

# Pastors MANUAL

2015 - 16

**KEEP HANDY.**



**VINEYARD CHURCHES  
AOTEAROA NEW ZEALAND**

*Pastors manual*



## **Introduction**

This manual provides a brief overview of what a Vineyard church does and believes, plus resources to help our pastors in key aspects of their ministry. The manual is updated each year. For more information on anything related to pastoral ministry, please contact the Vineyard operations and resource office, [vcanz@vineyard.org.nz](mailto:vcanz@vineyard.org.nz), or phone us on (09) 419-1152.

## **What is VCANZ?**

Vineyard Churches Aotearoa New Zealand is an association of New Zealand Vineyard churches in which we share our common sense of calling and mission to the overall betterment of the kingdom of God.

Each Vineyard church has its own trust and leadership structure, is autonomous and free to make its own decisions and minister in the way the Holy Spirit leads.

VCANZ provides overall direction and vision and employs a national director (Lloyd Rankin) three days a week to lead the movement and assist churches in whatever way possible.

Churches support the movement financially by contributing 8% of their giving.

The VCANZ board meets three or four times a year to discuss national church matters and the vision of the Vineyard movement. The board is Vic Francis (chair), Lloyd Rankin, Martin Baty, Mark Brickell and Matt Lilly.

## **Who and what we are**

### **1. Mission**

Being Disciples, Making Disciples

### **2. Vision**

To build churches that grow disciples who reach the world for Jesus

### **3. Guiding principles**

Jesus called us to “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength” and to “Love your neighbour as yourself” (Mark 12:30-31). He also said to love one another as He loved us (John 13:34). Vineyard churches outwork these commands through three guiding principles, for which we use the analogy of the head (our theological centre), the heart (our relational centre) and the hands (our ministry centre).

### **Theological centre – kingdom theology and practice**

Vineyard churches are committed to the theology and practice of the kingdom of God – which we view as the over-arching and integrating theme of the Bible. We are committed to proclaiming the good news of the kingdom and to bearing witness to the “already and not yet” of the kingdom in word and deed through healing (physical, emotional and social), doing justice and seeing people released to enjoy a full relationship with God.

### **Relational centre – loving God and loving people**

Vineyard churches welcome God’s presence, seeking in worship and prayer to hear His voice and to be obedient to His leading. As we become increasingly sensitive and responsive to the Spirit’s presence, we “see what the Father is doing” and pursue that with passion.

We also love people – inside and outside the church – with relationships characterised by respect and honour. “Being disciples, making disciples” spreads into every aspect of what we do, both with people who are part of our churches and those who are coming towards faith in Jesus.

### **Ministry centre – effective mission**

Vineyard churches want to bring the gospel of the kingdom wherever we sense God’s leading, most often by planting culturally-relevant churches in a wide variety of settings. We are called to compassion and healing, leaning towards the lost, the poor, the outcast and the stranger as though we serve Jesus Himself.

## **4. Genetic code**

Ten common priorities in Vineyard churches:

- Clear, accurate, inspiring biblical teaching where we hear and obey God's word to us.
- Contemporary worship in the freedom of the Holy Spirit, worshipping God with our whole being with Jesus at the centre as our Lord.
- Sensing the presence and power of God and using the gifts of the Holy Spirit, both in church and anywhere else we go.
- Physical healing with emphasis on signs and wonders as seen in the Gospels and the book of Acts.
- An active small group ministry with an emphasis on discipling believers.
- Holistic care for the broken, poor and needy, such as the homeless, the disadvantaged and single parents and their children.
- Commitment to mission and church planting in New Zealand and throughout the world.
- Unity with the whole body of Christ and authentic, intimate, enabling relationships within our own churches.
- Preaching and living the Gospel of the Kingdom, always looking to what the Father is doing in bringing people to reconciliation with Him and participation in the community of faith.
- Training and releasing people into committed discipleship, ministry to others, serving, giving, responsible use of finances and healthy relationships.

## **5. Vineyard values**

A church's values are often unseen, but they are powerful drivers of how we relate to people – and to God. In Vineyard churches we value:

### ***The pursuit of God***

We are hungry to know God's presence, hear His voice and pursue Him (Psalm 63:1-3).

### ***Christlikeness***

We desire that through the power of the Holy Spirit, Jesus' love, mercy, grace, truth, purity, power and integrity will shine through all that we are and do (Ephesians 5:2).

### ***The mercy of God***

Mercy is fundamental to all God does in salvation. We, therefore, aim to extend mercy to one another and to all to whom we minister (Colossians 3:12,13)

### ***Prayer***

Prayer is a primary means of our communication and relationship with God (1 Thessalonians 5:16-18; Philippians 4:6).

### ***Integrity***

It is important for us to speak the truth, deal honestly and live uprightly (Ephesians 4:15).

### ***Servant leadership***

We aim to exercise leadership with humility, selflessness, grace, care for the people and a sincere desire to build up the Body of Christ (Mark 10:37,44-45).

### ***The individual***

Single or married, we want to enable and support mature relationships and family growth (Romans 12:9-10).

### ***Relationships***

We are honoured by every person God adds to the Vineyard. We aim to maintain mutual respect, open communication, determined co-operation and believe and speak the best about each other (1 Corinthians 13:4-7).

### ***Unity***

All who belong to Christ are one in His Body, the Church. We aim to maintain unity by honouring all who call on Jesus' name and by seeking relationship with all parts of the Church (John 17:21-23).

### ***Reality***

We aim to walk in the Spirit and see supernatural works of God, while also valuing the intellect and our physical humanity (James 1:5).

### ***Simplicity***

We wish to do nothing for "religious effect" but to act in natural, non-hyped ways. We desire to do the ministry of Christ with joy (Philippians 4:4).

### ***Cultural relevance***

We aim to speak and act in ways in which our culture can respond positively. For example, we value worship music in a style that is relevant to our time and society, and the people our churches are reaching (1 Corinthians 9:19-23).

