



Grace Community Church

overbrook, ks

for the sinner. for the saint. for the savior.



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# POLICY MANUAL

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With Policy Guidelines, Forms and Tables



January 1, 2017

GRACE COMMUNITY CHURCH

PO Box 424, 310 E. 8th St., Overbrook, KS 66524



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# Philosophy, Purpose and Document Organization

**Philosophy and Purpose.** The primary purpose of Grace Community Church is to glorify the Lord our God. This is accomplished in three ways:

1. By cultivating the habit of including the Lord God in every segment of our church life.
2. By refusing to expect or accept any of the glory that belongs to God.
3. By maintaining a priority relationship with Him that is more important than any other on earth.

**Organization of this Document.** This document is divided into approximately four different groups of documents. Policies and Guidelines are grouped under the task force or administrative authority which administers or enforces the policy or guidelines and the necessary or required Forms and Tables are grouped together in the Appendices.

- **Policies.** Identified by the assignment of a specific policy number. These are courses or principles of action adopted by the Church Cabinet. These documents describe methodology and agreed-upon procedures for the enforcement of a particular course of action.
- **Task Force Policy Guidelines.** These documents are similar to policies but are limited in scope, written for a specific purpose and written and enforced by a task force, usually under the guidance and authority of a Cabinet-approved policy. They are proposed and approved by a task force and do not need specific Cabinet approval for modification or change.
- **Forms.** This section contains approved forms to be used in the administration and enforcement of Cabinet-approved policies. They do not need Cabinet approval for modification unless the change modifies the intent or substantially modifies the policy.
- **Tables.** These documents are essentially tables of information, created or referred to in policy documents, but do not require Cabinet approval for modification since they are typically adjusted based on or according to outside influences, i.e. for financial documents, changes in inflation, market fluctuations, increases in costs, etc.



## General Statement of Faith

- There is one God, who is infinitely perfect, existing eternally in three persons: Father, Son and Holy Spirit.
- Jesus Christ is true God and true man. He was conceived by the Holy Spirit and born of the Virgin Mary. He died upon the cross, the Just for the unjust, as a substitutionary sacrifice, and all who believe in Him are justified on the ground of His shed blood. He arose from the dead according to the Scriptures. He is now at the right hand of the Majesty on high as our great High Priest.
- The Holy Spirit is a divine person, sent to indwell, guide, teach and empower the believer, and convince the world of sin, of righteousness and of judgment.
- The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for the salvation of mankind. They constitute the divine and only rule of Christian faith and practice.
- Man was originally created in the image and likeness of God; he fell through disobedience, incurring thereby both physical and spiritual death. All persons are born with a sinful nature, are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ.
- Salvation has been provided through Jesus Christ for all people; and those who repent and believe in Him are born again of the Holy Spirit, receive the gift of eternal life, and become the children of God.
- The Church consists of all those who believe on the Lord Jesus Christ, are redeemed through His blood, and are born again of the Holy Spirit. Christ is the head of the body, the Church, which has been commissioned by Him to go into all the world as a witness, preaching the gospel to all nations.
- The local church is a body of believers in Christ who are joined together for the worship of God, for edification through the Word of God, for prayer, fellowship, the proclamation of the gospel and the observance of the ordinances of baptism and the Lord's Supper as acts of obedience.
- There shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life; for the latter, a resurrection unto judgment.
- The second coming of the Lord Jesus Christ is imminent and will be personal and visible. This is the believer's blessed hope and is a vital truth which is an incentive to holy living and faithful service.



# By-Laws and Covenant of Grace Community Church

## How GCC Came to Be

Grace Community Church in Overbrook came into existence on January 1, 2005. Prior to that time the church had been called the First Christian Church of Overbrook, Kansas. The name was changed in an effort to better define who the church was doctrinally and to exemplify the desire to be simply a non-denominational Bible church proclaiming the truth of God's word.

First Christian Church, on the other hand, began with a Bible Study of new and committed believers seeking God's will for their collective lives. Six families met in Bible Study for three years. After serious consultation and prayer, God's Spirit led them to form the body of Christians called First Christian Church. The very first service as a congregation was held on April 13, 1975 with over 50 in attendance.

The church met in a house that was located on the current property of six acres. Once the group grew to about 70 people, they added to the garage areas of the house and moved the worship service into the garage. The church continued to grow to over 100 in attendance, and exactly one year after the first service was held, the current Administration Center was dedicated.

Steady growth again caused the group of believers to reassess the situation of needed space and in 1988 a Christian Education Center was completed.

God continued to pour out His Grace and Spirit upon the First Christian Church of Overbrook and once again in mid-1995 the church entered into its third building program. In late 1996, a 450+ seat Worship Center and Activity Room were completed. In the Fall of 2004, it was again determined that the current facility was not large enough, and the construction of a new 1,000 seat Worship Center was begun. That facility was dedicated in September, 2005.

It is truly marvelous how God has and continues to work in Grace Community Church in Overbrook, and is now drawing people from surrounding communities. People are committing their lives and growing in the Lord Jesus far beyond anyone's expectations! To God be the Glory!

Those families that were involved in the original Bible Study were the Larry Coffman family, the Cliff Fischer family, the Bob Gloss family, the Jim White family, the Lee Flowers family and Joann O'Brien.

## What Does the Future Hold for Grace Community Church?

Obviously we cannot accurately predict the future of Grace Community Church in Overbrook, Kansas. We do know that the people who originally chartered the church had in their hearts a desire to have all that God had for them, and they also wanted to help others to have the kind of fulfilling relationship with God, that would truly add meaning, purpose and direction to their lives also. With that in mind, we make the following statements:

- I. We will set no limits on the size this church may grow to in the future. We expect it to be a fairly large church. We will not knowingly do anything that limits the number of people God can reach through our ministry. We expect to be a church of hundreds of people who will meet on the property that God has provided for us.
- II. We will set no limits on the geographic boundaries of our ministry. Wherever there are people in need who are interested in becoming involved in our ministry, we will seek to help and support them.
- III. We are convinced that to effectively reach the lost and disciple the saved we do so by addressing today's concerns. We are committed to applying the timeless truths of God's Word to these concerns as the ultimate and only solution. We will continually strive to be effective "change agents" in the world in which we live. We will not be faddish or trendy but will seek to impact the world by living out our lives as a testimony to the grace of the Lord Jesus Christ.
- IV. Our dream is, as a church, to do what God has called us to do. He has given us a task to accomplish. We want to do His work effectively, to reach the goals He has laid out before us. His approval is all that matters. Our only measure of success is for God to count us as an effective messenger of the Gospel of Jesus Christ.
- V. The focus of Grace Community Church is international and worldwide. We will help in the starting of new churches in other countries; to train, equip, support and send missionaries. We will train, equip, support and send men and women into the marketplace to be effective servants of the lord and Ambassadors for Christ.
- VI. Grace Community Church will minister to the total person. We will launch various ministries such as: Youth, Children, Senior Adult, Recreation, Support Groups for virtually any need we find. We will offer a complete Pastoral Care and Counseling Service, Career Assessment and Redirection, and Money Management just to name a few.

# The Purposes of Grace Community Church

## *Primary Purpose*

The primary purpose of Grace Community Church is to glorify the Lord our God.<sup>1</sup> This is accomplished in three ways:

4. By cultivating the habit of including the Lord God in every segment of our church life.
5. By refusing to expect or accept any of the glory that belongs to God.
6. By maintaining a priority relationship with Him that is more important than any other on earth.

## *Specific Purpose*

The specific purpose of this church is, and shall be, to worship God by the preaching of the Word to the edification, instruction and discipline of its congregants and other believers; the winning of the unsaved to Christ; helping young Christians develop their spiritual lives; instructing children in the Word of God; and furthering the cause of Christ on the mission fields at home and abroad.

## *Biblical Purpose*

The Biblical purpose is to glorify God by fulfilling the Great Commandment<sup>2</sup> and the Great Commission<sup>3</sup>.

1. To be active in sharing the gospel of Jesus Christ with the people of our community and to be involved in the world evangelism<sup>4</sup>.
2. To help each other develop toward a full Christian maturity and train believers for effective ministry. To promote personal, spiritual growth and discipleship through Bible teaching
3. To participate in our worship services and maintain personal devotional habits<sup>5</sup>.

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<sup>1</sup> **1 Corinthians 10:31:** "Whether, then you eat or drink or whatever you do, do all to the glory of God."

<sup>2</sup> **Matthew 22:36-40:** "Teacher, which is the greatest commandment in the Law?" Jesus replied: "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."

<sup>3</sup> **Matthew 28:18-20:** "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.'"

<sup>4</sup> **Acts 1:8:** "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

<sup>5</sup> **John 4:24:** "God is spirit, and his worshipers must worship in spirit and in truth."

4. To serve our church and our community unselfishly, meeting the physical emotional and spiritual needs of those with whom we have contact<sup>6, 7, 8</sup>.
5. To encourage, support and pray for each other as members of the family of God. To fellowship and share our lives together<sup>9, 10, 11, 12, 13</sup>.
6. Our specific ministries seek to benefit people by providing opportunities for spiritual, physical, intellectual, social and cultural development<sup>14</sup>.

## Strategies to Accomplish Our Purpose

The Church may adapt to any past, present or future-developed mode of instruction that would not dishonor the Name of Christ and would effectively accomplish the objectives set out above. To accomplish these goals, the Church will:

1. Conduct regular worship services in which the Lord Jesus Christ is worshiped, and the gospel of the Kingdom of God as revealed in and through the Lord and the written Word, the Bible, is preached and taught with boldness and the power of God;
2. Regularly administer the ordinances of believer's baptism and Holy Communion;

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<sup>6</sup> **Galatians 5:13:** "You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love."

<sup>7</sup> **1 Thessalonians 5:11:** "Therefore encourage one another and build each other up, just as in fact you are doing."

<sup>8</sup> **1 Peter 4:10-11:** "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen."

<sup>9</sup> **John 13:24-35:** "Simon Peter motioned to this disciple and said, 'Ask him which one he means.' Leaning back against Jesus, he asked him, 'Lord, who is it?' Jesus answered, 'It is the one to whom I will give this piece of bread when I have dipped it in the dish.' Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon. As soon as Judas took the bread, Satan entered into him. 'What you are about to do, do quickly,' Jesus told him, but no one at the meal understood why Jesus said this to him. Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. As soon as Judas had taken the bread, he went out. And it was night. When he was gone, Jesus said, 'Now is the Son of Man glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once. My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come. A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.'"

<sup>10</sup> **Acts 2:44-47:** "All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved."

<sup>11</sup> **Romans 15:5-7:** "May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. Accept one another, then, just as Christ accepted you, in order to bring praise to God."

<sup>12</sup> **Hebrews 10:23-25:** "Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching."

<sup>13</sup> **1 John 1:7:** "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin."

<sup>14</sup> **Luke 2:52:** "And Jesus grew in wisdom and stature, and in favor with God and men."



3. Teach people how to enter into and mature in a personal relationship with the Lord Jesus Christ, using the Bible, the inerrant, Holy Spirit-inspired written Word of God, as the foundation for that teaching;
4. Equip believers in Jesus by any appropriate and useful methods for the work of service as soldiers and ambassadors for Christ in the world;
5. Ordain ministers of the gospel;
6. Encourage, organize and assist people to meet in small groups in homes, meeting rooms, or other accommodations for the purpose of fellowship, encouragement, edification, training, prayer and study of the Bible, and to aid people in developing meaningful interpersonal relationships as brothers and sisters in Christ, and experience the love of God as manifested within the Body of Christ through such fellowship;
7. Send members of the Church and others to all parts of the world as missionaries for the Lord Jesus Christ, and provide financial and other support to them; and further provide financial and other support to churches, individuals, and other groups who are teaching and preaching the gospel of Jesus Christ around the world; and
8. Provide people who have physical material and spiritual needs with such assistance as is appropriate and available.

## Guiding Principles to the Strategies

1. All people matter to God, therefore, they must matter to us.
2. Lost people need to be sought out and found.
3. The time necessary for an un-churched person to respond with a life commitment to Christ must be patiently respected and allowed during which time such persons would be intentionally disciplined.
4. Because the number of un-churched people is so great we will never be satisfied with present growth but will always strive for greater church growth.

## Statement of Faith

### *The Scriptures*

We believe that the entire Bible is inspired of God and that holy men of God “*were moved by the Holy Spirit*” to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the sacred writings – historical, poetical, doctrinal and prophetic – as appeared in the original manuscripts. We believe that the whole Bible (66 books) in the originals is, therefore, without error. We believe that all Scriptures center around the Lord Jesus

Christ in His person and work in His first and second coming. We also believe that all the Scriptures were designed for our practical instruction<sup>15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27</sup>.

## *The Godhead*

We believe that the Godhead eternally exists in three persons – the Father, the Son and the Holy Spirit – and that these three are one God, having precisely the same nature, attributes, and

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<sup>15</sup> **Mark 12:26, 36:** “Now about the dead rising—have you not read in the book of Moses, in the account of the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? David himself, speaking by the Holy Spirit, declared: ‘The Lord said to my Lord: Sit at my right hand until I put your enemies under your feet.’”

<sup>16</sup> **Mark 13:11:** “Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit.”

<sup>17</sup> **Luke 24:27, 44:** “And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. He said to them, ‘This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.’”

<sup>18</sup> **John 5:39:** “You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me . . .”

<sup>19</sup> **Acts 1:15-17:** “In those days Peter stood up among the believers (a group numbering about a hundred and twenty) and said, “Brothers, the Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David concerning Judas, who served as guide for those who arrested Jesus—he was one of our number and shared in this ministry.”

<sup>20</sup> **Acts 17:2-3, 18-28:** “As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead. ‘This Jesus I am proclaiming to you is the Christ,’ he said. A group of Epicurean and Stoic philosophers began to dispute with him. Some of them asked, ‘What is this babbling trying to say?’ Others remarked, ‘He seems to be advocating foreign gods.’ They said this because Paul was preaching the good news about Jesus and the resurrection. Then they took him and brought him to a meeting of the Areopagus, where they said to him, ‘May we know what this new teaching is that you are presenting? You are bringing some strange ideas to our ears, and we want to know what they mean.’ (All the Athenians and the foreigners who lived there spent their time doing nothing but talking about and listening to the latest ideas.) Paul then stood up in the meeting of the Areopagus and said: ‘Men of Athens! I see that in every way you are very religious. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. Now what you worship as something unknown I am going to proclaim to you. The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else. From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. For in him we live and move and have our being.’ As some of your own poets have said, ‘We are his offspring.’”

<sup>21</sup> **Acts 26:22-23:** “But I have had God’s help to this very day, and so I stand here and testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen—that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles.”

<sup>22</sup> **Acts 28:23:** “They arranged to meet Paul on a certain day, and came in even larger numbers to the place where he was staying. From morning till evening he explained and declared to them the kingdom of God and tried to convince them about Jesus from the Law of Moses and from the Prophets.”

<sup>23</sup> **Romans 15:4:** “For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.”

<sup>24</sup> **1 Corinthians 2:13:** “This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.”

<sup>25</sup> **1 Corinthians 10:11:** “These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come.”

<sup>26</sup> **2 Timothy 3:16:** “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness . . .”

<sup>27</sup> **2 Peter 1:21:** “For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.”

perfections, and worthy of precisely the same homage, confidence and obedience<sup>28, 29, 30, 31, 32, 33, 34, 35, 36</sup>.

## *Angels, Fallen and Unfallen*

We believe that God created an innumerable company of sinless, spiritual beings, known as angels; that Satan, “Lucifer, son of the morning,” the highest in rank, sinned through pride; that a great company of the angels followed him in moral fall, some of whom became demons and are active as his agents and associates in carrying out his unholy purposes, while others who fell are “reserved in everlasting chains under darkness unto the judgment of the great day.”<sup>37, 38, 39</sup>

We believe that Satan is the originator of sin, and that, under the permission of God, he, through subtlety, led our first parents into transgression, thereby accomplishing their moral fall and

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<sup>28</sup> **Genesis 1:2, 27:** “Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. So God created man in his own image, in the image of God he created him; male and female he created them.”

<sup>29</sup> **Deuteronomy 6:4:** “Hear, O Israel: The Lord our God, the Lord is one.”

<sup>30</sup> **Matthew 28:18-19:** “Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit . . .’”

<sup>31</sup> **Mark 12:29:** “The most important one, answered Jesus, is this: ‘Hear, O Israel, the Lord our God, the Lord is one.’”

<sup>32</sup> **John 1:1, 14:** “In the beginning was the Word, and the Word was with God, and the Word was God. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.”

<sup>33</sup> **Acts 5:3-4:** “Then Peter said, ‘Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? Didn’t it belong to you before it was sold? And after it was sold, wasn’t the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God.’”

<sup>34</sup> **2 Corinthians 13:14:** “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.”

<sup>35</sup> **Hebrews 1:1-13:** “In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs. For to which of the angels did God ever say, ‘You are my Son; today I have become your Father’? Or again, ‘I will be his Father, and he will be my Son’? And again, when God brings his firstborn into the world, he says, ‘Let all God’s angels worship him.’ In speaking of the angels he says, ‘He makes his angels winds, his servants flames of fire.’ But about the Son he says, ‘Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.’ He also says, ‘In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end.’ To which of the angels did God ever say, ‘Sit at my right hand until I make your enemies a footstool for your feet’?”

<sup>36</sup> **Revelation 7:11-12:** “All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, saying: ‘Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!’”

<sup>37</sup> **Ezekiel 28:11-19:** “The word of the Lord came to me: ‘Son of man, take up a lament concerning the king of Tyre and say to him: ‘This is what the Sovereign Lord says: “You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared. You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you. Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings. By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. All the nations who knew you are appalled at you; you have come to a horrible end and will be no more.’”

<sup>38</sup> **1 Timothy 3:6:** “He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.”

<sup>39</sup> **2 Peter 2:4:** “For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment . . .”

subjecting them and their posterity to his own power; that he is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshipped; and that he who in the beginning said, “I will be like the most High,” in his warfare appears as an angel of light, even counterfeiting the works of God by fostering religious movements and systems of doctrine, which systems in every case are characterized by a denial of the efficacy of the blood of Christ and of salvation by grace through faith in Christ alone.<sup>40, 41, 42, 43, 44, 45, 46</sup>

We believe that Satan was judged at the cross, though not then executed and that he, a usurper, now rules as the “god of this world,” that, at the second coming of Christ, Satan will be bound and cast into he abyss for a thousand years, and after the thousand years he will be loosed for a little season and then “cast into the lake of fire and brimstone,” where he “shall be tormented day and night for ever and ever.”<sup>47, 48</sup>

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<sup>40</sup> **Genesis 3:1-19:** “Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, ‘Did God really say, “You must not eat from any tree in the garden?”’ The woman said to the serpent, ‘We may eat fruit from the trees in the garden, but God did say, “You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.”’ ‘You will not surely die,’ the serpent said to the woman. ‘For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.’ When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves. Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. But the Lord God called to the man, ‘Where are you?’ He answered, ‘I heard you in the garden, and I was afraid because I was naked; so I hid.’ And he said, ‘I told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?’ The man said, ‘The woman you put here with me—she gave me some fruit from the tree, and I ate it.’ Then the Lord God said to the woman, ‘What is this you have done?’ The woman said, ‘The serpent deceived me, and I ate.’ So the Lord God said to the serpent, ‘Because you have done this, Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.’ To the woman he said, ‘I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you.’ To Adam he said, ‘Because you listened to your wife and ate from the tree about which I commanded you, “You must not eat of it,” ‘Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.’”

<sup>41</sup> **Romans 5:12-14:** “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—for before the law was given, sin was in the world. But sin is not taken into account when there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.”

<sup>42</sup> **2 Corinthians 4:3-4:** “And even if our gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.”

<sup>43</sup> **2 Corinthians 11:13-15:** “For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve.”

<sup>44</sup> **Ephesians 6:10-12:** “Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.”

<sup>45</sup> **2 Thessalonians 2:4:** “He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God’s temple, proclaiming himself to be God.”

<sup>46</sup> **1 Timothy 4:1-3:** “The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.”

<sup>47</sup> **Colossians 2:15:** “And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.”

<sup>48</sup> **Revelation 20:1-3, 10:** “And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time. And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.”

We believe that an even greater number of angels kept their holy estate and are before the throne of God, from where they are sent forth as ministering spirits to minister for them who shall be heirs of salvation.<sup>49, 50, 51</sup>

## *Mankind, Created and Fallen*

We believe that mankind was originally created in the image and after the likeness of God, and thereafter fell through sin, consequently losing spiritual life, becoming dead in trespasses and sins and subject to the power of the devil. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race, the Man Christ Jesus alone being excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of divine life, but is essentially and unchangeably evil apart from divine grace.<sup>52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64</sup>

## *The First Advent*

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<sup>49</sup> **Luke 15:10:** "In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents."

<sup>50</sup> **Hebrews 1:14:** "Are not all angels ministering spirits sent to serve those who will inherit salvation?"

<sup>51</sup> **Revelation 7:11-12:** "All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, saying: 'Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!'"

<sup>52</sup> **Genesis 1:26:** "Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.'"

<sup>53</sup> **Genesis 2:17:** "but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."

<sup>54</sup> **Genesis 6:5:** "The Lord saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time."

<sup>55</sup> **Psalms 14:1-3:** "The fool says in his heart, 'There is no God.' They are corrupt, their deeds are vile; there is no one who does good. The Lord looks down from heaven on the sons of men to see if there are any who understand, any who seek God. All have turned aside, they have together become corrupt; there is no one who does good, not even one."

<sup>56</sup> **Psalms 51:5:** "Surely I was sinful at birth, sinful from the time my mother conceived me."

<sup>57</sup> **Jeremiah 17:9:** "The heart is deceitful above all things and beyond cure. Who can understand it?"

<sup>58</sup> **John 3:6:** "Flesh gives birth to flesh, but the Spirit gives birth to spirit."

<sup>59</sup> **John 5:40:** "yet you refuse to come to me to have life."

<sup>60</sup> **John 6:53:** "Jesus said to them, 'I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.'"

<sup>61</sup> **Romans 3:10-19:** "As it is written: 'There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one. Their throats are open graves; their tongues practice deceit. The poison of vipers is on their lips. Their mouths are full of cursing and bitterness. Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know. There is no fear of God before their eyes. Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God.'"

<sup>62</sup> **Romans 8:6-7:** "The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so."

<sup>63</sup> **Ephesians 2:1-3:** "As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath."

<sup>64</sup> **1 John 3:8:** "He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work."

We believe that the eternal Son of God came into this world that He might manifest God to men, fulfill prophecy, and become the Redeemer of a lost world. To this end He was born of the virgin, and received a human body and a sinless human nature.<sup>65, 66, 67, 68</sup>

We believe that, on the human side, He became and remained a perfect man; however, sinless throughout His life; yet He retained His absolute deity, being at the same time very God and very man, and that His earth-life sometimes functioned within the sphere of that which was human and sometimes within the sphere of that which was divine.<sup>69, 70, 71</sup>

We believe that in fulfillment of prophecy He came first to Israel as her Messiah-King, and that, being rejected by that nation, He, according to the eternal counsels of God, gave His life as a ransom for all.<sup>72, 73, 74</sup>

We believe that, in infinite love for the lost, He voluntarily accepted His Father's will and became the divinely-provided sacrificial Lamb and thereby took away the sin of the world, being the holy judgments against sin that the righteousness of God must impose. His death was therefore substitutionary in the most absolute sense – the just for the unjust – and by His death He became the Savior of the lost.<sup>75, 76, 77, 78, 79</sup>

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<sup>65</sup> **Luke 1:30-35:** "But the angel said to her, 'Do not be afraid, Mary, you have found favor with God. You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end.' 'How will this be,' Mary asked the angel, 'since I am a virgin?' The angel answered, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.'"

<sup>66</sup> **John 1:18:** "No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known."

<sup>67</sup> **John 3:16:** "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."

<sup>68</sup> **Hebrews 4:15:** "For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin."

<sup>69</sup> **Luke 2:40:** "And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him."

<sup>70</sup> **John 1:1-2:** "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning."

<sup>71</sup> **Philippians 2:5-8:** "Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!"

<sup>72</sup> **John 1:11:** "He came to that which was his own, but his own did not receive him."

<sup>73</sup> **Acts 2:22-24:** "Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him."

<sup>74</sup> **1 Timothy 2:6:** "who gave himself as a ransom for all men—the testimony given in its proper time."

<sup>75</sup> **John 1:29:** "The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world!'"

<sup>76</sup> **Romans 3:25-26:** "God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus."

<sup>77</sup> **2 Corinthians 5:14:** "For Christ's love compels us, because we are convinced that one died for all, and therefore all died."

<sup>78</sup> **Hebrews 10:5-14:** "Therefore, when Christ came into the world, he said: 'Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased.' Then I said, 'Here I am—it is written about me in the scroll—I have come to do your will, O God.' First he said, 'Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them' (although the law required them to be made). Then he said, 'Here I am, I have come to do your will.' He sets aside the first to establish the second. And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all. Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. Since that time he waits for his enemies to be made his footstool, because by one sacrifice he has made perfect forever those who are being made holy."

<sup>79</sup> **1 Peter 3:18:** "For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit . . ."

We believe that, according to the Scriptures, He miraculously arose from the dead in the same body, though glorified, in which He had lived and died; and that His resurrection body is the pattern of that body which ultimately will be given to all believers.<sup>80, 81</sup>

We believe that when He ascended from the earth, He was accepted by His Father and that His acceptance is a final assurance to us that His redeeming work was perfectly accomplished.<sup>82</sup>

We believe that He became Head over all things to the church, which is His body, and in His current ministry He never ceases to intercede and advocate for the saved.<sup>83, 84, 85</sup>

### *Salvation Only Through Christ*

We believe that, owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however impressive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven. A new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are children of God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our place; and that no feeling, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church can result in salvation.<sup>86, 87, 88, 89, 90</sup>

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<sup>80</sup> **John 20:20:** "After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord."

<sup>81</sup> **Philippians 3:20-21:** "But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body."

<sup>82</sup> **Hebrews 1:3:** "The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven."

<sup>83</sup> **Ephesians 1:22-23:** "And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way."

<sup>84</sup> **Hebrews 7:25:** "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them."

<sup>85</sup> **1 John 2:1:** "My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One."

<sup>86</sup> **2 Corinthians 5:21:** "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."

<sup>87</sup> **Galatians 3:13:** "Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: 'Cursed is everyone who is hung on a tree.'"

<sup>88</sup> **Matthew 28:19:** "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit . . ."

<sup>89</sup> **Mark 1:9-11:** "At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'"

<sup>90</sup> **John 4:24:** "God is spirit, and his worshipers must worship in spirit and in truth."



We believe that the new birth of the believer comes only through faith in the Lord Jesus Christ, and that no other acts, such as confession, baptism, prayer or faithful service, are to be added to believing as a condition of salvation.<sup>91, 92, 93, 94, 95, 96, 97, 98, 99, 100</sup>

## *The Extent of Salvation*

We believe that when an unregenerate person exercises saving faith in Christ, which is illustrated and described as such in the New Testament, he passes immediately out of spiritual death into spiritual life, and from the old creation into the new, being justified freely by grace, accepted before the Father as Christ, His Son, is accepted, loved as Christ is loved, having his place and portion linked to Him and one with Him forever. Though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through the yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ.<sup>101, 102, 103, 104, 105, 106, 107, 108</sup>

## *Sanctification*

We believe that sanctification, which is a setting-apart unto God, is threefold. It is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is in Christ, he is set apart unto God in the measure in which Christ is set apart unto God. We believe, however, that he still struggles with habit patterns and vestiges from his

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<sup>91</sup> **John 1:12:** "Yet to all who received him, to those who believed in his name, he gave the right to become children of God"

<sup>92</sup> **John 3:16, 18, 36:** "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."

<sup>93</sup> **John 5:24:** "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life."

<sup>94</sup> **John 6:29:** "Jesus answered, 'The work of God is this: to believe in the one he has sent.'"

<sup>95</sup> **Acts 13:39:** "Through him everyone who believes is justified from everything you could not be justified from by the law of Moses."

<sup>96</sup> **Acts 16:31:** "They replied, 'Believe in the Lord Jesus, and you will be saved—you and your household.'"

<sup>97</sup> **Romans 1:16-17:** "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith.'"

<sup>98</sup> **Romans 3:22, 26:** "This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference. He did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus."

<sup>99</sup> **Romans 4:5:** "However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness."

<sup>100</sup> **Romans 10:4:** "Christ is the end of the law so that there may be righteousness for everyone who believes."

<sup>101</sup> **John 5:4:** "Here a great number of disabled people used to lie—the blind, the lame, the paralyzed."

<sup>102</sup> **John 17:23:** "I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me."

<sup>103</sup> **Romans 4:1:** "What then shall we say that Abraham, our forefather, discovered in this matter?"

<sup>104</sup> **1 Corinthians 3:21-22:** "So then, no more boasting about men! All things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours."

<sup>105</sup> **Ephesians 1:3:** "Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ."

<sup>106</sup> **Colossians 2:10:** "... and you have been given fullness in Christ, who is the head over every power and authority."

<sup>107</sup> **1 John 4:17:** "In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him."

<sup>108</sup> **1 John 5:11-12:** "And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life."

former sin nature, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, his present state is no more perfect than his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to “grow in grace,” and to “be changed” by the unhindered power of the Spirit. We believe also that the child of God will yet be fully sanctified in his state as he is now sanctified in his standing in Christ when he shall see his Lord and shall be “like Him.”<sup>109, 110, 111, 112, 113, 114, 115, 116</sup>

We believe that he is called with a holy calling, to walk not after the flesh, but after the Spirit, and so to live in the power of the indwelling Spirit that he will not fulfill the lust of the flesh. But the flesh with its fallen Adamic nature, which in this life is never eradicated, being with us to the end of our earthly pilgrimage, needs to be kept by the Spirit constantly in subjection to Christ, or

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<sup>109</sup> **John 17:17:** “Sanctify them by the truth; your word is truth.”

<sup>110</sup> **2 Corinthians 3:16-18:** “But whenever anyone turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.”

<sup>111</sup> **2 Corinthians 7:1:** “Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.”

<sup>112</sup> **Ephesians 4:24:** “. . . and to put on the new self, created to be like God in true righteousness and holiness.”

<sup>113</sup> **Ephesians 5:25-27:** “Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.”

<sup>114</sup> **1 Thessalonians 5:23:** “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.”

<sup>115</sup> **Hebrews 10:10, 14:** “And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all. . . . because by one sacrifice he has made perfect forever those who are being made holy.”

<sup>116</sup> **Hebrews 12:10:** “Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness.”

it will surely manifest its presence in our lives to the dishonor of our Lord.<sup>117, 118, 119, 120, 121, 122, 123, 124</sup>

## *Eternal Security*

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<sup>117</sup> **Romans 6:11-13:** “In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.”

<sup>118</sup> **Romans 8:2, 4, 12-13:** “. . . because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. . . . in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit. Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live . . .”

<sup>119</sup> **Galatians 5:16-23:** “So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. But if you are led by the Spirit, you are not under law. The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.”

<sup>119</sup> **Ephesians 4:22-24:** “You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.”

<sup>119</sup> **Colossians 2:1-10:** “I want you to know how much I am struggling for you and for those at Laodicea, and for all who have not met me personally. My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge. I tell you this so that no one may deceive you by fine-sounding arguments. For though I am absent from you in body, I am present with you in spirit and delight to see how orderly you are and how firm your faith in Christ is. So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ. For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority.”

<sup>119</sup> **1 Peter 1:14-16:** “As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: “Be holy, because I am holy.”

<sup>119</sup> **1 John 1:4-7:** “We write this to make our<sup>3</sup> joy complete. This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.”

<sup>119</sup> **1 John 3:5-9:** “But you know that he appeared so that he might take away our sins. And in him is no sin. No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him. Dear children, do not let anyone lead you astray. He who does what is right is righteous, just as he is righteous. He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil’s work. No one who is born of God will continue to sin, because God’s seed remains in him; he cannot go on sinning, because he has been born of God.”

<sup>120</sup> **Ephesians 4:22-24:** “You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.”

<sup>121</sup> **Colossians 2:1-10:** “I want you to know how much I am struggling for you and for those at Laodicea, and for all who have not met me personally. My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge. I tell you this so that no one may deceive you by fine-sounding arguments. For though I am absent from you in body, I am present with you in spirit and delight to see how orderly you are and how firm your faith in Christ is. So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ. For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority.”

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<sup>124</sup> **1 John 3:5-9:** “But you know that he appeared so that he might take away our sins. And in him is no sin. No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him. Dear children, do not let anyone lead you astray. He who does what is right is righteous, just as he is righteous. He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil’s work. No one who is born of God will continue to sin, because God’s seed remains in him; he cannot go on sinning, because he has been born of God.”

We believe that if anyone receives Christ, he has become a child of God<sup>125</sup>, that the Holy Spirit seals us into the Day of Redemption<sup>126</sup>, and that the Holy Spirit washes, regenerates, and renews us<sup>127</sup>.

We believe that if anyone is in Christ, he is a new creation<sup>128</sup>, and that nothing can separate him from the love of God that is in Jesus Christ our Lord<sup>129</sup>, for there is no condemnation for those who are in Christ Jesus<sup>130</sup>.

