**Operations Manual**



**XXXXX Memorial Presbyterian Church**

1111 XXXXXXX Memorial Church Rd

Presbytery, North Carolina

Website

* Mission Statement

Revision History

* Presented to Session XX, XXXX
* Revised as per the direction of the Session XX, XXXXX

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# **Purpose**

The purpose of this manual is to bring together in one guidebook most of the policies and regulations that direct the life and work of XXXXXXXX Memorial Presbyterian Church (XMPC). This manual is particularly meant to assist members of the Session in doing their work, both within those groups and in their committees. To some extent, this manual will always be a work in progress. It will need to be modified from time to time in order to be helpful and accurate. Any changes to policies stated within this manual require the approval of the Session. This manual is guided by the current editions of the Constitution of our church, which consists of the current editions of the Book of Order (referred to as B.O.O.) and the Book of Confessions (B.O.C.), which of course takes precedence over anything found in this manual.

Relationship to the Presbyterian Church (U.S.A.)

The XXXXXXX Memorial Presbyterian Church is a congregation of the Presbytery of New Hope in the Synod of the Mid-Atlantic of the Presbyterian Church (U. S. A.)

Organizing Covenant

Place Church history here….

# **Articles of Incorporation**

# **By-Laws XXXXXXXX Memorial Presbyterian Church, Presbytery, NC**

**Purpose and Mission**

XXXXXXXX Memorial Presbyterian Church has been called by God and organized to proclaim the good news of Jesus Christ, to minister to the needs of members of the congregation and residents of the community, and to promote peace and justice in the world.

**Relation to the Presbyterian Church (U.S.A.)**

XXXXXX Memorial Presbyterian Church is a member church of the Presbytery of New Hope in the Synod of the Mid-Atlantic of the Presbyterian Church (U.S.A.)

**Governance of the Church**

This church shall be governed in accordance with the *Constitution of the Presbyterian Church (U.S.A.).* Consistent with that *Constitution,* these bylaws shall provide specific guidance for this church. *Roberts Rules of Order (Newly Revised)* shall be used for parliamentary guidance.

**Meetings of the Church**

There shall be an annual meeting of the congregation during January of each year, at which at least the following business shall be presented: annual reports from organizations and the session (information only), financial report for the preceding year, budget for the current year (information only), changes in the terms of call for the pastor(s). Special meetings may be called by the session. Such calls shall clearly state the purpose of such special meetings, and business shall be restricted to that which is specified in the call. (G-1.0501)

**Notice of Meetings**

Adequate public notice of all congregational meetings shall be given, including notice given at regular services of worship prior to the meeting. *Own rule of minimum notification specified.* (G-1.0502)

**Moderator**

The pastor shall moderate the meetings. If there are co-pastors, they shall alternately preside at meetings. When the church is without a pastor, the moderator, appointed by the presbytery, shall preside. If it is impractical for the pastor or the moderator of the session appointed by the presbytery to preside, he or she shall invite, with the concurrence of the session, another minister of the presbytery to preside. When this is not expedient, and when both the pastor or the moderator concur, a member of the session may be invited to preside. (G-1.0504)

**Secretary**

The clerk of session shall serve as secretary. If the clerk is not present or is unable to serve, the congregation shall elect a secretary.

**Minutes of the Meeting**

The minutes of the meeting recorded by the secretary shall be attested by the moderator and the secretary, recorded in the minute book of the session. (G-1.0505)

**Quorum for the Meeting**

The quorum of a meeting of the congregation shall be the moderator, the secretary, and **15** members, but under no circumstances shall it be fewer than one-third of the active members of the congregation. Consistent with the laws of the State of North Carolina, a quorum shall be active members on corporate matters. The secretary shall determine that a quorum is present. All active members of the congregation present at either annual or special meetings are entitled to vote. (G-1.0501). Consistent with the laws of the state of North Carolina, voting is restricted to active members age sixteen or above. Voting by proxy is not allowed.

**Incorporation**

In accordance with the laws of the state of North Carolina, the congregation shall cause a corporation to be formed. Consistent with the laws of this state, both ecclesiastical and corporate business may be conducted at the same meeting of the congregation. (G-1.0503).