### ***Fruit and gifts***

We value living and expressing the fruit and gifts of the Holy Spirit. We value character above giftedness.

### ***Liberty***

We want to create freedom to follow Jesus rather than conforming to arbitrary standards. We embrace grace, not legalism.

### ***Sovereignty of Holy Spirit***

We want to maintain flexible structures, traditions and practices to allow the Holy Spirit to move sovereignly.

Please also see **Appendix A** for the Vineyard statement of faith.

## **Becoming a Vineyard church**

New churches are added to the Vineyard Churches Aotearoa New Zealand through church planting and (occasionally) through adoption.

Church planting is fundamental to the Vineyard churches' philosophy of evangelism and extending the kingdom of God, and all our congregations are encouraged to be churches that plant churches.

For more information on church planting within the Vineyard, contact our national director, Lloyd Rankin, [lloyd@vineyard.org.nz](mailto:lloyd@vineyard.org.nz)

When an existing church wants to be adopted into the Vineyard movement, there is normally a long process of walking side-by-side to clearly establish that the church in question has Vineyard values in its DNA. For more information on becoming a Vineyard church, contact our national director, Lloyd Rankin, [lloyd@vineyard.org.nz](mailto:lloyd@vineyard.org.nz)

## **Employment matters**

Vineyard Churches Aotearoa New Zealand has a salary document which is updated yearly, plus comprehensive employment documents for churches which employ staff. These documents can be obtained from our operations and resource office, email [vcanz@vineyard.org.nz](mailto:vcanz@vineyard.org.nz)

## **Church meetings**

Most Vineyard churches have at least one church service a week, plus home groups and other midweek meetings appropriate to their size and style of ministry.

Services typically include worship, preaching and ministry, and as churches grow more substantial children's and/or youth ministry.

Other ingredients we would encourage regularly include communion, an invitation for people to accept Christ and an opportunity for people to build relationships.

We would also encourage churches to hold regular baptism services (at least annually).

Each church and pastor is encouraged to seek God as to the style of ministry best suited to a particular church community. However, VCANZ urges its churches to be faithful to the Vineyard vision and mission statements, guiding principles, genetic code and values as outlined in this document.

**Please also see Appendix B for suggestions on running great services; Appendix C for weddings; Appendix D for baptisms; and Appendix E for funerals.**

## **National offices**

VCANZ has two offices in Auckland:

- A head office at 19 Newton Rd, Newton, where our national director Lloyd Rankin and his Ministry Assistant are based.
- A resource and operations office at 252 Forrest Hill Rd, Forrest Hill, which offers advice on many issues churches face, and is building resources to help our Vineyard churches do well. This is normally the first port of call for Vineyard-related information. For more information, contact this office at [vcanz@vineyard.org.nz](mailto:vcanz@vineyard.org.nz) or phone (09) 419-1152.

## **Complaints procedure**

If a congregation member makes a complaint about a pastor, the following procedure should usually be followed:

- The pastor and the congregation member should meet to try and find resolution and reconciliation.
- If that is unsuccessful, senior and wise members of the congregation acceptable to both parties should become involved.
- If that is unsuccessful, the complainant should write to the leadership of the church in question, and they will prayerfully consider both sides of the issue and seek to initiate resolution.
- If further input is needed, the Vineyard national director should be advised and the matter can be considered by a member of the VCANZ board.

## **Legal matters, trusts etc**

For information on legal issues, trusts or trustees' responsibilities, please see our VCANZ trustees document, which you can obtain from our operations and resource centre, email [vcanz@vineyard.org.nz](mailto:vcanz@vineyard.org.nz) or phone (09) 419-1152.

## **Church finances**

Vineyard churches are financed by their congregation members, who are encouraged to give generously as part of their commitment to and relationship with Jesus Christ.

Our churches are asked to tithe (10%) their income – 8% to the Vineyard movement to support the Vineyard nationally and another 2% to other worthy ministries. The rest of their income (90%) can be used for buildings, wages and ministries at the discretion of the local church leaders.

For transparency and accountability reasons we encourage:

- Two people to count the offerings, and two to sign cheques.
- Accounts to be assessed yearly by an independent accountant.

## **Keeping statistics**

Statistics are an important window on the health of a church. The Vineyard movement collects statistics each year, which helps the national leadership team know how the movement is going. Statistics we collect each year include:

1. Attendance at church services – divided between adults (13-plus) and children (under 13)
2. Offerings
3. Number of conversions
4. Number of baptisms

## **Appointing staff**

Once a church gets to a certain size, the appointment of extra staff is essential. Often churches get stuck at certain sizes because their existing staff numbers can't effectively minister to any more people. A good staff member should earn his or her salary within six months by the increased congregation that he/she will promote.

Don't assume that the second staff member should be an assistant pastor. A good administrator/PA can often better release a pastor into his/her calling, while sometimes a church grows by creating new departments that reach a new circle of people. Only appoint staff when you can't fill the gap with a volunteer.

Suggestions for finding the right staff member:

- Pray for God's leading.
- Appoint staff who will reach people you are not effectively reaching.
- Write a detailed job description so you can ascertain whether the person in question fits right.
- Look for someone with different strengths but similar vision. The new staff member needs to love you, love your church and love your vision – and then be let loose to fulfil their calling within the wider vision and purpose of the church.
- Ascertain whether he/she is a person of initiative. Is he/she a self-starter or will he/she need supervision all the time?
- Remember that we value character over giftedness.

- Look for a person with more than one ability – administrator/musician; youth/pastoral care etc.
- Check out previous work history (including secular employment).

Please also see **Appendix F** for **police vetting information** before the appointment of staff or leaders to work with children or young people.

## **Choosing leaders**

We encourage our churches and pastors to take time to choose leaders/elders etc. When you do so, make sure they are people of the same heart and vision and that they love you, your church and your vision already. Possibly work with them informally before making any announcement of their leadership role to the congregation.

