faith <i>1 Cor 12: 9</i>	Gifts of Healings <i>1 Cor 12: 9</i>
Giving, Helping, Mercy <i>Rom 12: 8</i>	Tongues <i>1 Cor 12: 10</i>
Interpretation of Tongues <i>1 Cor 12:10</i>	Pastor/Teacher <i>Eph 4:11, 1</i>
<i>Cor 12:28</i>	
Prophecy <i>1 Cor 12: 10</i>	Prophet <i>1 Cor 12: 28, Eph 4: 11</i>
Service <i>Rom 12 : 7</i>	Word of Knowledge <i>1 Cor 12:28</i>
Word of Wisdom <i>1 Cor 12:28</i>	Celibacy <i>1 Cor 7:7, Matt 19: 12</i>
Craftsmanship <i>Ex 31:3, 35: 31-32</i>	Judge/Leader <i>Judges 3: 7-11</i>
Interpretation of Dreams <i>Gen 41: 25 - 32</i>	Philanthropy <i>1 Cor 13: 3</i>

If you have particular gifts that you would like to use, please discuss this with the Elders. You could, of course, just start doing something or start a new group.

INFORMATION SHEET 5

INFORMATION SHEET 5

WHO WE SUPPORT

Open Door

A St Albans based hostel for the homeless in the city centre. The church gives a regular monthly sum to this work.

House of Refuge

An East London based group who provide support and resources to refugees and immigrants in the inner city. We partially support Rosemary James a church member, a worker with Youth with a Mission and a member of the leadership team.

Double Joy Children's Farm

A Kenyan based orphanage in a rural situation seeking to provide a home and education for young people to eventually support themselves. We encourage fund raising activities in the church on a regular basis.

TEAR Fund

An evangelical fund for the relief of suffering and international development. We provide information and fund raising events.

INFORMATION SHEET 6

INFORMATION SHEET 6

GIVING

The policy of giving at present allows for considerable scope for individuals to give outside Ashley. There is no set amount for giving and there is considerable individual flexibility to meet needs as they arise. Individuals must decide how much they should give overall and one tenth might be a sensible norm to work from. We might expect some to give more than this and others to give less.

The amount of funds we receive is probably reduced by not having a weekly collection as a matter of policy. This challenges the accusation that churches are 'always after your money'. The church must, however, meet its commitments and this relies on the responsibility of the members and attenders to give appropriately.

Giving has always been seen as a complete package in terms of time, energy and money with an insistence that these are all valuable and interchangeable commodities. In looking at church giving it is always important to consider all three and this is relevant also in looking at how much we 'give outside the church'. This will not be seen in church accounts.

The flexibility in the use of our finances is based, to a great extent, on the giving of a great deal of time and energy by many of us. We have managed to achieve considerable growth and level of activity with small amounts of financial support. This approach makes an important contribution to the way Ashley operates. Too much reliance in 'going full time' and being fully supported by others is being successfully challenged and this is likely to continue.

There are offering boxes in the church for those who do not wish to use a bank standing order. We would encourage all that pay tax on their income to complete a Gift Aid Declaration Form so that their giving is effectively increased by the church claiming the tax paid on the income given. The forms for bank standing order and Gift Aid Declaration are provided overleaf.

Individuals with non-member partners must obviously do everything with the willing consent of their partner.

The church is committed to support each other and also to give to those in genuine need outside of the fellowship. Members should discuss such matters with one of the Elders. It is usually better for strangers to the church who are in need to be directed to the Elders who can then administer funds centrally and monitor the process.

Funds are held in the Ashley Church Fellowship Trust, of which the elders are sole Trustees. We provide for the upkeep of the church, the payment of part time workers and the contribution to outside ministries supported by the church.

INFORMATION SHEET 6.1

STANDING ORDER FORM

Please fill out this form in block capitals

Name and full
address of donor's bank

To the Manager, _____

Please pay to Co-operative Bank plc, Kings Valley, Yew St,
Stockport, Cheshire, SK4 2JU, for credit to Ashley Hall Church,
Account Number (including sort code) 08 92 99 65051670

The sum of £ _____

(_____

_____)

on the _____ day of _____

20____ and a like sum each month thereafter.

Please add your signature and
the date here.