Since the pastor or moderator is not a member of the corporation, consistent with Article VI, a member of the session shall be invited to moderate the meeting when corporate matters appear on the agenda. The elders serving on the session shall serve at the same time as trustees.

**Nominating Committee** (See G-2.0401)

The congregation shall form a nominating committee in the following manner:

(1) There shall be five active members on the nominating committee.

(2) One of the members shall be ruling elder who is currently serving on the session, possibly rotating off.

(3) The pastor shall be a member ex officio, with voice but without vote.

(4) Full opportunity shall always be given to the congregation for nomination from the floor of the congregational meeting by any active member of the congregation.

(5) A majority of all active members present and voting shall be required to elect.

(6) Nominating Committee members cannot be nominated for session while serving on that Committee.

**Elders**

The congregation shall elect five elders divided into three equal classes, one class of whom shall be for a three-year term. No elder shall serve for consecutive terms, either full or partial, aggregating more than three years or to 1,2,or3 year terms depending on what the newly elected Session member agrees to. A Session member choosing a 1-year term can then choose to stay on the session the next 1 or 2 years. Or a session member choosing 2 years may choose to stay on an additional year. Session members serving a 3 year term must take a year break. An elder having served a total of three years shall be ineligible for reelection to the session for a period of at least one year.

The session, at its first meeting following the annual meeting, shall elect an elder to serve as clerk and shall form such committees as necessary to carry out its work. At that same meeting of the session, the session shall annually elect a treasurer, who is not required to be active on session. A quorum for the session shall be the pastor or other presiding officer, the Clerk of Session and five elders.

**Vacancies**

Vacancies on the session may be filled at a special meeting of the congregation or at the annual meeting, as the session may determine.

**Amendments**

These bylaws may be amended subject to the Articles of Incorporation, the laws of the state of North Carolina and the *Constitution of the Presbyterian Church (U.S.A.)* by a two-thirds vote of the voters present, providing that the proposed changes in printed form shall have been distributed at the same time as the call of the meeting at which the changes are voted upon.

**By-Law Additions And Specifications**

**Passed By Congregational Vote 1/27/2013**

Background: In 2011 the PC(USA) amended its Book of Order by shortening and condensing the Form of Government section, eliminating many details and particular rules to allow more flexibility for various-sized churches. The removal of these denomination-wide standards required individual churches to add specifics to their church By-Laws as replacement guidelines for conduct of church business meetings. The following additions and specifications were studied and recommended by the session of 2012 and voted into effect by the congregation on January 27, 2013.

1. The quorum for session meetings will be 5 elders present, or 4 if less than 9 elders are currently serving on the session.
2. There will continue to be an inactive roll of members, to be monitored annually.
3. The quorum for any congregational meeting will be 15% of members currently on the active role of the church.
4. Adequate public notice of a congregational meeting must be made at least 10 days prior to the meeting.
5. It is recommended that officers not serve 2 full 3-year terms consecutively.
6. The congregation Nominating Committee will consist of 4 congregation members and one currently-serving elder, who will be chairperson for the committee. The members will be elected at each annual congregational meeting.
7. It is recommended that Robert’s Rules of Order, newly revised edition, will be the parliamentary authority for congregational meetings.
8. The term for church treasurer is one year, to be renewed annually, with no set limit on consecutive terms except at mutual agreement of session and treasurer.

Voted and ordered January 27, 2013.

Attach to Original By-Laws Document

**By-Law Additions And Specifications**

**Passed By Congregational Vote 1/29/2023**

As President of the Congregation, Don presented the Session recommendation to Amend the Bylaws as follows: 1) Reduce the number of Session members from 7 to 5, 2) Change the term that Session members serve from 3 years to 1,2,or3 year terms depending on what the newly elected Session member agrees to. A Session member choosing a 1 year term can then choose to stay on the session the next 1 or 2 years. Or a session member choosing 2 years may choose to stay on an additional year. Session members serving a 3 year term must take a year break. A motion was made to adopt the Session recommendation. After a brief discussion, the motion was approved.