We believe the words of Jesus in John 10:27-28, “My sheep hear my voice, and I know them, and they follow Me, and I give them eternal life; and they will never perish; and no one will snatch them out of my hand.”

We believe the promise of Jesus in John 6:37, “All that the Father gives Me will come to Me, and the one who comes to Me, I will certainly not cast out.” “He who began a good work in you will perfect it until the Day of Christ Jesus.”<sup>131</sup>

We are also aware that Jesus said in Matthew. 7:21-22, “Not everyone who says to Me, ‘Lord, Lord’, will enter the Kingdom of Heaven, but he who does the will of my Father who is in Heaven will enter. Many will say to Me on that Day, Lord, Lord did we not prophesy in your name and in your name cast out demons, and in your name perform many miracles?” And then I will declare to them, ‘I never knew you, depart from me, you who practice lawlessness.’”

We believe that it is important to “Test yourselves to see if you are in the faith; examine yourselves, or do you not recognize this about yourselves, that Jesus Christ is in you, unless indeed you fail the test?”<sup>132</sup>

We are warned in 1 Corinthians 6:9-11, “...that the unrighteous will not inherit the Kingdom of God...” and that “...such were some of you: but you were washed, you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.”

## *The Holy Spirit*

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<sup>125</sup> John 1:12: But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name . . .

<sup>126</sup> Ephesians. 1:13-14; 4:30: In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of *God’s own* possession, to the praise of His glory. . . Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

<sup>127</sup> Titus 3:5: He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.

<sup>128</sup> 2 Corinthians 5:17: Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come.

<sup>129</sup> Romans 8:38-39: For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

<sup>130</sup> Romans 8:1: Therefore there is now no condemnation for those who are in Christ Jesus.

<sup>131</sup> Philippians 1:6: *For I am* confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

<sup>132</sup> 2 Corinthians 13:5: Test yourselves *to see* if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?

We believe that the Holy Spirit, the Third Person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a unique manner on the day of Pentecost according to the divine promise. We believe He dwells in every believer, and by His baptism unites all to Christ in one body, and that He, as the Indwelling One, is the source of all power and all acceptable worship and service. We believe that He never departs from the universal church, not from the feeblest of the saints, but is ever present to testify of Christ; seeking to occupy believers with Him and not with themselves nor with their experiences. We believe that His abode in the world in this special sense will cease when Christ comes to receive His own at the completion of the church.<sup>133, 134, 135, 136, 137</sup>

We believe that, in this age, certain well-defined ministries are committed to the Holy Spirit, and that it is the duty of every Christian to understand them and to be adjusted to them in his own life and experience. These ministries are the restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness, and judgment; the regenerating of all believers; the indwelling and anointing of all who are saved, thereby sealing them unto the day of redemption; the baptizing into the one body of Christ all who are saved; and the continued filling for power, teaching and service of those among the saved who are yielded to Him and who are subject to His will.<sup>138, 139, 140, 141, 142, 143, 144, 145</sup>

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<sup>133</sup> **John 14:16-17:** "And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you."

<sup>134</sup> **John 16:7-15:** "But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned. I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you."

<sup>135</sup> **1 Corinthians 6:19:** "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;"

<sup>136</sup> **Ephesians 2:22:** "And in him you too are being built together to become a dwelling in which God lives by his Spirit."

<sup>137</sup> **2 Thessalonians 2:7:** "For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way."

<sup>138</sup> **John 3:6:** "Flesh gives birth to flesh, but the Spirit gives birth to spirit."

<sup>139</sup> **John 16:7-11:** "But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned."

<sup>140</sup> **Romans 8:9:** "You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ."

<sup>141</sup> **1 Corinthians 12:13:** "For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink."

<sup>142</sup> **Ephesians 4:30:** "And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption."

<sup>143</sup> **Ephesians 5:18:** "Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit."

<sup>144</sup> **2 Thessalonians 2:7:** "For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way."

<sup>145</sup> **1 John 2:20-27:** "But you have an anointing from the Holy One, and all of you know the truth. I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the truth. Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist—he denies the Father and the Son. No one who denies the Son has the Father; whoever acknowledges the Son has the Father also. See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father. And this is what he promised us—even eternal life. I am writing these things to you about those who are trying to lead you astray. As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him."

## *The Church, a Unity of Believers*

We believe that all who are united to the risen and ascended Son of God are members of the church, the body and bride of Christ, which began at Pentecost and remains completely distinct from Israel. Its members are constituted as such regardless of membership or non-membership in the organized churches of earth. We believe that by the same Spirit all believers in this age are baptized into, and thus become, one body that is Christ's, whether Jews or Gentiles, and having become members one of another, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all racial prejudices or sectarian differences, and loving one another with a pure heart fervently.<sup>146, 147, 148, 149, 150, 151, 152</sup>

## *The Ordinances*

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<sup>146</sup> **Matthew 16:16-18:** "Simon Peter answered, 'You are the Christ, the Son of the living God.' Jesus replied, Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it."

<sup>147</sup> **Acts 2:42-47:** "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved."

<sup>148</sup> **Romans 12:5:** "... so in Christ we who are many form one body, and each member belongs to all the others."

<sup>149</sup> **1 Corinthians 12:12-27:** "The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink. Now the body is not made up of one part but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it."

<sup>150</sup> **Ephesians 1:20-23:** "... which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way."

<sup>151</sup> **Ephesians 4:3-10:** "Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit— just as you were called to one hope when you were called—one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. But to each one of us grace has been given as Christ apportioned it. This is why it says: 'When he ascended on high, he led captives in his train and gave gifts to men.' (What does "he ascended" mean except that he also descended to the lower, earthly regions? He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.)"

<sup>152</sup> **Colossians 3:14-15:** "And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful."

We believe that believer's baptism and the Lord's Supper are the only ordinances of the church and that they are a testimony for the church in this age.<sup>153, 154, 155, 156, 157, 158</sup>

**Communion.** We observe the Memorial View, namely the elements served merely represent the Body and the Blood of Christ. This ordinance is open to all who have made a profession of faith in Christ.

**Baptism.** While alternate modes of believer's baptism will not exclude someone from membership, we strongly encourage those persons to consider that mode which we practice and which we believe not only captures the death burial and resurrection of Christ, but that mode which we believe was practiced by the New Testament church which is Baptism by Immersion.

### *The Christian's Service*

We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved. While there is a diversity of gifts, each believer is energized by the same Spirit, and each is called to his own divinely appointed service as the spirit sovereignty determines. In the apostolic church there were certain gifted individuals – apostles, prophets, evangelists, pastors, and teachers – who were appointed by God for the perfecting of the saints unto their work of the ministry. We believe also that today individuals are especially called and gifted by God, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God.<sup>159, 160, 161</sup>

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<sup>153</sup> **Matthew 28:19:** "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

<sup>154</sup> **Luke 22:19-20:** "And he took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body given for you; do this in remembrance of me.' In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'"

<sup>155</sup> **Acts 10:47-48:** "Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have. So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days."

<sup>156</sup> **Acts 16:32-33:** "Then they spoke the word of the Lord to him and to all the others in his house. At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized."

<sup>157</sup> **Acts 18:7-8:** "Then Paul left the synagogue and went next door to the house of Titius Justus, a worshiper of God. Crispus, the synagogue ruler, and his entire household believed in the Lord; and many of the Corinthians who heard him believed and were baptized."

<sup>158</sup> **1 Corinthians 11:26:** "For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes."

<sup>159</sup> **Romans 12:6-8:** "We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully."

<sup>160</sup> **1 Corinthians 12:4-11:** "There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines."

<sup>161</sup> **Ephesians 4:11-13:** "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."

We believe that, wholly apart from salvation benefits which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for his Lord, and that these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself.<sup>162, 163, 164</sup>

### *The Great Commission*

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into all the world even as He was sent forth of His Father into the world. We believe that, after they are saved, they are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life should be to make Christ known to the whole world.<sup>165, 166, 167, 168, 169, 170</sup>

### *The End Times*

While there are many ideas and interpretations regarding how the end times will transpire leading up to the creation of the new heavens and the new earth, we believe that the Scriptures tell us enough to be assured that Christ will return, those who have trusted the Lord Jesus will enter into the glory of being eternally in the presence of God, and those who have rejected the Lord in this life will enter into judgment and separation from God that will never end. We rest in

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<sup>162</sup> **1 Corinthians 3:9-15:** "For we are God's fellow workers; you are God's field, God's building. By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames."

<sup>163</sup> **1 Corinthians 9:18-27:** "What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it. Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings. Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize."

<sup>164</sup> **2 Corinthians 5:10:** "For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad."

<sup>165</sup> **Matthew 28:19:** "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

<sup>166</sup> **Mark 16:15:** "He said to them, 'Go into all the world and preach the good news to all creation.'"

<sup>167</sup> **John 17:18:** "As you sent me into the world, I have sent them into the world."

<sup>168</sup> **Acts 1:8:** "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

<sup>169</sup> **2 Corinthians 5:18-20:** "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God."

<sup>170</sup> **1 Peter 2:12:** "Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us."



the full assurance that the specific details and timing of these events are known only by the Godhead.<sup>171, 172, 173, 174, 175, 176, 177</sup>

### *The Eternal State*

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and remain there in conscious bliss until the resurrection of the glorified body when Christ comes for His own. At that time those souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body alike shall be reunited and ultimately cast into the lake of fire, not to be annihilated, but to be punished with

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<sup>171</sup> **Isaiah 11:9:** "They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea."

<sup>172</sup> **Ezekiel 37:21-28:** "and say to them, 'This is what the Sovereign Lord says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms. They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them. They will be my people, and I will be their God. My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees. They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever. I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. My dwelling place will be with them; I will be their God, and they will be my people. Then the nations will know that I the Lord make Israel holy, when my sanctuary is among them forever.'"

<sup>173</sup> **Matthew 24:15-25, 46:** "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel—let the reader understand—then let those who are in Judea flee to the mountains. Let no one on the roof of his house go down to take anything out of the house. Let no one in the field go back to get his cloak. How dreadful it will be in those days for pregnant women and nursing mothers! Pray that your flight will not take place in winter or on the Sabbath. For then there will be great distress, unequaled from the beginning of the world until now—and never to be equaled again. If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened. At that time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it. For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect—if that were possible. See, I have told you ahead of time. It will be good for that servant whose master finds him doing so when he returns."

<sup>174</sup> **Acts 15:16-18:** "'After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, that the remnant of men may seek the Lord, and all the Gentiles who bear my name', says the Lord, who does these things that have been known for ages."

<sup>175</sup> **Romans 8:19-23:** "The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies."

<sup>176</sup> **Romans 11:25-27:** "I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written: The deliverer will come from Zion; he will turn godlessness away from Jacob. And this is my covenant with them when I take away their sins."

<sup>177</sup> **Revelation 20:1-3:** "And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time."

everlasting destruction from the presence of the Lord, and from the glory of His power.<sup>178, 179, 180, 181, 182, 183, 184</sup>

## *Human Sexuality*

We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism,

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<sup>178</sup> **Luke 16:19-26:** “There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man’s table. Even the dogs came and licked his sores. The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’ But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.’”

<sup>179</sup> **Luke 23:42:** “Then he said, ‘Jesus, remember me when you come into your kingdom.’”

<sup>180</sup> **2 Corinthians 5:6:** “Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord.”

<sup>181</sup> **Philippians 1:23:** “I am torn between the two: I desire to depart and be with Christ, which is better by far;”

<sup>182</sup> **2 Thessalonians 1:7-9:** “. . . and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power . . .”

<sup>183</sup> **Jude 1:6-7:** “And the angels who did not keep their positions of authority but abandoned their own home—these he has kept in darkness, bound with everlasting chains for judgment on the great Day. In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.”

<sup>184</sup> **Revelation 20:11-14:** “Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.”

bisexuality, bestiality, incest, fornication, adultery, pre-marital sex and pornography are sinful perversions of God's gift of sex.<sup>185, 186, 187, 188, 189, 190, 191</sup>

Because God has ordained marriage and defined it as the covenant relationship between a biological man, a biological woman, and Himself, Grace Community Church will only recognize marriages between a biological man and a biological woman. Further, the pastors, elders, deacons, ministers and staff of GCC shall only solemnize, officiate, participate or attend wedding ceremonies or marriages between one biological man and one biological woman. Finally, the facilities and property of Grace Community Church shall only host weddings between one biological man and one biological woman.

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<sup>185</sup> **Genesis 19:5, 13:** "They called to Lot, 'Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.' . . . because we are going to destroy this place. The outcry to the Lord against its people is so great that he has sent us to destroy it."

<sup>186</sup> **Leviticus 18:1-30:** "The Lord said to Moses, Speak to the Israelites and say to them: 'I am the Lord your God. You must not do as they do in Egypt, where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices. You must obey my laws and be careful to follow my decrees. I am the Lord your God. Keep my decrees and laws, for the man who obeys them will live by them. I am the Lord. No one is to approach any close relative to have sexual relations. I am the Lord. Do not dishonor your father by having sexual relations with your mother. She is your mother; do not have relations with her. Do not have sexual relations with your father's wife; that would dishonor your father. Do not have sexual relations with your sister, either your father's daughter or your mother's daughter, whether she was born in the same home or elsewhere. Do not have sexual relations with your son's daughter or your daughter's daughter; that would dishonor you. Do not have sexual relations with the daughter of your father's wife, born to your father; she is your sister. Do not have sexual relations with your father's sister; she is your father's close relative. Do not have sexual relations with your mother's sister, because she is your mother's close relative. Do not dishonor your father's brother by approaching his wife to have sexual relations; she is your aunt. Do not have sexual relations with your daughter-in-law. She is your son's wife; do not have relations with her. Do not have sexual relations with your brother's wife; that would dishonor your brother. Do not have sexual relations with both a woman and her daughter. Do not have sexual relations with either her son's daughter or her daughter's daughter; they are her close relatives. That is wickedness. Do not take your wife's sister as a rival wife and have sexual relations with her while your wife is living. Do not approach a woman to have sexual relations during the uncleanness of her monthly period. Do not have sexual relations with your neighbor's wife and defile yourself with her. Do not give any of your children to be sacrificed to Molech, for you must not profane the name of your God. I am the Lord. Do not lie with a man as one lies with a woman; that is detestable. Do not have sexual relations with an animal and defile yourself with it. A woman must not present herself to an animal to have sexual relations with it; that is a perversion. Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled. Even the land was defiled; so I punished it for its sin, and the land vomited out its inhabitants. But you must keep my decrees and my laws. The native-born and the aliens living among you must not do any of these detestable things, for all these things were done by the people who lived in the land before you, and the land became defiled. And if you defile the land, it will vomit you out as it vomited out the nations that were before you.

Everyone who does any of these detestable things—such persons must be cut off from their people. Keep my requirements and do not follow any of the detestable customs that were practiced before you came and do not defile yourselves with them. I am the Lord your God."

<sup>187</sup> **Romans 1:26-31:** "Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion. Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they are senseless, faithless, heartless, ruthless."

<sup>188</sup> **1 Corinthians 5:1:** "It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife."

<sup>189</sup> **1 Corinthians 6:10:** "Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God."

<sup>190</sup> **1 Thessalonians 4:1-8:** "Finally, brothers, we instructed you how to live in order to please God, as in fact you are living. Now we ask you and urge you in the Lord Jesus to do this more and more. For you know what instructions we gave you by the authority of the Lord Jesus. It is God's will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God; and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. For God did not call us to be impure, but to live a holy life. Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit."

<sup>191</sup> **Hebrews 13:4:** "Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral."

It is GCC's belief that sexuality is a gift from God, and that it is to be expressed only in the context of a marriage between one biological man and one biological woman.<sup>192</sup>

GCC acknowledges that all are broken with regard to our sexuality. GCC welcomes all who are willing to be continually conformed to the likeness of Christ into the church family<sup>193</sup>.

GCC rejects homophobic behavior or any behavior that in any way dehumanizes any person for any reason.<sup>194</sup>

We believe that only legitimate marriage is the joining of one man and one woman.<sup>195, 196, 197</sup>

We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the

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<sup>192</sup> **Genesis 1:27; 2:24; Mark 10:6; 1 Timothy 3:2-3:** "God created man in His own image, in the image of God He created him; male and female He created them. . . . For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." . . . But from the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother, and the two shall become one flesh; so they are no longer two, but one flesh. What therefore God has joined together, let no man separate. . . . An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money."

<sup>193</sup> **Romans 10:9-10; John 3:16-18; Ephesians 2:7-10; Romans 8:29; 1 Cor. 6:19-20; 1 Cor. 15:48-49; 2 Cor. 3:16-18; 1 John 1:9-10:** "that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. . . . For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. . . . For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; . . . Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? . . . As is the earth, so also are those who are earthly; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthly, we will also bear the image of the heavenly. . . . but whenever a person turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. . . . If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us."

<sup>194</sup> **Psalms 139:14; John 3:17; Romans 12:19; Col. 3:13; 1 Pet. 3:9:** "I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, and my soul knows it very well. . . . For God did not send the Son into the world to judge the world, but that the world might be saved through Him. . . . Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, Vengeance is mine, I will repay, says the Lord. . . . bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. . . . But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;"

<sup>195</sup> **Matthew 19:4-6:** "And He answered and said, 'Have you not read that He who created them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh? So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.'"

<sup>196</sup> **Romans 7:2:** "For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage."

<sup>197</sup> **1 Corinthians 7:10:** "To the married I give this command (not I, but the Lord): A wife must not separate from her husband."

church. The husband is to be the leader of the home and men are to be the leaders (pastors and elders) of Grace Community Church.<sup>198, 199, 200, 201, 202</sup>

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<sup>198</sup> **Ephesians 5:22-23:** “Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.”

<sup>199</sup> **Galatians 3:28:** “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.”

<sup>200</sup> **Colossians 3:18:** “Wives, submit to your husbands, as is fitting in the Lord.”

<sup>201</sup> **1 Timothy 2:8-15:** “I want men everywhere to lift up holy hands in prayer, without anger or disputing. I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God. A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.”

<sup>202</sup> **1 Timothy 3:4-5, 12:** “He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?) A deacon must be the husband of but one wife and must manage his children and his household well.”

## *The Sanctity of Human Life*

We believe that humans are created in the image of God. We believe that the life of each human being from one's conception, foreknown by God from before the foundation of the world, to one's death, occurring at a time appointed by God, is sacred and precious in the eyes of God. We believe that God hates hands that shed innocent blood,<sup>203</sup> and that we as Christians must stand up against the murder of the unborn anywhere such atrocities occur. We believe that the life of the unborn child should be loved, respected, and protected by the local church. Believing that Scripture clearly speaks of the sanctity of human life, this church by vote has declared itself to be a pro-life congregation.<sup>204, 205, 206, 207</sup>

## *Missions*

We believe that God has given the church a great commission to proclaim the gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ we must use all available means to go to the foreign nations and preach the gospel of Jesus Christ.<sup>208, 209, 210, 211, 212, 213</sup>

## *Giving*

We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, should give to support his local church financially. We believe that God has established the principle of giving whereby Christians should give regularly and cheerfully to the support of the Church, the relief of those in need, and the spread of the gospel. We believe that a Christian

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<sup>203</sup> **Proverbs 6:16-19:** "There are six things the Lord hates, seven that are detestable to him: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes, feet that are quick to rush into evil, a false witness who pours out lies and a man who stirs up dissension among brothers."

<sup>204</sup> **Jeremiah 1:5:** "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations."

<sup>205</sup> **Psalms 139:13-16:** "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be."

<sup>206</sup> **Psalms 51:5:** "Surely I was sinful at birth, sinful from the time my mother conceived me."

<sup>207</sup> See footnote 217

<sup>208</sup> **Matthew 28:19-20:** "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

<sup>209</sup> **Mark 16:15:** "He said to them, 'Go into all the world and preach the good news to all creation.'"

<sup>210</sup> **Luke 24:46-48:** "He told them, 'This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.'"

<sup>211</sup> **John 20:21:** "Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.'"

<sup>212</sup> **Acts 1:8:** "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

<sup>213</sup> **2 Corinthians 5:20:** "We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God."

relinquishes all rights to direct the use of the tithe or offering once the gift has been made.<sup>214, 215, 216, 217, 218, 219, 220, 221, 222</sup>

## *The Congregation*

Believing that the ministry of the body of Christ is strengthened and more effective when all its members function together, we agree that the governing body of the Grace Community Church in Overbrook shall be the congregation as a whole.

Membership. We believe that all who have professed Jesus Christ as Savior and Lord thus experiencing the regenerating power of the Holy Spirit are to be recognized everywhere as members of Christ's Body and the church at large. Membership at Grace Community Church is joyfully offered to anyone who will both publicly profess their faith in the saving work of Jesus Christ, has experienced believer's baptism<sup>223</sup> and expresses their desire to unite with this congregation in the fulfilling of its mission.

We believe the local church body is always strengthened by those members who express and demonstrate a continuing desire to follow the examples set forth in Scripture as to how to live out their Christian Life.

Therefore using the New Testament Church as our paradigm we expect each member to:

1. Demonstrate their willingness to participate in worship with the church on a regular basis.
2. To faithfully pray for the mission of the church.
3. To faithfully serve in and through the church for the accomplishment of its mission.

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<sup>214</sup> **Genesis 14:18-20:** "Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, and he blessed Abram, saying, 'Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High, who delivered your enemies into your hand.' Then Abram gave him a tenth of everything."

<sup>215</sup> **Proverbs 3:9-10:** "Honor the Lord with your wealth, with the first fruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine."

<sup>216</sup> **Acts 4:34-37:** "There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone as he had need. Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means Son of Encouragement), sold a field he owned and brought the money and put it at the apostles' feet."

<sup>217</sup> **1 Corinthians 16:2:** "On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made."

<sup>218</sup> **2 Corinthians 9:6-7:** "Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver."

<sup>219</sup> **Galatians 6:6:** "Anyone who receives instruction in the word must share all good things with his instructor."

<sup>220</sup> **Ephesians 4:28:** "He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need."

<sup>221</sup> **1 Timothy 5:17-18:** "The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scripture says, 'Do not muzzle the ox while it is treading out the grain,' and 'The worker deserves his wages.'"

<sup>222</sup> **1 John 3:17:** "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?"

<sup>223</sup> See The Ordinances, Baptism, pg. 24.

4. To faithfully give their tithes and offerings to the Lord through the church.

The congregation shall meet the Second Sunday of June and December in order to make decisions which affect their life together. The chairperson of the congregation will convene the meeting and conduct it according to Robert's Rules of Order, Revised. Proxy or absentee voting is not permitted. A simple majority will govern any decision; however, it is recommended that in any concern under discussion a sincere effort be made to encompass minority opinion into any decision which is reached. The Church is one institution which proclaims the value of all people in the eyes of God, and decisions made by this congregation should reflect that same concern for all involved in the decision-making process. While the normal times for a congregational meeting are listed, special meetings may be called by the chairperson of the congregation with the provision that sincere effort is made to contact all members of the congregation at least once week in advance.

### ***Responsibilities of Congregation as the Governing Body***

While the congregation as a whole is the governing body for the Grace Community Church in Overbrook, we recognize the need for special persons and groups within that congregation to do much of the work of the church. For this reason, each year the congregation will evaluate it according to the special gifts God has given individuals in the congregation. The Apostle Paul's concept of the Body of Christ which contains unique members with special gifts is particularly useful at his point. Such gifts are listed in the following Scripture references: (Romans 12, 1 Corinthians 12, Ephesians 4, and 1 Peter 4:10-11)

From this evaluation, the nominating task force will nominate a chairperson, a vice-chairperson, a recording secretary, and a treasurer. The nominating task force will be selected by the congregational cabinet and shall consist of one Elder, two members of the congregational cabinet and two members of the Diaconate who are not task force chairpersons. Their nominations will be placed before the congregation no later than the last Sunday in October. Election of these specially gifted people will be held at the December congregational meeting.



## Offices of the Church

### *Senior Pastor*

The senior pastor is the person who is responsible for initiating much of the programming in the life of the congregation. For this reason, he (or his designate) is considered to be an ex officio member of any group in the church. Likewise, his job is one which should be carefully defined between him and the congregation. The process for his selection follows:

1. In the absence of a senior pastor, the congregation should be called together to do a self-evaluation.
2. From this self-evaluation should emerge a set of goals and a job description for a senior pastor.
3. A pulpit selection committee will be comprised of the chairperson, one task force chairperson, two members of the Diaconate (not in task force chair positions), and three members of the congregation at large. With the exception of the chairperson, all pulpit selection committee members will be selected by the congregational cabinet.
4. The candidates will be considered one at a time. Then, when the pulpit selection committee feels that it has a viable candidate, it will invite that candidate for an interview with the congregation.
5. At this interview, a determination may be made as to whether to call the candidate or not.

### *Other Pastoral Staff*

From time to time, it may be necessary to add ministers to the pastoral staff. At that time, it will be the responsibility of the senior pastor to carry out the interview and selection process, and then make his recommendations to the cabinet for their review and confirmation. It is the sole responsibility of the senior pastor to make any final personnel decisions with regard to the pastoral staff.

The role and responsibilities of the members of the pastoral staff will be defined by the needs of the church and designated by the senior pastor.

## *The Board of Elders*

Two words in the New Testament are used to describe the function of the elder in the church: *episkopos* – “one who is a superintendent or overseer” and *presbuteros* – “one who steers or guides the ship”.<sup>224</sup>

The “elders” of the New Testament church were the “pastors”, “overseers” and the leaders who “have charge” of the flock. They were also the regular teachers of the congregation, whose duty it was to expound the Scriptures and administer the ordinances.<sup>225, 226, 227, 228, 229</sup>

The role of the Elders at Grace Community Church is to oversee all the policies of the church and guide the direction of the church in such a way that it fulfills our purpose, to glorify Christ in all things, “Whether, then, you eat or drink or whatever you do, do all to the glory of God.”<sup>230</sup>

The Elders are to protect the integrity of the church in regard to the teaching and overall ministry, ensuring that it conforms to scriptural commands and principles. The best effort of the Elders in fulfilling these responsibilities is to pray and seek the face and Word of the Lord for wisdom and direction. “Unless the Lord builds the house, those who build it labor in vain.”<sup>231</sup> Elders will be recommended by the Pastoral staff and confirmed by the congregation. The Pastoral staff shall serve on the board of Elders as first among equals.

## *The Diaconate*

The word “diaconate” is defined as a group or board of deacons. In the early church the word “deacon” was translated from the Greek word “*diskonos*” which is a servant. The men chosen as deacons were not called deacons but rather the word deacon described their tasks.

Peter reminded his hearers on the day of Pentecost of the prophesy of Joel, Chapter 2, Verse 29; “And also on my menservants and on my maidservants I will pour out my Spirit on those days.” Paul reminds us in his letter to those believers in Rome, Chapter 16, Verse 1, that Phoebe was a sister and servant of the church. This implies that Phoebe was a deaconess.

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<sup>224</sup> **1 Timothy 3:2-3:** “Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.”

<sup>225</sup> **Ephesians 4:11-13:** “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”

<sup>226</sup> **Acts 20:28:** “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.”

<sup>227</sup> **Hebrews 13:7:** “Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.”

<sup>228</sup> **1 Thessalonians 5:12:** “Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you.”

<sup>229</sup> **Titus 1:9:** “He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.”

<sup>230</sup> **1 Corinthians 10:31:** “So whether you eat or drink or whatever you do, do it all for the glory of God.”

<sup>231</sup> **Psalms 127:1:** “Unless the Lord builds the house, its builders labor in vain. Unless the Lord watches over the city, the watchmen stand guard in vain.”

Since the word deacon describes the work of a servant, both men and women qualify. Our official title for the people chosen as servants will be the diaconate. In the early church, servants were chosen who were people of faith, filled with the Holy Spirit. The qualifications for these servants are recorded in 1 Timothy 3:8-13.

- (a) The diaconate are to be chosen on the basis of their spiritual maturity and are to serve with the pastor and staff in performing such tasks as:
  - 1. Leading the church in the achievement of its mission;
  - 2. Proclaiming the gospel to believers and non-believers as well; and
  - 3. Caring for the church's members and other persons in the community

These three tasks are not intended to be the extent of the responsibilities of the diaconate, but by design are broad in definition.

- (b) The diaconate is to be elected from a ballot of qualified persons that have been recommended by the pastoral staff of the church. Those recommended must receive two-thirds vote from the congregation to be confirmed. This vote will take place at the December congregational meeting.
- (c) As the ministry needs of the congregation increase with growth, it may be necessary to add members to the Diaconate. This may be done anytime during the year. The confirmation of these individuals under these special circumstances will follow the same procedure as outlined in paragraph (b).
- (d) Those nominated by the pastoral staff must meet and be in agreement with the qualifications expected of them by the Senior Pastor prior to the election.
- (e) It is expected that anyone in a leadership position shall lead by example; therefore, any conduct or behavior that is contradictory to the core values and doctrine of this body as outlined in Scripture will be dealt with appropriately.
- (f) From among its members, the Diaconate will select one individual, who is not the chair of a permanent task force or an elected congregational officer, to serve as Chairperson of the Diaconate to organize and lead other members of the body in carrying out the functions of the Diaconate and to call and chair meetings of the body when necessary.
- (g) Additional responsibilities of the Diaconate as a whole are the coordination of revivals and general church evangelism.

## Church Government

### *Church Council*

The church council shall serve the church by leading in planning as well as assisting in coordinating, conducting, and evaluating all ministries of the church. The church council will be comprised of the Pastoral staff, Elders and the Diaconate.

Any matter agreed upon by the council which calls for action not already approved shall be referred to the church cabinet for approval and then to the congregation for congregational approval, if necessary.

### *Congregational Cabinet*

Recognizing that day to day decisions must be made to best carry out the long- range goals set by the congregation, a congregational cabinet is formed to have the responsibility to make those day to day decisions. The congregational cabinet is made up of the following members: Pastoral staff, Elders, Chairperson of the Diaconate, chairperson, vice-chairperson, treasurer, recording secretary, and the chairperson of each task force. Chairpersons (and co-chairpersons) of all appointed permanent task forces will become members of the congregational cabinet when appointed by the chairperson. The congregational cabinet will meet regularly at a time and date designated by the chairperson with the consensus of the cabinet. Special meetings may be called by the chairperson with the provision that sincere effort is made to contact all members at least one day in advance. All members of the congregation are invited to attend any of the congregational cabinet meetings. The voting members consist of all members of the cabinet. Eighty percent of the voting members present must agree to govern any decision.

In general, the responsibilities of the congregational cabinet shall be:

1. To approve the budget that will be submitted to the full congregation for approval.
2. To be available to advise on any issue presented by the church council, the pastoral staff, or members of the cabinet.
3. To be responsible for planning and carrying out the overall ministry programs of the church in accordance with the spiritual growth goals of the congregation and church council as we together seek the will of God and follow the leading of the Holy Spirit.
4. The congregational cabinet as a whole will be responsible for the fiscal oversight of all accounts listed as part of the approved budget of the congregation.

Specific areas of responsibilities for the congregational cabinet members are as follows:

### ***Chairperson***

The chairperson shall convene the congregational meetings and the congregational cabinet meetings, shall preside over these meetings and take responsibility for general oversight of the business of the church. The chairperson shall report to the congregation on an as-needed basis. The report will be given at the conclusion of a Sunday morning worship service. Additional reports may be given if the chairperson or cabinet deem it necessary.

### ***Vice-Chairperson***

The vice-chairperson shall preside and carry out the functions of the chairperson in the absence of the chairperson.

### ***Recording Secretary***

The recording secretary shall keep notes at all congregational meetings and congregational cabinet meetings. Written copies of these notes, formal typed minutes of all congregational and cabinet meetings, and all written task force reports will be kept on file at the church office. The formal minutes and task force reports will be posted by the Sunday following a congregational meeting or a congregational cabinet meeting for the benefit of those in the congregation who were unable to attend the meeting.

### ***Treasurer***

The treasurer is responsible for the collection of all monies given to the church and the disbursement of church funds to duly authorized recipients. The treasurer, in conjunction with the business administrator, will be responsible for the accounting of all of the church's financial transactions using commonly accepted accounting procedures and reporting on those transactions to the church cabinet and congregation when necessary. The treasurer, along with the business administrator, shall convene before October, a budget task force comprised of the senior pastor, the chairperson, the treasurer, the business administrator and other persons or task force chairs to develop a church budget for the coming year. The projected budget is subject to discussion and approval at the November meeting of the congregational cabinet, and discussion and approval at the December congregational meeting.

### ***Non-Pastoral Staff***

From time to time it may be necessary for the church to hire additional paid non-pastoral staff positions (i.e. janitors, secretaries, business managers, project leaders, worship leaders, counselors, etc.) to carry out and assist the pastoral staff in performing responsibilities required

by the church. Such staff positions may be appointed by the chairperson with the advice and consent of the church cabinet and senior pastor at any time during the year based on the church's needs and budgetary constraints. The responsibilities assigned to each of these positions will be defined by a job description, approved by the church cabinet, which accurately reflects the responsibilities of the position.

### ***Pastor's Relation Committee***

A Pastor's relation committee shall be the cabinet chairperson, chairperson of the diaconate and one member at large from the congregation. The cabinet chairperson shall appoint the member at large.