Signed _____

Date _____ 20 _____

Title and full name in capitals

Mr/Mrs/Miss/Ms _____

Account to be debited

A/C No _____

Please return to Jane Maddison

Do not send to your bank

INFORMATION SHEET 6.1 (cont)

GIFT AID DECLARATION

Name and Address of Donor:

Full name

—

Address

—

—

Postcode

—

Declaration for tax reclaim purposes:

I declare my intention that tax should be recovered under the Gift Aid Scheme on all donations I make to Ashley Hall Church (Registered Charity Number 1066501/0) from 6th April 2000. I understand that I must pay enough income tax or capital gains tax in each year to cover the amount of tax that Ashley Hall Church will reclaim on my giving.

I have read and understood the points listed below.

Signed

—

Dated

—

Other important points:

- 1 You should pay enough tax in any one year to cover the amount reclaimed by Ashley Hall Church on your giving (28p for every £1 you give). Relevant tax is any income tax (at whatever rate) or capital gains tax. If you cease to be a tax payer, or to pay enough tax, you should notify us. If too much tax is recovered on your giving, you will be liable to refund the Inland Revenue.
- 2 Your donations should not be based on the tax paid by another person (eg husband or wife) but **by you personally**.
- 3 You are entitled to cancel this declaration at any time. Simply notify us, preferably in writing, if you wish to do so. Unless and until you cancel your declaration, we will continue to reclaim tax on all your giving.

Please return to Jane Maddison

INFORMATION SHEET 6.2

MUSTARD SEED GRANTS

'a community bringing God's love to our world'

Aims

- To give small to medium size grants to assist in 'bringing God's love to our world' through people
- To make maximum use of our funds and involve the greatest number of people
- To encourage creativity and involvement in the church.

Support

The fund would set aside money with grants from £20 to £500. In addition to financial support, help could be given in other areas such as pastoral support and advice, advertising within the church, photocopying, administration, use of church building, etc.

Criteria

The activities would need to be within the general policies and beliefs of the church with a bias to:

- individuals applying having an involvement of their own time and finances
- projects with risk and creativity
- self help and sustainable projects
- minority interests unlikely to attract other funding
- short term and start up needs
- activities which bring God's love to our world
- potential for growth beyond the support

Administration

A small group of three people, chaired by Roy Gregory, will decide on grants as they are received. The application should be from a church member(s) although others may be included in the project. A short report will be required at the end of the project. The funds allocated will be reported back to the Elders who will carry out a regular review.

The applications should be in writing stating the aims, activities and outcomes in not more than 300 words. The emphasis should be accountability but with the minimum of 'fuss' and delay.

Examples

Some examples are given below which are a start for creativity rather than a constraint. We hope this will be expanded in ways we can't think of at present.

- A special need (eg Naidia's eye operation)
- Local needs (eg set up cost for breakfast drop-in for street drinkers, equipment for special needs group, help with respite care)
- Special needs that members have come across in the course of their own ministry (eg flowers for someone bereaved, a fence for a family with a toddler unable to afford it)
- Holiday club activity
- Assistance to go on short term mission
- Assistance for Christian training
- Assistance to use professional skills in a developing country (eg teacher to go for a vacation)
- Support for Fund Raising activities (eg Blue Peter Bring and Buy Sale)
- Publicity to help raise funds

INFORMATION SHEET 7

INFORMATION SHEET 7

SMALL GROUPS

We believe that it is useful for all of us to meet in small groups and that it is a vital part of the life of the church. We have found, however, that many of our lifestyles cannot support attending groups every week.

We now have some 'all year round' groups and others which run for periods of time. Each year we undertake a series of Bible Studies when everyone is encouraged to be in a small group for about six weeks. We encourage collective leadership with facilitators appointed for each meeting.

This flexible approach tries to meet our needs while taking into account the lifestyles many of us lead.

The current 'all year round' group coordinators are :

Nick and Gill Saunders

Shaun and Carole Perryman

David and Gillian Bywaters

Richard and Lynda Backhouse

INFORMATION SHEET 8

INFORMATION SHEET 8

CHILDREN AND YOUNG PEOPLE

Bouncers (0-3 years)

Ashley's crèche is for babies and toddlers up to three years old. There are more structured activities for the older ones.

G-Team (3-12 years)

Aims and Guidelines

To provide an atmosphere in which the children can:

- find their own personal faith in and commitment to Jesus Christ
- be given a working knowledge of the Bible and an ability to apply it practically in life
- find expression to their faith in service and love
- explore their faith and themselves in an atmosphere of love, acceptance and support

To achieve these aims, those involved in leading the G-Team are expected to:

- reflect the values of the church and the principles of the teaching given, in their own lives
- develop a relationship with the children and, paramountly, love the group he/she teaches
- strive for high quality in the teaching, and make preparation a high priority
- remember that the children are taught every week, and that variety is important, and social/fun activities can sometimes take up most of a session without harming the overall programme

Generally speaking, the children will mostly remember their teacher, and whether he or she loved them. We are the models they're going to build their lives on. We should be listening and pointing the way, and have a close enough relationship with them to listen to their experiences, offer advice and be prepared to learn from them. Boring the children, talking down to them by not giving appropriate activities and intellectual challenge, and teaching but not loving them, must be avoided at all costs.