# **Congregational Meeting Rules (New Form of Governance)**

Governance of the Congregation (G-1.0103)

The Congregation shall be governed by the Constitution of the Presbyterian Church (USA), which consists of two parts: (1) The Book of Confessions and (2) The Book of Order. Roberts Rules of Order (Newly Revised) shall be used for parliamentary guidance, except when it is in contradiction to the Constitution.

Meeting of the Congregation (G-1.0501)

The annual meeting of the Congregation is ordinarily held on the 4th Sunday of January. At that meeting, the following business may be transacted:

1. Annual Reports
2. Review of Compensation for the Pastor.
3. Presentation of the church’s annual budget.

Special meetings of the Congregation may be called by the Session, Presbytery, or if one-fourth of the membership makes the request in writing.

Notice of Meetings (G-1.0502)

Proper notice for Congregational Meetings shall be announced on two consecutive Sundays prior to the meeting, including the same Sunday as the meeting.

Quorum for the Meeting (G-1.0501)

The quorum for a Congregational meeting shall be the moderator, the Clerk and fifteen members and never less than one-third of the active membership of the congregation present. No proxy voting is allowed.

Moderator and Secretary of the Meeting (G-1.0504; 1.0505)

The Moderator of the Congregational Meeting shall be the installed Pastor or the Teaching Elder so designated by the Presbytery. The Secretary of the Congregational Meeting shall ordinarily be the Clerk of Session. If the Clerk is not able to serve, the Congregation shall elect a Secretary for the particular meeting.

Minutes of the Meeting

Minutes of the Congregational Meeting shall be approved by the Session at its next Stated Meeting.

Session (G-1.0503a; 2.0401)

The Session of XXXXXXX Memorial Presbyterian Church is ordinarily composed of 5 Ruling Elders elected by the Congregation. Ruling Elders are elected for a one, two or three-year term and be required to take one year’s leave from 3 years of consecutive active service.

Nominating Committee (G-2.0401)

The Church Nominating Committee shall be elected by the Congregation. Members shall be elected for a term of one year. The Church Nominating Committee shall be composed of an outgoing Ruling Elder serving as Chairperson as elected by the Session and at least four active church members selected from the Congregation. The Pastor shall serve ex-officio, meaning with voice but without vote.

Amendments to the Congregational Meeting Rules

These Rules may be amended by a two-thirds vote of the members present and voting, providing that the proposed changes shall have been distributed at the same time as the call of the meeting at which the changes are voted upon.

# **Session Rules**

Composition of Session (G-1.0503a; 2.0401)

The Session of XXXXXXX Memorial Presbyterian Church is ordinarily composed of 5 Ruling Elders elected by the Congregation. Ruling Elders are elected for a one, two or three-year term and may serve up to an aggregate of three years prior to being required to take one year’s leave from active service.

Quorum of the Session (G-3.0203)

The quorum for Stated and Called Meetings for the Session shall be The Moderator, a Clerk and three Ruling Elders.

Meetings of the Session (G-3.0203)

The Stated Meetings of the Session shall be on the 3rd Tuesday of each month at 7:00pm unless otherwise arranged. The Clerk and Moderator shall develop a proposed agenda for the meetings which will be distributed three days before the meeting. All previous Session meeting minutes and minutes for each Committee shall be sent to the entire Session three days prior to the stated Session meetings.

Training and Examination of Ruling Elders (G-2.0402)

Ordinarily, there shall be two classes of training for newly elected Ruling Elders concerning one’s faith journey, the constitution of the PC(USA), and the duties of office. Following the preparation, the Session shall examine the Ruling Elders in these three areas. Upon a satisfactory examination and approval, the Session shall set a date for ordination and/or installation of Ruling Elders.

Sacraments

The Sacraments of the Lord’s Supper and Baptism are to be administered in the life of this congregation.

The Lord’s Supper (G-3.0201b)

The Lord’s Supper shall be administered in accord with the Directory for Worship in the Book of Order on the following occasions:

* Public worship on the 1st Sunday of each month
* World Communion Sunday
* Ash Wednesday
* Maundy Thursday
* Christmas Eve
* Other times: Christ The King Sunday and Easter Sunday, Transfiguration of the Lord
* The Lord’s Supper may be administered at other times as approved by the Session.
* The Extended Table shall be provided after the Lord’s Supper on the 1st Sunday of the month to any person requesting it who is unable to attend public worship.