The responsibilities of this committee shall be to meet with any pastor who wishes to meet to deal with any grievance they may have. If there are rumors that need to be dealt with, the committee has the obligation to contact the source of that rumor to discuss what proof they may have to make such an accusation.

If there is a problem concerning any Pastor's work habits or personal habits that may hinder the pastor's effectiveness the committee will call that Pastor in to discuss the problem.

All issues discussed in meetings of this committee will be considered confidential.

### ***Task Forces***

The purpose of each task force is to meet the needs of the Body of Christ so that we may all grow together "in the grace and knowledge of our Lord and Savior, Jesus Christ"<sup>232</sup> and to reach the unsaved. Each task force role is essential in order to achieve the full ministry goals of the church. The chairperson, with the advice and consent of the cabinet and the senior pastor, will appoint a chairperson (and co-chairperson, if necessary) for each task force as needed. A minimum of one member of the Diaconate will be selected and appointed as a member of each task force. Each task force may establish their own meeting schedule but regular meetings are essential to maintain the integrity and effectiveness of each task force. Each task force will develop and maintain a mission statement and policy statements for the implementation of the responsibilities assigned to the task force and present those before the cabinet for approval. Task forces should develop, in conjunction with the treasurer, individual budgets for their activities and report on the activities of the task force through a written report at each cabinet and congregational meeting. All programs or events will always be implemented in consultation with the senior pastor and board of Elders. Additional task force groups may be organized or current task forces modified or combined as the chairperson determines need. Such actions should take place in consultation with the cabinet and senior pastor.

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<sup>232</sup> 2 Peter 3:18: "But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen."

### *Building and Grounds Task Force*

The purpose of this task force is to oversee any approved construction as well as ongoing facility maintenance and security for the church. Although this task force will not be directly responsible for performing the work, this task force would make arrangements for repairs and see that all tasks were performed appropriately. It is recognized that situations may arise that require immediate response and corrective action, but all other construction and/or major repairs or modifications must have cabinet and/or congregational approval. The chairperson of this task force will be responsible for the oversight of the buildings and grounds accounts listed as part of the approved budget of the congregation.

Specific areas of the church's ministry assigned to this task force are:

1. Coordination of routine maintenance activities
2. Coordination and supervision of approved construction and renovation projects
3. Coordination of utilities (i.e., electricity, gas, water, sewer, trash disposal, lawn maintenance, snow removal, etc.)
4. Oversight of custodian work schedules and duties
5. Oversight and coordination of general storage areas, maintenance areas and utility areas of the church
6. Oversight and coordination of the purchase and storage of general kitchen supplies
7. Implementation of church policies related to building access and building use
8. Coordination and direction of building security. This would include the appointment of the Security Teams Coordinator and oversight and training associated with the General Security Team, the Fire and Weather Security Team and the Medical Security Team

### *Children and Family Ministries Task Force*

Like the Christian Education Task Force, the Children and Family Ministries Task Force is to enable the children of the congregation, birth through sixth grade, to know and live with God the Father as He is seen through Jesus Christ and to provide a means by which they can grow from now through eternity in the knowledge and love of God. The Children and Family Ministries Task Force should provide a means for children to learn about Jesus Christ and to learn to experience their faith. It should encourage children to nurture each other in the faith by the living example of loving concern for one another.

The chairperson of the Children and Family Ministries Task Force will be responsible for oversight of the Children's Church supplies, all children's activities, equipment and study materials accounts listed as part of the approved budget of the congregation. Specific areas of the church's ministry assigned to this task force are:

1. Coordination of the children's nursery

2. Coordination of the toddler's nursery
3. Coordination of the toddler and older kids Children's Church activities
4. Coordination of Friends and other events associated with that ministry
5. Coordination of Fall Festival
6. Coordination of Vacation Bible School
7. Coordination of all babysitting activities for church events
8. Coordination of Sunday evening events for children
9. Provide leadership and support for Women of Worth

### *Christian Education Task Force*

The purpose of the Christian Education Task Force is to enable the entire congregation to know and live with God the Father as He is seen through Jesus Christ and to provide a means by which the congregation can grow from now through eternity in the knowledge and love of God. Specific areas of growth are the following: knowledge of the contents of the written Word of God, the Bible, knowledge of historical documents or events in the life of the Church, knowledge of the present and how our faith intersects it. The Christian Education Task Force should provide a means for people to experience their faith. It should encourage congregational members to nurture each other in the faith by the living example of loving concern for one another.

The Christian Education Task Force chairperson should facilitate this work by recruiting teachers, ordering curricular materials and overseeing other special areas of educational activities. The chairperson of the Christian Education Task Force will be responsible for oversight of the Sunday school supplies, equipment, Bible study materials, educational seminars and media accounts listed as part of the approved budget of the congregation. Specific areas of the church's ministry assigned to this task force are:

1. Coordination of Spiritual growth ministries such as Bible studies, support groups and other special studies
2. Coordination of educational training, retreats and conferences both inside and outside the church
3. Maintenance and support of the church library and media center
4. Coordination of Sunday School activities

### *Evangelism Task Force*

The Evangelism Task Force is committed to the active calling of people to respond to the message of grace and commit oneself to God in Jesus Christ. The Evangelism Task Force's primary purpose is to promote efforts within the church to proclaim the message of good news.



### *Hospitality Task Force*

It shall be the responsibility of this committee to care for the needs of the membership and to plan special events in the life of the church. This task force should employ ways to keep in touch with the congregation so all needs are met. This should include anything that will enhance the fellowship of the church. The chairperson of this task force will be responsible for the oversight of the hospitality and special events accounts listed as part of the approved budget of the congregation. Specific responsibilities assigned to this task force are:

1. Coordination of Sunday breakfasts
2. Coordination in providing church meals
3. Coordination of parking activities
4. Coordination of greeters and ushers
5. Visitor visitation
6. Church information booth
7. Bussing ministry
8. Pastor appreciation
9. New member meals

### *Men's Ministries Task Force*

Like the Women's Ministries Task Force, the Men's Ministries Task Force seeks to provide ways in which the men of the congregation can have fellowship with one another, rejoice with one another, support one another, and share with one another on matters of mutual concern.

The Men's Ministries Task Force chairperson facilitates such sharing by making the congregation aware of the concerns or joys of individual members, organizing all activities which fulfill the needs of men. The chairperson of this task force will be responsible for the oversight of the men's ministry accounts listed as part of the approved budget of the congregation. Specific areas of the church's ministry assigned to this task force are:

1. Coordination of the church's summer picnic
2. Coordination of Men's Night Out
3. Coordination of the summer golf tournament
4. Coordination of the 3<sup>rd</sup> of July celebration
5. Coordination of the men's prayer breakfasts
6. Coordination of other special activities associated with the men of the congregation

### *Missions Task Force*

It shall be the responsibility of the Missions Task Force to supervise and coordinate the ministries of the congregation to the world in which we live. Specifically, the Missions Task Force will

publicize and wisely allocate monies given for missions purposes and coordinate church activities associated with missions. The chairperson of this task force will be responsible for the oversight of the local, regional and international missions accounts listed as part of the approved budget of the congregation. The church treasurer and a designated member of the pastoral staff will serve on this task force. Specific areas of the church's ministry assigned to this task force are:

1. Coordination of the church's food pantry
2. Coordination of the church's coat closet
3. Coordination in the providing of special meals to the Topeka Rescue Mission
4. Coordination in the providing of snacks in conjunction with services sponsored by the church at the Topeka Rescue Mission
5. Coordination in providing funds for local, regional and international missions activities.

#### *Special Events Task Force*

The Special Events Task Force has the responsibility of the planning and implementation of scheduled special events which may be held at or sponsored by the church. Special events are generally defined as those where an external group or individual is invited to present their message for the benefit of the church and community and where no other task force assumes the responsibility for the coordination of the event.

#### *Women's Ministries Task Force*

Remembering such scriptural admonitions as "Bear one another's burdens" (Gal. 6:2) and "Rejoice with those who rejoice, and weep with those who weep" (Romans 12:15), the Women's Ministries Task Force seeks to provide ways in which women members of the congregation can have fellowship with one another, rejoice with one another, support one another, and share with one another on matters of mutual concern.

The Women's Ministries Task Force chairperson facilitates such sharing by making the congregation aware of the concerns or joys of individual members, organizing all church activities such as dinners, and organizing meals for families who need such services. The chairperson of this task force will be responsible for the oversight of the women's ministry accounts listed as part of the approved budget of the congregation. Specific areas of the church's ministry assigned to this task force are:

1. Coordination of specific special events associated with women such as the Valentines banquet, spring brunch, fall retreat and Christmas tea.

2. Coordination of compassion activities when needed such as new mother meals/baskets, hospital surgery meals, funeral dinners, card ministry and single mother ministry.
3. Coordination of fellowship and outreach activities for women such as Women's Night Out, Sister-to-Sister, pies for the county fair, crotchet classes and quilting ministry.
4. Coordination, in conjunction with the Christian Education Task Force, Bible studies designed for women.
5. Providing publications for communications when necessary such as the annual magazine, various mailings, publicity of women's events, etc.

### *Worship Task Force*

Worship is an action in which people take part. It is not something just observed or attended, but it is something we do. Selected members of the congregation aid the ministerial staff and the Director of Worship and Magnification in leading worship, thereby, stimulating more active lay participation.

Worship is celebration because it expresses joy in what the Spirit has done. Our method of worshipping or celebration is determined by Christian convictions rather than simply by what people enjoy. Just as Christ, our Lord was characterized by a life involving struggles and numerous painful experiences; our worship encompasses more than a shallow involvement in order to be of real meaning and purpose. Members of the congregation are allowed that freedom to interact with one another, and are encouraged to express themselves openly and honestly in response to the love of God.

The chairperson of the Worship Task Force will be responsible for the oversight of the worship and music accounts listed as part of the approved budget of the congregation. Specific areas of the church's ministry assigned to this task force are:

1. Spiritual support through prayer vigils, National Day of Prayer, special services, seasonal events, Singspiration, etc.
2. Coordination of communion activities
3. Technical support in the areas of sound and lighting, sound and visual equipment maintenance and other media arts.
4. Coordination of drama activities including direction, actors, script writers, stage crew, set design, costuming, art/graphics, etc
5. Coordination of music activities including worship choir, other choirs, praise teams, ensembles, solo work, pianists, instrumental groups, orchestra, etc.

### *Youth Ministries Task Force*

The purpose of the Youth Ministries Task Force is to assist the youth minister in creating, scheduling, and implementing youth ministry programming; and to serve as spiritual leaders and

role models to the youth, fifth grade through college and career, that we come in contact with, both in daily life and in scheduled ministry. This will be accomplished in part by regular attendance of scheduled planning meetings, regular attendance and participating in scheduled youth events, and regular attendance of all scheduled church activities whenever practical and possible. New committee members will be church members who express a desire to serve God and youth and who are recommended by the existing committee and approved by the pastoral staff. The chairperson of this task force will be responsible for the oversight of the youth activities and youth missions accounts listed as part of the approved budget of the congregation.

## **Additions, Deletions and Amendments to the Bylaws or Covenant**

Any church member or church organization may initiate suggested changes in the Bylaws or covenant.

Any changes suggested must be discussed by the cabinet, approved by the cabinet and brought before the congregation.

Recommendations for changes in the covenant and bylaws may be made at any regular cabinet meeting of the church, provided each amendment shall have been presented in writing at a previous cabinet meeting and copies of the proposed amendment shall have been furnished to each member present at the earlier meeting. Any amendments and/or changes approved by the cabinet must receive a two-thirds majority vote by the congregation at a called congregational meeting for final approval.

## Authority of the Statement of Faith

The Statement of Faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do believe, however, that the foregoing Statement of Faith accurately represents the teaching of the Bible, and therefore, is binding on all members. All literature used in the Church shall be in complete agreement with the Statement of Faith.

## Covenant

Having been led by the Spirit of God to receive the Lord Jesus Christ as our Savior, and on profession of our faith, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ. We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this Church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to give it a sacred preeminence over all institutions of human origin; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, and the spread of the gospel through all nations. We also desire to maintain family and private devotions; to educate our children according to Biblical precepts and principles; to seek the salvation of our kindred, acquaintances, and all others; to walk circumspectly in the world; to be just in our dealings, faithful to our engagements, and exemplary in our deportment; and to live according to the Core Values of the Church so that we might advance the kingdom of God. We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy of speech; to be slow to take offense, and mindful of the words of our Savior, to secure reconciliation without delay.

## Core Values

Grace Community Church believes that how we accomplish our purposes is as important as the purpose itself. Therefore, we seek to glorify God through core values that honor people and exalt the Lord:

- **Character in ourselves** – a result of a growing relationship with Jesus Christ; lives characterized by integrity; solid, stable and secure.
- **Honor to others** – providing an atmosphere of respect where each person can contribute and thrive.
- **Grace in our relationships** – practicing thoughtfulness, kindness, generosity, courtesy, freedom, forgiveness, encouragement and appreciation of others' differences as we inspire greatness in those around us.

- **Excellence in our pursuits** – reflecting the infinite excellence of the God we serve; producing the highest quality ministry program, materials and personal service possible.
- **Glory to our God** – living by faith; entrusting our talents, finances and plans to God's control
- **Accountability to one another** – a willingness to answer for one's life, characterized by vulnerability, teachability, honesty and availability.





# General Church Administration and Organization

## Policy 01-001. Employee Policy

**PURPOSE.** This document outlines the policies applicable to employees, employee time sheets and employee compensation and defines the associated terms.

**APPLICABILITY.** This policy document is applicable to all individuals who are defined as a “church employee” under this policy.

### DEFINITIONS.

#### *General Definitions*

**Fiscal Year.** The Church’s fiscal year shall commence on January 1 and end on December 31 of each calendar year.

**Form W-4.** Form W-4 (Employee’s Withholding Allowance Certificate) is a federal Internal Revenue Service form which provides employers with the necessary information required for the withholding of federal and state taxes from an employee’s paycheck.

**Work Week.** The work week for each employee shall begin on at 12:00:00 AM Sunday and end at 11:59:59 PM the following Saturday.

**Normal Business Hours.** Normal business hours, hours when the church office is normally open and staffed, is defined as 8:00 am to 5:00 pm, Monday through Friday. These hours may be modified, if necessary, according to staffing availability.

**Compensatory Time.** Compensatory time means time off in lieu of monetary payment for overtime worked.

**Overtime.** Overtime is defined as any time actually worked in excess of 40 hours worked in a normal work week.

**Holiday.** A holiday is designated by the Church Cabinet as a day when normal business activity ceases in order to celebrate a particular event.

**Pay Period.** A pay period is the designated time period for which compensation is paid.

**Time Sheets.** A time sheet is a hard copy, detailed account that records the number of hours worked by an employee during a designated pay period.

**Sick Leave.** Paid absence from work allowed an employee because of the sickness of the employee or for the care of the sickness of an immediate family member.

**Vacation Leave.** Paid absence from work allowed an employee to conduct personal or family business, or for rest, pleasure or relaxation.

### *Employee Definitions*

**Church Employee.** An individual shall be considered an employee of the church if the individual fills a specific position approved and designated by the Church Cabinet, appointed according to procedures outlined in the Church Covenant and receives compensation for duties performed for the Church.

**Full-Time Employee.** An employee shall be classified as full-time if the position which the employee fills has been designated by the Church Cabinet as a full-time position and if the normal number of hours actually worked in that position is at least 1,500 hours annually, excluding vacation, holiday and sick time.

**Part-Time Employee.** Any employee shall be classified as part-time if the position which the employee fills has been designated by the Church Cabinet as a part-time position and if the normal number of hours actually worked in that position is less than 1,500 hours annually.

**Temporary Employee.** Any employee shall be classified as temporary if funds for the payment of compensation for the position have been designated by the Church Cabinet through the church's budgetary process, but where the position(s) are not necessarily tied to specific individuals. Temporary positions are typically part-time in nature.

**Hourly Employee.** An employee shall be classified as an hourly employee if the position which the employee fills has been designated by the Church Cabinet as an hourly position and if the compensation paid for that position is paid by the hour worked.

**Salaried Employee.** An employee shall be classified as a salaried employee if the position which the employee fills has been designated by the Church Cabinet as a salaried position and if the compensation paid for that position is a set salary amount specified by the Church Cabinet through the church's budgetary process and paid on a schedule determined by church policy.

**Contractual Personnel.** Contractual personnel are defined as individuals who may be contracted by the church to perform specified tasks for the church for specific compensation. Such persons may also be contracted individually by other parties inside or outside the church to perform specified duties within the church.

## *Staff Definitions*

**Pastoral Staff.** Employees shall be classified as Pastoral Staff if the position the employee fills has been designated as a “pastor” by the Church Cabinet and the duties the employee performs is defined by a written job description as pastoral in nature. Members of the church pastoral staff and their spouses shall be exempt from paying registration fees for events held at the church building.

**Support Staff.** Church employees who are not classified as Pastoral Staff shall be classified as Support Staff.

## **EMPLOYMENT AND COMPENSATION POLICIES**

**Church Employee.** Church employees may be designated as either full-time or part-time and shall be covered under the Church’s Workman’s Compensation insurance policy. Temporary employees shall not be classified as church employees, regardless of the number of hours worked since the employee is not necessarily tied to a specific Cabinet-approved position. All employees are exempt from unemployment benefits provided by the church.

**Form W-4, Employee’s Withholding Allowance Certificate.** Every full-time or part-time hourly employee who is required to have federal and state taxes and/or FICA withheld from their paycheck, shall have a current W-4 on file in the church’s business office. This form is also required from a salaried employee if the church withholds taxes from that employee’s paycheck. The church may require a new W-4 to be completed each fiscal year. Any employee who has been designated as either full- or part-time and has a W-4 on file with the church shall have the appropriate deductions made for taxes, insurance, adjustments, etc. as required by state and federal employment regulations.

**Full-Time Employee.** Full-time employees may be hourly or salaried and are covered under the church’s Workman’s Compensation policy. A full-time employee shall normally be required to work at least 40 hours per week sometime during the church’s designated work week.

**Part-Time Employee.** Part-time employees are not eligible for vacation or sick time compensation and do not receive compensation for holidays designated by the church. Part-time employees may be hourly or salaried and are covered under the church’s Workman’s Compensation policy. Part-time employees typically work less than 40 hours per week during the church’s designated work week

**Temporary Employee.** Temporary positions may be filled by any task force chair with the approval of the Senior Pastor and/or the Chairman of the Congregation. The number of temporary positions available is limited by funds approved in the church budget for such positions or the by funds approved in the church budget for individual task forces. The rate

of compensation for each temporary position shall be determined by the church's Business Administrator. Temporary employees are not eligible for vacation, holiday or sick time compensation, are exempt from federal and state tax deductions and are not covered under the church's Workman's Compensation policy. Temporary employees may be hourly or salaried.

**Hourly Employee.** Employees so classified shall be paid by the hour worked according to the schedule of payment approved by the Church Cabinet through the church's budgetary process and on a time schedule determined by church policy. Hourly employees shall be eligible for overtime pay according to current federal Fair Labor Standards Act regulations.

**Salaried Employee.** Salaried employees shall not be eligible for overtime, sick leave, vacation or holiday pay. Salaried employees may be granted leave for vacation or for sickness at the discretion of the church's Business Administrator.

**Contractual Personnel.** These individuals, performing duties as a part of their contract, shall not be considered as church employees and ineligible for any compensation or privileges other than those contained in the contractual arrangements specified. In those cases where contractual personnel are employees of the church, duties associated with their contractual obligations must be specifically defined so that the employee is not paid twice for the same work. Individuals contracted to perform specified duties within the church must have the approval of the church's Business Administrator if the individual does not normally perform these duties on a regular basis or is not already a church employee performing these duties. Examples of contractual personnel are: 1) a person hired to perform lawn care for the church; 2) a custodian hired to perform custodial duties associated with a wedding within the church; 3) a sound technician hired to run the church's sound system for a wedding or other non-church event held in the church; 4) a pianist who plays the church's piano for a funeral.

## EMPLOYEE COMPENSATION AND BENEFITS

**Compensatory Time.** No compensatory time shall be allowed for any employee; hourly or salaried, full-time or part-time; without the express written authorization of the church's Business Administrator.

**Overtime Compensation.** Any full-time or part-time hourly employee shall be eligible for overtime compensation if the employee actually works more than 40 hours within a work week. Such compensation shall be paid at the rate of one and one-half times the employee's normal hourly compensation for those hours worked in excess of forty (40). Any overtime hours worked require the approval of the church's Business Administrator

**Holidays.** Each full-time employee shall be eligible for eight (8) hours compensation at the employee's normal rate of pay for the following holidays designated by the Church Cabinet: New Year's Day, Memorial Day, Fourth of July, Labor Day, Thanksgiving Day, the Friday

following Thanksgiving Day and Christmas Day. Should a designated holiday fall on Saturday, the preceding Friday shall serve as the holiday. Should a designated holiday fall on Sunday, the following Monday shall serve as the holiday.

**Holiday Pay.** Any full-time or part-time hourly employee shall be eligible for holiday pay compensation if the employee actually works on a designated holiday and if the employee actually works more than 40 hours during the work week containing the holiday. Compensation shall be paid at the rate of twice the employee's normal hourly compensation for hours actually worked on a designated holiday. Any other hours actually worked above forty (40) shall be paid at the overtime rate. Any holiday hours worked require the approval of a member of the church's Business Administrator prior to the holiday.

**Pay Periods.** All salaried employees and hourly employees shall be paid twice monthly (24 annual pay periods) on the fifth (5<sup>th</sup>) and twentieth (20<sup>th</sup>) of each month. The semi-monthly pay periods for all employees are from the first (1<sup>st</sup>) through the fifteenth (15<sup>th</sup>) and from the sixteenth (16<sup>th</sup>) through the last day of the month. At its option and for the convenience of employees, the church may elect to issue paychecks on Friday if the normal semi-monthly payday falls on Saturday or Sunday.

**Time Sheets.** The church office will provide the appropriate time sheet form, and all full-time, part-time and temporary hourly employees must turn in an original, signed copy of that form to the church's business office detailing the number of hours worked on each day of a pay period at the end of each pay period. Each time sheet must show the name of the employee, the payroll period, the date work was performed, the beginning and ending time of work for each day, the total number of hours worked each day and the number of hours of sick or vacation time used (if any). Hours should be recorded in one-quarter hour increments only. The time sheet must be signed by the employee and countersigned by the church's Business Administrator (or a member of the Pastoral Staff or by the Chairman of the Congregation if the Business Administrator is not present) signifying approval of the time worked. Time sheets must be turned into the church's business office by the first (1<sup>st</sup>) and fifteenth (15<sup>th</sup>) of the month so that checks for compensation can be prepared according to approved pay periods. Salaried employees are not required to submit time sheets.

**Sick Leave.** Each full-time, hourly employee shall accrue two (2) hours per pay period (up to a total of forty-eight (48) hours maximum annually) beginning January 1 of each year if the employee has been continuously employed by the church as a full-time employee for a minimum of twelve (12) consecutive months. No additional sick leave will be granted and no sick leave can be taken before it is earned. Any unused sick leave remaining at the end of the calendar year shall be forfeited.

**Vacation Leave.** Each full-time, hourly employee shall receive the number of hours annually for vacation leave on January 1 according to the following schedule: 1) for a minimum of twelve (12) months of continuous employment, forty (40) hours; 2) for a minimum of twenty-

four (24) months of continuous employment, eighty (80) hours; 3) for a minimum of thirty-six (36) months or more of continuous employment, one hundred twenty (120) hours. The use of vacation leave time must be approved by the church's Business Administrator and the total number of hours taken may not exceed the number of hours approved in this policy. Any unused vacation leave remaining at the end of the calendar year shall be forfeited.

**Workman's Compensation.** Worker's compensation insurance is not an accident policy which may be applied to anyone who has an injury in conjunction with church activities. Workers must be eligible under the definitions below. Workers compensation is a required insurance plan provided by the employer to pay employee benefits for job-related injuries, disability or death that arise out of and in the course of employment. Per K.S.A. 44-508, an injury by accident shall be deemed to arise out of employment if:

- There is a causal connection between the conditions under which the work is required to be performed and the resulting accident; and
- The accident is the prevailing factor causing the injury, medical condition and resulting disability or impairment.

The words "arising out of and in the course of employment" as used in the Workers Compensation Act shall not be construed to include:

- Injury which occurred as a result of the natural aging process or by the normal activities of day-to-day living;
- Accident or injury which arose out of a neutral risk with no particular employment or personal character;
- Accident or injury which arose out of a risk personal to the worker; or
- Accident or injury which arose either directly or indirectly from idiopathic causes.

Benefits are paid at the employer's expense. Coverage begins the first day on the job. The present law covers all Kansas employers except for those in certain agricultural pursuits or those with a gross annual payroll of \$20,000 or less. All payroll is taken into account, including that paid in Kansas or elsewhere. If the employer is a sole proprietor or a partnership, the wages paid to the owners and any of their family members are not used in the computation of the gross annual payroll.

Employees who are disabled due to a job-related injury or disease are entitled to:

- Medical expenses to treat the job-related injury or illness; and

- Income benefits to replace part of the wages lost due to disability.
- If death results from a job-related injury or disease, benefits may be paid to the surviving spouse, dependents or heirs.

Eligible Employees. Any person employed in a permanent salaried or hourly position, which has a defined job description approved by the church cabinet shall be considered an employee of the church and eligible under the church's workman's compensation insurance for benefits. Individuals who are not employees or do not meet the definition above are not eligible. Individuals who may fill the following church positions are specifically not eligible:

- Babysitters
- Contracted Workers
- Temporary Workers
- Interns
- Interim Pastoral Staff
- Volunteers or non-compensated workers

Location Requirements. Workman's compensation insurance is applicable to employees whose injuries occur in the course of activities defined within the job description within the church building or on church property. Employees are also eligible for workman's compensation away from the church or church property if the injury is work-related, i.e. the injury was caused by the conditions of employment. Examples of off-site injuries which would be covered are the following:

- While **traveling** if the employee is on a scheduled and approved church trip, or if the church provides the employee's transportation through a car owned by or rented by the church or by reimbursing the employee for travel expenses;
- During a **church-sponsored event**, such as a Christmas party, as long as it is a church-sponsored event and not just individuals getting together on their own;
- During a **church-sponsored recreational activity**, such as a church-sponsored basketball game to increase health or provide a team-building event for the church.

## MISCELLANEOUS

Grace Community Church is a non-profit religious organization and is substantially controlled and supported by its congregation located in Overbrook, Kansas. More importantly, our organization is a community of believers who have joined together to meet the spiritual and academic needs of the greater community. Our organization promotes behavior consistent with the Holy Scriptures. Consequently, when joining the staff of Grace Community Church, you freely and willingly agree to the standards of behavior outlined in this policy. The standards included in this policy are not exhaustive; rather, they provide a guideline of conduct we believe is in accordance with Biblical standards.

As representatives of Grace Community Church, it is imperative that our actions are above reproach in all things. Consequently, the following standards of conduct shall apply to all employees. Violations of these standards are regarded as a serious breach of integrity and could result in discipline, up to and including termination.

God's Word teaches us that certain attributes are desired, including: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22–24). These attributes are to be sought, encouraged, and demonstrated in our relationships.

Scripture further teaches us that certain behaviors should be avoided, including: theft, lying, dishonesty, gossip, slander, backbiting, profanity, vulgarity, sexual promiscuity (including homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, pre-marital sex and pornography), drunkenness, and immodesty of dress.

During normal church business hours staff working in the administrative offices or in any other area of the church should wear modest, acceptable attire for all activities. No half-shirts (bare midriff), tank tops, shorts, or short skirts are acceptable. No clothing or jewelry which promotes drug, tobacco or alcohol use is acceptable. No undergarments (bras, briefs, boxers, thongs, etc.) should show (over, out or through) at any time.

Employees are expected to show Christian concern in their interaction with others, and to join together with a body of believers for worship and fellowship on a regular basis. Employees are required to sign a statement stating they have received a copy of this employee policy and the standards of conduct and that there is agreement to abide by the terms of the standards stated in the policy.

**Keys to Church Building.** Each paid staff employee will be issued a key(s) to the church buildings appropriate to their job descriptions. Keys to the administrative offices shall be issued only to paid staff, to pastor's wives and to the Safety and Security Team Leader. Staff are responsible for the safety and security of the keys in their possession.



## REFERENCES

Americans With Disabilities Act, 29 CFR Part 1630  
Family and Medical Leave Act, 29 CFR Part 825  
Employee Retirement Income Security Act, 29 CFR Parts 2500-99  
Fair Labor Standards Act, 29 CFR Parts 500-899  
Kansas Workman's Compensation Act, KSA 44-508



## **Policy 01-011. Policy and Guidelines for the Creation and Approval of the Annual Church Budget**

**Policy.** Each fiscal year, Grace Community Church will compile and present an annual budget to the congregation as required by the Church's Covenant and Bylaws. This policy describes the process by which this budget is compiled and the process required by the Covenant for its approval.

**Budget Process.** The following dates and deadlines described in the Covenant will govern the budgetary process:

1. The church fiscal year begins on January 1 of each year.
2. The cabinet must approve the budget at the November cabinet meeting.
3. The final fiscal year budget must be approved at the semi-annual congregational meeting in December.

During the month of August or early September, the Business Administrator will print and distribute to each task force chair the following:

1. A copy of the current year's budget for each task force.
2. A form for the task force chair to fill out which provides line-item income and expense requests for the upcoming year.
3. A copy of the income and expense statement for the task force as of the time of distribution.

Task force chairs shall meet with their task forces to determine expected income and expenditures for the upcoming year for current and new ministry programs and develop a budget for the task force. The details of this budget should be identified on the form provided and returned to the Business Administrator by October 15 of each year.

The Business Administrator, in consultation with the Chairman of the Congregation, the Senior Pastor (or their designee(s)), will review the requests of the task forces and prepare a draft budget for each task force based on the requests, the overall needs of the church, previous use of budgeted funds by the task forces and the projected availability of funds.

In addition to task force budgets, the Business Administrator, in consultation with the Chairman of the Congregation and the Senior Pastor (or their designee(s)), will develop an overall church budget which encompasses administrative income and expense categories, staff salaries, plant operation, food service, maintenance and construction, and projected income streams.

Budgets for church administration shall be based on previous year income and expenses and incorporating new or deleted church ministry programs, new methodology and equipment and the needs of the church body.

The identifiable, individual salary of no staff member will appear in the budget. Only collective or grouped staff salary amounts will appear. Salaries budgeted for the church staff shall be determined on an individual basis by the supervisor of each position in consultation with the Business Administrator, Chairman of the Congregation and Senior Pastor based on the job description, individual performance, performance evaluations, market equivalency, training and expertise. The Business Administrator must ensure that all proposed individual salary amounts fall within the salary ranges approved by the cabinet for each cabinet-endorsed staff position. The list of cabinet-endorsed positions and the salary ranges appear in Appendix B. The cabinet may modify the salary ranges in this policy at any time.

The Business Administrator will submit the draft proposed budget for the upcoming fiscal year to the Elders for their consideration during October or early November. The final proposed budget will be submitted to the cabinet at the November cabinet meeting. If necessary, revisions to the draft budget may be proposed by members of the cabinet during this cabinet meeting.

At the November cabinet meeting, the cabinet will be asked to approve the final draft of the budget and, if approved, the budget will be submitted to the congregation for their approval at the December congregational meeting.

## Policy 01-012. Accountable Expense Reimbursement Policy

Grace Community Church adopts an accountable expense reimbursement policy upon the following terms and conditions:

**Adequate accounting for reimbursed expenses.** Any church employee, as defined within this policy, employed by the Church on or after January 1, 2009, shall be reimbursed for any ordinary and necessary business and professional expense incurred on behalf of the Church, if the following conditions are satisfied:

1. The expenses are reasonable in amount.
2. The employee documents the amount, date, place, business purpose (and in the case of entertainment expenses, the business relationship of the person or persons entertained) of each such expense with the same kind of documentary evidence as would be required to support a deduction of the expense on the employee's federal tax return.
3. The employee substantiates such expenses by providing the church Business Administrator with an accounting of such expenses no less frequently than monthly (in no event will an expense be reimbursed if substantiated more than 60 days after the expense is paid or incurred by an employee).
4. This policy is to be used exclusively for the reimbursement of personal expenditures paid by the employee on behalf of the church in carrying out the church's mission. It is not to be used for the purchases made for the church such as maintenance supplies, teaching materials, electronic items, etc., as a convenience to the church which could be purchased directly by the church.

Reimbursable business expenses include local mileage if a personal private motor vehicle is used, approved overnight travel (including travel expenses, lodging, local transportation and meals), entertainment in conjunction with church ministry, books and subscriptions used in conjunction with professional duties, vestments and professional dues. Under no circumstances will the Church reimburse an employee for business or professional expenses incurred on behalf of the Church that are not properly substantiated according to the policy. Church and staff understand that this requirement is necessary to prevent the Church's reimbursement plan from being classified as a non-accountable plan.

**Personal Vehicle Mileage Reimbursement Rate.** For the purposes of this policy, the Church establishes a mileage reimbursement rate of \$0.50 per mile.

**Reimbursements Not Funded Out of Salary Reductions.** Reimbursements shall be paid out of Church funds and not by reducing pay checks by the amount of business expense reimbursements.