## **Appointing a new senior pastor**

When a senior pastor is thinking about leaving a church, it is essential that he/she talks to the church's leadership and the Vineyard national director early in the process. This will help facilitate a successful transition of leadership.

The process of finding a senior pastor will normally be handled by the outgoing senior pastor and his/her church leadership team, with reference to the national director. Often the new pastor will be a member of the existing congregation, though at times there may be others available within the Vineyard movement who the national director may know about. When the new senior pastor is found to the satisfaction of the leadership team and the national director, an ordination service will be arranged.

## **Vineyard history**

The Vineyard movement originated in the United States in 1974, with the first Vineyard church growing rapidly and attracting a wide range of mostly young people with a desire to know, experience and share their faith in God. Growth was rapid and several other Vineyard churches were planted in

California, with priorities of fostering worship, evangelism, relationships, healing, training and church planting.

In 1982, John Wimber and several other pastors led their existing churches into Vineyard as their visions were complementary and before long John became leader of the movement. Initially, Vineyard restricted its church-planting thrust to North America, limiting its operation in other countries to renewal conferences and training. However, Vineyard has now recognised a clear call to plant churches throughout the world, including New Zealand.

Vineyard's first impact in New Zealand came when John Wimber held a "Signs, Wonders and Church Growth" conference in 1986, which had a significant effect on many denominations in this country and also had a profound impact on Lloyd Rankin, who felt he had met his "tribe".

The Vineyard provided an alternative theology and practice for healing and other Holy Spirit-empowered works through the emphasis on Kingdom theology and "doing what you see the Father doing".

In October 1989, Lloyd and his wife Victoria, along with a handful of friends, began to meet and pray in their home in Snells Beach (a small beach community an hour north of Auckland). What began as an attempt to develop a group of people who loved God, loved each other, and loved and were committed to Jesus' mission, quickly outgrew the Rankins' lounge and became Mahurangi Harvest Christian Centre – a Vineyard in all but name. Within a year, Harvest had grown to five churches and when Vineyard churches in New Zealand were launched in March 1995 all 10 New Zealand Harvest Christian Centres became Vineyard Christian Fellowships.

The Vineyard in New Zealand continues to plant churches and play its part in the international development of the Vineyard movement. New Zealand now has 17 Vineyard churches and church plants from Mahurangi in the north to Christchurch in the south.

We are committed to taking our place in the Church in New Zealand and the world, to fulfil the calling God has given us as a "tribe" within the family of God, to bring our flavour to the whole and in so doing enrich the Church and be enriched by the Church.

# **Appendix A**

## **Statement of faith**

We believe ...

... that God is the Eternal<sup>1</sup> King<sup>2</sup>. He is an infinite<sup>3</sup>, unchangeable<sup>4</sup> Spirit<sup>5</sup>, perfect<sup>6</sup> in holiness<sup>7</sup>, wisdom<sup>8</sup>, goodness<sup>9</sup>, justice<sup>10</sup>, power<sup>11</sup> and love<sup>12</sup>. From all eternity<sup>13</sup> He exists as the One<sup>14</sup> Living<sup>15</sup> and True<sup>16</sup> God in three persons<sup>17</sup> of one substance<sup>18</sup>, the Father, the Son, and the Holy Spirit<sup>19</sup>, equal in power and glory<sup>20</sup>.

We believe ...

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<sup>1</sup> Deuteronomy 33:27; Romans 1:20.

<sup>2</sup> Psalm 95:3; Isaiah 43:15

<sup>3</sup> Psalm 143:5; Job 11:7-9

<sup>4</sup> James 1:17

<sup>5</sup> John 4:24

<sup>6</sup> Matthew 5:48

<sup>7</sup> Isaiah 9:3; 1 Peter 1:15-16

<sup>8</sup> Psalm 104:24; Proverbs 2:6; Isaiah 28:29

<sup>9</sup> Exodus 33:19; Psalm 63:2

<sup>10</sup> Psalm 33:5; Psalm 89:14; Isaiah 30:18

<sup>11</sup> Exodus 15:6

<sup>12</sup> 1 John 4:8

<sup>13</sup> Isaiah 43:13

<sup>14</sup> Isaiah 45:5; 1 Corinthians 8:4

<sup>15</sup> Psalm 42:2; Psalm 84:2

<sup>16</sup> Jeremiah 10:10

<sup>17</sup> John 1:18; John 10:30; 1 John 14:9; John 14:16-17; 2 Corinthians 3:17-18

<sup>18</sup> John 1:1; John 1:14; 2 Corinthians 3:17

<sup>19</sup> Matthew 28:19-20; 2 Corinthians 13:14; Revelation 1:4

<sup>20</sup> Revelation 5:13; Ephesians 3:14-21

... that God's kingdom is everlasting<sup>21</sup>. From His throne<sup>22</sup>, through His Son, His eternal Word<sup>23</sup>, God created<sup>24</sup>, upholds<sup>25</sup> and governs<sup>26</sup> all that exists<sup>27</sup>: the heavenly places<sup>28</sup>, the angelic hosts<sup>29</sup>, the universe<sup>30</sup>, the earth<sup>31</sup>, every living thing<sup>32</sup> and mankind<sup>33</sup>. God created all things very good<sup>34</sup>.

We believe ...

... that Satan, originally a great, good angel, rebelled against God, taking a host of angels with him<sup>35</sup>. He was cast out of God's presence and, as a usurper of God's rule, established a counter-kingdom of darkness<sup>36</sup> and evil on the earth<sup>37</sup>.

We believe ...