Baptism (W-3.3600)

The Sacrament of Baptism shall be administered in accordance with the Directory for Worship in the Book of Order with approval given by the Session. (The Pastor may schedule baptism for any active church member’s child and report to the next Stated Meeting of the Session).

Clerk of Session (G-3.0104)

The Clerk of Session shall be a member of the congregation who is also a Ruling Elder though does not have to be an active Ruling Elder. The term of the Clerk shall be one year and the Clerk is elected by the Session.

Membership in the Congregation (G-1.04)

The Session is responsible for receiving members into the life and ministry of the congregation. Members are received by profession of faith, reaffirmation of faith, or letter of transfer. Each prospective member will participate in a prospective members’ class or an individual meeting with the Pastor. In this preparation for membership, prospective members are encouraged to reflect on how they can grow in their faith through worship, Bible study, prayer, and service to others.

Finances (G-3.0113; 3.0205)

The Session shall ensure that an annual self-audit is done every year by the Finance, Administration and Personnel Committee. The annual audit is completed yearly during the first quarter of the following year for the previous calendar year’s records by the Finance and Administration Committee. Liability and fire insurance coverage shall be maintained by the Session with annual review of the coverage done by the Buildings and Grounds Committee.

Church Treasurer (G-3.0205)

The Treasurer is elected annually by the Session for a term of 1 year, and may serve multiple terms.

Records (G-3.0107, 3.0204)

The Clerk of Session shall ensure that adequate records are kept of all Stated and Called Session and Congregational Meetings. These records shall be reviewed by the Presbytery annually.

The Clerk of Session shall keep the following membership rolls:

* + - * Baptized Members
			* Active Members
			* Affiliate Members – can be members of two churches/only active at one church

The Clerk of Session shall also keep the following registers:

* + - * Baptisms
			* Ruling Elders
* Installed Pastors with dates of service
* Deaths of Members
* Any Pastor / Teaching Elder serving the church with dates of service
* Ensure annual meeting of Board of Trustees, corporation and congregation are held (January)
* Ensure church officer nominating committee is elected (January)
* Prepare financial statistical report for Presbytery (January)

# **The Session: General Information**

Make-up of the Session

* A ruling elder's term begins when he or she is installed and ends when the class replacing him or her is installed. Thus someone from the class of 2015 could conceivably serve into 2016, as an example.
* Elders who have served one complete three-year term are not eligible to serve another term until being off the Session for a full year.
* By The Book of Order, the Pastor is the moderator of the Session and a full voting member. Stating that it is the Pastors responsibility to lead, offer advice and offer opinion, but not to vote unless there is a tie.

Responsibilities of Session Members

Session members are the governmental and spiritual leaders of the church. Both facets of leadership are equally important. Therefore, along with working vigorously in committee and session meetings themselves, Session members should be actively working to become more mature spiritually.

Elders are expected to spend significant personal time in Bible study and prayer, to pray regularly for the church and its members, to attend worship regularly, to participate actively in the church's ministries and activities, and to practice Christian stewardship of their finances, tithing or committing themselves to a program that will help them become tithers. The B.O.O. lists a number of duties and responsibilities of individual members of the Session in G-2.0301. Following is a paraphrase of some of these.

* Their manner of life should demonstrate the Christian gospel, both in the church and in the world.
* They are to strengthen and nurture the faith and life of the congregation.
* They should visit and comfort and care for people, with special attention to the poor, the sick, the lonely, and the oppressed.
* Quoting directly from Book of Order, "Those duties which all Christians are bound to perform by the law of love are especially incumbent upon ruling elders because of their calling to office and are to be fulfilled by them as official responsibilities."