**Excess Reimbursements.** Any Church reimbursement that exceeds the amount of business or professional expenses properly accounted for by an employee pursuant to this policy must be returned to the Church within 60 days after the associated expenses are paid or incurred by the employee, and shall not be retained by the employee.

**Cellular Phones and Personal Computers.** The Church will not reimburse cellular phone or personal computer expenses of an employee who is treated as an employee for federal income tax reporting purposes unless the employee's use of a cellular phone or personal computer (each referred to below as "equipment") meets the following two tests:

1. *Convenience of the Employee.* Use of the equipment must be "for the convenience of the employer." This means that the employee cannot perform his or her job without the equipment. The fact that the equipment enables an employee to perform his or her work more easily and efficiently is not enough. Further, it must be demonstrated that computers and telephone which might be available at or through the church are insufficient to enable the employee to properly perform his or her job.
2. *Condition of Employment.* Use of the equipment must be required as a "condition of employment." It is not necessary that the Church specifically requires use of the equipment. On the other hand, it is not enough that the Church merely states that use of the equipment is a condition of employment.

Employees who are employed by the Church in a full-time position will be considered as meeting the two tests described above for the use of cellular phones, but not for personal computer equipment. Employees who are employed less than full-time will be considered as not meeting the two tests described above for either cellular phone or computer usage. Reimbursement for personal cellular telephone use is limited to \$600 annually for each designated employee who is employed by the church in a full-time position.

**Tax Reporting.** The Church shall not include in an employee's W-2 form the amount of any business or professional expense properly substantiated and reimbursed according to this policy, and the employee should not report the amount of any such reimbursement as income on Form 1040.

**Retention of Records.** All receipts and other documentary evidence used by an employee to substantiate business and professional expenses reimbursed under this policy shall be retained by the Church.

**Employees.** For the purposes of this policy only, the term “employee” shall include all employees who hold one the following church staff positions:

- Senior Pastor
- Associate Pastor
- Pastor of Student Ministries

**References.** Income tax regulations 1.162-17 and 1.274-5T(f) provide that employee need not report on their tax return expenses paid or incurred by them solely for the benefit of their employer for which they are required to account and do account to their employer and which are charged directly or indirectly to the employer.

Income tax regulation 1.274-5T(f) further provides that an adequate accounting means the submission to the employer of an account book, diary, statement of expense, or similar record maintained by the employee in which the information as to each element of expenditure (amount, date and place, business purpose and business relationship) is recorded at or near the time of the expenditure, together with supporting documentary evidence, in a manner which conforms to all the “adequate records requirements” set forth in the regulations.





## Policy 01-020. Designated Funds

**Purpose:** This document is designed to ensure that funds designated for a particular purpose, program or project within the church is allocated to that purpose by segregating those funds from the general church fund then spending those funds only for the purpose intended.

**Policy:** Funds may be allocated by the elders, cabinet or any member of the congregation for a specific purpose and have those funds spent only for that purpose through a designated fund:

1. Definition. A designated fund is defined as a special fund for which a line item is set up within the church's accounting system which is capable of accounting for incoming and outgoing funds through that account which have been specifically designated for a particular purpose, project or program. Such funds are typically short-term and differ from other accounting funds in that they are segregated from the church's general fund and tied directly to actual money held in a designated bank account.
2. Like all line item accounts, accounting for designated funds shall be accomplished through the church's financial accounting system. A single bank account is sufficient to hold all the funds designated provided accounting for each designated fund can be reconciled within the church's accounting system.
3. Designated funds, i.e. those funds allocated to the designated funds bank account, will typically be considered temporary and should be held for only a short period of time before being spent. However, because designated funds reside in a specific bank account, such funds can and will carry over between church fiscal years, if necessary.
4. Designated funds may be created by the Church Cabinet or by the Treasurer and/or Business Administrator as necessary, but the total number of designated funds active at any one time should not exceed twenty-five (25).
5. The Church Treasurer and/or Business Administrator is charged with the maintenance and accounting for any designated fund.



## Buildings and Grounds Task Force

The purpose of this task force is to oversee any approved construction as well as ongoing facility maintenance and security for the church. Although this task force will not be directly responsible for performing the work, this task force would make arrangements for repairs and see that all tasks were performed appropriately. It is recognized that situations may arise that require immediate response and corrective action, but all other construction and/or major repairs or modifications must have cabinet and/or congregational approval. The chairperson of this task force will be responsible for the oversight of the buildings and grounds accounts listed as part of the approved budget of the congregation.

Specific areas of the church's ministry assigned to this task force are:

9. Coordination of routine maintenance activities
10. Coordination and supervision of approved construction and renovation projects
11. Coordination of utilities (i.e., electricity, gas, water, sewer, trash disposal, lawn maintenance, snow removal, etc.)
12. Oversight of custodian work schedules and duties
13. Oversight and coordination of general storage areas, maintenance areas and utility areas of the church
14. Oversight and coordination of the purchase and storage of general kitchen supplies
15. Implementation of church policies related to building access and building use
16. Coordination and direction of building security. This would include the appointment of the Security Teams Coordinator and oversight and training associated with the General Security Team, the Fire and Weather Security Team and the Medical Security Team



## Building and Physical Security

**A Commitment to Ministry.** As the world breaks, broken people come to church. Some come to seek peace, while others come to vent their anger and frustration. Churches are a reflection of the work around them. The people who come to church – congregation members, visitors, friends and strangers – bring their issues with them, and when the front doors are open and the welcome mat is rolled out, churches have to be prepared for who, and what, walks in.

The concept of safety and security for public places is not new. Schools have evacuation plans and well as shelter-in-place plans so students and staff know what to do and when to do it. Malls have security teams and protocols. Hospitals regularly deal with intensely emotional people and issues while simultaneously continuing to serve and protect. These organizations meet the safety and security challenge with solid plans, well-trained teams and policy and procedure standards.

Today, people expect reasonable measures to be in place to protect them and their families whether they are at work, at school or at church. Churches can look to the experiences and best practices of the secular world for a perspective on developing safety and security plans. While a church and a hospital may be operational aspects in common, the church's focus is different. Churches need to protect their people and, at the same time, minister to the broken and hurting. For a safety and security program to fit within a church, it must be focused as a ministry of the church.

At Grace Community Church, the security team is a ministry within the Buildings and Grounds Task Force and operates as a ministry just like other ministry teams within the church. Often people come to church because they don't know where else to go. They are hurting. They are in need. A ministry-focused safety and security team's job is to be vigilant and aware while maintaining the church's welcoming environment.

**Children First.** The very characteristics of a church community that appeal to parents are the same ones that present some of the greatest safety challenges with their children: openness, acceptance, caring adults, lots of activity. Job one for every safety and security ministry is to protect those who cannot protect themselves. Policies must be in place to ensure a process to make sure that someone is watching – watching that there isn't someone there, someone nearby, someone interacting with children who could take or harm one of the kids. Beyond policies and procedures, the safety and security team will need to be aware of the legal orders that affect the children and youth in their care.



## Policy 01-023. Safety and Security Team

The Safety and Security Team of Grace Community Church provides safety and security for our congregation, children, youth, friends and visitors to our church so that they are able to free their minds of worry, focus on the gospel, and build a stronger relationship with Christ. This is done through training, observation, and being proactive to all situations, while remaining humble, understanding and compassionate. Members of the Safety and Security Team should have the ability to keep an even temper, and think clearly in some potentially stressful situations.

**Organization.** The Safety and Security Team is organized under the direction of the Buildings and Grounds Task Force who has the authority of the Cabinet to select and supervise a member of the Safety and Security Team who will act as the Director of Security or Security Team Leader. The individual selected as Security Team Leader will become an active member of the Buildings and Grounds Task Force. The members of the Team will be selected and approved through the provisions and guidelines outlined in this policy.

Individuals interested in serving on the Safety and Security Team must be 18 years of age or older, shall be required to complete an application to serve on the Team, undergo a personal interview and provide the church with permission to conduct a formal background check. The application, authorization for background check and other pertinent forms are found in the Appendix of this document.

The Safety and Security Team shall be comprised of three units for the purpose of separating responsibilities during an emergency and for training:

1. General Security Unit
2. Fire and Weather Unit
3. The Medical Unit

While members of the Safety and Security Team are encouraged to serve in multiple units, individuals, once approved, should choose a primary area of concentration for assignment of duty and training purposes. The Safety and Security Team Leader will appoint a leader of each unit who has the responsibility to ensure that the members of the unit are present when needed, are trained in the unit's primary area of expertise and have a complete understanding of emergency and security policies associated with the unit where they serve.

Within six months from the date of approval of this policy, the Safety and Security Team shall create and publish an emergency response plan for the church, and upon approval, implement that plan along with the requisite training involved. Once approved, the emergency response plan will become a part of this document as "Guidelines for Responding to Safety and Security Emergencies".

**The General Security Unit.** This unit will assume the primary responsibility for safety and security of individuals and church property during Sunday morning worship service, during Wednesday evening events, at all large gatherings of people in the church building or on the church grounds and at all specific events hosted by the church as requested by the Buildings and Grounds Task Force and Church Administration. At least one member of the security team should be present and serving in a security capacity at all general worship services and events where the church is open to the public. Clearly, one individual will be insufficient for larger events and it is the responsibility of the Safety and Security Team Leader to assess the need and assign security team members when necessary. The Safety and Security Team Leader will oversee all security unit operations and will be responsible for organizing and disseminating the Team or unit schedules.

### *Sunday Morning Worship*

On Sunday mornings, the Security Unit will consist of three unit members: 1) The SSTL or Unit Leader, 2) Rover#1 and 3) Rover#2.

The Safety and Security Team Leader (SSTL) should contact the team members for that particular Sunday to ensure that one of the team members will arrive at the church by 8:45 am to check the exterior of the church. This check ensures the outside doors to the Nursery and Preschool room are secure. All three unit members should be performing their duties by the start of Sunday School. In the absence of the SSTL, the appointed Unit Leader of the General Security Unit will assume the duties of the SSTL. The SSTL will wear pager #1 and assign the church keys and pager #2 to one of the Rover's. The SSTL will have the nursery test both pagers to ensure they work. After Sunday School has begun the SSTL should remain in the foyer area while Rover #1 and Rover #2 conduct routing checks of the parking lot and get a count of participants both from the nursery and the preschool. Rovers should work in pairs. Counts should be written down and kept at the Information Booth where it can be updated by all. At the conclusion of Sunday School, all three unit members should remain vigilant while the church is in the transition between Sunday School and the morning worship service.

Once morning worship service starts:

1. The SSTL should remain in the foyer and Rover #1 and Rover #2 should start a "sweep" check of all Sunday School classrooms, the church office and Pit Stop, turning off lights and closing doors thereby ensuring there is no unauthorized access. While checking the church office, the Rover ensures the coffee pot in the conference room is turned off and that the exterior doors to the office are locked.
2. The parking lot is swept on the way to the Pit Stop to ensure that the exterior fire doors are secure from the outside and that the kitchen door is not "propped" open. Whichever Rover is doing the security sweep should make every effort to be back in the foyer prior to the sorting of the offering.



3. Once the offering has been collected and is being sorted the SSTL and one of the Rovers should be in the foyer manning the north and south doors for unauthorized access.
4. Once the offering has been sorted, one Unit member must remain with it and wait there for a church staff member to come out of the sanctuary when he will escort the staff member with the offering to the church safe. Unless there is a request by the church leadership, the offering is never to be returned into the sanctuary. If it is requested, it should be escorted by a team member who can remain at the rear of the sanctuary.
5. Once the children are dismissed for Children's Church there should be at least one team member in the foyer and one in the fellowship hall monitoring the east door while the children are moving thru the area.
6. Once Children's Church is underway a count needs to be conducted and added to the established list.
7. In the event that the Children's Church leader allows the children to play outside they will need to be monitored by a Rover.
8. During the morning worship service at least one more Sweep of the facility needs to be conducted.
9. If the Unit is paged either the SSLT or the Rover with the pager needs to contact the Nursery and have the appropriate parent notified by the sound booth.

If the abuse of a child is witnessed, a member of the Security Unit should intervene immediately and inform the Safety and Security Team Leader and the Pastoral Staff.

If an issue arises, the Rovers need to inform the SSLT. If the SSLT deems it necessary, the church leadership will be notified. If notification of the church leadership needs to be made, it should be done as discreetly as possible to avoid disrupting the congregation. If the situation is dire, Dial 911 immediately.

If someone is attempting to disrupt the service at GCC the members of the Safety and Security Team will dial 911 and calmly attempt to restore order. Physical force is not authorized except in an extreme emergency situation and only in cases where law enforcement and/or emergency personnel have been notified.

At the conclusion of morning worship service all unit members should remain vigilant as people are exiting the church. Unless there is an issue, the church should be locked by either a member of the Security Unit or the Church Custodian. Coordination between the Security Unit and the Custodian will determine who actually locks the church. The SSLT will be responsible to ensure that the pagers and keys are returned to the Security Room and locked in the security cabinet.

### *Other Church Events*

Due to the variety and the nature of other church events, it is not possible to outline security procedures for these events. However, members of the Safety and Security Team should be apprised of the nature of the event and be included in the planning of the event so that appropriate security measures can be organized and security preparations made.

### *Authority*

The members of the Safety and Security Team are not sanctioned law enforcement personnel and have no judicial authority. Members of the team may not have all of the training required for certification in areas of law enforcement, fire response or medical treatment, but will have had sufficient training to provide protection, fire and weather response and medical first-response assistance until trained and certified personnel arrive. The members have been chosen by the church to watch over the church while the congregation's hearts and minds are focused on the Lord.

### *Conceal and Carry*

Firearms are permitted in the church and on church grounds only in accordance with *Policy 01-018. Concealed Carry Policy Within Church Buildings or Upon Church Property*. Members of the Safety and Security Team who are designated "on duty" by the SSLT and are carrying a firearm, must disclose this to the SSLT prior to beginning that day's service. Failure to disclose may invalidate protection of the individual and the church under the church's insurance policy.

**Fire and Weather Unit.** The Fire and Weather Unit of the Safety and Security Team is charged with the implementation of procedures related to the protection of the congregation during a fire or weather emergency. The responsibilities of this unit are:

1. Prepare, post and update (as necessary) evacuation plans for fire emergencies
2. Prepare, post and update (as necessary) emergency egress procedures and plans for directing individuals to protective shelter within the building for tornado or other weather emergencies.
3. Organize and coordinate periodic drills to familiarize the congregation with evacuation and tornado emergency plans and to improve procedures and eliminate deficiencies in those plans.
4. Conduct periodic inspections of the church for potential issues related to evacuation of the building during a fire emergency and blockage of access to shelter during a weather emergency.

5. Monitor and ensure that regular and periodic inspections of fire extinguishers are completed and ensure that fire extinguishers are located at appropriate and easily accessible locations.
6. Monitor the weather when inclement weather coincides with church events and prepare for appropriate emergency measures if required.

**Medical Unit.** The Medical Unit is charged with the care and treatment (to the extent allowed by training and licensure) for individuals or groups during a medical emergency which affects members of the congregation, visitors or participants at worship services and events held within the church building or on church grounds. The responsibilities of this unit are:

1. Make preparations to address medical emergencies which may occur
2. Ensure first aid kits are stocked and readily available in case of an emergency
3. Ensure that each member of the unit has a minimum of basic first aid training and a current CPR training certificate
4. Ensure that procedures for alerting medical personnel (EMS, fire department, police) are in place and understood by all unit members
5. Administer medical aid (to the extent allowed by training and licensure) to individuals when necessary
6. Be available during Sunday morning worship service and at all specific events hosted by the church as requested by the Buildings and Grounds Task Force and Church Administration in the event of medical emergencies

### *Training*

Training of volunteers to perform the duties assigned to the Safety and Security Team is essential to ensure the effectiveness of the team. Training can and should be varied for each security unit and should not be designed to fulfill certification requirements. However, basic training for each unit should be provided to ensure that safety and security can be provided to the congregation when required.

A comprehensive training program should include both individual and group instruction. It should focus on appropriate skill sets for each role and require candidates to demonstrate mastery of those skills. The training program may include classes taught by outside organizations, such as the first aid, CPR and AED training. While not an exhaustive list, the following are foundational subjects to cover in training sessions:

- Individual workers' duties and roles as outlined in the emergency response plan
- Basic radio operation and communication
- When and how to complete an incident (accident) report
- Basic first aid, CPR and AED use
- Dealing with staff
- Dealing with difficult people
- Dealing with the congregation
- Children's safety and security issues
- Expectations and Responsibilities of the Safety and Security Team
- Church policies and procedures
- Crime prevention
- Emergency Response Plan
- Self-Defense Tactics
- Verbal de-escalation techniques
- Appropriate use of force

In addition, the Safety and Security Team should take the lead in the training of volunteers serving in ministry programs based on an individual's role. Example training:

- Child Care Workers: Child protection policies and nursery evacuation procedures
- Medical Responders: First Aid, CPR, AED training
- Counters and Sorters: Financial control measures, monitoring suspicious behavior
- Greeters: Monitoring suspicious behavior, verbal de-escalation techniques

## Policy 01-018. Concealed Carry Policy Within Church Buildings or Upon Church Property

**Purpose:** This document is designed to codify the policy related to the carrying of concealed firearms within the church buildings or upon church property.

**Policy:** A concealed firearm may be carried within all church buildings and on church property under the following conditions:

1. Any firearm brought into church buildings or upon church property must be concealed from view of other members of the congregation or visitors at all times.
2. Any individual who brings a concealed firearm into church building or upon church property must have applied for and received a concealed carry license issued by the State of Kansas (K.S.A 75-7c01 *et. seq.*) or by another governmental jurisdiction recognized by the State of Kansas.
3. Individuals who do not possess a valid conceal carry license may be permitted to bring a firearm into church buildings or upon church property provided those individuals are authorized to carry firearms under a different authority (i.e., law enforcement officers, on-duty or off-duty, under K.S.A. 2011 Supp. 21-6302(c)(1) [formerly 21-4201(b)(1)] and 18 U.S.C. 926B).
4. Individuals who bring concealed firearms into church buildings or upon church property must produce valid authorization (i.e. concealed carry license or law enforcement credentials) upon request.
5. Any individual may bring a firearm upon church property which is stored in an automobile and may transport firearms across church property provided the appropriate provisions of the Kansas firearms transportation act are observed (K.S.A. 12-16,124(d) which provides that “no person shall be prosecuted under any ordinance, resolution or regulation for transporting a firearm in any air, land or water vehicle if the firearm is unloaded and encased in a container which completely encloses the firearm.”



## Policy 01-005. Use of the Church Facility and Church Property

The church facility exists to provide a place for people to meet together in a social or ministry atmosphere for the purpose of exalting and glorifying our Lord Jesus Christ with freedom from worldly or commercial influences. Furniture and other property owned by the church are tools to help the church carry out its primary mission. Coordination with other groups that use the facility is necessary to ensure good communication for security purposes. Those individuals, groups and organizations which use this facility should be mindful of that purpose and conduct themselves in an orderly, dignified, respectful and meaningful manner.

**Policy:** The church facility and property owned by the church may be used by members of the congregation and others within the guidelines established by this policy with the understanding that church property is a gift of God to the congregation for the edification and glorification of Him and that all church property is to be used with the respect that should be accorded to God.

**Procedure:** All property owned by the church is available for use by members of the congregation on the premises of the church with a few exceptions according to the following guidelines:

- Property of the church used exclusively by the pastoral or church staff which may contain confidential information may not be used by other persons without the express permission of the designated user (i.e. computers, office desks, file cabinets, church offices, etc.).
- Books or teaching materials which are associated with the individual libraries of the pastoral or church staff may not be used without the permission of the designated owners.
- Children's items, toys, nursery and preschool areas of the church may only be used under the direct supervision of an adult or other responsible party.
- Access to some areas of the church may be limited due to security or safety considerations (i.e. storage areas, furnace rooms, etc.).
- Exterior doors should not be "propped" open for security reasons and to eliminate environmental effects on air conditioning and heating. In no case should the exterior door to the administration building be open or unlocked except during normal business hours and when there is someone in the administration building.
- Use of church property or the church building must be approved or scheduled. This applies to members of the church, staff or individuals or groups outside the church body.
- Church property may not be used for commercial enterprises where there is any solicitation of funds for a private endeavor or for commercial gain.

- No church property may be “borrowed” or removed from the church premises without authorization or notification in writing on a checkout list. This applies to property owned or acquired by the church for use on church premises and to any individual, whether they be members of the church, staff or individuals or groups outside the church body.

Church facilities and some church property may also be used by those who are not members of the congregation or do not attend the church. Such use shall be determined on a case-by-case basis and authorization is subject to this policy and the pastoral staff.

Authorization and Scheduling. Use of the church facility and church property shall be authorized and scheduled according to the following:

- Use of church property and church facilities shall be authorized on the case-by-case basis by the pastoral staff. In some cases the church will charge a fee for the use of its facilities or properties. Whether to charge a fee and the amount of the fee shall be determined on a case-by-case basis if custodial staff is required.
- All events which use the church building (or any of its rooms) including meetings shall be scheduled prior to use, approved and placed on the church calendar. The church secretary does not have the authority to approve or schedule events. Church activities which use the church facilities have a priority in scheduling although any conflicts may be resolved through the pastoral staff.
- All church property borrowed for use off the church premises by anyone shall be listed on a check-out list maintained in the church office.
- Once an event is scheduled, electronic access to the church may be secured by applying for access on an Application for Electronic Building Access and stating why access to the church building is needed and the dates and time frame required.

General Use Considerations. Individuals or groups which use the church buildings or property should do so according to the following guidelines:

- All doors should be locked, lights turned off and heating and air conditioning adjusted prior to leaving the building.
  - Entrance to the building through electronic access is recorded and may be used to determine liability, if necessary.
  - Exits from the building are controlled by panic bars, some of which can be unlocked to allow access to individuals who do not have electronic or key access. These doors are vulnerable when left unlocked so individuals who use the building must secure these doors before leaving the building.



- Thermostats, if altered, should be reset to their original settings. In summer (when the air conditioning is running), all thermostats should be set at 78° F. In winter (when the heating is running), all thermostats should be set at 60° F.
  - All lights should be shut off prior to leaving the building.
- Since the building is an active church with many ministries and programs, the church may be decorated at times in support of those ministries and programs. Individuals who schedule events in the building should be aware that the church will work with event organizers to help provide decorations requested for events, however, the church is under no obligation to remove, alter or cover decorations within the church created and displayed for church ministry purposes. Moreover, the church will not permit decorations to be removed, altered or covered by event organizers unless specifically authorized by the church custodial staff and/or the church ministry organizers who originally decorated the church for ministry purposes.
- The building and the areas within the building used should be arranged and cleaned (and vacuumed, if necessary) before leaving the building. The building should look as it did prior to the event in the building. The Nursery, if used, should be clean and disinfected, if necessary, and trash should be emptied. Cleanup supplies and equipment is located in the custodial office.
- Protective coverings should be used on floors or walls when there is a potential of staining or damaging carpet, tile or walls.
- Items should not be taped, stapled or nailed to walls without the authorization of the custodian.
- All food and beverages must be kept in the activity center, kitchen area or basement youth areas. Food or beverages, other than bottled water, are discouraged in the worship center. The kitchen area, Pit Stop and Activity Center should be clean (mopped and wiped) and dishes, silverware and other items used should be washed and put away. Food not used should be packaged and put away in the food closet or in refrigerators or freezers. Tables and chairs in the Activity Center should be arranged as they were prior to the event.
- The church's sound systems, along with any other electronic systems used as a part of the event, should be switched off before leaving.
- Any personal decorations brought in for meetings or events must be removed immediately following the conclusion of the event.
- Cigarettes, pipes, cigars or any other tobacco products are not permitted in the church buildings.

- No alcoholic beverages or illegal drugs are allowed in the buildings or anywhere else on the church premises (including parking lots).
- Birdseed, rice, soap bubbles or confetti are not permitted inside any building.
- Ensure upon leaving the building that any other individuals or groups using the building at the same time are aware of your departure and that they are now responsible for resetting thermostats, shutting off lights and securing doors. Ultimately, the last individual or group left in the building is responsible for ensuring that these guidelines are followed.
- Individuals or groups approved to use the building will be responsible for the conduct of any members of their group with regard to this policy. Any damage to the church facility as a result of the conduct of the individuals present may result in an assessment to offset repairs and future denial of use.

## Policy 01-021. Building Access

**Purpose:** This document is designed to ensure an effective and efficient means of defining who can or should have access to the building and when that access should be available. In an attempt to maximize physical building security, this policy ensures access to the building for those who have a legitimate need to be in the building at times when that access is needed. The goal is to secure the building while allowing the building to be used for ministry of all types.

**Physical and Electronic Locks.** Under this policy a combination of physical and electronic locks will be employed:

- Physical locks will be placed on the west double door of the basement, the east double door of the activity center, the north and south doors of the church foyer and the north door of the administration center. These locks will be keyed to the exterior master key of the church.
- Electronic locks will be placed on the east door of the kitchen, the north door of the administration center and the south emergency door of the basement.
- All other physical locks on exterior doors using keys will be removed.

**Issuing Physical and Electronic Keys to Exterior Doors.** In accordance with existing Policy #01-001, Section 3.6, master keys will be issued only to paid staff, to pastor's wives and to the Director of Security. All other individuals will be issued electronic key fobs only.

**Guidelines for Issuing Electronic Keys to Exterior Doors.** Key fobs will be issued to any individual for any ministry purpose provided they can demonstrate a legitimate need to enter and work within the church outside normal business hours (7:30 AM to 3:30 PM, Monday through Friday as defined by Policy #01-001) and can provide and substantiate a time frame for performing those ministry functions. It is the purpose of this policy to maximize the availability of the church to those individuals for performing ministry functions while at the same time minimizing, for security purposes, access to all individuals who simply want church access but have no regular or ministry need for that access or have a need to access the church only at specific times during the year. A specific office or task force assignment does not, in itself, provide justification for building access. Each individual who requests access to the building shall demonstrate need for that access.

**Demonstration of Need for Church Access.** In order to demonstrate a need for access to the building, each individual who requests a key fob shall complete an application (attached to this policy) explaining why access is needed and providing a detailed time frame by date (Specific Date and/or Month and/or Day of the Week) and time (hours within the days specified) when the individuals will be in the building. The application must be signed by the individual who requests access who agrees to abide by the specific guidelines for locking the building, cleaning

up areas of the church used and resetting thermostats to settings specified. Individuals may apply for entrance to the main buildings or the basement or both.

**Approval of Electronic Building Access.** The application will be reviewed and approved (or disapproved or modified) by the Business Administrator and one or more members of the Buildings and Grounds Task Force under pastoral advisement. Guidelines for approval are the following:

- Is the request for access clear and specific with regard to need and time frame?
- Does the individual have a legitimate need to be in the building?
- Does the individual have a legitimate need to be in the building on the date(s) and at the time(s) requested?

Approval for building access will be given for no more than six months (January 1 through June 30 and July 1 through December 31), but may be renewed if the need for access continues, a review of reports of building entrance confirm usage and adherence to building use guidelines. Individuals who have not used their key fob for access within those time frames, found to have been negligent in adhering to building use guidelines or have not used them for the purpose for which they were issued may have building access terminated at the end of each six month period.

**Access to the Church During Church Services.** During any typical church service where the Security Team is present, entrance doors to the church should remain unlocked unless the Security Team is advised of a threatening situation. The lead security personnel may then order the team to secure the building. When doors are locked, all exterior entrances should be monitored by members of the Security Team.

**Working in the Church.** For security reasons, individuals should avoid working in the church building alone. This applies particularly to women. Should it be necessary to work alone in the church, particularly outside of normal office hours or on weekends, all exterior doors should be closed and locked. It is suggested that the church secretary lock the exterior door to the administration building when that individual is alone in the building during normal business hours or if that individual must leave the building temporarily.

## Policy 01-013. Requirements for Individuals Working in Ministry Programs

**Purpose.** The leadership of Grace Community Church realizes that the safety and spiritual welfare of the children of the church should be one of the highest priorities of the church. In addition, individuals who make up the leadership of the church and those who serve the church in a teaching capacity are also an integral part of the church's image and commitment to the expression and teaching of God's Word and should be expected to exhibit exemplary character. This policy is implemented to ensure these priorities are met and to assure parents and other members of the community that children who are a part of the educational activities of this church are safe and secure and exposed only to individuals who provide programs which are wholesome, spiritually-oriented and based on a solid foundation of Biblical principles.

**Policy.** Every individual, aged 18 and older, who serves in a teaching capacity, who serves on the church's Safety and Security Team, who serves as a money handler, money counter or sorter, who works with the children or youth ministries of the church as helpers or mentors or who oversees or assumes a position of leadership within the church is assumed to be working in a "covered" position. Any individual who works in a covered church position shall be required to complete an application and go through an approval process, which includes an application, a formal background report and a personal interview. Once the process is complete, the application, background and supporting documentation will be filed in a secured location in the church office.

Specifically, this process applies those individuals who are working in positions within the church in the following four areas:

1. Church Leadership – Paid staff members (full and part-time) and members of the Church Leadership (Officers, Chairs of the church's task forces, Members of the Diaconate, Elders and Pastors).
2. Teachers – Individuals who teach Sunday School classes, seminars, classes, or Bible studies organized under the auspices of the church or other ministry coordinators or ministry leaders as determined by the Review Board.
3. Children and Youth Workers – Individuals who regularly or irregularly work with or supervise children and youth in the church's various ministry programs designed for children or youth. Children or youth programs are defined as those church programs designed for age groups of high school and below.
4. Members of the Safety and Security Team, Money Handlers, Offering Counters and Offering Sorters.

Individuals will be prevented, under this policy, from fulfilling the responsibilities of a covered position until the application and approval process is complete.

A Review Board will administer this policy under the general responsibilities of the Church Business Administrator. The Review Board will be comprised of one member of the Pastoral Staff (the Senior Pastor or his designate), the Chair of the Children and Family Ministries Task Force, the Chair of the Christian Education Task Force, the Business Administrator, the Safety and Security Team Leader, one member of the Diaconate (who is not a task force chair) appointed by the Diaconate and the Youth Pastor (or the Chair of the Youth Ministries Task Force if otherwise designated by the Youth Pastor).

The responsibilities of the Review Board are as follows:

- Develop, distribute and maintain an Application for Ministry Service along with supporting documents and forms (ministry reference forms, testimony forms, etc.) and ensure those who are required to fill out the form are supplied with one.
- Develop, distribute, collect and maintain background consent forms from individuals who are required to have a background done under this policy. Ensure those who are required to complete these consent forms are supplied with one.
- Ensure that formal background reports are completed on all individuals who assume a covered church position.
- Schedule and conduct personal interviews with individuals with regard to their application to work in a covered position.
- Review, file and maintain formal background reports completed on all individuals who assume a covered church position and schedule renewals when necessary. These reports are to be considered confidential and only those members of the Review Board or the Senior Pastor (and his designated pastoral staff) are to have access to them.
- Review, file and maintain the Application for Ministry Service and supporting documentation or forms submitted to the Review Board at the church office for all individuals who are required to fill them out under this policy. These forms are to be considered confidential and only those members of the Review Board or the Senior Pastor (and his designated pastoral staff) are to have access to them.
- Enforce the provisions of this policy by preventing any individual who, in the collective opinion of the Review Board, does not meet the approved criteria to work in any position where satisfactory background reports are required or where background reports or required information are incomplete.
- Should the Review Board find it necessary, the Review Board can authorize a more thorough background check of individuals where information on the background information form or the formal background report is inaccurate, incomplete or

inconclusive. The findings of such a check shall be attached to the individual's background information form and filed.

**Working in Covered Ministry Positions.** Individuals who have been selected for a covered position within the church must submit to a formal evaluation process prior to working in these positions. Final approval is subject to the results of a review of an application, supporting documentation, a background report and personal interview. Individuals with unremarkable applications and background reports will normally be approved. Where the background results are questionable, the interview reveals an abnormality, or the Review Board has difficulty in determining whether the results might have an effect on the individual's ability to perform the assigned responsibilities, the Review Board will refer the background report and any other supporting documentation to the Senior Pastor for personal discussion with the individual. The Senior Pastor will report his findings and his recommendations to the Review Board for a final determination of eligibility to serve.

**Criteria for the Approval of Covered Ministry Positions.** The following criteria will be used for the approval of individuals to work in ministry program:

1. The individual must have accepted Jesus Christ as their personal Savior.
2. The falsification of any part or question on the application is serious and may be grounds for the denial of the application. Falsification of a criminal record on the application form shall result in the denial of the application.
3. Character references shall be included and reviewed as a part of the review process. References may not be accepted from immediate family members (parent, son, daughter, sibling, spouse, etc.) or from those related immediately by marriage (father- or mother-in-law, son- or daughter-in-law, brother- or sister-in-law, etc.).
4. Any type of conviction for child abuse or for violence related to a child or a felony of any kind shall be immediately excluded from regularly or irregularly working directly in children or youth programs or on the Safety and Security Team within the church, and the application of such an individual to work in any children's programs or on the Safety and Security Team will be denied.
5. For individuals who have been convicted of any felony may apply for any other ministry positions within the church but shall be excluded from approval until the individual has been through an interview with member of the pastoral staff to determine the individual's level of spiritual maturity, adaption to life outside of incarceration and the results of relationships and/or programs which are underway to assist the individual find acceptance within society and the church body. This may mean that the pastoral staff may recommend additional mentoring or an additional adjustment period prior to recommending approval of the Review Board.