... that God created humankind in his own image, male and female<sup>38</sup>, for relationship with Himself and to govern the earth<sup>39</sup>. Under the temptation of

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<sup>21</sup> Psalm 45:6; Psalm 145:13; Daniel 4:3

<sup>22</sup> Psalm 93:1-2

<sup>23</sup> John 1:1-3; 1 Corinthians 8:6; Colossians 1:15-16; Hebrews 1:1-2

<sup>24</sup> Genesis 1:1; Psalm 104:24-29

<sup>25</sup> Colossians 1:16-17; Hebrews 1:3

<sup>26</sup> Psalm 103:19; Psalm 104:24-29

<sup>27</sup> Psalm 96:4-6

<sup>28</sup> Psalm 89:11

<sup>29</sup> Psalm 103:20-21

<sup>30</sup> Colossians 1:16-17

<sup>31</sup> Psalm 104:5

<sup>32</sup> Psalm 103:22

<sup>33</sup> Psalm 22:28; Psalm 47:8

<sup>34</sup> Genesis 1:31

<sup>35</sup> Revelation 12:7-9

<sup>36</sup> 2 Corinthians 11:14; Colossians 1:13-14; Ephesians 6:12

<sup>37</sup> Mark 3:22-26; Ephesians 2:1-2; 1 John 5:19

<sup>38</sup> Genesis 1:26-27

<sup>39</sup> Genesis 1:26

Satan<sup>40</sup>, our original parents fell from grace<sup>41</sup>, bringing sin<sup>42</sup>, sickness<sup>43</sup> and God's judgment of death to the earth<sup>44</sup>. Through the fall, Satan and his demonic hosts gained access to God's good creation<sup>45</sup>. Creation now experiences the consequences and effects of Adam's original sin<sup>46</sup>. Human beings are born in sin<sup>47</sup>, subject to God's judgement of death<sup>48</sup> and captive to Satan's kingdom of darkness<sup>49</sup>.

We believe . . .

. . . that God did not abandon His rule over the earth<sup>50</sup> which He continues to uphold by His providence<sup>51</sup>. In order to bring redemption, God established covenants<sup>52</sup> which revealed His grace to sinful people<sup>53</sup>. In the covenant with Abraham, God bound Himself to His people Israel, promising to deliver them from bondage to sin and Satan and to bless all the nations through them<sup>54</sup>.

We believe . . .

. . . that, as King, God later redeemed His people by His mighty acts from bondage in Egypt<sup>55</sup> and established His covenant through Moses, revealing His perfect will and our obligation to fulfil it<sup>56</sup>. The law's purpose is to order our fallen race<sup>57</sup> and to make us conscious of our moral responsibility<sup>58</sup>. By the

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<sup>40</sup> **Genesis 3:1; Revelation 12:9**

<sup>41</sup> **Genesis 3:8; Romans 1:21; Romans 5:16**

<sup>42</sup> **Romans 5:12**

<sup>43</sup> **John 5:14**

<sup>44</sup> **1 Corinthians 15:22**

<sup>45</sup> **John 8:44; 1 John 5:18**

<sup>46</sup> **Romans 8:20-23**

<sup>47</sup> **Psalms 51:5**

<sup>48</sup> **Ezekiel 18:4; Romans 2:5; Romans 2:12; Hebrews 9:27**

<sup>49</sup> **Galatians 1:3-5; Galatians 4:8-9; Colossians 1:13**

<sup>50</sup> **Psalms 24:1; Psalm 96:10**

<sup>51</sup> **Isaiah 40:22; Hebrews 1:3**

<sup>52</sup> **Romans 9:4**

<sup>53</sup> **Ephesians 2:12**

<sup>54</sup> **Genesis 17:3-8; Genesis 12:2-3; Genesis 15:4-6; Romans 4:3-5; Romans 4:16; Romans 4:20-25; Galatians 3:6-9; Galatians 3:13-14**

<sup>55</sup> **Exodus 15:3-18**

<sup>56</sup> **Exodus 19:3-6; Exodus 24:3-4; Exodus 24:7; Romans 8:3-4; Romans 8:12-14**

<sup>57</sup> **Deuteronomy 5:1-3; Deuteronomy 30:15-18; Galatians 3:23-25**

<sup>58</sup> **Psalms 25:8-10; Romans 7:7**

work of God's Spirit<sup>59</sup>, it convicts us of our sin<sup>60</sup> and God's righteous judgement against us<sup>61</sup> and brings us to Christ alone for salvation<sup>62</sup>.

We believe ...

... that when Israel rejected God's rule over her as King<sup>63</sup>, God established the monarchy in Israel<sup>64</sup> and made an unconditional covenant with David<sup>65</sup>, promising that His heir would restore God's kingdom reign over His people as Messiah forever<sup>66</sup>.

We believe ...

... that in the fullness of time<sup>67</sup>, God honoured His covenants with Israel and His prophetic promises of salvation<sup>68</sup> by sending His Son<sup>69</sup>, Jesus, into the world<sup>70</sup>. Conceived by the Holy Spirit and born of the Virgin Mary<sup>71</sup>, as fully God and fully man in one person<sup>72</sup>, He is humanity as God intended us to be<sup>73</sup>. Jesus was anointed as God's Messiah and empowered by the Holy Spirit<sup>74</sup>, inaugurating God's kingdom reign on earth<sup>75</sup>, overpowering the reign of Satan

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<sup>59</sup> **John 15:26; John 16:8-11; 2 Corinthians 3:14-17**

<sup>60</sup> **Romans 7:13; Galatians 3:19; Galatians 3:21-22**

<sup>61</sup> **Romans 2:1-11**

<sup>62</sup> **Galatians 3:24; Philippians 3:8-9**

<sup>63</sup> **1 Samuel 8:6-8**

<sup>64</sup> **1 Samuel 8:21-22; 1 Samuel 9:15-16; 1 Samuel 10:1; 1 Samuel 10:24**

<sup>65</sup> **2 Samuel 7:11-16; Psalm 89:34-37**

<sup>66</sup> **Isaiah 9:6-7; Isaiah 11:1-5; Jeremiah 23:5-6; Ezekiel 34:23**

<sup>67</sup> **Mark 1:15; Galatians 4:4**

<sup>68</sup> **Romans 1:2-4**

<sup>69</sup> **John 1:14**

<sup>70</sup> **John 1:17-18**

<sup>71</sup> **Luke 1:30-35**

<sup>72</sup> **John 1:14; Philippians 2:5-7**

<sup>73</sup> **Romans 5:19; 1 Corinthians 15:22; 1 Peter 2:22; 2 Corinthians 5:21; Romans 8:29**

<sup>74</sup> **Luke 3:21-22; Luke 4:16-21**

<sup>75</sup> **Mark 1:14-15; Luke 11:20; Luke 17:20-21**

by resisting temptation<sup>76</sup>, preaching the good news of salvation<sup>77</sup>, healing the sick<sup>78</sup>, casting out demons<sup>79</sup> and raising the dead<sup>80</sup>.