Meetings of the Session

Attendance by all members is expected at every meeting. If a member must miss a meeting, he or she should advise either the clerk or the moderator, and ask to be excused. The same applies for leaving early or arriving late. Absentee or proxy votes are not allowed in the Session. Other items about meetings:

* The session meets on the 3rd Tuesday of each month at 7:00 p.m. This may be changed at any time by a vote of the Session. These regular meetings are referred to as the "stated meetings" of the Session.
* Special or "called meetings" of the session may be held at any time and for any purpose. They are called by the moderator when he or she deems necessary, or when requested by two elders on the Session.
* The Session may not meet without the moderator present except as provided in Book of Order G-1.0504.
* Session meetings are open to members of the congregation who wish to attend. Visitors may take part in a meeting's discussion when they are granted such a privilege by a vote of the Session. Extending the "privilege of the floor" to visitors should be done with some discretion. Session meetings are not intended to be "town halls."
* If the session considers that a matter requires a higher level of privacy, it may go into "executive session" and require all visitors to leave by a simple majority vote. It may not, however, ever require one of the members of the Session to leave.
* Meetings go more quickly if discussions begin with a motion rather than end with one. Motions that pertain to a committee's area of responsibility should come from that committee after being considered and voted on. The Moderator will refer all motions not complying with this back to committee unless there are extenuating circumstances.
* Each Session meeting will include time for committee reports. These reports should only include motions and other vital information that needs to be shared. Routine reports (Minutes) of committee activity shall be emailed to the Clerk of Session and all elders after committee meetings.
* Any committee may bring a motion(s) before the Session at any meeting. Insuring that these motions have been well discussed and examined by the committee will help the Session/Committee structure function much better.
* All members of the Session have a responsibility to take part in discussions at Session meetings. You were called by God so that your voice could be heard.

The Work of the Session

The Session operates from the theological premise that the Holy Spirit works best in councils or groups of Christians, drawing from the example of the council at Jerusalem in the book of Acts 15.

Decisions of the session are understood as the discerning of the will of the Spirit, and meetings should be approached with this expectation.

It is inappropriate outside of the Session meeting to discuss who argued for or against a motion, or how people voted. Session minutes should normally not reflect these either. Actions that are taken by the Session are the action of the entire Session, not just of those who supported the actions.

Minutes will not normally reflect the count on votes taken. They will merely indicate that an action passed, failed, or passed unanimously. Abstentions are counted as yes votes unless a person requests being recorded as abstaining. The exceptions are in votes done by division (i.e. show of hands) and votes by ballot. To go on record as being against an action, a Session member must "dissent" at the meeting where the action is taken. (G-3.0105)

Calendar Sensitive Items of the Session

**January**

* Approve annual church budget
* Elect Trustees of the Corporation- The officers of the Corporation, per Book of Order (G-4.01 – 02) shall consist of a President, Treasurer and a Secretary. The trustees shall be the actively serving Ruling Elders.
* Elect Treasurer and Clerk of Session
* Approve statistical report for Presbytery
* Approve Communion dates
* Approve special offering dates
* Call annual meeting of the congregation
* Examine officers-elect for ordination/installation
* Review Terms of Call for Pastor and staff; including, cleaning services, church grounds maintenance, Administrative Assistant and Pianist/Accompanist.
* Ordain/install new elders
* Call congregational meeting to elect 4 Members at Large to serve on the Nominating Committee

**February**

* Approve committee assignments and chairs for the year
* Pastor to perform a performance review for staff; including, Church Grounds Maintenance, cleaning services, Administrative Assistant, and Pianist/Accompanist.

**September**

* Congregational meeting for the purpose of electing 3 Elders to serve on the Session

**November**

* Review Operations Manual for any adjustments or corrections
* Session training
* Elect outgoing Ruling Elder to serve as Nominating Committee Chair

**December**

* Advertise Congregational meeting for the purpose of electing 3 Elders to serve on the Session

Representation At Presbytery Meetings

One of the responsibilities of Session members is to represent the church at Presbytery meetings. The Presbytery is made up of all the Teaching Elders (Ministers) who are members of it (Teaching Elders cannot be members of a church) and Ruling Elder representatives from each church in the geographical area that makes up the Presbytery.

Our Presbytery is the Presbytery of New Hope. It stretches west to Orange County, north to the Virginia border, east to the Outer Banks, and its southern border runs roughly along a line from southern Wake County to the southernmost extremes of the Outer Banks.