6. The following procedure will be employed for the review and approval or denial of the application:
- Each individual applying for a covered ministry program which would require an application and background screening as defined in this policy will be provided with the necessary forms by the Review Board. Those forms are:
    - Working in Ministry Programs – (An information sheet for the application process)
    - Application for Ministry Service
    - Volunteer Ministry Application Reference Form
    - Testimony Form
    - Background Check Authorization Form
  - Review of the application and supporting documents will not begin until all required documents are available for review. Once all requested documents have been received, a background report will be requested.
  - One member of the Review Board will review the application, supporting documents and background. If that member believes there are no serious problems, a personal interview will be scheduled, usually with the member of the Review Board representing the area where the individual hopes to work. If, following the interview, no serious questions remain, the individual will be permitted to work in a covered position pending the final review of the application by the entire Review Board.
  - If the applicant, based on his background report, is determined to have a felony conviction or two or more acts of violence and is applying to work in the children's or youth program of the church or to become a member of the Safety and Security Team, the application will be denied by the Review Board and the individual will be scheduled for an interview with the member of the pastoral staff who will discuss this policy, the Review Board's decision and answer any questions.
  - If, following the initial interview, the Review Board has any questions about the application or the supporting documentation or if the Review Board believes the application should be denied under the provisions of this policy, the pastoral staff member of the Review Board will personally interview the individual to discuss the Review Board's concerns and answer any questions that may have arisen. Written notes must be taken to document the substance of the discussion and findings of the interview for the discussion and final action by the Review Board. Final action on the application will be largely based on the results of the interview and the recommendation of the pastoral staff member.
  - If the individual has been convicted of a felony or two or more acts of violence as evidenced by the background report, and the ministry position for which the individual applies is not working with children and youth or the Safety and Security Team, the pastoral staff member of the Review Board will be assigned to personally



interview the individual to determine if the exclusion or mentoring provisions of this policy apply. If they do not, the Review Board will treat the application as any other.

- Once the application review, background report and personal interview are complete, the Review Board will approve or disapprove the application to work in ministry programs.
- The record of action taken by the Review Board, the application, reference forms, testimony, and background reports together with any other supporting documentation and any notes taken during interviews will be filed in a secure file cabinet in the church office.

**Background Information Form and Supporting Documentation.** The application and supporting testimony and reference forms approved by the Review Board and the Church Cabinet are shown in Appendix I - Forms.



## Children and Family Ministries Task Force

Like the Christian Education Task Force, the Children and Family Ministries Task Force is to enable the children of the congregation, birth through sixth grade, to know and live with God the Father as He is seen through Jesus Christ and to provide a means by which they can grow from now through eternity in the knowledge and love of God. The Children and Family Ministries Task Force should provide a means for children to learn about Jesus Christ and to learn to experience their faith. It should encourage children to nurture each other in the faith by the living example of loving concern for one another.

The chairperson of the Children and Family Ministries Task Force will be responsible for oversight of the Children's Church supplies, all children's activities, equipment and study materials accounts listed as part of the approved budget of the congregation. Specific areas of the church's ministry assigned to this task force are:

10. Coordination of the children's nursery
11. Coordination of the toddler's nursery
12. Coordination of the toddler and older kids Children's Church activities
13. Coordination of Wednesday night children's events and other events associated with that ministry
14. Coordination of Fall Festival
15. Coordination of Vacation Bible School
16. Coordination of all babysitting activities for church events
17. Coordination of Sunday evening events for children
18. Provide leadership and support for Women of Worth



## Policy 01-009. Church-Sponsored Child Care

Grace Community Church desires to provide a safe, healthful and God-centered environment where child care services are provided in an atmosphere of caring and love. In order to provide such an environment, several guidelines have been established.

The purpose of providing child care is to relieve parents or other family members of child care responsibilities during church-sponsored events so that those parents or family members can attend those events with the assurance that their children will be attended in a safe and hospitable environment.

Where the term “church” is used, it is assumed to mean Grace Community Church; and where the term “child care provider” is used, it is assumed to mean individuals who meet the minimum requirements to work with children and youth in the church and designated by the Chair of the Children’s Ministry Task Force to perform those duties.

1. All approved child care provided by the church is administered by the Children’s Ministry Task Force and its chair is solely responsible for the approval, implementation and coordination of child care activities of the church.
2. There will be no child care provided by the church without the express authorization of the chair of the Children’s Ministry Task Force or that individual’s designee. No other individual or group has the right to approve or arrange for child care within the confines of the church buildings or to use the church facilities for such a purpose.
3. Child care will be provided for all Sunday morning worship services held in the church and for all Sunday evening worship services held in the church.
4. Child care for any other service, event or activity must be specifically requested by the coordinator for the service, event or activity at least two weeks prior to the event. Such requests must be presented in writing or by electronic messaging to the Chair of the Children’s Ministry Task Force. A request for child care must be submitted even if the service, event or activity is held on Sunday morning or Sunday evening when child care services are provided unless the scheduled time frame for the service, event or activity exactly corresponds to the time frame when child care is provided for Sunday morning or evening worship.
5. Child care will be only be provided for children ten (10) years of age and younger.
6. Each child care provider must have completed background sheet and have been approved to work with children’s programs by the church’s Background Review Board.
7. Each child care provider who provides approved child care will be paid by the church at a rate within a range approved by the Church Cabinet and set by agreement of the

Senior Pastor, Chairman of the Congregation and Business Administrator. Costs associated with child care services, other than those required for Sunday morning and Sunday evening worship, will be assigned to those groups or task forces who request the service and will be deducted from those groups' budgeted expenditures.

8. When approved child care services are provided, a minimum of two child care providers must be in attendance at all times. One of those two must be an adult.
9. All approved child care services must be provided within the confines of the church building and use the facilities of the church in providing those services.

## Policy 01-004. Children's Ministry Safety Policy

**Purpose.** The leadership of Grace Community Church realizes that the safety and welfare of the children of the church should be one of the highest priorities of the church. To ensure this priority is met and to assure parents and other members of the community that children who are a part of the educational activities of this church are safe and secure, this safety policy is implemented. The policy also includes a general information form for parents of children as well as information in regard to personal safety, allergies and illness.

**Policy.** Administration of this policy shall be under the general responsibilities of the Director of Children's Ministries and Church Business Administrator. The responsibilities associated with the administration of this policy are as follows:

- Develop, distribute and maintain a general information form for nursery and/or pre-school which must be completed by the parents of children who wish to be a part of the Children's Ministry programs within the church. For the purposes of this policy, children's programs are those for age groups of 4<sup>th</sup> grade and below.
- Ensure that each parent of children enrolled in Children's Ministry programs receives a copy of this policy. A cover letter introducing the policy to parents should be written by the Director of Children's Ministries and attached to the policy prior to being handed out to parents.
- Enforce the provisions of this policy.
- This policy shall be contained as a part of the information packet which includes the policy and the general information form(s). The information form and policy information documents shall be attached and the policy contained therein shall be adopted by reference.





## Christian Education Task Force

The purpose of the Christian Education Task Force is to enable the entire congregation to know and live with God the Father as He is seen through Jesus Christ and to provide a means by which the congregation can grow from now through eternity in the knowledge and love of God. Specific areas of growth are the following: knowledge of the contents of the written Word of God, the Bible, knowledge of historical documents or events in the life of the Church, knowledge of the present and how our faith intersects it. The Christian Education Task Force should provide a means for people to experience their faith. It should encourage congregational members to nurture each other in the faith by the living example of loving concern for one another.

The Christian Education Task Force chairperson should facilitate this work by recruiting teachers, ordering curricular materials and overseeing other special areas of educational activities. The chairperson of the Christian Education Task Force will be responsible for oversight of the Sunday school supplies, equipment, Bible study materials, educational seminars and media accounts listed as part of the approved budget of the congregation. Specific areas of the church's ministry assigned to this task force are:

1. Coordination of Spiritual growth ministries such as Bible studies, support groups and other special studies
2. Coordination of educational training, retreats and conferences both inside and outside the church
3. Maintenance and support of the church library and media center
4. Coordination of Sunday School activities



## Policy 01-007. Approval of Educational Materials

The leadership of Grace Community Church realizes that there is a large amount of material available for use in its educational endeavors such as Sunday School, Bible Studies or other church activities. Some of it is relevant and applicable to support the policies and beliefs of this church; some of it is not. This policy establishes the guidelines for the determination of which materials will be used within the church.

**POLICY:** Any material, written or electronic, which is used as a principal source of information in a classroom or teaching setting or which is used in any small group study or Bible study supported by Grace Community Church must first be submitted for approval to the Pastoral Staff. The decision of the Pastoral Staff as to the appropriateness of the material must be confirmed by the Church Council (or Cabinet) prior to its use. Such material will also include any brochures, pamphlets or other printed or electronic material which outlines or states the beliefs or policies associated with the church.

**PROCEDURE:** Before any material is used in a teaching setting for programs supported by the church, the material must be presented to the Pastoral Staff for a recommendation for approval. In addition, the Church Council must confirm the recommendation of the Pastoral Staff. 80% concurrence of those present and voting at a Council meeting or 80% affirmative response from an electronic or mail request from the Pastoral Staff will be required for confirmation. Responses to an email or mail request must be made within 10 days or confirmation is assumed. Anyone may submit the material, but typically, the submitter should be the individual(s) who intend to use the material or the Chair of a task force for whose programs the material will be used. The material may be presented orally or in writing to the Senior Pastor or his designee who will, in conjunction with the pastoral staff, review the material to determine whether or not the material is appropriate for use by the church and make a recommendation on the approval of the material to the Council. The request for approval should contain the following: 1) What program the material is to be used for; 2) Why this material was chosen; 3) Who is going to use the material, i.e. who is the teacher; and 4) When and where is the material going to be used. Copies of the material, or references to sources which can be used to accurately describe the material should also be included. Should there be a question of policy or should the approval or disapproval require a policy change, the Council, at its option, may refer the confirmation to the Church Cabinet or request the Cabinet to implement a policy which supports the Council's decision.

Material which has been approved for use within the programs of the church shall be added to a list of educational approved material maintained by the Chair of the Christian Education Task Force. A copy of the approved materials list shall also be kept in the files of the Business Administrator. Such material may be used freely in any program or activity sponsored by the church. Material which has not been approved or which has been disapproved according to this policy, may not be used within Church programs in any way. At its option, the Pastoral Staff and Council may again review disapproved material at a later date if circumstances warrant.



## Hospitality Task Force

It shall be the responsibility of this committee to care for the needs of the membership and to plan special events in the life of the church. This task force should employ ways to keep in touch with the congregation so all needs are met. This should include anything that will enhance the fellowship of the church. The chairperson of this task force will be responsible for the oversight of the hospitality and special events accounts listed as part of the approved budget of the congregation. Specific responsibilities assigned to this task force are:

1. Coordination of Sunday breakfasts
2. Coordination in providing church meals
3. Coordination of parking activities
4. Coordination of greeters and ushers
5. Visitor visitation
6. Church information booth
7. Bussing ministry
8. Pastor appreciation
9. New member meals



## Policy 01-014. Offering Sorter Job Description and Commitment Policy

**Purpose:** The Sorter is to assist in the administration of the offering collections by separating the attendance slips from the money offerings. This policy is designed to establish conduct guidelines and provide individual commitment to the responsibilities of this position.

**Relationships:** Sorters are responsible to the Visitation Team of the Hospitality Task Force and will work with the Security Team and the counters.

### Job Requirements:

#### 1. Personal Responsibilities

- a. Worship Regularly with the church
- b. Pray regularly for the ministry of the church
- c. Conduct a private devotional life

#### 2. Integrity Responsibilities

- a. A two-man rule must be implemented at all times. No one is to handle or transport any money without another trained team member present. Diligent adherence to this rule maintains the irreproachable integrity of both the individual and the church.
- b. Financial contributions and personal information given to the church are a sacred trust. The protection of privacy is absolutely a top priority. In order to maintain integrity sorters must:
  - i. Have a blind eye. Sorters must limit observation to only what is needed for the purposes of administration.
  - ii. Have a short memory. Once the administration of the information is complete, then sorters must determine to dismiss the information from their mind unless needed for follow-up or investigation.
  - iii. Have a closed mouth. Nothing which is observed should ever be communicated to anyone else unless done so in an official capacity and with regard to official church business.
- c. Sorters are not allowed to permit anyone who is not a trained teammate to assist in these responsibilities.
- d. If a teammate is observed abusing or sharing private information, it is the duty of every sorter to report this breach of integrity to a Pastor or Church Administrator or Church Treasurer. Appropriate action may be taken, up to and including dismissal from the team and legal action.

### 3. Sorter Job Responsibilities

- a. Sorters are to know when they scheduled to help and to arrange for a trained substitute if they are to be absent
- b. Sorters are to meet in the Security Room during the offering collection
- c. Sorters are to separate attendance slips from the money collections
- d. Sorters are to separate visitor attendance slips from other attendance slips
- e. Sorters are to provide the Visitation Team person the attendance slips for the preparation of visitor bags
- f. Sorters are to ensure that all monies are securely bagged and given to the Counter and Security person on duty for deposit into the church safe.

**Commitment:** Believing that my role is significant in the life and ministry of Grace Community Church, I will fulfill my responsibilities to the best of my ability and am absolutely committed to having a blind eye, a short memory, and a closed mouth for the glory of Christ.

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Signature

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Date



## Policy 01-015. Offering Counter Job Description and Commitment Policy

**Purpose:** The Counter is to assist the administration of the offering collections by diligently and safely storing, counting, depositing, and keeping records of the funds given to the church. This policy is designed to establish conduct guidelines and provide individual commitment to the responsibilities of this position.

**Relationships:** Counters are responsible to the Church Cabinet, the Congregational Chairman, the Church Treasurer and the Church Administrator and will work with the Security Team, Money Handlers and the Sorters.

### Job Requirements:

#### 1. Personal Responsibilities

- a. Worship Regularly with the church
- b. Pray regularly for the ministry of the church
- c. Conduct a private devotional life

#### 2. Integrity Responsibilities

- a. A two-man rule must be implemented at all times. No one is to handle or transport any money without another trained team member. Diligent adherence to this rule maintains the irreproachable integrity of both the individual and the church.
- b. Financial contributions and personal information given to the church are a sacred trust. The protection of privacy is absolutely a top priority. In order to maintain integrity counters must:
  - i. Have a blind eye. Counters must limit observation to only what is needed for the purposes of administration.
  - ii. Have a short memory. Once the administration of the information and counting of funds is complete, then counters must determine to dismiss the information from their mind unless needed for follow-up or investigation.
  - iii. Have a closed mouth. Nothing which is observed should ever be communicated to anyone else unless done in an official capacity and with regard to official church business.
- c. Counters are not allowed to permit anyone who is not a trained teammate to assist in these responsibilities.
- d. If a teammate is observed abusing or sharing private information, it is the duty of every counter to report this breach of integrity to a Pastor, Church Treasurer or

Church Administrator. Appropriate action may be taken, up to and including dismissal from the team and legal action.

### 3. Counter Job Responsibilities

- a. Counters are to know when they are scheduled to help and arrange for a trained substitute if they are to be absent
- b. Assigned counters are to meet in the Security Room during the offering collection
- c. When sorting is complete, at least one assigned counter, accompanied by the Security person on duty, shall proceed to secure the bagged monies in the church safe.
- d. When counting the money at the designated time:
  - i. Ensure at least two are present before beginning to count monies
  - ii. Count and record the cash donations
  - iii. Process the checks as instructed
  - iv. Double check the totals
  - v. Prepare the reports as instructed
  - vi. Process the deposit and deposit monies in the bank accompanied by a trained teammate
- e. Maintain secrecy of the safe combination

**Commitment:** Believing that my role is significant in the life and ministry of Grace Community Church, I will fulfill my responsibilities to the best of my ability and am absolutely committed to having a blind eye, a short memory, and a closed mouth for the glory of Christ.

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Signature

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Date

## Policy 01-016. Money Handler Job Description and Commitment Policy

**Purpose:** The money handler is to assist in the administration of ministry-specific funds given to the church. This policy is designed to establish conduct guidelines and provide individual commitment to the responsibilities of this position.

**Relationships:** Money handlers are responsible to the Church Cabinet, the Congregational Chairman, the Church Treasurer and the Church Administrator and will work with the counters.

### Job Requirements:

#### 1. Personal Responsibilities

- a. Worship Regularly with the church
- b. Pray regularly for the ministry of the church
- c. Conduct a private devotional life

#### 2. Integrity Responsibilities

- a. A two-man rule must be implemented at all times. No one is to handle or transport any money without another trained team member. Diligent adherence to this rule maintains the irreproachable integrity of both the individual and the church.
- b. Financial contributions and personal information given to the church are a sacred trust. The protection of privacy is absolutely a top priority. In order to maintain integrity counters must:
  - i. Have a blind eye. Money handlers must limit observation to only what is needed for the purposes of administration.
  - ii. Have a short memory. Once the administration of the information and counting of funds is complete, then money handlers must determine to dismiss the information from their mind unless needed for follow-up or investigation.
  - iii. Have a closed mouth. Nothing which is observed should ever be communicated to anyone else unless done in an official capacity and with regard to official church business.
- c. Money handlers are not allowed to permit anyone who is not a trained teammate to assist in these responsibilities.
- d. If a teammate is observed abusing or sharing private information, it is the duty of every money handler to report this breach of integrity to a Pastor, Church Treasurer or Church Administrator. Appropriate action may be taken, up to and including dismissal from the team and legal action.

### 3. Money Handler Job Responsibilities

- a. Money handlers are to know when they are scheduled to help and arrange for a trained substitute if they are to be absent
- b. When funds are collected for the ministry, ensure at least two are present before beginning to count or sort monies
- c. Count and record the funds collected on the designated report form and specify the intended usage of the funds.
- d. Secure the funds in a deposit bag
- e. Secure the deposit bag in the appropriate and designated area

**Commitment:** Believing that my role is significant in the life and ministry of Grace Community Church, I will fulfill my responsibilities to the best of my ability and am absolutely committed to having a blind eye, a short memory, and a closed mouth for the glory of Christ.

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Signature

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Date

## Policy 01-022. Communion Server Policy

**Purpose:** This document is designed to ensure an effective and efficient means of defining who can or should serve communion at weekly church services. The goal is to ensure that there are an adequate number of trained people available and that those individuals understand the significance of this sacrament and the procedures required to efficiently provide communion to the congregation in a reverent, dignified manner.

### **General Requirements:**

1. Must be able to physically handle the trays safely. Age may be a factor. Someone could be too young or too old.
2. Must profess Jesus Christ as Savior and Lord thus experiencing the regenerating power of the Holy Spirit, and they must express their desire to identify with the life, death, burial and resurrection of Christ through believer's baptism.
3. Must understand the symbolic meaning of the communion elements and be able to explain them to the communion server leader or someone from church leadership.
4. Must be able to treat communion with respect by: 1) being present when scheduled, 2) finding replacements for themselves when they are gone, 3) expressing respect of the sacrament and the church through their actions and dress and, 4) by attending at least one required training course.

**Training Course:** The church will provide a training course for prospective communion servers or for those who need refresher training at least twice annually. At least one designated member of the church leadership should participate in each training session. No one who has not been trained in one of these training courses shall participate in the serving of communion.

The individual(s) who provide training will determine if individuals meet physical requirements (ability by age and/or physical condition) and understanding of the sacrament (by explaining the meaning of communion) at the training sessions. Individuals who do not meet these requirements should not serve communion.



## Men's Ministries Task Force

Like the Women's Ministries Task Force, the Men's Ministries Task Force seeks to provide ways in which the men of the congregation can have fellowship with one another, rejoice with one another, support one another, and share with one another on matters of mutual concern.

The Men's Ministries Task Force chairperson facilitates such sharing by making the congregation aware of the concerns or joys of individual members, organizing all activities which fulfill the needs of men. The chairperson of this task force will be responsible for the oversight of the men's ministry accounts listed as part of the approved budget of the congregation. Specific areas of the church's ministry assigned to this task force are:

1. Coordination of the church's summer picnic
2. Coordination of Men's Night Out
3. Coordination of the summer golf tournament
4. Coordination of the 3<sup>rd</sup> of July celebration
5. Coordination of the men's prayer breakfasts
6. Coordination of other special activities associated with the men of the congregation





## Missions Task Force

It shall be the responsibility of the Missions Task Force to supervise and coordinate the ministries of the congregation to the world in which we live. Specifically, the Missions Task Force will publicize and wisely allocate monies given for missions purposes and coordinate church activities associated with missions. The chairperson of this task force will be responsible for the oversight of the local, regional and international missions accounts listed as part of the approved budget of the congregation. The church treasurer and a designated member of the pastoral staff will serve on this task force. Specific areas of the church's ministry assigned to this task force are:

1. Coordination of the church's food pantry
2. Coordination of the church's coat closet
3. Coordination in the providing of special meals to the Topeka Rescue Mission
4. Coordination in the providing of snacks in conjunction with services sponsored by the church at the Topeka Rescue Mission
5. Coordination in providing funds for local, regional and international missions activities.



## Policy 01-006. Missions Task Force Funds Distribution Policy

**Purpose.** The Missions Task Force is charged under the Church's By-Laws and Covenant to distribute missions funds for the support of ministries designed to fulfill the Great Commission<sup>1</sup>. This is done through the proclamation of Christ's Gospel and Christ's heart for the world<sup>2</sup>, to see men saved and brought to the knowledge of God<sup>3</sup>, and to provide funding for the totality of the spiritual and physical needs of mankind throughout the local community (Overbrook and Osage, Shawnee, Franklin and Douglas counties), the State of Kansas, the United States and to the rest of the world<sup>4</sup>.

**Definition.** For the purpose of this policy, missions is a term defined as follows: 1) any ministry commissioned by a religious organization approved by the GCC pastoral staff whose sole purpose is to propagate the Gospel of our Lord Jesus Christ; 2) any individual worker, family or family group who works in or is engaged in a missionary capacity whose purpose is to propagate the Gospel of our Lord Jesus Christ and whose program is approved by the GCC pastoral staff. Such programs may also provide humanitarian aid, counseling, training, shelter, health services, etc.; 3) any agency whose program is approved by the GCC pastoral staff and whose purpose is to propagate the Gospel of our Lord Jesus Christ. Such agency programs may also provide humanitarian aid, counseling, training, shelter, health services, etc.; 4) any individual who is in training for a career or service to the Lord Jesus Christ.

**Guidelines.** The guidelines and the reasons for implementing this policy are as follows:

1. To help achieve a clear sense of direction in the expenditure of funds for missions purposes.
2. To avoid making important financial decisions on merely an emotional or a haphazard basis.
3. To prevent confusion, inconsistency, misunderstanding and damaged feelings.
4. To ensure good stewardship of human and financial resources.
5. To promote thoughtful evaluation of crucial issues.
6. To maintain continuity and consistency as the membership of the Task Force changes.
7. To ensure accountability for the church's missions program.
8. To promote communication and harmony within the local church leadership.
9. To encourage missions workers in regard to the church's consistent commitment to partnership with them.

This policy will be reviewed and revised when necessary by the Missions Task Force, and reviewed for consistency, direction and format by the Senior Pastor, the Chairperson of the Congregation, the Church Treasurer and/or the Church's Business Administrator.

**Task Force Responsibilities.** The general responsibilities of the Missions Task Force are as follows:

1. To stimulate the congregation's intercessory prayer for world evangelism, missions workers and missions agencies through presenting news and needs of missions workers in worship, Sunday School, newsletters, visual displays and other communication devices.
2. To educate and inspire the congregation in the field of missions through missions retreats, bulletin inserts, skits and dramas, missions worker presentations, missions fairs, books and tapes, displays and maps, missions speakers, missions conferences, library designations and quarterly missions emphasis Sundays.
3. To help develop, send and support volunteers for missions work through the public commissioning of those in the congregation who have committed themselves for service or have given evidence of missions gifts; providing opportunities for public commitment for service; making informational literature available that provides motivation for mission service; providing opportunities for counsel and guidance through the time of decision and preparation for mission service; providing opportunities for short-term or other missions activities; and providing opportunities for young people in summer missions work in the United States and overseas.
4. To administer and distribute budgeted church funds allocated to missions and to stimulate giving through clarifying why the church supports missions projects and communicating the missions needs and answers to prayer.
5. To serve as a liaison between the church and its missions volunteers, missions workers and missions agencies.
6. To care for selected long-term missionaries on furlough.
7. To administer the church's missions program through the recommendation for support of missions workers, agencies and programs and to evaluate the successes or failures of that support in order to deepen and improve the commitment between the church and those it supports or to sever that relationship when that action becomes necessary.
8. To communicate with the Church Cabinet and the congregation through regular and periodic reports of the actions of the Task Force.

9. To provide opportunities for the congregation to minister to the spiritual and physical needs of humankind through regular exposure to missions activities supported by the church or through arranged visits to missions workers or agencies in the field by members of the congregation if such visits are deemed helpful by the missions partner.
10. To develop working partnerships with every missions worker and/or agency supported that goes beyond finances.

**Task Force Membership.** The Chair of the Missions Task Force is appointed by the Chair of the Congregation with the advice and consent of the Church Cabinet. One member of the Diaconate, appointed by the Chair of the Congregation, and the Church Treasurer and/or Business Administrator shall be members of the Task Force as designated by the Church By-Laws and Covenant. Other members of the Task Force shall be volunteers who may serve for an indefinite time period. The Task Force shall meet regularly at such time and place designated by the Chair of the Task Force.

**Responsibilities of the Task Force Chair.** The following responsibilities are designated for the Chair of the Task Force:

1. Calls, conducts and moderates meetings of the Task Force, prepares the agenda and writes reports of the Task Force activities for the Church Cabinet and/or the congregation.
2. Appoints members of subcommittees.
3. Cooperates with the Church staff and the Church Cabinet in developing, coordinating and administering the church's missions program.
4. Handles correspondence, contact and coordination with supported missions workers and agencies.
5. Represents the Task Force at Church Cabinet meetings.
6. Serves as an *ex-officio* member of all Task Force subcommittees.
7. In conjunction with the Task Force membership, proposes a yearly Task Force budget and payment schedule for the commitment of funds.
8. Oversees the implementation of Task Force responsibilities outlined in this policy. Some discretion in the distribution of funds is delegated to the Chair when timing and circumstances require support decisions between Task Force meetings. Such decisions, however, must have approval of the Senior Pastor and the Church Treasurer and/or Business Administrator. Any financial decisions must be reported to the Task Force at the next Task Force meeting.

9. Provides spiritual leadership for the Task Force.
10. Encourages and implements missions education within the church.
11. Mentor other Task Force members in the responsibilities and activities of the Task Force Chair.

**Responsibilities of Missions Workers, Agencies or Other Partners to the Church.** Support of missions activities by the church must be considered a partnership between the missions workers or agencies supported and the church. As such, supported missions must provide regular reporting on the supported activities at least quarterly to the church. In addition to those reports detailing how support funds were spent, supported missions will be responsible for praying for the church and its membership. Adequate, clear, concise, detailed and regular two-way communication between the church, through the Missions Task Force, and its supported missions shall provide the information and form the basis for the Task Force evaluation of the church's support of the mission and determine, to a great extent, whether support will continue.

**Care for Missionaries in the Field.** In addition to financial support, the Task Force will support mission activities in the field by:

1. Encouraging active involvement through correspondence, emails, videos, CD's, tapes and other materials, respecting the missionary's time, but emphasizing relationship and partnership.
2. Posting sign-up sheets for individuals in the congregation who might be interested in corresponding with a missionary and who would remember special occasions for that worker.
3. List missionaries and their children in the church bulletin for prayer and birthdays/anniversaries along with their location of service.
4. Continually seeking creative ideas for this type of caring.
5. Updating needs/expectations with the missionary during their furlough time or whenever the missionary instigates such communication.

**Long-Term and Short-Term Missionaries.** Long-term missionaries are defined in this policy as missions programs or individuals, third world agencies and local, regional or national workers who are supported by the Missions Task Force over a longer period of time usually through regular, periodic distributions of funds. Short-term missionaries are defined in this policy as missions projects or individuals who are supported by the Missions Task Force over a short, defined period of time usually through a single disbursement of funds. Individuals and projects may be local, regional or international.

**Procedures and Approval for the Support of Short-Term, Project Workers and Summer Missions.** From time to time the church will support short-term missions projects, project workers and summer missions projects. The procedures for obtaining support for these projects and workers are as follows:

1. Individuals are encouraged to make their own arrangements for projects and workers through approved missions agencies.
2. A potential missions worker applying for support will submit a written form to the Missions Task Force which includes a description of the work to be done, why the candidate believes the work to be a match with his/her gifts, how long the work will last, and a budget detailing the costs associated with the mission and any other reasons for wanting to participate in the mission. If the individual wishes to work under the auspices of a mission agency, that mission agency's doctrinal and financial statements must be included. The Task Force will investigate the agency to ensure it is "healthy" for the worker.
3. A subcommittee will investigate the project or the workers who seek support and provide recommendations to the Task Force for support. Particular attention will be paid to doctrinal matters.
4. For individuals, a personal interview with the subcommittee and with one or more members of the pastoral staff may be required prior to approval.
5. Financial support will be limited to a maximum 25% of the budget submitted by the member of the congregation and 10% of the budget submitted for a non-member. Membership in the local church is not a requirement for support, but members will take priority over non-members in terms of consideration for financial support.
6. Health insurance and/or travel insurance should be a part of the budget submitted by the missions worker or agency, particularly if the project is located outside the United States. Workers will be supported as a single individual or as a group at the discretion of the Task Force.

**Procedures and Approval for the Support of Long-Term Missions Projects and Individual Project Workers.** From time to time the church will support long-term missions and individual project workers. The procedures for obtaining support for these projects and workers are as follows:

1. Individuals are encouraged to make their own arrangements for projects and workers through missions agencies.
2. A potential missions worker applying for support should submit a written form or equitable information to the Missions Task Force which includes a description of the work to be done, why the candidate believes the work to be a match with his/her gifts, how long the work will last, and a budget detailing the costs associated with the

mission and any other reasons for wanting to participate in the mission. If the individual wishes to work under the auspices of a mission agency, that mission agency's doctrinal and financial statements must be included. The Task Force will investigate the agency to ensure it is "healthy" for the worker.

3. A subcommittee will investigate the project or the workers who seek support and provide recommendations to the Task Force for support. Particular attention will be paid to doctrinal matters.
4. For individuals, a personal interview with the subcommittee and with one or more members of the pastoral staff may be required prior to approval.
5. Financial support will be limited to a maximum 25% of the budget submitted by the member of the congregation and 10% of the budget submitted for a non-member. Membership in the local church is not a requirement for support, but members will take priority over non-members in terms of consideration for financial support. Membership is defined by the Covenant and By-Laws of Grace Community Church.
6. Health insurance, life insurance, education of children, etc. should be a part of the budget submitted by the missions worker or agency. Workers will be supported as a single individual or as a group at the discretion of the Task Force. Long-term missions workers are encouraged to have a retirement plan.
7. Once support is approved, specific terms for the length of support will be negotiated with the worker and/or agency, although support will be guaranteed for no longer than one year and terms will be re-evaluated prior to the beginning of each church fiscal year.
8. A candidate for long-term support will interview with the whole Missions Task Force although some discretion will be allowed, depending on circumstances. A Task Force member or any other individual knowledgeable of the candidate or project may present the proposal on behalf of international and national workers or their agencies.
9. Approval of support will be conditional on a majority vote of the Task Force following a presentation of the recommendation of the subcommittee and discussion of the Task Force.
10. Individuals who desire to become full-time missionaries and who are members of Grace Community Church in Overbrook as defined by the Covenant and By-Laws of the church and whose character and spirituality are well-known to the congregation through service and participation in local church ministries and functions may apply to the Church Cabinet for the church to serve as a sending church for their mission. If approved by the Church Cabinet, the individual(s) may additionally ask the Cabinet for funding over and above what is permitted by this policy. The Cabinet may approve



such a request as long as the decision does not violate any provisions of the Covenant or approved budgetary policy.

**Basis for the Determination of Support for Missions Workers and Agencies and Criteria for Support.** The following provide the basis for the determination of those workers and agencies the Task Force will support:

1. Missions agencies based on the type of ministry.
2. Workers will receive support from the Task Force in lieu of agencies when applicable.
3. Long-term and short-term missions projects (including summer projects or workers) will be supported.
4. Relief agencies can receive support.
5. Emphasis should be placed on the involvement with fewer missions workers or agencies rather than on casual involvement with a larger number of missions workers or agencies.
6. While the Task Force encourages recommendations from members of the congregation for missionary support, the Task Force is under no obligation to support any missionary based on those recommendations. Selection of missionary support should be based solely on how closely a missionary's objectives match the goals of the Task Force, the viability of the project supported and impact of the project or missionary on unchurched or non-Christian individuals.
7. Every missionary or project supported must have a spiritual component such that the missionary or project directly instills and promotes a program, training or service which benefits individuals and promotes the ideals of Christian service and Jesus Christ as Savior and Lord.
8. Agencies must be accountable and have high standards of mission. Membership in the Evangelical Foreign Missions Association (EFMA), the Interdenominational Foreign Missions Association (IFMA), or their equivalents is encouraged. Membership in the Evangelical Council for Financial Responsibility (ECFA) is also encouraged.