Gathering His disciples<sup>81</sup>, He reconstituted God's people<sup>82</sup> as His Church<sup>83</sup> to be the instrument of His kingdom<sup>84</sup>. After dying for the sins of the world<sup>85</sup>, Jesus was raised from the dead on the third day<sup>86</sup>, fulfilling the covenant of blessing given to Abraham<sup>87</sup>. In His sinless, perfect life<sup>88</sup>, Jesus met the demands of the law<sup>89</sup> and in His atoning death on the cross<sup>90</sup> He took God's judgement for sin<sup>91</sup>, which we deserve as law-breakers<sup>92</sup>. By His death on the cross He also disarmed the demonic powers.<sup>93</sup>

The covenant with David was fulfilled in Jesus' birth from David's house<sup>94</sup>, His Messianic ministry<sup>95</sup>, His glorious resurrection from the dead<sup>96</sup>, His ascent into heaven and His present rule at the right hand of the Father<sup>97</sup>. As God's

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<sup>76</sup> **Luke 4:1-13**

<sup>77</sup> **Luke 4:43**

<sup>78</sup> **Luke 4:40**

<sup>79</sup> **Luke 4:41**

<sup>80</sup> **Luke 7:14-17**

<sup>81</sup> **Mark 1:16-17**

<sup>82</sup> **Mark 3:13-15**

<sup>83</sup> **Matthew 16:18**

<sup>84</sup> **Luke 9:1-2; Luke 10:1-17**

<sup>85</sup> **John 1:29; John 6:51; John 4:9-10**

<sup>86</sup> **Mark 8:31; 1 Corinthians 15:3-5**

<sup>87</sup> **Galatians 3:13-14**

<sup>88</sup> **Acts 3:14-15; Hebrews 4:15**

<sup>89</sup> **Romans 5:18-19**

<sup>90</sup> **1 Peter 2:24**

<sup>91</sup> **Galatians 3:13; 2 Corinthians 5:21**

<sup>92</sup> **Romans 1:18; Romans 1:32; Romans 2:12; 2 Thessalonians 1:6-10**

<sup>93</sup> **Colossians 2:13-15**

<sup>94</sup> **Matthew 1:1**

<sup>95</sup> **Luke 1:68-72; Luke 2:10-11; Matthew 9:27**

<sup>96</sup> **Acts 2:24-28**

<sup>97</sup> **Acts 2:29-36**

Son and David's heir<sup>98</sup>, He is the eternal Messiah-King<sup>99</sup>, advancing God's reign throughout every generation and throughout the whole earth today<sup>100</sup>. We believe ...

... that the Holy Spirit was poured out on the Church at Pentecost in power<sup>101</sup>, baptising believers into the Body of Christ<sup>102</sup> and releasing the gifts of the Spirit to them<sup>103</sup>. The Spirit brings the permanent indwelling presence of God to us<sup>104</sup> for spiritual worship<sup>105</sup>, personal sanctification<sup>106</sup>, building up the Church<sup>107</sup>, gifting us for ministry<sup>108</sup>, and driving back the kingdom of Satan by the evangelisation of the world<sup>109</sup> through proclaiming the word of Jesus<sup>110</sup> and doing the works of Jesus<sup>111</sup>.

We believe ...

... that the Holy Spirit indwells every believer in Jesus Christ<sup>112</sup> and that He is our abiding Helper<sup>113</sup>, Teacher<sup>114</sup> and Guide<sup>115</sup>. We believe in the filling or the empowering of the Holy Spirit<sup>116</sup>, often a conscious experience<sup>117</sup>, for ministry

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<sup>98</sup> **Romans 1:1-4**

<sup>99</sup> **Hebrews 1:1-3**

<sup>100</sup> **1 Corinthians 15:24-26; Ephesians 1:19-23; Revelation 5:5**

<sup>101</sup> **Acts 1:8; Acts 2:1-4**

<sup>102</sup> **1 Corinthians 12:13**

<sup>103</sup> **1 Corinthians 12:4-7**

<sup>104</sup> **John 14:16-17**

<sup>105</sup> **Romans 12:1; Ephesians 5:18-20**

<sup>106</sup> **Romans 8:3-4**

<sup>107</sup> **1 Corinthians 14:12; 1 Corinthians 14:26**

<sup>108</sup> **Romans 12:4-6**

<sup>109</sup> **Luke 11:20; 1 John 3:8b**

<sup>110</sup> **Ephesians 6:10-20**

<sup>111</sup> **John 14:12-13; Romans 15:18-19; 1 Corinthians 4:20**

<sup>112</sup> **Romans 8:9-10**

<sup>113</sup> **John 16:7**

<sup>114</sup> **John 14:26**

<sup>115</sup> **John 16:13-15; Romans 8:14**

<sup>116</sup> **Luke 24:49; Acts 4:31**

<sup>117</sup> **Acts 8:18-19; Acts 19:1-2**

today<sup>118</sup>. We believe in the present ministry of the Spirit<sup>119</sup> and in the exercise of all of the biblical gifts of the Spirit<sup>120</sup>. We practise the laying on of hands for the empowering of the Spirit<sup>121</sup>, for healing<sup>122</sup>, and for recognition and empowering of those whom God has ordained to lead and serve the Church<sup>123</sup>.

We believe...