Discipline is usually maintained by some structure and by relationship. Serious problems should be discussed with the parents.

The G-Team is led by Carole Perryman and Gill Saunders. They are assisted by those who have an overall responsibility for each age group. These assistants have a regular once a month G Team class with the children, the other Sundays being taken by other members of the church.

Group With No Name (12 - 14+)

This group meets on Sunday, at the same time as the G Team, for teaching and a social time. It is led by Daniel and Brigitta Harris. The group gives its members a 'transition' opportunity, while they work through their own relationship with Jesus Christ and the church generally.

There is no upper age group, but at sometime after 14, the young people start to take their place in the church community.

We encourage the young people to go to Ashley or any other church that they find helpful. Although we are delighted when they stay, we are not committed to keeping them as there are many good churches to go to which may suit an individual better. There are both advantages and disadvantages for young people to belong to a medium sized family community church.

GUIDELINES FOR WORKING WITH
CHILDREN AND YOUNG PEOPLE

Unfortunately child abuse can occur anywhere and these guidelines are for the protection of adults and children in our church. If you are concerned about any situation you should talk to Roy Gregory or one of the Elders in the church, who will take the matter further.

This is not a set of rules and has been drawn up to be a help and to be used with common sense. Our first aim is to establish good relationships with the children and their parents. Remember it is important not only to be honourable but also to act in a manner where there can be no misunderstanding.

- If possible have two adults working with each group of children.
- Don't take a child out on their own to pray with them and always seek parents permission before praying for individuals at all.
- Avoid being alone with a child but should this happen refrain from cuddles and physical contact, even when initiated by the child.
- No physical contact should be used to discipline children.
- Should a child require assistance when using the toilet (or other potential intimate activity) ask the parent to come and help.
- Care needs to be taken on outings with adequate male and female supervision.
- Always seek permission from parents when giving rides in cars, etc.
- Don't play with children on your own in isolated and/or lonely places and always ask permission of parents if taking children out of their sight.
- There may be occasions when we will ask those working with our young people to undergo a Criminal Records Bureau (CRB) check.

INFORMATION SHEET 10

GUIDELINES FOR CHRISTIAN WORKERS (C.W.'s)

Giving to and support of CW's is always dependent on the extent and nature of the relationship. Each relationship is unique and the application of the guidelines will need to be worked out on an individual basis with the elders (through Roy Gregory). The duration of the support would also be discussed at this time.

Priority is given to 'home-grown' CW's i.e. the more of the call, training etc. we are involved in, the higher the priority. The church aims to give a quarter to a third of its income to provide a base of support for CW's. This support is to be used like 'seeds' spread across as many initiatives as possible encouraging personal initiative and 'tent-maker' activities. Individual support from church members is facilitated, giving maximum freedom and use of resources. Short term Christian work is encouraged but usually not financially supported, unless in special circumstances.

CW's are expected to be involved in initiating and organising their own support and communicating with Ashley by:-

- raising some of their finances
- arranging a prayer support group
- selecting a representative to be a link with the church
- submission of a short annual report to the Elders on their work, progress, future plans and financial state (a maximum of two pages of A4 submitted by the end of January)

CW's in England are encouraged to attend Ashley as often as possible. Financial support will be given for this. The church is committed to the holistic support of its CW's which could include:

- a commissioning service
- regular prayer support at the prayer meeting
- sending of information via newsletter, tapes etc.
- regular pastoral visits about once a year
- de-briefing on homecoming
- an opportunity to discuss, evaluate and re-assess vision and calling during periods of home-leave or on request

The extent of the above will depend on the relationship established and other support available. The church will, however, always seek to provide emergency support and funding such as emergency travel, pastoral visits, etc. The CW is expected to have made reasonable insurance arrangements.

The Elders monitor the work of the CWs through an annual report.