**Strategy for Distribution of Available Missions Funds.** The following provide the basis for the division of funds for missions purposes:

1. The Task Force will emphasize the support of individual missions workers over agencies (i.e., if a missionary would separate from a supported agency, the Task Force would feel no obligation to continue to support both the individual and the agency. In that case, the individual should receive the highest priority for support).

2. Support from the Task Force will be provided directly to the individuals being supported or to a cover organization which funnels missions funds directly to the supported missionary. Agencies, organizations or individuals who work for organizations which collect funds for subsequent distribution to other missions projects (missions facilitators) or individuals whose projects have been not directly approved by the Task Force are not eligible for support.
3. The amount of support given should be substantial enough to be of real aid to a missions worker or agency. Should supported missions workers lack adequate support, the Task Force will encourage the sending agency to increase support; work with the sending agency to determine a project or alternative way of increasing support; or consider raising the level of Task Force support during the next budget cycle.
4. Support should be more or less evenly divided between three general geographical areas as promoted in Acts 1:8<sup>5</sup>. This division is a guideline, not a requirement. Those areas are:
  - a. Local – Overbrook and the counties of Shawnee, Douglas, Franklin and Osage.
  - b. Regional – Kansas and the United States.
  - c. International – The rest of the world.

**Procedures for the Withdrawal of Support for Long-Term Missions Projects or Missionaries.**

From time to time circumstances may dictate the need to dissolve the support provided to projects, organizations or individuals supported by the Task Force. The Task Force is under no obligation to continue to support any missionary or project just because they have been supported in the past. Reasons for dissolving support may include, but are not limited to:

1. The supported missionary leaves missionary service.
2. The supported project is completed.
3. The supported project is dissolved.
4. The missionary's mission or project is modified and the project no longer meets the criteria for Task Force support.
5. The project or missionary does not comply with reporting requirements established by the Task Force in this policy.
6. The missionary or project shows no progress or results in completing goals outlined in a proposal to the Task Force.
7. The missionary or project, in the view of the Task Force, loses or changes its spiritual orientation or reason for original support.

8. Direct communication with the Task Force is lacking or the missionary is not responsive.

The Task Force Chair is given some discretion in decisions related to the temporary withdrawal of funding, however, a majority vote of the Task Force is required to permanently dissolve funding for any supported missionary except when the missionary leaves missionary service or the mission project is dissolved or completed. The decisions of the Task Force in proposing funding for the upcoming fiscal year and approval through a vote of the Task Force of those recommendations will be considered sufficient to make changes, including withdrawal of funding, for any missionary project.

Any missionary whose funding is dissolved must be notified by letter of the action of the Task Force, and any appeal to the decision of the Task Force should be considered by the Task Force. However, appeals for reinstatement of funding must be proposed directly to the Task Force in person. Supported missionaries should be told of any modifications made by the Task Force annually by written communication.

**Local Missions Fund.** Out of each year's Missions budget, the Task Force will designate a certain portion of the total allocated funds to be placed in the local missions fund. These funds will be used by the Task Force to be directed toward the relief of any local situation deemed worthy by the Task Force according to the procedures outlined in the Approval Process for the Distribution of Local Missions Funds in this policy. It may also be used by the Task Force to support special missions projects, i.e. cookouts or dinners at the Rescue Mission. The amount designated toward this fund will be determined as a part of the Task Force's budgetary review and shown as a part of the budget for the Task Force in the total church budget.

**Approval Process for the Distribution of Local Missions Funds.** Any member of the congregation may refer a candidate for local fund disbursement or any individual who has a need may apply for local fund disbursement. Consideration for the allocation of funds will be based on the following:

1. The individual who needs help must supply the details of the needs to any member of the Task Force or the pastoral staff. Those details must specifically cite what the need is, why the need occurred, the amount of the need and when the support is needed.
2. Reasons for disbursement would typically include:
  - a. Health issues
  - b. Job issues
  - c. Poor financial skills (counseling recommended)
  - d. Death of a primary supporter
  - e. Other issues – Needs considered as having a direct impact on life such as groceries, housing (rent), utilities, vehicle gasoline, etc., where missions funds would free personal funds for other uses.

3. The candidate must be interviewed by a member of the pastoral staff or the Missions Task Force Chair prior to the approval of any disbursement, not only for the determination of the need, but also for a determination of whether counseling is also needed.
4. Recommendations for the amount of support will be made by the interviewer, and at least one of the following must concur to approve the distribution of funds in addition to the interviewer: 1) Missions Task Force Chair; 2) member of the pastoral staff; 3) the Business Administrator; or 4) the Church Treasurer.
5. Funds will not be supplied to a single individual or family more than once regardless of the amount originally allocated.
6. Funds supplied will be limited to a specified amount at the discretion of the Task Force Chair. Disbursements for rent/down payment, utilities and prescriptions will be considered. Disbursements for travel related expenses may be considered based on circumstances.
7. Once funds have been approved for disbursement, payments will be made directly to the business or institution where the accounts are located. In no case, will money be disbursed directly to the individual requestor.
8. Exceptions to this procedure must have the approval of the Missions Task Force.

**Special Projects Fund.** Out of each year's Missions budget, the Task Force will designate a certain portion of the total allocated funds to be placed in the special project fund. These funds will be used by the Task Force to promote one or more special missions projects during the year. The amount designated toward this fund will be determined as a part of the Task Force's budgetary review and shown as a part of the budget for the Task Force in the total church budget.

**Emergency Fund.** Out of each year's Missions budget, the Task Force will designate a certain portion of the total allocated funds to be placed in the emergency fund. These funds will be used by the Task Force to be directed toward the relief of any emergency situation (local, regional or international) deemed worthy by the Task Force. The amount designated toward this fund will be determined as a part of the Task Force's budgetary review and shown as a part of the budget for the Task Force in the total church budget.

**Special Circumstances.** In consideration of the broad spectrum of needs that occur from time to time resulting in requests for extraordinary financial assistance, some latitude must be given in determining the amount and frequency of assistance given. While there is a need to guard against abuse, hard rules should never supersede the need to relieve human suffering. As such, each request for assistance should be carefully reviewed by at least one member of the Pastoral Staff and the Chair of the Missions Task Force and a course of action proposed. Special consideration should be given to those who are actively involved in ministry life at GCC, and any decision should be based on severity, urgency and special circumstances which may surround the

request. When these special circumstances which are believed to supersede the normal provisions of this policy are warranted, the task force may recommend action to the pastoral staff or the pastoral staff may suggest action to the task force. However, the determination of need under this provision of the policy, the amount of funds provided, and the frequency and how the funds are applied shall only be made and implemented through a majority vote of the pastoral staff. Such decisions will take into consideration the availability of funds under the current budgetary structure.

**Food Pantry.** The Missions Task Force will stock and maintain a food pantry for the purpose of providing necessary foodstuffs and staples to individuals or families in need. Food from the food pantry may also be used to provide food in emergency situations, i.e. fire, tornado, flood, etc., as designated by the Task Force Chair. Food provided by the food pantry is not meant to provide regular food supplements to individuals, but only to provide for basic food needs for a very short period during a time of real need. Disbursements of food from the pantry is limited to once per month for any individual or family and three times annually. The food pantry will be open for the disbursement of food only during specific hours designated by the Task Force during normal church hours.

Individuals requesting food from the food pantry will fill out a request (or order) which also indicates a list of foodstuffs needed and available. The order will be filled by an individual designated by the Task Force to disburse food. A pastoral staff member should visit with each individual or family requesting food, not only to determine actual need, but also to provide any additional assistance or spiritual guidance to help the individual.

**Approval and Support of Designated Short-Term Mission Trips.** From time to time the church may support and promote specific short-term mission trips comprised fully or partially of members of Grace Community Church. Funding for such trips shall be specifically approved by the church through the process outlined within this policy. Mission trips shall be defined, for the purposes of this policy, as an organized group of participants with a designated leader whose purpose is to fulfill the provisions of The Great Commission (Matthew 28:19) outside the boundaries of this church's influence and to provide help, care and educational assistance to individuals or groups who might require it within their own socio-economic environment. Such mission trips shall be limited in scope and in time frame, but must meet all the specific criteria outlined in this policy.

Short-term mission trips may be designated as church-supported or church-sponsored. Church-sponsored mission trips are mission trips which may be financially supported by the church and the Task Force which have been specifically approved by the Church Cabinet and are eligible for coverage by the church's liability insurance policy. Church-supported mission trips are mission trips which may be financially supported by church members and the Task Force but have not been designated by the Church Cabinet. Such mission trips may become church-sponsored, but an application for such a designation and action of the Church Cabinet is required.

1. Mission trips lead by a member of the pastoral staff and specifically funded by the church through its budgetary process shall be deemed a church-sponsored function of the church and are exempt from the provisions of the approval process.
2. All other short-term mission trips whose leadership and participants want the trip to be designated as a church-supported function must seek approval by the church through the process outlined in this policy. A “church-supported” mission trip shall be defined as a trip where some or all of the participants are members or regular attendees of Grace Community Church and whose leadership or individual participants seek financial assistance from the church through a group or task force using approved budgeted funds.
  - a. Groups requesting approval shall make application on an application form specified by the Missions Task Force. Applications must be personally presented to the Chair of the Missions Task Force by the designated leader of the trip no less than six (6) months prior to the proposed date of the commencement of the trip. Applications received after this date may not be approved.
  - b. The application will specifically request a designation of the mission trip as either church-supported or church-sponsored. If the request is for a church-sponsored mission trip, a copy of the application will be forwarded to the Church Cabinet and presented to the Cabinet by the Chair of the Missions Task Force at the next Cabinet meeting for their approval through the motions process.
  - c. Regardless of whether the missions trip is designated church-sponsored or church-supported, the Chair of the Missions Task Force will discuss the logistical and financial requirements of the mission with the leader(s) of the trip and will make a recommendation for funding to the Missions Task Force.
  - d. Applications shall be signed by the designated leader(s) of the trip who, by their signature, agree to abide by all of the church’s criteria for the financial support of short-term mission trips.
  - e. Selected dates for the short-term mission trip shall be approved by the Senior Pastor and/or the church’s pastoral staff, and the approval of those dates is a prerequisite to any recommendations that the Missions Task Force may make regarding funding.
  - f. After presentation and discussion of the application and the recommendation of the Task Force Chair, the Task Force, by majority vote, shall approve, deny or modify funding for the trip.

3. Groups that organize short-term mission trips within the church are not required to submit an application for approval of their trip by the Church Cabinet or for funding by the Task Force, however, without approval such trips may not operate under the umbrella of the church and would not be eligible for the benefits which the church would supply (insurance coverage, financial assistance, etc.). The leadership and participants of an unapproved trip may be offered limited facilities of the church for fund-raising opportunities if those facilities are requested by the group and the pastoral staff concurs with the request, but no funds budgeted by the church through the approved budgetary process may be used to support either the trip or any individual participants. In no case should a request by the leadership or participants of an unapproved trip have priority in the use of the church's facilities over a request by a task force or other approved group within the church.
4. Groups applying for approval of a short-term mission trip shall agree to meet the following criteria for church support:
  - a. The primary purpose of any church-supported mission is to provide assistance in and the foundation for spiritual evangelism in those areas, both inside and outside this country's borders, where the communication of God's message is most needed.
  - b. Short term mission trips should be conducted to those areas where there is a real need for spiritual enlightenment and where such a need can be shown to the satisfaction of the pastoral staff and the Missions Task Force through the application process.
  - c. In order to promote spiritual evangelism within the designated area, the mission team must create, promote and present spiritual programs in at least one of these areas: 1) ministries for adults; 2) ministries for children; 3) outreach programs for the general public or community. Projects which support existing or ongoing missions, such as building or repair programs, should be considered supplemental to spiritual programs in that they provide, in many instances, the basis and the facility for conducting spiritual programs. However, they should not be the primary representation of the mission trip, nor should they be substitutes or replacements for spiritual programs.
  - d. Each participant in a sponsored mission trip will be expected to participate in spiritual programs within one or more of the three ministry areas in addition to participation in any projects which might be available.
  - e. The leadership and participants in any approved short-term mission trip must present a program to the church congregation which highlights the activities and the realization of the goals of the trip within three (3) months following the group's return.

5. The Missions Task Force may approve funding for the support of short-term mission trips according to the provisions of this policy. At its option, however, the task force may choose to support individual members of the group by requiring individual applications as noted elsewhere in this policy or it may support the trip as a whole by providing a flat amount in support of the overall cost of the trip.
6. Under the provisions of this policy, the Missions Task Force will underwrite the costs incurred by the designated leader of any approved short-term mission trip and his/her spouse if the leader is a member of Grace Community Church's pastoral staff (interns are excluded), unless such financial support is already budgeted by the church. Support is limited to one member of the pastoral staff (and spouse) per mission trip and limited to actual expenses incurred during the trip.

**Educational Support for Students Preparing for or in the Midst of Missionary Service.** The Task Force recognizes that students need education and preparation for missions service. As a result, once a missions agency has accepted a volunteer missions worker as a candidate and considers some education to be needed for further preparation, the candidate may submit a request for this support as a short-term project. In addition, should a worker need additional education during service and this education is recommended by the sending agency, the worker may again apply for support from the Task Force. The length of such support will be limited to one year.

**Tuition Assistance.** Students who are preparing for Christian service through the attendance of a Christian Bible college approved by the pastoral staff may apply for tuition assistance through the Missions Task Force. Eligibility is determined by the following:

1. Application for tuition assistance is limited to active members of Grace Community Church in good standing who are planning to enroll as full-time students at a Christian college approved by the pastoral staff. The student should be in pursuit of a career in some field of Bible ministry, including, but not necessarily limited to the following: Minister, Youth Pastor, Music Minister, Christian School Educator, Missionary, Church Construction. Categories marked "Undecided" or "Other" will require additional explanation.
2. A student who is receiving or has received tuition assistance under this program may apply for assistance for successive school years. An application for each school year is required, along with a copy of the student's transcript of the preceding year showing the student has maintained a cumulative GPA of 2.5 or higher on a 4.0 scale.
3. Applicants must submit an application for tuition assistance no later than 60 days prior to the beginning of the semester (or when payment is required) where support is requested.
4. Eligibility for tuition assistance is dependent upon the applicant:



- a. Maintaining active participation in a Christian church, and by being committed to the service of our Lord Jesus Christ by being actively involved in a church ministry or specialized Christian service at the Christian college.
  - b. Continually maintaining high standards of Christian character and conduct.
  - c. Optimizing academic achievement within his or her inherent abilities.
  - d. Pursuing a degree and taking at least the minimum number of credit hours, as specified by the college, for a full-time student.
5. Tuition assistance will be approved for one school year and approved tuition assistance payments will be made at the beginning of each semester directly to the Bible college provided required documentation has been provided.
6. Individuals who serve on the staff at Grace Community Church are eligible for tuition assistance while attending a Christian Bible college. These individuals are not required to be enrolled as full-time students if employment at GCC requires 20 or more hours per week. Classes must assist or equip the student for ministry or service or are associated with employment responsibilities at GCC. Although pursuing a degree is not required, it is suggested and encouraged. Staff students must maintain the same eligibility requirements as other full-time students receiving tuition assistance.
7. Student eligibility will be determined on an individual basis after approval of the Senior Pastor and/or pastoral staff.
8. The amount of assistance provided is dependent upon the number of eligible students but will never exceed 25% of the total tuition costs. Additional consideration will be given to students enrolled in their junior and senior years.
9. Supported students must correspond with the Missions Task Force and/or the church body.
10. Students are expected to be present at and participate in GCC Missions fairs or other annual missions events sponsored by the church.
11. Supported students are required to report as necessary to the Senior Pastor for a periodic review and discussion of his or her education plans.

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<sup>1</sup> Matthew 28:28-19: Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

<sup>2</sup> Matthew 9:36-38; 18:10-14: When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven. What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that

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wandered off? And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off. In the same way your Father in heaven is not willing that any of these little ones should be lost.”

<sup>3</sup> John 3:16: “For God so loved the world that he gave his one and only Son,<sup>f</sup> that whoever believes in him shall not perish but have eternal life.

Acts 1:8: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

Romans 10:13-15: “Everyone who calls on the name of the Lord will be saved. How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, ‘How beautiful are the feet of those who bring good news!’”

<sup>4</sup> Matthew 22:37-39; 25:31-46: “Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.

Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’ Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.’ Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’ They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’ He will reply, ‘I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.’ Then they will go away to eternal punishment, but the righteous to eternal life.”

<sup>5</sup> Acts 1:8: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

## Women's Ministries Task Force

Remembering such scriptural admonitions as “Bear one another’s burdens” (Gal. 6:2) and “Rejoice with those who rejoice, and weep with those who weep” (Romans 12:15), the Women’s Ministries Task Force seeks to provide ways in which women members of the congregation can have fellowship with one another, rejoice with one another, support one another, and share with one another on matters of mutual concern.

The Women’s Ministries Task Force chairperson facilitates such sharing by making the congregation aware of the concerns or joys of individual members, organizing all church activities such as dinners, and organizing meals for families who need such services. The chairperson of this task force will be responsible for the oversight of the women’s ministry accounts listed as part of the approved budget of the congregation. Specific areas of the church’s ministry assigned to this task force are:

1. Coordination of specific special events associated with women such as the Valentines banquet, spring brunch, fall retreat and Christmas tea.
2. Coordination of compassion activities when needed such as new mother meals/baskets, hospital surgery meals, funeral dinners, card ministry and single mother ministry.
3. Coordination of fellowship and outreach activities for women such as Women’s Night Out, Sister-to-Sister, pies for the county fair, crotchet classes and quilting ministry.
4. Coordination, in conjunction with the Christian Education Task Force, Bible studies designed for women.
5. Providing publications for communications when necessary such as the annual magazine, various mailings, publicity of women’s events, etc.



## Worship Ministries

Worship is an action in which people take part. It is not something just observed or attended, but it is something we do. Selected members of the congregation aid the ministerial staff and the Director of Worship and Magnification in leading worship, thereby, stimulating more active lay participation.

Worship is celebration because it expresses joy in what the Spirit has done. Our method of worshipping or celebration is determined by Christian convictions rather than simply by what people enjoy. Just as Christ, our Lord was characterized by a life involving struggles and numerous painful experiences; our worship encompasses more than a shallow involvement in order to be of real meaning and purpose. Members of the congregation are allowed that freedom to interact with one another, and are encouraged to express themselves openly and honestly in response to the love of God.

The chairperson of the Worship Task Force will be responsible for the oversight of the worship and music accounts listed as part of the approved budget of the congregation. Specific areas of the church's ministry assigned to this task force are:

1. Spiritual support through prayer vigils, National Day of Prayer, special services, seasonal events, Singspiration, etc.
2. Coordination of communion activities
3. Technical support in the areas of sound and lighting, sound and visual equipment maintenance and other media arts.
4. Coordination of drama activities including direction, actors, script writers, stage crew, set design, costuming, art/graphics, etc
5. Coordination of music activities including worship choir, other choirs, praise teams, ensembles, solo work, pianists, instrumental groups, orchestra, etc.



## Policy 01-002. Musical Worship Style

The leadership of Grace Community Church realizes that music has the potential to enhance or detract from – and even destroy – the corporate worship experience. In an effort help everyone understand our position and practice, we have adopted and published the following statement of policy:

**Policy:** We, the leadership of Grace Community Church, uphold the belief that musical praise and worship (in addition to the other elements of corporate worship) serves as an offering to our Lord for the purpose of bringing glory and honor to His name. We also understand that musical praise and worship has the potential to powerfully minister to the people who are offering their adoration to Him. Because we are committed to helping all people find an avenue to worship, we have chosen to provide a “blended” style of musical praise and worship. “Blended” praise and worship simply means that our worship service utilizes a combination of traditional and contemporary elements – in both the type of songs we sing and the instruments that we use. Our congregation is made up of people who have unique personalities, characteristics, preferences and tastes. Our choice of blended worship provides for a variety of expressions and styles to satisfy those differences.

The New Testament supports the use of all type of songs as an expression of worship; we are told in Colossians 3:16 to “... *sing psalms, hymns and spiritual songs with gratitude in your hearts to God.*” We believe that both traditional hymns and contemporary choruses have much to offer the body of Christ.

- Many traditional hymns teach deep theological truths in ways we can understand and with melodies we can remember. We want our children to appreciate our heritage and learn from the great hymns of the faith.
- Contemporary choruses communicate a freshness and vitality of our faith. They provide a sense of intimacy with God and powerfully relate Christianity to contemporary culture. Many of the choruses are taken directly from the Scriptures, allowing us to express Biblical adoration, praise and devotion to God in a personal way.

While it is not realistic to expect everyone to completely agree on musical tastes, we believe that it is possible to respect the preferences of others, embracing the admonishment found in Paul’s letter to the Romans (12:10), “*Be devoted to one another in brotherly love. Honor one another above yourselves.*” Our prayer is that we, as a devoted body of believers, will peacefully pursue unity together with the single, common purpose of worshipping our awesome God!





## Youth Ministries Task Force

The purpose of the Youth Ministries Task Force is to assist the youth minister in creating, scheduling, and implementing youth ministry programming; and to serve as spiritual leaders and role models to the youth, fifth grade through college and career, that we come in contact with, both in daily life and in scheduled ministry. This will be accomplished in part by regular attendance of scheduled planning meetings, regular attendance and participating in scheduled youth events, and regular attendance of all scheduled church activities whenever practical and possible. New committee members will be church members who express a desire to serve God and youth and who are recommended by the existing committee and approved by the pastoral staff. The chairperson of this task force will be responsible for the oversight of the youth activities and youth missions accounts listed as part of the approved budget of the congregation.



## Policy 01-008. Conduct and Sponsorship of Church Youth Activities

Grace Community Church desires to provide a safe, healthful and God-centered environment where youth can have fun in a social atmosphere and be exposed to the joys of a life under the saving grace of Jesus Christ. In order to provide such an environment, several rules have been established. Where the term “church” is used, it is assumed to mean Grace Community Church; where the term “staff” is used, it is assumed to mean the pastoral staff, church staff or designated supervisory staff appointed by designated task force chairs in charge of activities; and where “participant” is used it is assumed to mean students or youth who participate in church-sponsored events.

Church-sponsored events are meant to be fun and to glorify God. Participants represent Grace Community Church in their actions and their demeanor and are expected to be respectful and follow the rules listed below:

1. **Responsibility.** The Pastor of Student Ministries is solely responsible for the scheduling, coordination and supervision of all church-sponsored youth events. All decision-making authority related to youth and youth activities under the sponsorship of the church are assigned to the Pastor of Student Ministries. Subsequent responsibilities may be delegated to others at the discretion of the Pastor of Student Ministries.
2. **Sponsors.** No one under the age of twenty-one (21) will be allowed to be a sponsor at any mission trip, camp, retreat or activity of the church or to serve in any counselor role which deals with the discussing or the counseling of participants’ spiritual needs. No one under the age of twenty-one (21) will be allowed to drive any vehicle which provides transportation for an event sponsored by the church. Individuals between the ages of 18 and 21 will be allowed to “tag” along on a case-by-case basis on events designated by the Pastor of Student Ministries. All sponsors are to be treated with respect, and participants should follow all direction of sponsors unless those directions are unlawful, unethical or immoral.
3. **Physical Contact.** While in the church building or participating in any church-sponsored activity within the church, on the church grounds or under the supervision of staff, participants will refrain from fighting, biting, stabbing, jabbing, choking, poking, maiming, butting and running. Wrestling in any church building is prohibited.
4. **Respect for Property.** Participants should show respect for property belonging to the church or other individuals. The grabbing, stealing or intentional breaking of items, equipment or facilities belonging to the church or others is prohibited. Participants will refrain from the throwing of objects in any church building except in conjunction with approved games (i.e. dodge ball, etc.)
5. **Consideration of the Time of Others.** While some members of a group may participate because their parents require their attendance, others participate because

they want to. Participants should be considerate of the wishes and time of others, and should be present promptly when meeting times are expressly given. Tardiness for any irresponsible reason will result in the loss of the right to participate in future events.

6. **Tobacco, Pornography and Drugs.** The use or possession of tobacco, alcohol or drug products on church property or on church-sponsored events is expressly prohibited. Cigars, cigarettes, lighters, matches, alcoholic beverages, tobacco products (i.e. snuff, chewing tobacco, etc.), pornography, prescription and non-prescription drugs should not be present, used or distributed at any church activity. Should a participant be required to take medication for any reason, parents should provide the medication, along with instructions and dosage, to a youth sponsor prior to the church activity.
7. **Verbal Remarks.** Unkind verbal arguments, fights, slander or inappropriate remarks against others are not acceptable. Behavior which includes cussing, screaming, shaming, blaming, shunning and protracted complaining will not be tolerated. In conversations, if a participant disagrees, comments opposed to the idea, not the person should be proposed. If a situation arises which cannot be resolved peacefully, an adult staff member will help settle the matter. Any decisions made by the supervisory staff will be final.
8. **Displays of Affection.** Observable displays of affection between members of the opposite sex should be discouraged. Participants should abstain from the holding of hands, kissing, affectionate hugging, making-out, interlocking legs and rubbing noses, or any other lewd or suggestive behavior during youth activities.
9. **Dress.** Participants in events should wear modest, acceptable attire for all activities. No half-shirts (bare midriff), short shorts, or short skirts are acceptable. No clothing or jewelry which promotes drug, tobacco or alcohol use is acceptable. No undergarments are allowed to show (over, out or through) at any time (including bras, boxers, thongs, etc.). For pool environments, ladies will be expected to wear modest one-piece swimming suits which should be covered by a dark T-shirt. Boys and gentlemen should wear modest swim suits when swimming and modest shorts and a dark T-shirt.
10. **Security.** No one individual will be allowed to go off individually or in pairs when on a retreat or mission trip. Participants must travel in groups of three or more of which one must be a male. There will be no exceptions to this rule.
11. **Sickness.** An adult sponsor should be notified immediately if a participant on any church-sponsored event or activity feels sick or needs medical attention. At no time should any participant attempt to render medical treatment or aid to any other participant.

12. **Attendance and Transport.** Attendance at any event means that participants are expected to remain until the event is over (unless the participant provides a note from a parent or guardian with a good reason for excusal). If more than one transport vehicle has been used in conjunction with an event, participants are expected to return in the same vehicle which brought them to the event.
13. **Responsibility for Lost Items.** It is the sole responsibility of each participant to account for personal items brought to church-sponsored events. The church will not be held responsible for personal items misplaced, lost or stolen during an event.
14. **Profanity.** Profanity, vulgarity, dirty jokes and nasty, demeaning or gossipy conversations have no place at any church activity. Participants in church activities are expected to speak and act with integrity at church-sponsored events.
15. **Weapons.** No knives, guns, BB guns, pellet guns, slingshots, bow and arrow or any other item which might be considered a weapon will be allowed at any church-sponsored event.
16. **Food.** Food that is bought, provided, brought, or prepared in conjunction with an event is meant to be eaten not used as a toy or thrown.
17. **Music/Video.** No music or videos, other than Christian music or videos, should be played at any church-sponsored activity. If a participant is found to be listening to non-Christian music or watching a non-Christian video, the electronic device will be confiscated and returned at the end of the event. If this occurs more than once, the device will be returned to the parent or guardian.

**Cell Phones.** Participants are not allowed to carry or possess cell phones on any designated mission trip, retreat, camp, or any other Spiritual event held away from the church. Parents, sponsors, staff or other adults should have a cell phone available and on their person at all times. In the event a participant brings a cell phone with them to a Spiritual event, the parents will immediately be called to pick up the participant at the parent's expense. There will be no exceptions to this rule.



# Task Force Policy Guidelines

## Buildings and Grounds Task Force

### *Guidelines for Weddings and Wedding Planners*

**Purpose:** Copies of these guidelines are designed to be distributed to those who are planning a wedding using the facilities of Grace Community Church and will be incorporated as part of the contract for use of church facilities.

Grace Community Church desires to help make weddings a great memory to cherish for years. The wedding ceremony is a sacred service to be conducted by a minister as a representative of the church. The service is an act of worship whereby we ask God to bless the marriage and the home. We request, therefore, that the ceremony be conducted in an orderly, dignified, and meaningful manner. To make the wedding easier and less stressful for participants, we require that the services of our Wedding Coordinator be used for your wedding preparations here.

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#### *Minister*

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- The senior, associate pastor or youth pastor of this church shall officiate at all marriages in the church except where other arrangements are made in advance with the senior pastor.
- Ministers of other denominations may be free to use the facility and perform the wedding ceremony subject to the approval of the senior pastor of this church.
- The bride and groom shall arrange premarital conferences with the senior pastor as far in advance of the ceremony as possible unless those conferences are arranged outside the church and have the approval of the senior pastor of this church.
- The senior, associate or youth pastor shall conduct a wedding rehearsal on the evening before the wedding unless some other arrangements have been made with the senior pastor.

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#### *Scheduling*

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- Weddings are scheduled by the Wedding Coordinator, in conjunction with the Senior Pastor, subject to the provisions of these guidelines. Weddings cannot and may not be scheduled by the church office or by members of the pastoral staff alone.
- The Wedding Coordinator will discuss all of the church guidelines provided here with you, discuss any applicable church policies and answer any questions you have.
- Payment of all fees and the security deposit alone insures a reservation. No reservation can be confirmed without the payment of fees.
- The schedule must include rehearsal, if appropriate, and wedding ceremony and must “fit” into the church calendar on the date of scheduling. The scheduling of church activities have priority on the calendar, however, once a wedding reservation has been confirmed and the required fees paid, the wedding may not be “bumped” or changed by another church activity.

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### *Music*

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- Music used with the ceremony should be in keeping with the sacredness and dignity of the service. All songs must be approved through the Wedding Coordinator.

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### *Photographs*

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- The use of video cameras during the ceremony must be approved through the Wedding Coordinator.
- In keeping with the sanctity of the marriage ceremony, pictures may be taken during the processional and recessional, but no photos should be taken during the ceremony proper, except from the rear of the sanctuary by the professional photographer.
- Audio or video recording of the ceremony by the church’s sound technician is available for a fee.



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### *Candles & Decorations*

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- Saran wrap or a protective cover must be used on the floor unless mechanical candles or non-drip votive candles are used.
- A candlesnuffer is required to put the candles out. (The church will provide a snuffer).
- All decorations must be removed from the church immediately following your services.
- Decorations may be added, but must be approved by the Wedding Coordinator.

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### *Facility*

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- The wedding ceremony (and reception, if held at the church) must be scheduled so that all people and decorations are out of the building by 6:00 PM on the day of the wedding for weddings scheduled on Saturdays or by 8:00 PM on the day of the wedding for weddings scheduled on any other day unless special arrangements have been discussed and specifically agreed as a part of the contract. Weddings should not be scheduled on Sundays. Should the wedding party or any of its participants not vacate the building by the hours noted above, the wedding party will be charged \$50.00 per hour for each hour (or part of an hour) they remain in the building.
- Any changes to times for either the rehearsal, ceremony or reception, once set, must be approved through the Wedding Coordinator and then only if the overall church schedule will support the change.
- The church will provide specific rooms in Building C for the bride, groom and their attendants to use as they dress for the wedding if a part of the chosen wedding package. Rooms in Buildings A and B may not be used for weddings. Rooms provided as dressing rooms may not be used for any other purpose. Personal items need to be removed from these rooms immediately following the ceremony.
- Exterior doors should not be “propped” open for security reasons and to eliminate environmental effects on air conditioning and heating.

- Cigarettes, pipes, cigars or other tobacco products are not permitted in the building. No alcoholic beverages or illegal drugs are allowed in the building, or anywhere on the church premises (including parking lots). Should alcoholic beverage containers or evidence of illegal drugs be found anywhere on the premises, the security deposit, in its entirety, will be forfeited.
- Confetti is not permitted in the building.
- Birdseed or blowing bubbles is permitted outside the building only.
- The church will not be responsible for loss due to theft.
- Since the building is an active church with many ministries and programs, the church may be decorated at times in support of those ministries and programs. Individuals who use the building for weddings should be aware that the church and wedding coordinator will work with the wedding party to help provide decorations requested for the wedding, however, the church is under no obligation to remove, alter or cover decorations within the church created and displayed for church ministry purposes. Moreover, the church will not permit decorations to be removed, altered or covered by the wedding party unless specifically authorized by the church custodial staff and/or the church ministry organizers who originally decorated the church for ministry purposes. The wedding coordinator will discuss decorating ideas with the wedding party and help negotiate a suitable compromise with the church. Should a compromise with the church not be satisfactorily negotiated, then the church will not permit wedding preparations to move forward.
- The members of the wedding party and/or the family will be responsible for the conduct of the wedding party, family and guests with regard to these guidelines. Children should be kept out of all areas of the church not in use for the wedding. Any damage to the church facility as a result of the conduct of the individuals who attend your rehearsal, wedding ceremony and reception shall result in the forfeiture of the security deposit.
- The members of the wedding party and/or the family will be responsible for the cleaning of the worship center and the dressing rooms used. All items must be removed following the ceremony and/or reception.
- One member of the church's staff (Wedding Coordinator, custodian, etc.) must be present whenever members of the wedding party are in the building outside of normal church business hours (Monday through Friday, 8:00 AM to 4:30 PM). Cost of this service must be negotiated in advance based on the wedding fee schedule and paid as a part of the contracted fees.