... that the Holy Spirit inspired the human authors of Holy Scripture<sup>124</sup> so that the Bible is without error<sup>125</sup> in the original manuscripts. We receive the sixty-six books of the Old and New Testaments<sup>126</sup> as our final, absolute authority, the only infallible rule of faith<sup>127</sup> and practice<sup>128</sup>.

We believe...

... that the whole world is under the domination of Satan<sup>129</sup> and that all people are sinners by nature<sup>130</sup> and choice<sup>131</sup>. All people therefore are under God's just judgement<sup>132</sup>. Through the preaching of the Good News of Jesus and the Kingdom of God<sup>133</sup> and the work of the Holy Spirit<sup>134</sup>, God regenerates<sup>135</sup>,

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<sup>118</sup> **1 Corinthians 2:4-5; 2 Corinthians 4:7; 2 Corinthians 6:4-7**

<sup>119</sup> **Joel 2:28-29; Acts 2:15-17**

<sup>120</sup> **1 Corinthians 12:7-11; 1 Corinthians 14:1; 1 Corinthians 14:5; 1 Thessalonians 5:19-21**

<sup>121</sup> **Acts 8:14-17; Acts 19:6**

<sup>122</sup> **Mark 1:41; Luke 6:18b-19; Mark 16:18**

<sup>123</sup> **Acts 13:1-3; 1 Timothy 4:14; 2 Timothy 1:6**

<sup>124</sup> **2 Timothy 3:16-17; 2 Peter 1:20-21; 1 Corinthians 2:12-13; John 14:26**

<sup>125</sup> **Psalms 19:7-9; Psalm 119:30; Psalm 119:43; Psalm 119:89; Matthew 5:17-18; John 3:34; John 10:35; 1 Thessalonians 2:13; Revelation 22:6**

<sup>126</sup> **Luke 24:44; 2 Peter 3:15-16; Revelation 22:18-19**

<sup>127</sup> **Isaiah 40:8; Matthew 24:35**

<sup>128</sup> **Matthew 7:21; Matthew 7:24; James 1:22-25**

<sup>129</sup> **Luke 4:5-7; 1 John 5:19**

<sup>130</sup> **1 Corinthians 15:22; Ephesians 2:1-3**

<sup>131</sup> **Romans 1:21-23; Romans 1:32**

<sup>132</sup> **Romans 1:18; Romans 2:5; 2 Corinthians 5:10; Ephesians 5:6**

<sup>133</sup> **Mark 1:14-15; Acts 8:12; Acts 28:31**

<sup>134</sup> **John 16:7-11**

<sup>135</sup> **John 3:5-8**

justifies<sup>136</sup>, adopts<sup>137</sup> and sanctifies<sup>138</sup> through Jesus by the Spirit<sup>139</sup> all who repent of their sins<sup>140</sup> and trust in Jesus Christ as Lord<sup>141</sup> and Saviour<sup>142</sup>. By this they are released from Satan's domain and enter into God's kingdom reign<sup>143</sup>.

We believe ...

... in the one<sup>144</sup>, holy<sup>145</sup>, universal Church<sup>146</sup>. All who repent of their sins and confess Jesus as Lord and Saviour are regenerated by the Holy Spirit<sup>147</sup> and form the living Body of Christ<sup>148</sup>, of which He is the head<sup>149</sup> and of which we are all members<sup>150</sup>.

We believe ...

... that Jesus Christ committed two ordinances to the Church: water baptism<sup>151</sup> and the Lord's Supper<sup>152</sup>. Both are available to all believers.

We believe ...

... that God's kingdom has come in the ministry of our Lord Jesus Christ<sup>153</sup>, that it continues to come in the ministry of the Spirit through the Church<sup>154</sup>, and that it will be consummated in the glorious, visible and triumphant

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<sup>136</sup> **1 Peter 1:23**

<sup>137</sup> **Romans 5:1-2; Romans 5:9**

<sup>138</sup> **Romans 8:15; Galatians 4:6**

<sup>139</sup> **Ephesians 5:25; Hebrews 13:12; 1 Peter 1:1-2**

<sup>140</sup> **Acts 2:38**

<sup>141</sup> **Romans 10:9**

<sup>142</sup> **1 John 4:13-15**

<sup>143</sup> **Colossians 1:13-14; Philippians 3:20**

<sup>144</sup> **John 17:20-21; Ephesians 4:3-6**

<sup>145</sup> **1 Corinthians 3:16-17**

<sup>146</sup> **Matthew 16:17-18; 1 Corinthians 1:2; Ephesians 2:18-19; 1 Peter 2:9-10**

<sup>147</sup> **Titus 3:4-7**

<sup>148</sup> **Romans 12:4-5**

<sup>149</sup> **Ephesians 1:22; Ephesians 5:23**

<sup>150</sup> **1 Corinthians 12:27**

<sup>151</sup> **Matthew 28:18-20**

<sup>152</sup> **1 Corinthians 10:14-17; 11:23-26**

<sup>153</sup> **Daniel 7:13-14; Matthew 4:23; Matthew 12:28**

<sup>154</sup> **Matthew 6:10; Matthew 10:7-8; Matthew 24:14; Mark 13:11; John 15:26-27; Romans 14:17-18**

appearing of Christ<sup>155</sup> – His return to the earth as King<sup>156</sup>. After Christ returns to reign<sup>157</sup>, He will bring about the final defeat of Satan and all of his minions and works<sup>158</sup>, the resurrection of the dead<sup>159</sup>, the final judgment<sup>160</sup> and the eternal blessing of the righteous and eternal punishment of the wicked<sup>161</sup>. Finally, God will be all in all<sup>162</sup> and His kingdom, His rule and reign<sup>163</sup>, will be fulfilled in the new heavens and the new earth<sup>164</sup>, recreated by His mighty power, in which righteousness dwells<sup>165</sup> and in which He will forever be worshipped<sup>166</sup>.