INFORMATION SHEET 11

INFORMATION SHEET 11

MINISTRY OF WOMEN

"The church leadership should be plural because of the fall and the need to express the variety of the local church body; its authority is derived from plurality and local recognition - women should be part of that team to truly manifest the gospel of Christ and this is supported by biblical teaching" *

Some of the issues are explored below:

The reason for humility and caring in making judgements:

the place of the fall-redemption/restoration pattern
the terrible consequences of patriarchy- repentance/humility
the diversity of the body (Eph 4:7-13)
the importance of the process (women caught in adultery) (Rom 14)
the lessons of history (slavery) (Eph 6:5-9)
avoidance of unnecessary division (Tit 3: 9-11)
release from oppression is an essential feature of the gospel (Lk 4:18)

The ministry gifts of women involve leadership. There is a remarkable prominence considering the male dominance of the biblical culture:

Prophets	Miriam (Ex 15:20), Deborah (Judges 4:4), Huldah(2 Kings 22: 14), Anna (Lk 2:36), Phillip's daughter (Acts 21:19)
Evangelists	Woman at the well (John 4:39), women at tomb(Mt 24: 10)
Decision maker	Mary (Lk 1: 29-56), Abigail (1 Sam 25: 16)
Business women	Lydia (Acts 16:14), 'Ideal Women' (Prov 31)
Go-workers/teachers	Priscilla (with Aquilia) (Rom 16:3, 18:19-26) - couple, Pheobe, Mary, Tryphena, Tryphosa, Persis (Rom 16)

The gospel is an emancipating message, establishing equality in relationships and in restoring the situation before the fall.

Gen 1:27 male/female together the image of God - the image in the 'tension of the gender'
Acts 2:17-18 all given the Holy Spirit/gifts
Gal 3:28 no male, female, slave or free in Christ

The cultural setting verses the absolute principles (hermeneutics)

the absolute stance on 'hats' and 'silence' leads to nonsense
the importance of the world wide church teaching
the changes in traditional interpretations, male/female spectrum
finding our place on the spectrum involves our own cultural setting
the change in women's status (birth control, machines, etc)
the OT view changed (Lev 15:19 - uncleanness, Deut 24: 1 - divorce)
the lessons of head coverings (1 Gor 11:1-16) "don't allow your own emancipated freedom in Christ bring license outside of the culture"

The case for cultural interpretation of passages such as:'

silence (1 Cor 14:33-35)

teaching/submission (1 Tim 2 2: 11-15)

head covering (1 Cor 11:1-16)

slavery (Eph 6:5)

women's ministry - different practices in different places/times

problem of a definition of the church and teaching (eg Sunday School)

1 Cor 11:1-16 and 1 Cor 14:33-35 concerned with order and propriety which is partially culturally perceived

precedent of the Jerusalem edict (Acts 15:28-29)

*Reference: Elaine Storkey (1985), *What's Right with Feminism*, A Third Way Book, SPCK, London

INFORMATION SHEET 12

INFORMATION SHEET 12

USE OF THE BUILDING

Quote from the Deed of Trust:

"The Trustees shall permit the buildings (*and subsequently erected buildings*) to be used occupied and enjoyed as a place of public worship of God by members of the Ashley Hall Evangelical Church for the Biblical Instruction of children and adults and for such other charitable purposes as may be determined by the said Church not being political meetings, secular entertainment, bazaars rummage sales whist drives dances sales of work or meetings tending to the propagation of doctrines at variance with the doctrines set forth"

The other issue that determines how we use the building is our charitable status. This requires us not to use our charitable status to provide support for a business (such as letting the hall at a reduced rate) which is not itself a charity.

We have used some principles and precedents to keep within the spirit of the above.

We have taken account all the Trust prohibitions but interpreting activities such as sales of work and dances in a modern church setting allowing activities like TEAR Fund Sales and 'in-house' dances. Where activities are considered part of the church ministry in the broadest sense, we have allowed the buildings to be used free of charge, provided a member of the church takes the leadership responsibility for the work.

Members of the church can use the church for private functions, free of charge, but only if all other members can attend. Members may hire the hall for children's parties.

The hall is let out to other churches and similar organisations with a suggested fee. When we know them we just give them the key. When we don't this requires some degree of 'care taking'.

We have always had a 'no smoking' and 'no alcohol' policy in recognition of the differing attitudes to these activities amongst Christians and the use of the hall as a place of worship on Sundays.

If a business were to be run at the church (where those responsible expect to make a profit) we would expect to charge a commercial rate. We have, in the past, offered a 'trial run' for a small business venture allowing the members to pay what they could afford at the end of the year (a signing class, run by a church member, was in this category). This would be for a limited period and if the venture was successful the rate could be adjusted.