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### *Wedding Receptions*

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- Receptions are welcome in the Activity Center/Conference Center in Building C only.
- All food and beverages must be kept in the activity center or kitchen. Food or beverages are not permitted in the worship center. Food and beverages are permitted in the girl's dressing rooms provided the rooms are not used for food or beverage preparation and the area is cleaned and trash and leftovers are removed following the ceremony.
- Unless other arrangements are made, the family is responsible for setting up the reception table prior to the wedding. This includes tablecloths, candles, silverware, dishes, punch bowl, etc.
- Someone from the wedding party or the family must be responsible for clearing the reception area of all personal items the removal of all decorations and edible items immediately following the reception. No rental items or food should be left in the church due to conflicts with other church activities.
- If catering is used for the reception, the caterer must furnish all supplies (i.e. silverware, dishes, etc.)
- The members of the wedding party and/or the family will be responsible for the cleaning of the areas used immediately following the reception. All trash must be bagged and taken to the dumpster, all tables and chairs must be properly put away, floors must be swept and the kitchen must be cleaned prior to leaving the building.

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### *Wedding Coordinator*

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The use of the church's Wedding Coordinator reduces the amount of stress you may have in regard to the facility ensures your rehearsal, wedding ceremony and reception go smoothly. Moreover, conflicts with church activities and church policies are avoided. The Wedding Coordinator will discuss their services with you during your initial visit and discuss all fees required by the church and the Wedding Coordinator.

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### *Security Deposit*

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A refundable security deposit will be required at the time of the reservation for the wedding. The security deposit will be returned to you following the wedding provided no damage to the church facility has occurred during your wedding or any extraordinary clean up as a result of your wedding has occurred and no part of the guidelines has been violated. Fees for the use of areas of the church not specified in the contract or for additional unanticipated custodial assistance may be deducted from the security deposit if necessary.

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### *Contract*

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In order to ensure that the church and the wedding party understand the substance of the wedding guidelines, the church requires that a contract between the church and a representative of the wedding party be signed at the time of the reservation for the wedding. The contract will specify that the wedding party has read and understands the guidelines of the church regarding weddings, and the church agrees to hold the date and time agreed for the wedding open for the wedding. A copy of these *Guidelines for Weddings and Wedding Planners* will be attached to the contract and specifically made a part of the contract. In addition, a fee schedule will be attached to the contract with packages and options selected circled. Payment of fees and the security deposit is due at the time the contract is signed. One signed copy of the contract will be given to the wedding party and an additional signed copy will be retained by the church.

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### *Wedding Coordinator & Church Contact*

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Kaylee Boyd, Wedding Coordinator  
Overbrook, Kansas  
(785) 215-4699  
kaylee\_boyd@yahoo.com

Grace Community Church  
PO Box 424  
(785) 665-7117  
office@gccinoverbrook.com

## Contract for the Use of Grace Community Church for a Wedding

This agreement between Grace Community Church in Overbrook and the undersigned member(s) of the wedding party below signifies that all parties have read the church's *Guidelines for Weddings and Wedding Planners* and have agreed to make the contents of those guidelines a part of this contract. The church agrees to provide the church facilities according to the package chosen and options selected, and the wedding party (or its designate) agrees to use the facility on the dates specified according to the guidelines attached. The church agrees to reserve and hold the date for the wedding agreed between the parties provided all fees and the security deposit are paid. The schedule of fees with packages and options agreed circled is attached and summarized below:

Packages and Options	Cost
Security Deposit:	
Wedding Package:	
Options:	
Number of Hours Wedding Coordinator Present:	
Number of Hours Custodian Present:	
Total	

Please Print:

Bride: \_\_\_\_\_ Groom: \_\_\_\_\_

Date of the Wedding: \_\_\_\_\_ Time: \_\_\_\_\_

Special Considerations: \_\_\_\_\_

Signed:

\_\_\_\_\_  
For Grace Community Church

\_\_\_\_\_  
For the Wedding Party



## *Guidelines for the Church Decorator*

**General Guidelines.** When members, guests and visitors to the church have a good experience, they are likely to return. When they return, they are more likely to hear about and experience the love of Christ. Maintaining a welcoming, clean and secure atmosphere within the church provides all attendees with a physical experience that goes a long way in making a statement about who we are and the importance of whose who worship here. Impressions matter. The impression we want to project is one that will help draw everyone back to our church so we can minister to them.

It's not about fake plants, a little beige paint and teal carpets. Great atmospheres are immersive. There is sight, taste, smell, touch, talk/listening. Church atmosphere doesn't just start when an attendee walks into the worship space. It starts when they get out of their car in the parking lot. What we do, what we value, and who we value should be incredibly evident in every piece of the church atmosphere. This experience should be highly intentional – creating a place where people feel like they've come to connect and have community. Everything is in the mix – what attendees see, taste, smell, hear, converse about, how one checks in children, the person that greets attendees at the door or brings an umbrella when it rains, how the worship center is set up and lit. It isn't just an interior decorator's job any more. Whether the issue is physical space or virtual space, thoughtful people recognize that space is not only the setting for communication. Space itself communicates. It shapes our values and can deeply impact our ministries. There are ambient light levels and sound levels in the halls, projection in the worship center, and spaces meant for community that all come into play. This requires coordination with many people and church groups.

We rely on the expertise and creativity of our church decorator to create this atmosphere within the public areas of the church. In this church, the public areas are defined as the worship center, the main church foyer, the activity center, public restrooms and the conference center. Decorations for classrooms, offices, hallways or other church areas are designated by those who use those areas on a daily basis. Professional decorating experience is not a requirement for the church decorator but creativity, common sense, taking advice from a professional decorator and listening to those who attend the church regularly would certainly be worth the effort.

Church decorations in public areas should be tasteful, seasonal and coordinated with the ministerial objectives of the church. Any displays, furniture, pictures, etc., used for decoration purposes should not be permanently attached to the building, i.e. logos, signs, drawings or wording painted on walls. Colors used in decorations should be coordinated with existing wall, floor or ceiling colors and seasonal requirements. The decorator may request color changes to walls, floors or ceilings, but the Building and Grounds Task Force is charged with the responsibility of making decisions related to building paint and colors. The method of affixing decorations to walls must have the approval of the Senior Custodian and hanging of those displays should be coordinated with the Senior Custodian to avoid unnecessary holes or damage to walls.

Obstructions to walkways, rooms and exits should be minimized. Obstruction is defined as any object or obstacle which would sit on the floor, hang from the ceiling or which could move into a

space in front of a doorway entrance/exit or a walkway that could impair the ability of any individual to move toward or through the entrance/exit of the building or room.

**Church Foyer.** The church foyer is the staging room for the church. Members, visitors and guests will make many decisions about the church from their initial first impressions. The church foyer should be a place where newcomers and congregation members feel that they are being welcomed into the Kingdom of God. The foyer should look nice, be functional and be inviting.

1. The foyer corridor width or walkway (building exits) shall be no less than 15 feet (Kansas Fire Code)
2. No obstructions to external exits, entry/exit into activity center, worship center, rest room, communion room, security room, medical room, classroom or furnace room.
3. No obstruction to entrance/exits to rest room, communion room, security room, medical room, furnace/AC room, classroom.
4. No obstruction to entrances to information booth.
5. No obstruction to heating/cooling vents or air returns.
6. No obstruction to thermostats, fire extinguishers and light switches.
7. No mirrors on walls near external exits (Kansas Fire Code).
8. No displays that could protrude into corridor that could injure someone or catch on people's clothing.
9. No displays that could pose a security issue or violate building security guidelines.
10. Any displays, whether they be located on the wall or floor-standing should not pose any issues for the custodial staff, should be easy to clean and not be comprised of any materials that could attract pests.

**Worship Center.** The worship center is the main worship room in the church and is used almost entirely for large group worship activities. Like the church foyer, the worship center is another area of the church where visitors and guests will form meaningful impressions of the church. The worship center should be free of elaborate decorations which might distract from a worshipful atmosphere but one where seasonal decorations or where decorations which have great ministerial impact can be very effective.

1. No obstructions to room exits, including emergency exits or furnace rooms.
2. No obstruction to stairs which might post a security or injury issue.
3. No obstruction to heating/cooling vents or air returns.
4. No obstruction to thermostats, fire extinguishers and light switches.
5. No displays that could protrude into a walkway that could injure someone or catch on people's clothing.
6. Any displays, whether they be located on the wall or floor-standing should not pose any issues for the custodial staff, should be easy to clean and not be comprised of any materials that could attract pests.
7. Displays should be tasteful, seasonal and coordinated with any ministerial message.
8. While the room is large, less decoration is better than more.



**Activity Center.** The activity center is the center of many church ministries and a place where group functions and large gatherings of the church body take place. It is meant to be open and unobstructed and decorations, when necessary, should be limited to walls and temporary displays.

1. No obstructions to room exits or doorways, including emergency exits.
2. No obstruction to stairs which might post a security or injury issue.
3. No obstruction to heating/cooling vents or air returns.
4. No obstruction to furnace rooms, wall or ceiling access points and electrical boxes.
5. No obstruction to thermostats, fire extinguishers and light switches.
6. While the room is large, less decoration is better than more.
7. Decorations which take up floor space in this room should be minimized. Adequate floor space is required for church activities so the use of floor space for decorations should be discouraged.

**Conference Center.** The conference center is effectively a large meeting room for the church, less formal and smaller than the worship center. Decorations should be minimal, although this room is typically decorated extensively for ministerial programs and events of the church. It is a room where permanent decoration is discouraged and where creativity, color and imagination take center stage.

1. No obstructions to room exits or doorways, including emergency exits.
2. No obstruction to stairs which might post a security or injury issue.
3. No obstruction to furnace rooms, wall or ceiling access points and electrical boxes.
4. No obstruction to heating/cooling vents or air returns.
5. No obstruction to thermostats, fire extinguishers and light switches.
6. While the room is large, less decoration is better than more.

**Women's Rest Rooms.** Rest rooms have a designated purpose and decorations, if any, should be minimal and tasteful.

1. No obstructions to room exits or doorways, including emergency exits.
2. No obstruction to furnace rooms, wall or ceiling access points and electrical boxes.
3. No obstruction to heating/cooling vents or air returns.
4. No obstruction to thermostats, fire extinguishers and light switches.

**Men's Rest Rooms.** Rest rooms have a designated purpose and decorations, if any, should be minimal and tasteful.

1. No obstructions to room exits or doorways, including emergency exits.
2. No obstruction to furnace rooms, wall or ceiling access points, and electrical boxes.
3. No obstruction to heating/cooling vents or air returns.
4. No obstruction to thermostats, fire extinguishers and light switches.



## *Guidelines for the Use of the Worship Center Stage*

**PURPOSE:** This policy is established so that individuals or groups who wish to use the stage of the worship center understand the sensitive nature of the musical and electronic equipment kept in that area or in the media booth and to ensure that use of the worship center stage does not cause adverse challenges for regularly scheduled events and Sunday worship.

**POLICY:** Any individual or group who schedules an event in the worship center of the church will abide by the following guidelines for the use of the stage and/or sound booth:

1. If the glass pulpit must be moved, it must be moved by the Senior Custodian or his designee to avoid damage to the pulpit or electrical wiring. No one else is given the authority to move the pulpit.
2. The Yamaha grand piano should not be moved unless it is absolutely necessary. However, if the Yamaha grand piano must be moved, it must be moved by the Senior Custodian or his designee to avoid damage to the piano or the electronics attached to it. No one else is given the authority to move the piano. The piano must not be moved off the worship center stage.
3. The drum set on the stage is not to be moved. However, should it be necessary that the drum set be moved, the authority must be requested and granted by the Director of Music and Magnification, who will either move the drum set or designate a trained and responsible individual to move it.
4. No authority is granted to anyone to move any other musical instrument which may be on the stage. Should the movement of any or all of the musical instruments be necessary, the authority must be requested and granted by the Director of Music and Magnification, who will either move the designated musical instruments or designate a trained and responsible individual to move them.
5. No authority is granted to anyone to unplug, change or remove any speaker cords, speakers, foot pedals or monitors which may be in place on the stage. Should any of those items have to be moved or the configuration of those items changed, the authority must be requested and granted by the Director of Music and Magnification, who will either move the specified items or change the configuration or designate a trained and responsible individual to do that.
6. No one is granted access to the media booth or to make modifications to the controls in the booth except those who have been through a training program for media booth operators and who have been designated by the Director of Music and Magnification to perform specified duties in the media booth.



## *Guidelines for Display Tables in the Worship Center Foyer*

*The following guidelines have been established for the purpose of preserving a beautiful and inviting atmosphere in our foyer and to keep it from becoming congested. Your cooperation in following these guidelines is greatly appreciated.*

1. Previously we have permitted display tables in the worship center foyer. With the new information kiosk, there is insufficient room to allow display tables in the foyer and meet the state fire evacuation regulations. Consequently, large 6- or 8-foot display tables will no longer be permitted.
2. A small table, no longer than 4-feet, will be permitted in the southeast corner of the foyer provided it does not block any exits and is removed immediately after the Sunday morning worship. A table should not detract from any decorations placed there by the church decorator.
3. Display tables will continue to be permitted in the Activity Center and Conference room. However, only temporary displays (Sunday only) will be allowed because the Activity Center is widely used for other church functions.
4. Any table displays set up for Sunday morning services will be removed at the end of the day.
5. Table coverings will not be provided. You may cover the top with a material of your choice.
6. Our church decorator/designer will be happy to help you with your display, if needed. Please call the church office to schedule a consulting time for that purpose.
7. Please do not tape posters to the walls or doors in the worship center foyer. If you need help to display posters, please consult with the church custodian

Space in the activity room is not as limited; therefore, you may set up tables at your discretion in that room (if adequate space is available). Please check with the church office before setting up a new table, in case there is a special event scheduled for the activity room.

There are numerous ministry areas that could need promotional space. Please always be mindful of that fact and remember to disassemble your display as soon as your event is finished. The custodian will disassemble your display if necessary or if it is in the way.

When setting up tables in the activity room, please **DO NOT BLOCK THE ENTRYWAYS**. Setting up tables in the walkway between the worship center foyer and the activity center is not permitted because they may be a hindrance to emergency personnel during a medical or fire emergency. The Safety and Security Team will remove or move any displays that violate emergency protocol.

Thank you for your cooperation.



## ***Guidelines for Handling Individuals Accused of the Sexual Abuse of Children***

There may be a time when someone who regularly or sporadically attends Grace Community Church is accused of sexual abuse with a child. Until that individual has actually been convicted of such an act in a court of law, the accusation remains an allegation and the individual is presumed innocent regardless of the feelings of some members of the congregation. However, it is important that the church take concrete steps to deal with the difficult situation by not only limiting the exposure of children and members to the individual in the eventuality of a court ruling but also limiting the liability of the church to any civil action. Consequently, there are three typical avenues a church could take to address these issues:

- **Allow the individual to stay unconditionally and pray nothing happens.** In this case the church risks that the accused may harm someone in the church, traumatizing the victim and devastating the church's ministry. It also subjects the church to civil liability.
- **Ask the person to leave.** This may raise tough questions about the church's representation of God's forgiveness.
- **Offer support if the person is repentant while implementing restrictions.** This offers challenges as the church seeks to meet the needs of both the alleged offender as well as identified or potential victims. Leadership must be responsive to members' objections and protect vulnerable people in the congregation.

This church believes that the third option should be the best course of action provided that the individual is willing to accept the support offered and willing to comply with any restrictions that the church imposes on the participation of the accused in church activities. The church must develop a specific set of policies and procedures that offer accountability for the accused and protection for all members, especially children and people with disabilities. Because these policies will require some time and much input to develop, these guidelines are meant to provide guidance to the security team and church leadership in dealing with these issues at this time.

### **Guidelines for the Safety and Security Team and Church Leadership**

It is important to note that any action that the church takes should be instituted with compassion, respect and understanding and should be mindful of the rights of every individual. Consequently, despite any knowledge that a member of the Safety and Security Team may have and despite any personal feelings or emotions generated by the issue, the purpose of these guidelines is to protect the security of the members of the church, the church property and the rights of the individual who has been accused.

1. While the church has agreed to allow the individual to participate in church activities, those activities and interactions will be limited. Individuals who recognize the effect that these allegations may have on others should accept these limitations proposed in these guidelines. These guidelines will apply at any time the accused is on church property or attending remote events and whether or not the program, ministry, or event is sponsored by the church.

2. One individual will be appointed by the church elders to act as a single point of contact on behalf of the church in regard to:
  - a. The collection of data and information regarding any incidents involving the accused;
  - b. The dissemination of information to the church, its leadership or the Safety and Security Team regarding those incidents, and;
  - c. The direction of any action the church will take.
3. This individual will be responsible for the appointment and coordination of individuals who will have primary contact with the accused on behalf of the church or will serve as observers. Individuals so appointed will report any issues which may arise regarding the accused only to this single point of contact.
4. A meeting with the accused will be held to explain the church's policy set forth in these guidelines and ensure that the church has an agreement from the individual, in writing, that the individual will comply with the guidelines.
5. The accused will agree to be observed or "shadowed" by at least one (or more, if required) designated member(s) of the congregation or Safety and Security Team, as appointed by the church's single point of contact. When contact between the accused and children or youth occurs or is anticipated, such contact must be in the public presence of at least three adult persons. While in the church building or on church property, the individual is never to be left unobserved. Should there be an inadvertent or overt violation of these guidelines, it will be the responsibility of the designated individual(s) to take immediate and appropriate action to correct the violation. General members of the Safety and Security Team, unless specifically designated, are not to intervene unless the designated individual(s) are not present.
6. Accused individuals should not initiate any physical contact with any child or youth under the age of eighteen (18). Physical contact in these instances is defined as:
  - a. Sensual touching, which would be an act or reaction as an expression of feelings (including close friendship, love, or sexual attraction), between an adult and a child or youth. Examples of such physical intimacy include being inside someone's personal space, holding hands, hugging, kissing, caressing, fondling and sexual activity.
  - b. It is possible to be physically intimate with someone without actually touching them, however, a certain proximity is necessary. For instance, a sustained eye contact or lingering in a place near children longer than reasonably expected, is considered a form of physical intimacy, analogous to touching. When a person enters someone else's personal space for the purpose of being intimate, it is physical intimacy, regardless of the lack of actual physical contact.



- c. Physical contact not initiated by the accused but by the child or youth such as talking, hugging, or general greeting may be permitted. Participation in group activities such as a basketball game, hayrack rides, bonfires, etc., is also permitted. In all instances such contact must occur in public and must be observed at least three adults.
- 7. The accused is not be ostracized, singled-out or prohibited from participation in any church programs, ministries or events so long as the individual follows these guidelines and is never alone with any child or youth at any time.
- 8. The responsibility for ensuring that these guidelines are observed falls jointly on the accused and on those individuals designated by the single point of contact as observers. If the accused anticipates a situation where there is the possibility of a violation, the accused should report it to the observer(s) or the single point of contact and should voluntarily refrain from the participation in any subsequent activity that may include a violation. Corrections to any violation observed by those appointed as observers should be initiated by these individuals immediately, and a report of the incident and the corrective action taken should be reported to the single point of contact.
- 9. Repeated violations of these guidelines as reported by the observers and/or the single point of contact may result in the individual being asked to postpone attendance at Grace Community Church and its activities until a time determined by the church leadership. A determination of “repeated” will be the responsibility of the single point of contact appointed by the church elders. Such a postponement will be considered indefinite until it is revoked by the single point of contact.



## Worship Ministries

### *Guidelines for Worship Leaders*

“So what starts with Worship and ends in Service? Today that means the church that gathers for worship on Sunday becomes the church scattered for service on Monday through Saturday.”  
(Author Unknown)

People gather to worship God:

- A. From many different church backgrounds
- B. From many different current situations
- C. From many different relationships
- D. As new Christians to very mature Christians
- E. For many different reasons, they come to worship

Facilitating worship as a Worship Leader is a specialized field of ministry, which encompasses a very narrow scope of work to be accomplished. Most of the time, the task will not require use of all the gifts that God has given you. The gifts that help you become a good **facilitator** are very important and they should be utilized for this special ministry task. The word facilitate means “to make easy.” A good **facilitator** (Worship Leader) for a worship service assists the congregation members by making it easy for them to worship. There are many purposeful ways in which you can accomplish that goal. We’ll explore specific strategy techniques for that purpose later.

The Senior Pastor is at the helm of the worship team. As he sees God’s guidance and council in preparation for Sunday morning worship, the Holy Spirit guides him to the knowledge and wisdom needed to best meet the needs of the Body of Christ. Only God knows all of the needs of the Body and by His Spirit, He conveys to the Senior Pastor direction for the service.

The role of our worship leaders has made a dramatic change over the past few years. Previously part of the responsibility of the worship leader had included developing an order of worship as well as selecting the music that would be sung during the worship service. Because the church cabinet decided that a broader coordination encompassing the entire worship service was needed, a Director of Worship and Magnification was hired. It was decided that the new Director of Worship would assume the responsibilities of the selection of the music and the development of the order of worship. Those responsibilities are met by the Director under the guidance of the Senior Pastor and the leading of the Holy Spirit.

So, what does it mean to be a **facilitator** (Worship Leader) for a worship service? It means that you are in charge of taking the Order of Worship, which is decided by the Senior Pastor and the Director of Worship and Magnification, studying it and think through (then implementing) the steps necessary “to make easy” the transition from one component of worship to another. Your

goal should be to make the time of transition as smooth as possible, eliminating “dead” time in a way that does not call attention to yourself, becoming as transparent as possible so as not to interrupt the Spirit as He works among those who are worshipping.

As a facilitator, your responsibilities do not include preaching, leading devotions (other than the communion meditation), entertaining, interpreting or singing a special. If you choose, you are welcome to lead the communion meditation, which is a very important component of the worship experience. (More on Communion Meditation later).

The following is a list of the segment components of our worship services. The brief descriptions are designed as an aid to help you understand your responsibilities as the **facilitator** (Worship Leader). Not all worship segments are included on a weekly basis and the order of service presented here is not necessarily the order of worship every week. The order of service may be changed and parts of some segments may be expanded or deleted from what is presented.

**Greeting Song or Prelude.** This segment of the service is used as a signal to the congregation that worship has begun. It also serves to create a warm, friendly environment where the church family can connect with each other for worship.

*Note: This particular segment of the worship service is led by the song leader. He should use this time to encourage folks to find someone to greet. There should be little or no commentary other than the invitation to greet others.*

As the **facilitator** (Worship Leader), you should make your way toward the pulpit during the last chorus and stand at a comfortable distance behind the song leader (between the choir risers and the pulpit) until the song is finished. Be ready to move to the pulpit as soon as the song is over. Directly after the song, the song leader should move away from the pulpit area and you should come forward to immediately welcome the congregation to worship.

**Welcome.** Three things happen in this segment:

1. A welcome to worship is extended.
2. Visitors are asked to fill out the tear-off information strips in the bulletin.
3. A brief reminder to the congregation to “read the bulletin.” It is a good idea to remind them that it contains all of the vital information concerning the life of the church and they should take it home and read it thoroughly.

We would like to minimize in-church promotions (announcements) for special ministries. Our goal is to use the bulletin and the on-screen slide show as the primary source of timely information for the congregation and the monthly publication “Happenings @ Grace” for information about future events. However, there may be times when it is necessary to share an announcement from the pulpit.

*Note: If “sharing” is a scheduled segment in the service this would be an ideal time to briefly explain that an opportunity share in testimony time will be offered later in the*

*service and that the microphone is open to anyone. Suggest a “topic” for the sharing time. Be very narrow and specific in your topic choice; mention the necessity of a time restraint for each participant so that several will be able to share. Guiding Sharing Time in this way helps people feel more comfortable and it also discourages rambling.*

**Opening Scripture/Prayer.** As you prepare for this component of the service, please ask the Holy Spirit to guide you in your scripture choice. If you are sharing the communion meditation, this might be a good time to read the passage of scripture that will support your meditation. After the scripture is read, share an opening prayer.

**Baptism.** This is not a weekly segment. If a baptism is scheduled, it will be noted on your order of worship.

*Note: Take the time to become familiar with the events of the day’s service by reading through the order of service beforehand. You should receive a copy of the order of service by email by the preceding Friday. If you haven’t received one by noon on Friday, please be sure you call the church office at (785) 665-7117, so you have adequate time to prepare.*

The pastor who is conducting the baptism will move into place during the opening prayer. He will immediately begin to speak after the prayer. The worship leader should quietly move away from the pulpit to his seat on the platform.

**Other “Special Segment”.** A “special segment” might consist of an outside speaker, *i.e.* a missionary, or it may be a seasonal segment, *i.e.* an Advent meditation. In that case, it is the worship leader’s responsibility to help the congregation understand what is about to take place. Think about how you will lead into the special segment and get the point across by using as few words as possible. It will take some time and planning in advance on your part. Your job is to assist the congregation in their understating of what is happening without drawing attention to yourself.

**Praise Set.** Generally, the praise set will begin right after the opening prayer. The song leader should be at the pulpit when the prayer is over and be ready to move right into the praise set. The goal during this time of worship is to lead the people in a vertical direction – helping individuals focus their attention toward God. At that point, the comments should not be directed to the congregation. His words should be directed to the Lord. The song leader, by virtue of his own worshipping, will lead the people in worship. He becomes, in essence, the lead worshipper vs the worship leader.

**Sharing Time.** (This is not a weekly segment). Remind folks of the “sharing topic” and the time restraint, then you can extend an invitation for participants to come forward. You will need to hand the first participant a microphone, which should be located on the floor at the front of the platform. If, for some reason, the microphone is not there, hand them your microphone (if you have one), but make sure you get it back once sharing time is over.

*Note: We recognize that sharing can be a difficult segment to facilitate. If you are uncomfortable with guiding a sharing segment, please let the worship office know and it will be scheduled on a different Sunday.*

**Offering.** Be ready to move right into the offering time. Call the ushers to the front and you should offer a short challenge or reminder of the importance of giving back to God. When the users are in place, you should pray over the offering. When the offering is finished, move directly into communion.

**Communion.** Communion is a very important part of the worship service. Please prayerfully prepare your communion meditation in a way that will direct thoughts toward the purpose of communion – that it is intended to serve as a reminder of the sacrifice that Jesus Christ made on the cross to cover our sins. Please limit your meditation to 3 to 4 minutes. Typically communion is the last segment before the pastor comes before the congregation for the pastoral prayer and message, so you and the worship team or the remaining musicians can leave the stage.

*Note: you have the option to asking someone else to share the communion meditation. If you choose that option, please be sure that the person you have asked is aware of these guidelines.*

**Pastoral Prayer.** Since you are typically no longer on stage, the pastor will come forward for this segment.

**Special Music.** Special music may be scheduled at random times within the worship service, according to the message/style of the song. It is important that all leaders have read through the order of worship ahead of time so that the special music does not get overlooked.

**Sermon and Invitation.** This segment will be handled by the pastor.

**Closing Thoughts.** You will notice a time (i.e., 10:30) along the left-hand side at about mid-point in the order of worship. It is a target time for that particular segment. It is included on the order of worship in an effort to help you keep things “on schedule.” Allowing the pastor adequate time to share what the Holy Spirit has given him is vital. Having adequate time for the altar call is also extremely important. Any extra time in a service should be left for the Senior Pastor to use as he sees fit. It is your responsibility, as the facilitator, to do everything to stay within the time line.

Life is ever-changing. Leading corporate worship is no different. As we grow, we will need to adapt our worship style to the ever-changing needs of our church family, but one thing that will never change is the gospel message. The purpose of taking the time to learn how to be an effective **facilitator** (Worship Leader) has everything to do with keeping the focus where it should be – on worshipping the One who made the gospel message a reality.

## **Appendix I – Forms**





## Form 1. Contract for Use of the Church Facility for a Wedding

This agreement between Grace Community Church in Overbrook and the undersigned member(s) of the wedding party below signifies that all parties have read the church's *Guidelines for Weddings and Wedding Planners* and have agreed to make the contents of those guidelines a part of this contract. The church agrees to provide the church facilities according to the package chosen and options selected, and the wedding party (or its designate) agrees to use the facility on the dates specified according to the guidelines attached. The church agrees to reserve and hold the date for the wedding agreed between the parties provided all fees and the security deposit are paid. The schedule of fees with packages and options agreed circled is attached and summarized below:

Packages and Options	Cost
Security Deposit:	
Wedding Package:	
Options:	
Number of Hours Wedding Coordinator Present:	
Number of Hours Custodian Present:	
Total	

Please Print:

Bride: \_\_\_\_\_ Groom: \_\_\_\_\_

Date of the Wedding: \_\_\_\_\_ Time: \_\_\_\_\_

Special Considerations: \_\_\_\_\_

\_\_\_\_\_

Signed:

\_\_\_\_\_  
For Grace Community Church

\_\_\_\_\_  
For the Wedding Party

Date: \_\_\_\_\_



## Grace Community Church

### Application for Electronic Building Access

**Please Print**

Applicant: \_\_\_\_\_

This image shows a blank sheet of white paper with horizontal black ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Signed: \_\_\_\_\_

Approval Date: \_\_\_\_\_ Key Fob: \_\_\_\_\_ Expiration Date: \_\_\_\_\_

- Access Comments: \_\_\_\_\_

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**Form 3. Key Checkout Form**  
**Grace Community Church**  
*Key Checkout Agreement*

I, \_\_\_\_\_, have requested key(s) to the church buildings for one or more of the following reasons marked below:

- ☐ I am a member of the church staff.
- ☐ I am a task force chair or a ministry or program leader within a task force.
- ☐ I have responsibilities assigned to me that require me to be in the church outside normal business or event hours. Those responsibilities are: \_\_\_\_\_
- ☐ I need a key until \_\_\_\_\_ and then will return it.

I accept this key(s) and agree to safeguard it from loss. Should I lose this key, I will notify the church Business Administrator as soon as possible. I agree to the following conditions:

1. I agree to use this key to enter the church for church meetings and events only.
2. I agree to surrender this key to the church Business Administrator should my need to enter the church, as described above, change.
3. I agree to never duplicate this key.
4. I agree to never give this key to anyone else other than the church Business Administrator, loan it to any else, or allow anyone else to duplicate the key.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Printed Name

\_\_\_\_\_  
Date

Key No.(s) Issued: \_\_\_\_\_

By: \_\_\_\_\_

Date: \_\_\_\_\_

- ☐ Exterior Master
- ☐ Interior Master
- ☐ Youth Exterior
- ☐ Youth Interior
- ☐ Children's Interior
- ☐ Sound Interior
- ☐ Church Entrance

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*

## Form 4. Information Ministry Form

### *Working in Ministry Programs at Grace Community Church*

The leadership of Grace Community Church realizes that the safety and spiritual welfare of the children of the church should be one of the highest priorities of the church. In addition, individuals who make up the leadership of the church and those who serve the church in a teaching capacity are also an integral part of the church's image and commitment to the expression and teaching of God's Word and should be expected to exhibit exemplary character. This application procedure is implemented to ensure these priorities are met and to assure parents and other members of the community that children who are a part of the educational activities of this church are safe and secure and exposed only to individuals who provide programs which are wholesome, spiritually-oriented and based on a solid foundation of Biblical principles.

To this end, the Church Cabinet has approved Policy 01-013, "Requirements for Individuals Working in Ministry Programs" which outlines these requirements and defines the criteria, frequency and administration of this policy and is administered by an appointed Review Board. It involves several processes: 1) an application to work in ministry programs; 2) personal references from individuals who know you and your character; 3) a formal check of your background completed by an independent contractor; 4) a testimony indicating your commitment to Jesus Christ; and 5) a personal interview with a member of the Review Board. This application process applies those individuals who are working in positions within the church in the following four areas and who are aged 18 or greater:

1. Church Leadership – Paid staff members and members of the Church Leadership (Officers, Chairs of the church's task forces, Members of the Diaconate, Elders and Pastors).
2. Teachers – Individuals who teach Sunday School classes, seminars, classes, or Bible studies organized under the auspices of the church or other ministry coordinators or ministry leaders as determined by the Review Board.
3. Children and Youth Workers – Individuals who regularly work with or supervise children and youth in the church's various ministry programs designed for children or youth.
5. Members of the Safety and Security Team, Money Handlers, Offering Counters and Offering Sorters.

While individuals may be involved in more than one covered area of ministry, you need only go through this process once. You are receiving four church forms, 1) Application for Ministry Service, 2) Volunteer Application Reference Form, 3) a Testimony form and 3) a Background Check Authorization. Please fill these forms and return it to the Church Administrative Office in the envelope provided as soon as possible. You will not be authorized to work in your chosen ministry program until your application has been approved by the Review Board. Review of your application will not begin until all forms are complete and received by the Review Board.

Thank you for your interest and involvement in the ministries at Grace Community Church.