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<sup>155</sup> **Mark 13:26; Acts 1:9-11; 2 Thessalonians 2:8**

<sup>156</sup> **Revelation 19:11-16**

<sup>157</sup> **Matthew 25:31-32; 1 Corinthians 15:23-25**

<sup>158</sup> **Revelation 20:10**

<sup>159</sup> **1 Corinthians 15:51-52**

<sup>160</sup> **John 5:28-30; Revelation 20:11-15**

<sup>161</sup> **Matthew 25:31-46**

<sup>162</sup> **1 Corinthians 15:24-28**

<sup>163</sup> **1 Timothy 6:13-16**

<sup>164</sup> **2 Peter 3:13; Revelation 21:5**

<sup>165</sup> **Revelation 21:27**

<sup>166</sup> **1 Timothy 1:17; Revelation 7:9-12**

## **Appendix B**

### **Suggestions for . . . running great services**

A church's main meeting is the "front door" of that congregation and it is therefore essential that the church concentrates hard on getting it right.

Make sure the service has been thought and and prayed through well before the meeting itself. It helps for each service to have a theme and a goal that the pastor feels God has put on his/her heart. This doesn't mean rigidly sticking to a programme, but having confidence in the direction the Holy Spirit is leading. While some say too much preparation diminishes the opportunity for the Holy Spirit to move, it is also true that preparation provides a framework within which the Holy Spirit moves.

Concentrate hard on the beginning of the service – the opening prayer/greeting/song etc; the transitions between aspects of the service – worship to notices, notices to preaching, preaching to ministry etc; and finish strongly. The preacher should be well-prepared, theologically sound and in tune with both the Holy Spirit and the congregation. Good questions to ask of the preacher include: In one sentence, what are you trying to say? Do you have a good mix of points and illustrations? What do you hope people will take away?

The senior pastor, the preacher and the worship leader (one person will sometimes fill more than one of these roles) must be in harmony, with the senior pastor having the final say in what happens in the service.

Regularly give the opportunity for people to accept Christ as Saviour; to be filled with the Spirit; to re-dedicate themselves to the Lord, etc.

**If you would like your service reviewed or critiqued, please contact the Vineyard operations and resource centre office, [vcanz@vineyard.org.nz](mailto:vcanz@vineyard.org.nz) or phone (09) 419-1152.**

## **Appendix C**

### **Suggestions for . . . weddings**

Vineyard pastors and selected leaders within their churches are invited to join the Vineyard Churches of Aotearoa New Zealand register of marriage celebrants arranged via the Department of Internal Affairs. If you need to register a pastor, contact the the Vineyard operations and resource centre office at [vcanz@vineyard.org.nz](mailto:vcanz@vineyard.org.nz) or phone (09) 419-1152.

Our marriage celebrants are not obliged to marry everyone who asks, but of course marrying a couple in your church is one of the highlights of ministry life.

We recommend that couples getting married undergo some form of pre-marital counselling, either by the pastor or someone else who has been trained within the church. Pre-marital counselling is an ideal opportunity to resolve any outstanding issues in the couple's lives.

Please note, too, that Vineyard marriage celebrants are not licensed to conduct same-sex weddings.

Here are some suggestions in conducting marriage services:

- Be aware of people's pasts both morally and legally. You will have to decide what your position is on marrying divorcees or marrying a Christian to a non-Christian. It is also important to ascertain clearly that both parties to the marriage are legally able to be married and that they have a marriage licence. This is valid for three months and is very specific as to where the marriage must take place.
- Make sure you meet with the couple at least three months before the wedding to plan the big day. The service can take any shape or form, but to fulfil the law there must be a clear declaration made by the couple about their commitment to marriage, such as, "I (a.b.) take you (c.d.) to be my legal wife/husband." The wedding documents also have to be signed and witnessed (which takes a surprisingly long time during the service, so make sure there is music or some kind of activity to cover it).
- A wedding day is a wonderful opportunity to present Christ in a sensitive and loving way. Be guided by the couple as to how "Christian" they want the wedding to be.

- As the celebrant you have the great honour of guiding the couple and their families through what is often a nerve-wracking, yet exciting day. Do this with integrity and good humour.

## **Possible ingredients in a wedding service:**

1. Entrance of the bridal party
2. Welcome and opening prayer
3. Worship/hymn/song
4. Scripture reading
5. Message
6. Giving of the bride and groom
7. Charge to witnesses
8. Item
9. Vows and exchange of rings
10. Pronouncement and kissing bride
11. Prayer for bridal couple
12. Communion
13. Lighting candles
14. Signing register
15. Closing song
16. Final prayer and presentation of married couple

## **Wedding vows**

### **Option # 1**

I, [insert name], take you, [insert name], to be my wife/husband. I promise to love, respect and honour you above all others. I will comfort you and support you in all that you do. I pledge to you my complete trust and faithfulness, now and from this day forward.

### **Option # 2**

Minister: Do you, [insert name], take [insert name] to be your lawful wedded wife/husband?

Bride/groom: I do

Minister: Please repeat after me

I promise before God and these witnesses to be your loving and faithful husband/wife, in plenty and in want, in joy and in sorrow, in sickness and in health, as long as we both shall live.

### **Option # 3**

Minister: [Insert name], will you have [insert name] to be your wife/husband, to live together in the covenant of marriage? Will you love her/him, comfort her/him, honour and keep her/him? Will you forsake all others and be faithful to her/him as long as you both shall live?

Bride/groom: I will.

### **Option # 4**

I, [insert name], take you, [insert name], to be my wife/husband. I promise before God, my family and friends, to love you always and to respect and honour you above all others. I will comfort you and support you in all that you do. I give you my complete trust, honesty and faithfulness today and forever.

### **Option # 5**

Bride/groom: In the presence of God, our family and friends, I take you to be my husband/wife from this day forward. I will trust and honour you, I will cherish our friendship and love you always, through the best and the worst, through the difficult and the easy. I promise to support, encourage and stand up for you. I promise to share and be patient, to be truthful and honest, to console and comfort and to enjoy our time together.