We generally say no to secular activities. We did allow an alcohol advice agency to use the Gable Room free of charge, as a contribution to their work. We formally agreed to adopt them as a charity we would support for the time they used the facility. A church member was present and took responsibility for the meeting and the room.

INFORMATION SHEET 13

INFORMATION SHEET 13

MEMBERSHIP FORM

Associate Members are individuals who do not wish to become full members or are already members of another church but participate and come regularly to Ashley, or those who are living away, but still want to support the church. They may attend all members meetings but cannot vote.

Members are individuals who:

- confess repentance towards God and faith in our Lord Jesus Christ
- accept the Ashley Hall Declaration of Faith
- have been baptised and aim to lead a godly life
- accept and understand the aims and philosophy of Ashley Hall Church as outlined in the Description of Ashley booklet
- are committed, as appropriate to their circumstances, to support and play a full part in the church community.

Alison Elliott keeps an up to date membership list which is issued twice a year exclusively to members and associate members. Copies should not be given to anyone else. Please return this form to Alison.

Name(s)			
Children (under 18)			
Address			
		Postal code	
Tel Number		E-mail	
I*/We* wish to become Associate Member(s)*/Member(s)* of Ashley Hall Evangelical Church (* delete as appropriate)			
I/We realise that this information will be held on a computer file and that Ashley Hall Church is registered under the terms of the Data Protection Act			
.....signature(s)	date	
Accepted into associate membership/membership on behalf the church by Roy Gregory (church leader)			
-----signature		-----date	
Roy Gregory			

MEMBERS AND ASSOCIATE MEMBERS

Members

The early church had a well defined and committed group of believers *Lk 6:14-16, Acts 6:5, Lk 6:10, Acts 5:13, 1 Cor 11: 29*

The church was defined sufficiently to bring judgements *1 Cor 6:1, Mt 18:17, Acts 18:17, Acts 15: 22, Jude 4, 1 John 2: 19, Heb 13: 17*

Church membership is open to all those who:

- confess repentance towards God and faith in our Lord Jesus
- assent to the Declaration of Faith
- have been baptised
- are trying to lead a godly life

New members will be accepted by Roy Gregory having been given delegated authority by the church. Individuals may, on rare occasions, be disciplined by the Elders by having membership suspended or removed permanently.

The list of members is available only to the membership and since it is stored on computer we are registered under the Data Protection Act. The list is updated regularly and is presented annually by the Elders to the Annual General Meeting.

A membership form is given on Information Sheet 14 and this should be given to Alison Elliott.

The responsibilities of membership are to

- give regularly to the church
- participate in Communion Services
- serve in the church community as you are able

Voluntary service is particularly important in a church without full-time leaders and one that emphasises community.

Associate Members

As an alternative to full church membership individuals may choose, in consultation with Roy Gregory, to become Associate Members. This category is for individuals who live locally but, for good reasons, cannot be committed to full membership or those who are living away, but still want to support the church. Reasons will vary, but would most commonly include students in the area for study but committed to their home church, or individuals whose partner might find full membership threatening or difficult.

INFORMATION SHEET 15

CHURCH STRUCTURE

The church is administered by an Eldership who meet monthly and report to the church AGM. The fabric of the church is the responsibility of the Management Group led by the Church Manager (Mike Elliott). The Church Manager and the Church Treasurers (Bernard and Sue Rockhill) are invited to Elders' meetings at regular intervals.

Elders

The Elders are responsible for:

- the overall pastoral care, discipline and spiritual health of the church and the individuals in it
- the overall operation of the church, the maintenance of its philosophy of ministry and achievement of its aims
- the appointment of new Elders and all leaders in the church

A sub-group of the Elders, excluding the leader who receives payment from the church, with the addition of the treasurer(s) is responsible for allocating funds and budgets in the church.

Elders and all other church leaders must have the qualifications given in Titus 1: 6-9, Acts 6: 3-4, 1 Tim 3: 1-13.

The Elders have specific responsibilities.

Trustees of the Ashley Church Fellowship Trust

The church Elders are the sole Trustees. The church funds are held within this Trust. There is normally a monthly Elders and Trustees meeting.

Management Group

The group is responsible for the material and financial resources of the church as directed by the Elders, to achieve the aims and values of the church.

Church Meetings (Annually or when required)

This is for members to conduct formal business and once a year for an Annual General Meeting to receive accounts. It represents the formal decision making body of the church but it is rarely used for that function. The Elders are accountable to the membership through this meeting.