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*





## Form 5. Release for Background Screening

### Background Check Authorization

Print Name: \_\_\_\_\_  
(First) (Middle) (Last)

Former Name(s) and Dates Used: \_\_\_\_\_

Current Address Since: \_\_\_\_\_  
(Mo/Yr) (Street) (City) (Zip/State)

Previous Address From: \_\_\_\_\_  
(Mo/Yr) (Street) (City) (Zip/State)

Previous Address From: \_\_\_\_\_  
(Mo/Yr) (Street) (City) (Zip/State)

Social Security Number: \_\_\_\_\_ DOB: \_\_\_\_\_

Telephone Number: \_\_\_\_\_

Driver's License Number/State: \_\_\_\_\_

The leadership of Grace Community Church realizes that the safety and welfare of the children of the church should be one of the highest priorities of the church. In addition, members who make up the leadership, those who serve the church in a teaching capacity or serve on the church's Safety and Security Team are also an integral part of the church's image and commitment to the expression and teaching of God's Word and should be expected to exhibit exemplary character. To ensure these priorities are met and to assure parents and other members of the community that children who are a part of the educational activities of this church are safe and secure, formal backgrounds will be required of all individuals, aged 18 and older, who will be working in covered positions within the church.

The information contained in this application is correct to the best of my knowledge. I hereby authorize **Grace Community Church in Overbrook** and its designated agents and representatives to conduct a comprehensive review of my background causing a consumer report and/or an investigative consumer report to be generated for employment and/or volunteer purposes. I understand that the scope of the consumer report/ investigative consumer report may include, but is not limited to the following areas: verification of social security number; credit reports, current and previous residences; employment history, education background, character references; drug testing, civil and criminal history records from any criminal justice agency in any or all federal, state, county jurisdictions; driving records, birth records, and any other public records.

I further authorize any individual, company, firm, corporation, or public agency (including the Social Security Administration and law enforcement agencies) to divulge any and all information, verbal or written, pertaining to me, to **Grace Community Church in Overbrook** or its agents. I further authorize the complete release of any records or data pertaining to me which the individual, company, firm, corporation, or public agency may have, to include information or data received from other sources.

**Grace Community Church in Overbrook** and its designated agents and representatives shall maintain all information received from this authorization in a confidential manner in order to protect the applicants personal information, including, but not limited to, addresses, social security numbers, and dates of birth.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*



## **Form 6. Application for Ministry Service**

*“The sheep follow Him, because they know His voice. A stranger they will simply not follow, but will flee from him because they do not know the voice of strangers.” John 10:4-5 (NASB).*

# **Application for Ministry Service**

**Grace Community Church in Overbrook**

PO Box 424, 310 East 8<sup>th</sup> St.

Overbrook, KS 66524

(785) 665-7117

[www.gccinoverbrook.com](http://www.gccinoverbrook.com)

## GRACE COMMUNITY CHURCH APPLICATION FOR MINISTRY SERVICE

**Statement of Intent:** In order to protect our children/youth, families, church congregation, friends and visitors the following information is collected from all volunteers who serve within specific ministry positions at Grace Community Church. All information received from this profile, as well as all resulting background references, is highly confidential and is only accessible to Pastoral Staff and Review Board of Grace Community Church.

### **General Information:**

Name: \_\_\_\_\_ Phone: \_\_\_\_\_ Birth date: \_\_\_\_\_

Street: \_\_\_\_\_ City: \_\_\_\_\_ State: \_\_\_\_ Zip: \_\_\_\_\_

E-mail: \_\_\_\_\_ Currently employed? Yes \_\_\_\_ No \_\_\_\_

If yes, where? \_\_\_\_\_ Yrs on this job: \_\_\_\_\_

Social Security # \_\_\_\_\_ Ladies' Maiden Name \_\_\_\_\_

Position(s) or Ministries in the Church Where You Wish to Serve: \_\_\_\_\_  
\_\_\_\_\_

### **Background Information:**

1. Have you accepted Jesus Christ as your personal Savior? Yes \_\_\_\_ No \_\_\_\_ If yes, please describe your conversion to Christ and your spiritual journey on the attached Testimony form and include the form with this application.

2. List any gifts, callings, training, education, or other factors that have prepared you for working with children:

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3. If you wish to work with children, what age level of children do you prefer to work with?

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4. Are you a member of Grace Community Church? \_\_\_\_\_

5. How long have you attended Grace Community Church? \_\_\_\_\_

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*

6. List past positions and experience working with children/youth (include names of churches and organizations) or what training and/or experience do you have for the ministry position(s) where you want to work:

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7. Check other GCC activities you regularly attend:

<input type="checkbox"/> Sunday School	<input type="checkbox"/> Sunday Morning Worship
<input type="checkbox"/> Sunday Evening Service	<input type="checkbox"/> Small Groups or Bible Studies
<input type="checkbox"/> Wednesday Night Events	<input type="checkbox"/> Men's or Women's Night Out
<input type="checkbox"/> Youth Group	<input type="checkbox"/> Security Team

8. Do you have a current driver's license? Yes ☐ No ☐ If yes, please list your driver's license number and state: \_\_\_\_\_

9. Have you ever been convicted of a major traffic offense, such as, reckless driving, DUI, or suspended driver's license? Yes ☐ No ☐ If yes, please describe all of your convictions for the past five years (Use an additional sheet, if necessary):

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10. Do you have any physical condition which may preclude you from working with children/youth or in the ministry area where you are applying? Yes ☐ No ☐ If yes, please explain:

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11. Have you ever been convicted of a misdemeanor? Yes ☐ No ☐

12. Have you ever been convicted of a felony? Yes ☐ No ☐

13. Have you ever abused or sexually molested a minor? Yes ☐ No ☐

14. Have you ever been convicted of neglect, abuse, or sexual molestation of a minor?  
Yes ☐ No ☐

15. Have you ever used any illegal drug (i.e., marijuana, cocaine)? Yes ☐ No ☐

16. Have you ever been convicted of illegally using, manufacturing or selling prohibited substances or illegally distributing pharmaceutical products? Yes ☐ No ☐

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17. Do you have a conceal/carry permit? Yes \_\_\_\_\_ No \_\_\_\_\_ If so, would you plan to carry a firearm in fulfillment of the ministry position for which you are applying? Yes \_\_\_\_\_ No \_\_\_\_\_

18. Is there any fact or circumstance involving you or your background that would call into question your being entrusted with the supervision, guidance, and care of young people? Yes \_\_\_\_ No \_\_\_\_

(If you answered "yes" to any of the questions 11-18, please provide an explanation on a separate sheet of paper.)

God desires His children to remain sexually pure. The Bible is clear in teaching on sexual sin, including sex outside of marriage and homosexual acts. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, pre-marital sex and pornography are sinful perversions of God's gift of sex. Grace Community Church's desire is to encourage individuals to trust in Christ and turn away from any impure lifestyle. If your application is approved, you will be expected to remain sexually pure. If you are an employee of Grace Community Church determined to have engaged in an impure lifestyle, your employment will be terminated.

Do you agree to live a sexually pure lifestyle? Yes \_\_\_\_\_ No \_\_\_\_\_

**Statement of Consent and Release:** The above information is true and accurate to the best of my knowledge. I understand that the information I have provided may be verified, if necessary, by contacting persons or organizations named in this application, or by contacting any person or organization that may have information concerning me. I hereby release and agree to hold harmless from liability any person or organization that provides such information. I also agree to hold Grace Community Church harmless from liability, including the officers, employees, and volunteers thereof.

**Reference Forms:** Please ask two members of the church (or your former church) that know you to complete the two reference forms and return them with this application. Valid character references for individuals working in Ministry programs at Grace Community Church are those who are not immediate family members (parent, son, daughter, sibling, spouse, etc.) or related immediately by marriage (father- or mother-in-law, son- or daughter-in-law, brother- or sister-in-law, etc.).

### **Applicant's Statement**

The information contained in this application is correct to the best of my knowledge. I authorize any references, churches, or other organizations listed herein to give you any information they may have regarding my character and fitness for working in church ministry programs, including those with children. I release all such references from liability for any damage that may result from furnishing such evaluations to you. I understand that any omission of material fact on this application may be grounds for rejection of this application.

Signature \_\_\_\_\_ Date \_\_\_\_\_

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*

**APPLICANT CHECKLIST (For Review Board Use Only)**

Name \_\_\_\_\_ Paid \_\_\_\_\_ Volunteer \_\_\_\_\_

Date application received \_\_\_\_\_ Checked by \_\_\_\_\_ Date \_\_\_\_\_

Date Reference Letters Received \_\_\_\_\_ Checked By \_\_\_\_\_ Date \_\_\_\_\_

Date Testimony Received \_\_\_\_\_ Checked By \_\_\_\_\_ Date \_\_\_\_\_

Background Release Received \_\_\_\_\_ Checked By \_\_\_\_\_ Date \_\_\_\_\_

Date Background Report Requested \_\_\_\_\_

Date Background Report Received \_\_\_\_\_

Initial Application Review: ☐ Approved ☐ Additional Pastoral Review Required

Interviewer Assigned: \_\_\_\_\_ Date: \_\_\_\_\_

Interviewer Review: ☐ Approved ☐ Not Approved Date: \_\_\_\_\_

Pastoral Review: ☐ Not Required ☐ Recommend Approval ☐ Additional Review Required

Review Board Review: ☐ Approved ☐ Not Approved Date: \_\_\_\_\_

Reasons for Disapproval: \_\_\_\_\_

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*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*





## Form 7. Volunteer Ministry Application Reference Form

### Volunteer Ministry Application Reference Form

Notice to References: Valid character references for individuals working in specific ministry programs at Grace Community Church are those who are not immediate family members (parent, son, daughter, sibling, spouse) or immediately related by marriage (father- or mother-in-law, son- or daughter-in-law, brother- or sister-in-law).

Volunteers Name \_\_\_\_\_ Date \_\_\_\_\_

GCC (or previous church) Member (person filling out form) \_\_\_\_\_

Phone # \_\_\_\_\_ E-mail address \_\_\_\_\_

What is your relationship to this volunteer?

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Name a positive characteristic trait you have observed in this volunteer?

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Do you consider this person to be responsible? \_\_\_\_\_ Why or why not? \_\_\_\_\_

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Additional comments & Observations

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GCC (or previous church) Member's Signature \_\_\_\_\_

*"Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve." Colossians 3:23-24 (NASB)*

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*



Please write a brief testimony about your personal experience in becoming a Christian and attach this form to your background application.

[illegible]

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*



**Form 9. Infant and Toddler Nursery Information Sheet**  
**Infant and Toddler Nursery Child Information Sheet**

Child's Name \_\_\_\_\_

Birth date \_\_\_\_\_

Parent's Names \_\_\_\_\_

Our nursery policy is that if a child cries for 15 minutes non-stop, we will page the parents to come get the child.

My child sleeps on    **BACK**                      **STOMACH**

Usual nap Time \_\_\_\_\_

Pacifier            **YES**                      **NO**

Feed bottle at \_\_\_\_\_

Nursing            **YES**                      **NO**

Can child have nursery snacks?    **YES**                      **NO**

Any allergies?            **YES**                      **NO**                      If so please list:

\_\_\_\_\_

Potty Trained?            **YES**                      **NO**

What does your child say when they need to use the restroom?

\_\_\_\_\_

Special Instructions \_\_\_\_\_

\_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone Number \_\_\_\_\_

E-mail \_\_\_\_\_



**Form 10. Preschool and K-4<sup>th</sup> Grade Information Sheet**

**Preschool & K-4<sup>th</sup> Grade  
Child Information Sheet**

Child's Name \_\_\_\_\_

Birth date \_\_\_\_\_ Grade \_\_\_\_\_

Parent's Names \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone Number \_\_\_\_\_

E-mail \_\_\_\_\_

Can child have snacks?      YES              NO

Any allergies?    YES              NO              If so please list:

\_\_\_\_\_  
\_\_\_\_\_

Special Instructions \_\_\_\_\_

\_\_\_\_\_





## Form 11. General Information Form for Parents of Nursery and Pre-School Children

### General Information For Parents of Nursery and Pre-School Children

**General Safety.** Grace Community Church would like to thank you for the opportunity that you have blessed us with by entrusting your child/children in our care. We have put together this policy so that our volunteer workers/teachers will know what to do and so that parents can have peace of mind knowing that their children are safely cared for.

In case of an accident in which one or more children is injured the parents/guardians will be paged to come immediately so that our teachers can explain the situation without it being during the business of pick-up time. Both the parents of the injured and the injurer will be contacted. That way both parents will know the situation and can help to comfort their child if need be. If the situation of repetitive discipline problems (ex. hitting, kicking, biting) the parents may be asked to accompany their child to help out with supervision, and help to intercede if the situation may arise again.

For your peace of mind and ours, all of our nursery/preschool/K-4<sup>th</sup> grade Children's Worship workers (youth and adult) have filled out a background check/application and have been approved by a review board to work with your children.

All of our approved staff can be identified by their name badge that shows that they are an approved nursery/preschool/K-4<sup>th</sup> grade Children's Worship worker. You can safely place your child in the care of an identified staff member.

We use a name tag, number paging system to contact you in case we need you for any reason for your child. You will see the number on the large screen in the worship center, in the lower corner. This is also our check-out system to make sure that an approved person is picking up your child. The person picking- up your child must have the matching number to your child in order to be able to check him/her out.

---

*Nursery*

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We ask that parents check their child in at the door and hand them over the door to avoid the possibility of fingers/toes getting shut in the door. This also helps to not upset other children by the door being opened/closed repetitively.

**ILLNESS:** We do our best to keep the nurseries/preschool/K-4<sup>th</sup> grade Children's Worship room clean and germ free. While we do all we can to keep your children healthy, we must have your help to be successful.

Grace Community Church provides a well-baby nursery/preschool/ Children's Worship room and we are not equipped to care for children who are not feeling up to par. Please do not bring sick children into the nursery/preschool/Children's Worship room. We will not accept children for check in to the nursery/preschool/Children's Worship room who are visibly ill and we will come get you if we notice symptoms once they are checked in.

Please do not bring your child to the nursery/preschool/Children's Worship with the following symptoms:

Coughing (constantly)  
Sneezing (with continual mucus)  
Runny nose – discolored mucus  
Fever in the last 24 hours  
Diarrhea in the last 24 hours  
Vomiting in the last 24 hours  
Skin Rash  
Discharge from the eye or Pink Eye

If your child has a non-contagious skin rash please speak to the Nursery Director/Preschool Teacher/Children's Worship Leader.

In addition, if your child comes down with a contagious illness (other than a cold or the flu) after you take your child home, please let us know so that we can notify other parents as necessary.

**Allergies:** Your child may be given a snack while they are in our care.

- Parents of a child with allergies to any food will be responsible for alerting a staff member to the child's allergies each and every time the child is checked in to the nursery/preschool/Children's Worship room.
- The parent will place a green allergy alert bracelet on the wrist of the child to alert other staff and volunteers to the child's allergies. Bracelets are available at each classroom check in desk.
- Before giving a child a snack, the children will be checked for an allergy alert bracelet.
- The only beverage served in the nursery/preschool room will be water. Babies/Children may have bottles/sippy cups containing liquids other than water, however they will not be allowed to carry the bottles/sippy cups around the room.

## **Form 12. Teacher's Covenant**

### **Grace Community Church Teacher's Covenant**

Having committed to the ministry of teaching and the habits essential for spiritual maturity, and having attended new teacher orientation, I commit to:

- Prepare for ministry by maintaining my personal relationship with Christ.
- Support the teaching ministry by praying for the children and youth volunteer staff, other teachers, and specifically, the children in my class.
- Cooperate with other ministries and place the greater good of the whole body over the needs of my ministry.
- My personal growth and education by participating in teacher training.

Should my application be accepted, I agree to accept and follow the policies and Covenant of Grace Community Church and to refrain from unscriptural conduct in the performance of my services on behalf of the church.

I understand that the personal information will be held confidential by the professional church staff.

Signature \_\_\_\_\_ Date \_\_\_\_\_



### Form 13. Accused Offender Agreement

#### Grace Community Church Accused Offender Agreement

I, \_\_\_\_\_, do hereby understand, affirm, and agree to comply with the following restrictions designed for my protection until a time when the Church leadership determines these restrictions should no longer apply:

- ☐ I am under the supervision of the security team at Grace Community Church. I will be shadowed.
- ☐ There is an assigned church contact handling all information and direction of protocols.
- ☐ I am not to be alone anywhere with a child. All contact with children will be in the public presence of more than three adult persons.
- ☐ I am not to linger near any gatherings of children.
- ☐ I am not to allow any children to climb, be carried, or held. I will not initiate an embrace or other expressions of physical affection.
- ☐ If I anticipate a situation which presents a possible violation I will immediately remove myself from the situation and inform my security shadow and the church contact of the situation.

I further understand that this action taken by the church is in response to a formal accusation made against me related to a sexual offense and that that church does not presume that I am guilty unless found guilty in a court of law at some time in the future. The action is taken entirely for my protection and the protection of my character and to assure the congregation that that the church has acted to protect the members of the congregation and its children from any perceived presumption of my guilt. I understand that failure to comply with this agreement will result in my being asked to postpone my attendance at Grace Community Church until the Church leadership determines I can fellowship with the congregation again.

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Signature

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Date

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*



## Form 14. Employee Agreement

### Employee Agreement

Having accepted employment with Grace Community Church in Overbrook, I agree to the following:

- I have made a personal commitment to Jesus Christ as my Lord and Savior and will demonstrate the reality of that relationship through my life and testimony.
- I believe in and profess the core values of Grace Community Church and accept its Statement of Faith.
- I have received a copy of the church's employee policy (Policy 01-001. Employee Policy) and agree to abide by the standards of employment contained therein.
- I have received a copy of the Application for Ministry Service and the accompanying supporting documentation and I will return those documents to the Review Board for processing within ten days of employment.
- I understand that should the Review Board find any violation of Policy 01-013. Background Requirements for Individuals Working in Ministry Programs such violation may result in the termination of employment.
- I understand that as a representative of Grace Community Church, it is imperative that my actions are above reproach in all things. Violations of the standards of conduct outlined in the Employee Policy are regarded as a serious breach of integrity and could result in discipline, up to and including termination.
- I understand that in accordance with the provisions signed in the Application for Ministry Service, the engagement in any form of homosexuality, lesbianism, bisexuality, bestiality, transgenderism, incest, fornication, adultery, pre-marital sex and pornography which are considered sinful perversions of God's gift of sex, and the determination that I have engaged in such acts will result in termination of employment.

I agree to accept and follow the policies and Covenant of Grace Community Church and to refrain from unscriptural conduct in the performance of my services on behalf of the church. I understand that any personal information provided will be held confidential by the professional church staff.

Signature \_\_\_\_\_ Date \_\_\_\_\_

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*





## Form 15. Application for Tuition Assistance

### Grace Community Church

#### Application for Tuition Assistance

Funding based on this application is limited to those individuals who are pursuing a career in some field of Biblical ministry at an accredited Bible College.

Name: \_\_\_\_\_

Parents (if under 18): \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Birthdate: \_\_\_\_\_ Member of GCC: ☐ Yes ☐ No Yrs. Attended: \_\_\_\_\_

Graduate of: \_\_\_\_\_ Year: \_\_\_\_\_

GPA: \_\_\_\_\_ (A transcript is required for graduates within the past year)

Bible College you plan to attend: \_\_\_\_\_

College Address: \_\_\_\_\_

Main Field of Study Considered: \_\_\_\_\_ Total Credit Hours Required: \_\_\_\_\_

Degree you will pursue (BA, BS, MA, etc.): \_\_\_\_\_ What Field \_\_\_\_\_

Amount of Assistance You Require (per semester): \_\_\_\_\_

Vocation or Primary Objective of Your Studies:

- |  |  |
|--|--|
| <input type="checkbox"/> Minister/Pastor           | <input type="checkbox"/> Missionary          |
| <input type="checkbox"/> Youth Pastor              | <input type="checkbox"/> Church Construction |
| <input type="checkbox"/> Music Minister            | <input type="checkbox"/> Undecided           |
| <input type="checkbox"/> Christian School Educator | <input type="checkbox"/> Other               |

Do you plan to hold a full-time or part-time job while attending college: ☐ Yes ☐ No

Do you expect to receive other financial aid (scholarship, loan, grant, etc.): ☐ Yes ☐ No

*Please return this application and supporting documentation to the Church Office  
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In a short paragraph on a separate sheet of paper, provide a short testimony, state your objectives, reasons for attending college, why you chose a Bible College, why you are requesting tuition assistance from Grace Community Church and any other helpful information or details which you believe would be beneficial for the church to know (attach additional sheets, if necessary).

### **Grace Community Church Tuition Assistance Policy**

Students who are preparing for Christian service through the attendance of a Christian Bible college approved by the pastoral staff may apply for tuition assistance through the Missions Task Force. Eligibility is determined by the following:

1. Application for tuition assistance is limited to active members of Grace Community Church in good standing who are planning to enroll as full-time students at a Christian college approved by the pastoral staff. The student should be in pursuit of a career in some field of Bible ministry, including, but not necessarily limited to the following: Minister, Youth Pastor, Music Minister, Christian School Educator, Missionary, Church Construction. Categories marked "Undecided" or "Other" will require additional explanation.
2. A student who is receiving or has received tuition assistance under this program may apply for assistance for successive school years. An application for each school year is required, along with a copy of the student's transcript of the preceding year showing the student has maintained a cumulative GPA of 2.5 or higher on a 4.0 scale.
3. Applicants must submit an application for tuition assistance no later than 60 days prior to the beginning of the semester (or when payment is required) where support is requested.
4. Eligibility for tuition assistance is dependent upon the applicant:
  - a. Maintaining active participation in a Christian church, and by being committed to the service of our Lord Jesus Christ by being actively involved in a church ministry or specialized Christian service at the Christian college.
  - b. Continually maintaining high standards of Christian character and conduct.
  - c. Optimizing academic achievement within his or her inherent abilities.
  - d. Pursuing a degree and taking at least the minimum number of credit hours, as specified by the college, for a full-time student.
5. Tuition assistance will be approved for one school year and approved tuition assistance payments will be made at the beginning of each semester directly to the Bible college provided required documentation has been provided.
6. Individuals who serve on the staff at Grace Community Church are eligible for tuition assistance while attending a Christian Bible college. These individuals are not required to be enrolled as full-time students if employment at GCC requires 20 or more hours per week. Classes must assist or equip the student for ministry or service or are associated with employment responsibilities at GCC. Although pursuing a degree is not required, it is suggested and encouraged. Staff students must maintain the same eligibility requirements as other full-time students receiving tuition assistance.
7. Student eligibility will be determined on an individual basis after approval of the Senior Pastor and/or pastoral staff.
8. The amount of assistance provided is dependent upon the number of eligible students but will never exceed 25% of the total tuition costs. Additional consideration will be given to students enrolled in their junior and senior years.
9. Supported students must correspond with the Missions Task Force and/or the church body.
10. Students are expected to be present at and participate in GCC Missions fairs or other annual missions events sponsored by the church.
11. Supported students are required to report as necessary to the Senior Pastor for a periodic review and discussion of his or her education plans.

*Please return this application and supporting documentation to the Church Office*

*PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*

## Form 16. Application for Individual Assistance – Short-Term Mission

### Grace Community Church

#### Application for Individual Assistance – Short-Term Mission

Name: \_\_\_\_\_

Parents (if under 18): \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Birthdate: \_\_\_\_\_ Member of GCC: ☐ Yes ☐ No Yrs. Attended: \_\_\_\_\_

If you are a student, where are you currently attending church: \_\_\_\_\_

\_\_\_\_\_

What is the name of your sponsoring or sending agency: \_\_\_\_\_

\_\_\_\_\_

Ministry Contact Person: \_\_\_\_\_

Date(s) of Mission or Conference: \_\_\_\_\_

Total Financial Requirements for this Mission: \_\_\_\_\_

Amount of Assistance Requested: \_\_\_\_\_

What type of ministry does this agency provide: \_\_\_\_\_

\_\_\_\_\_

How do you hope to benefit personally from this mission: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**A doctrinal and financial statement (or equivalent) of the sending agency  
should accompany this application**

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*

In a short paragraph describe your reasons for serving in this mission, the nature of the work you will do and why you feel this mission is suitable for you.

What spiritual gifts will you use in serving as a part of this mission or conference?

How will individuals or groups benefit from your mission?

Give any additional information you think would be helpful concerning this mission.

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Signature

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Date

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*

## From 17. Application for Group Assistance – Short-Term Mission

### Grace Community Church

#### Application for Group Assistance – Short-Term Mission

Name of Group: \_\_\_\_\_

Leaders: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Location of Mission: \_\_\_\_\_

Date(s) of Mission or Conference: \_\_\_\_\_

*Section 4c of GCC Missions Policy states: "In order to promote spiritual evangelism within the designated area, the mission team must create, promote and present spiritual programs in all of these areas: 1) ministries for adults; 2) ministries for children; 3) outreach programs for the general public or community. Projects which support existing or ongoing missions, such as building or repair programs, should be considered supplemental to spiritual programs in that they provide, in many instances, the basis and the facility for conducting spiritual programs. However, they should not be the primary representation of the mission trip, nor should they be substitutes or replacements for spiritual programs."*

Description of activities to be performed on this trip: \_\_\_\_\_

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Total Cost of Mission: \_\_\_\_\_ Amount of Assistance Requested: \_\_\_\_\_

(Total cost is the cost of each participant times the number expected on the trip)

No. of Members of GCC in group: \_\_\_\_\_ No. of Non- Members: \_\_\_\_\_

Section 4e of the Missions Policy states: *"The leadership and participants in any approved short-term mission must present a program or report to the church congregation which highlights the activities and the realization of the goals of the trip within six months of the group's return."*

Do you agree to this statement: ☐ Yes ☐ No

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What spiritual gifts will you use in serving as a part of this mission or conference?

In a short paragraph describe your reasons for serving in this mission, the nature of the work you will do and what you hope to accomplish (attach another sheet if necessary):

Give any additional information you think would be helpful concerning this mission.

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Signature

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Date

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*

## Form 18. Parental Consent, Photo Release Form

### Grace Community Church in Overbrook

#### Parental Consent, Photo Release Form

Effective - January 2014

Please fill out and sign the appropriate statement to either give or to decline permission to use pictures of your child in video presentations, on the church website and/or for other church publicity. With regard to the use of photos on our website, it is the policy of Grace Community Church in Overbrook that children in photos not be identified by name.

Name of Minor Child	Birth Date		For Office Use Only

Street Address:	City & Zip:
Phone:	Email:

#### To GRANT permission to use your child's pictures:

I, \_\_\_\_\_ (Please print your name) GRANT permission for Grace Community Church in Overbrook to publish pictures of my children named above in video presentations, on the church website and/or for other church publicity. I further state that I have the right to give this permission as I am the child's parent or legal guardian. I understand that if I give written notice (via email, note, or letter) to the Children's Ministry Director and/or other member of the GCC staff that I object to any particular picture of my child on the website, it will be removed as soon as possible.

SIGNED: \_\_\_\_\_ Dated: \_\_\_\_\_

#### To DECLINE permission to use your child's pictures:

I, \_\_\_\_\_ (Please print your name) DECLINE to grant permission for Grace Community Church in Overbrook to publish pictures of my children named above in any video presentations, on the church website and/or for other church publicity. I further state that I have the right to decline to give this permission as I am the child's parent or legal guardian.

SIGNED: \_\_\_\_\_ Dated: \_\_\_\_\_

*Please return this form to the Church Office*  
*PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*





**Form 19. Accident and Incident Report Form**  
**Grace Community Church**  
**Accident and Incident Report Form**

**Name of Group** \_\_\_\_\_

This form must be used for the recording of all accidents, injuries and dangerous occurrences whether or not they need to be reported under The Reporting of Injuries, Diseases and Dangerous Occurrences Regulations (R.I.D.D.O.R.) 1995.

The form should be completed as soon as possible after the occurrence. Whenever possible, the description of the accident should be completed by the injured person. All details should then be checked by a church official.

If there were any witnesses to the accident they should complete witness statements as soon as possible after the occurrence. Provision for these statements is provided overleaf.

Full name of person injured \_\_\_\_\_

Home address \_\_\_\_\_

Date of Birth \_\_\_\_\_

Check appropriate box

Employee

☐

Volunteer

☐

Visitor

☐

Congregation member

☐

Child

☐

Date of Occurrence \_\_\_\_\_ Time of Occurrence \_\_\_\_\_

Place of Occurrence \_\_\_\_\_

Full description of the accident circumstances, including a description of any apparatus or equipment involved and any injuries received and first aid given (attach an additional page if necessary).

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*Please return this application and supporting documentation to the Church Office  
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**This section to be completed by the church official (pastor or administrator)**

If the person involved was an Employee or Volunteer:

1. State nature of employment \_\_\_\_\_
2. Was she/he on or off duty at the time \_\_\_\_\_
3. If on duty did she/he after the occurrence continue to work or go off duty \_\_\_\_\_  
\_\_\_\_\_
4. If she/he went off duty at what time and for how long \_\_\_\_\_  
\_\_\_\_\_

**If the accident occurred at a youth or children's group meeting:**

What was the event? \_\_\_\_\_

Who is normally responsible for the group? \_\_\_\_\_

Who was responsible for the group at the time of this incident (if different from above) \_\_\_\_\_  
\_\_\_\_\_

Have you retained any damaged equipment or apparatus? \_\_\_\_\_

Have you taken any action to prevent such an incident happening again? \_\_\_\_\_

Are the premises still a safe place for the group to meet? \_\_\_\_\_

Is the equipment still safe to be used? \_\_\_\_\_

Does anyone else need to be informed? \_\_\_\_\_

Has anyone done this or who will do it? \_\_\_\_\_

\_\_\_\_\_  
Signature of the person in charge of the group at the time of the accident or incident.

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*

**Signature of Church Official**

I/we confirm that as far as I am/we are aware the above details including the description of the accident is true and complete.

Signed \_\_\_\_\_ Print Name \_\_\_\_\_

Position \_\_\_\_\_ Date \_\_\_\_\_

**Any apparatus or equipment involved must be retained for inspection.**

**Statement by Witness 1:**

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Signed \_\_\_\_\_ Date: \_\_\_\_\_

**Statement by Witness 2:**

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Signed \_\_\_\_\_ Date: \_\_\_\_\_

*Please return this application and supporting documentation to the Church Office  
PO Box 424, Overbrook, KS 66524 • Email: [office@gccinoverbrook.com](mailto:office@gccinoverbrook.com)*



## **Appendix II - Tables**



## Table 1. Approved Employee Salary Ranges

### Salaried Staff

Salary ranges are annual and assume employees are employed full-time. Part-time salaries, calculated for full-time, should fall within the full-time range listed.

Senior Pastor	\$65,000 - \$85,000
Associate Pastor	\$55,000 - \$75,000
Youth Pastor	\$45,000 - \$65,000
Business Administrator	\$15,000 - \$30,000
Director, Children's Ministries	\$25,000 - \$40,000
Director, Worship and Magnification	\$20,000 - \$30,000
Senior Custodian	\$30,000 - \$55,000
Full-Time Custodian	\$25,000 - \$45,000
Sunday Babysitter	\$2,000 - \$4,000

### Hourly Staff

Salary ranges are per hour.

Full-Time Receptionist/Secretary	\$10.00 - \$18.00
Part-Time Receptionist/Secretary	\$10.00 - \$15.00
Part-time Custodian	\$10.00 - \$15.00
Women's/Children Counselor	\$13.50 - \$23.00
Babysitter	\$4.00 - \$10.00

### Contracted Staff

Contracted staff salaries are set by a signed contract with the individual which specifies work required to be completed and timeframes for completion. Contracts should not exceed one year in length.





**Table 2. Wedding Fees**

<b>Effective – January 1, 2017</b>	<b>Church Fee</b>	<b>Wedding Coord</b>	<b>Custodian</b>	<b>Sound Technician</b>	<b>Total Cost</b>
<b>Package #1</b>					
Day before wedding setup and use of the worship center only for the wedding. No use of the activity center or dressing rooms; no access to kitchen.	\$25.00	\$75.00	\$125.00	\$50.00	\$275.00
<b>Security Deposit (Refundable) - Applicable to Package 1</b>					\$50.00
<b>Package #2</b>					
Day before wedding setup, rehearsal, use of the worship center, designated dressing rooms in Building C and kitchen access for the wedding. No use of the activity center. Kitchen access limited - no food preparation; use of refrigerators and microwaves.	\$100.00	\$150.00	\$200.00	\$50.00	\$500.00
<b>Security Deposit (Refundable) - Applicable to Package 2</b>					\$150.00
<b>Package #3</b>					
Day before wedding setup, rehearsal, use the worship center, designated dressing rooms in Building C, kitchen access for general food preparation, use of refrigerators and microwaves. Use of the activity center for a reception and/or dinner.	\$200.00	\$225.00	\$400.00	\$75.00	\$900.00
<b>Security Deposit (Refundable) - Applicable to Package 3</b>					\$250.00
<b>Options (In addition to package services):</b>					
Use of the activity center for rehearsal dinner	\$100.00				\$100.00
Access to the church for each additional day for decorations, setup and/or food preparation	\$100.00				\$100.00
Use of the Pit Stop for any activities (per day)	\$150.00				
Suggested honorarium for the minister	\$150.00				
Additional Sound Technician services or audio or video recording of the ceremony.	\$50.00				
Custodian at church during non-business hours when wedding party is present (per hour)	\$20.00				