### **Option # 6**

[Insert name] I love you, and today before God, our family and friends, I commit myself to be your wife/husband. I promise to love and respect you always. I cherish you as my best friend and promise to encourage, support and pray for you in all things. No matter what life brings, I will be with you. I pledge to you my complete honesty, trust and faithfulness now and from this day forward.

## **Ring vows**

### **Option # 1**

Bride/groom: I give you this ring, before God, as a symbol of my love and a sign of my promise.

### **Option # 2**

Minster: The wedding rings which you are to give and receive serve as a symbol of the vows you have just taken. They are outward and visible signs of the inward and invisible love which binds your hearts together.

Bride/groom: [Insert name], I promise to love and respect you, to honour and trust you above all others, to cherish and comfort you, to be your greatest encourager and your best friend. I give you this ring before God as a symbol of my love and a sign of my promise.

**Option # 3**

Bride/groom: I place this ring on your finger as a reminder and pledge of our constant and abiding love.

## **Appendix D**

### **Suggestions for . . . baptisms**

Baptism is a key part of a Christian's journey of faith and we encourage Vineyard churches to give regular (at least yearly) opportunity for new believers to be baptised. It is surprising how many existing Christians haven't been baptised, too, so don't assume everyone in your congregation has been baptised.

So what is baptism?

First up it's a ceremony set in place (ordained) by Jesus. There were two ceremonies He specifically commanded his followers to perform – baptism and communion. Regarding baptism he said, "Go to the people of all nations and make them my disciples. Baptise them in the name of the Father, the Son and the Holy Spirit, and teach them to do everything I have told you" (Matthew 28:19). Jesus himself submitted to baptism even though he had no sins to be cleansed of. Other baptism scriptures can be found in Matthew 3:13-16, Mark 1 and Luke 3.

In baptism the believer (who should be able to give a credible profession of faith in Jesus) is willingly immersed in water and raised up again to signify his or her faith as a follower of Jesus. The person baptising should ask if Jesus is indeed their Lord and then say words like, "On your profession of faith and at your own request, I baptise you in the name of the Father, the Son and the Holy Spirit."

The Greek word "baptizo" means to plunge, immerse or dip something in water – in case you were wondering.

Baptism is a spiritual transaction signifying many things, including:

- It's the outward sign of our inward change, our public statement of being a follower of Jesus. "On that day about three thousand believed his (Peter's) message and were baptised. They spent their time learning from the apostles and they were like family to each other" (Acts 2:41-42).
- It symbolises the passing/death of our old life. A new life has begun and our emergence from the water is the sign of our spiritual rebirth. "When you were baptised, it was the same as being buried with Christ. Then you were raised to life because you had faith in the power of God, who raised Christ from death" (Colossians 2:12).

- It signifies our union with Christ in his death and resurrection. “Don’t you know that all who share in Christ Jesus by being baptised also share in his death? When we were baptised, we died and were buried with Christ. We were baptised, so that we would live a new life, as Christ was raised to life by the glory of God the Father. If we shared in Jesus’ death by being baptised, we will be raised to life with him. We know that the persons we used to be were nailed to the cross with Jesus. This was done, so that our sinful bodies would no longer be the slaves of sin. We know that sin doesn’t have power over dead people” (Romans 6:3-7).
- It symbolises the washing away of our sins. “What are you waiting for? Get up! Be baptised, and wash away your sins by praying to the Lord” (Acts 22:16).
- It is a sign of entrance into the Body of Christ, the Church. “The body of Christ has many different parts ... but God’s Spirit baptised each of us and made us part of the body of Christ” (1 Corinthians 12:12-13).
- Above all, it’s our response to the Good News of Jesus. “Turn back to God! Be baptised in the name of Jesus Christ, so that your sins will be forgiven” (Acts 2:37-38).

The symbolism of going into the grave and being raised up from it is very strong and this can be taken further by looking back into the Old Testament and seeing how God used water and floods to pass judgment on sinful people, as with Noah, and also the Egyptians who were swept away after the Israelites had passed safely through the Red Sea. There’s Jonah too. So those who go down into the waters of baptism are, in a way, going into the waters of judgment and death. When they come back up it shows they’ve safely passed through the judgment of God because of Jesus, with whom they are united in his death and resurrection (1 Peter 3:19-21).

Since baptism is the sign of entrance into the body of Christ, the Church, it is fitting that it be done in the presence of other believers, so the whole church can celebrate and their faith can be built up. Baptism encourages and strengthens and brings blessing to the participants and spectators alike.

## **Appendix E**

### **Suggestions for . . . funerals**

Visiting the sick, comforting the bereaved and conducting funerals are difficult yet privileged roles for pastors. Our presence, sympathy and comfort is often essential to the family who are suffering the loss.

The average family calling a minister at the approach of death or immediately after will be facing a new experience. If you as the pastor can help them work through the many issues they will face in the lead-up to the funeral, you will truly be a blessing. In this regard, work closely with the funeral directors – they are professionals and know better than anyone what to do and when.

Preparation for the funeral demands thought and care. A balance between sorrow and celebration of a life lived is important, plus of course the hope we have of new life in Christ.

Scriptures you may like to explore include Psalm 23, 1 Corinthians 15 (especially verses 35-58), 1 Thessalonians 4:13-18, John 14:1-7 and Revelation 21.

The Christian funeral service should contain notes of hope, victory and assurance. Funerals for non-believers are harder, without hope of life to come. Regardless, the service itself is a great opportunity to sensitively point people to Christ.

## **Appendix F**

### **Police vetting**

As a safety measure, Vineyard highly recommends churches get a police vetting check done before hiring or appointing leaders to work in children's or youth ministry. For more information on police vetting, contact the Vineyard resources and operations office by emailing [vcanz@vineyard.org.nz](mailto:vcanz@vineyard.org.nz)

The following details must be submitted:

*Full name:*

*Date of birth:*

*Place of birth:*

*Nationality:*

*Driver's licence:*

*Address:*