Open Elders Meetings

These occur twice a year and are open to all members and associate members. They are for discussion, problem solving and information giving and getting.

Outside Relationships

We are members of the St. Albans Churches Together, the Evangelical Alliance and the St. Albans Praise Celebration.

INFORMATION SHEET 16

INFORMATION SHEET 16

WHO DOES WHAT

Church Leader	Roy Gregory (Chair of Church, Elders' and Trustees' Meetings)
Elders	David Bywaters, Gillian Bywaters, Roy Gregory, Ray Le Blond, Shaun Perryman, Carole Perryman
Church Manager Management Group	Mike Elliott (Chair of Church Management Group)
Treasurers	Mike Elliott, Richard Backhouse, Charles Curran Bernard and Sue Rockhill
Covenants Administrator	Jane Maddison
Childrens' Work	Carole Perryman and Gill Saunders
Stewards	Charles Curran
Music Group	David Bywaters
PA, electrics and tapes	Mike Elliott
Youth Club	Carole Perryman, Sue Rockhill, Elaine Hoffman
Small Group coordinator	Roy Gregory
Youth Work coordinators	Daniel and Brigitta Harris
P A to Roy Gregory	Jo Clifford
Toddler Group	Gill Jalland
Mustard Seed Grants	Roy Gregory
TEAR Fund Rep	Gill Rakovski
Double Joy Children's Farm Rep	Glyn and Kristina Roseden
Buildings Admin (inc . bookings)	Alison Elliott
Community Matters	Jo Clifford, Roy Gregory
Gardens	Christine Gregory

Appendix A:

Church Procedures

- **GUIDELINES FOR WORKING WITH CHILDREN AND YOUNG PEOPLE**

- **COMPLAINTS**

- **HEALTH AND SAFETY**

This appendix deals with the important issues of welfare, complaints and health and safety at Ashley Church. It is written in an informal way to reflect the spirit of family like relationships, rather than an organizational structure. The overall responsibility is held by the eldership, which works in accordance with the Deeds of Trust of the church. More details of the way the church operates are contained in *An Introduction to Ashley Church*. The final authority in the church is the church meeting made up of church members.

GUIDELINES FOR WORKING WITH CHILDREN AND YOUNG PEOPLE

Unfortunately child abuse can occur anywhere and these guidelines are for the protection of adults and children in our church. If you are concerned about any situation you should talk to Roy Gregory or one of the Elders in the church, who will take the matter further.

This is not a set of rules and has been drawn up to be a help and to be used with common sense. Our first aim is to establish good relationships with the children and their parents. Remember it is important not only to be honourable but also to act in a manner where there can be no misunderstanding.

- If possible have two adults working with each group of children.
- Don't take a child out on their own to pray with them and always seek parents permission before praying for individuals at all.
- Avoid being alone with a child but should this happen refrain from cuddles and physical contact, even when initiated by the child.
- No physical contact should be used to discipline children.
- Should a child require assistance when using the toilet (or other potential intimate activity) ask the parent to come and help.
- Care needs to be taken on outings with adequate male and female supervision.
- Always seek permission from parents when giving rides in cars, etc.
- Don't play with children on your own in isolated and/or lonely places and always ask permission of parents if taking children out of their sight.
- There may be occasions when we will ask those working with our young people to undergo a Criminal Records Bureau (CRB) check.

COMPLAINTS PROCEDURE

The following procedure will be followed if:

- any employee or member of the church feels they have been unjustly treated, prejudiced or abused in any way
1. The person concerned should speak to Roy Gregory or any of the elders.
 2. Roy or the elder will bring the issue to the eldership and set up a small group of church members and impartial elders to investigate.
 3. If the person involved is still unhappy as a result of these discussions, an external arbitrator, such as a local Christian leader, will be brought in.

HEALTH AND SAFETY

Mike Elliott, the church manager, is responsible for health and safety issues in the church. Any concerns should be addressed directly to him and he will carry out a risk assessment.

All serious accidents (of the type listed in the notes of the Accident book) that take place in the building should be entered into the Accident book, which is kept in the First Aid cupboard in the kitchen.

If you are planning on entering the building alone, please ensure that you:

- lock all doors behind you
- inform someone of your whereabouts

Ashley Church attempts to create a safe environment for adults and children but does, however, expect parents to take responsibility for the safety of their own children.

ASHLEY HALL CHURCH INFORMATION SHEETS

You are welcome to take any sheets that are of interest to you. Please take a white copy and let Jo Clifford know if you remove the last one.

Thank you.