At the time of this printing, the Presbytery had 122 member churches. Rev. Ted Churn is the Presbytery Executive and Stated Clerk. Presbytery offices include a very good resource library for use by all churches and are at:

The Presbytery of New Hope
2022 McDonald Lane
Raleigh, NC 27608
pbynewhope@nhpresbytery.org
(855) 219-6305 (919) 322-0143 (919) 322-0148 fax

The Presbytery holds three "stated meetings" a year at various sites in the Presbytery. Normally, two are held in the Raleigh area. There are also occasional "called meetings." Our church is allotted one elder "commissioner" at each meeting. The Session elects the commissioner for each meeting.

There are also numerous committees that help do the work of the Presbytery, and there is a great need for committed lay people to serve on these committees. Please consider whether or not you could serve in this capacity. See the Pastor if you are interested.

# **Committees Of The Church: General Information**

There are several different types of committees in operation at our church. The first and most common kind is known as Standing Committee. This means, quite literally, that the committee "stands," i.e. it remains in place even though its members may come and go.

XXXXXXX Memorial has seven standing committees of the Session, and two sub-committees and they are as follows.

* + **Worship and Music**. This committee oversees all regular and special worship services at the church. It works with the Pastor(s) and music program director to enhance the quality of worship and looks for areas where the worship experience can be expanded.
	+ **Christian Education**. This committee is responsible for the overall program of Christian Education at XXXXXXX Memorial, including Sunday School; Children's Worship; and the youth group. It is responsible for developing the educational goals and expectations for the church.
* **Buildings and Grounds**. This committee is responsible for the maintenance and improvement of the physical facilities and property at WMPC.
* **Cemetery**. This committee is responsible for the oversight and care of the cemetery and its environs.
	+ **Congregational Life.** The committee’s mission is to spread the good news of the love of Jesus Christ to those in our community and to those in the world beyond and in so doing, invite them to join with us in our community of faith at XXXXXXX Memorial. This committee focuses on providing opportunities for members to come together, get to know each other better, and to continue to learn how we can serve God with our community.
* **Mission and Outreach**. This committee deals with distributing benevolence moneys, along with proposing, directing, and coordinating mission projects in areas such as but not limited to hunger, homelessness, social justice issues, etc.
	+ **Finance, Administration and Personnel**. This committee's responsibilities include stewardship campaign oversight, performance reviews of staff, preparation and oversight of the budget, recommendations of salary changes, and all personnel policies.
	+ **Memorial. (Sub-Committee responsive to Finance, Administration and Personnel)** This committee is responsible for managing memorial funds given to the church in memory of a loved one. Often, the family may designate the funds to purchase a particular item to be memorialized and sometimes they will recommend that the Church use as needed. The Memorial Committee will keep a list of items that may be purchased with memorial funds.
* **Personnel. (Sub-Committee responsive to Finance, Administration and Personnel)** The Personnel Committee is responsible for church staff, including the Pastor, the Pianist/Accompanist, grounds maintenance and Administrative Assistant.

Since these seven committees are standing committees or sub-committees of the Session, they report to the Session and are responsible to the Session.

The only other standing committee of the church is the **Nominating Committee**. It is a standing committee of the congregation. As such it is responsible to and reports to the congregation, not the Session.

Special Committees are also found at WMPC. These are usually focused on one particular task such as the Worship and Music Sub-Committee. A search committee is another type of special committee. They may or may not be subcommittees of a standing committee, and they are responsible to the group that created them or to which they have been assigned, i.e. the Worship and Music Sub-Committee is a subcommittee of the Worship and Music Committee and reports to them.

A Task Force is another possible type of committee. Task forces are like special committees except they have a specified date at which they are terminated. An example would be a long range task force established to do long range planning. It would go out of existence once the planning process was over.

The Pastor is an ex-officio member of all committees of the church. Unless it is stated otherwise, ex-officio implies "**with vote**." Stating that it is the Moderators responsibility to lead, offer advice and offer opinion, but not to vote unless there is a tie.

Conduct Of Committee Meetings

As Session members, you will be serving on committees as committee chairs. Your presence is very important to the proper functioning of the committee. Following are some items that will hopefully assist you in this.

* The job of the committees is to interpret the broad policies and vision of the Session into the specific program areas for which the committee is responsible. Session members on a committee serve as chairs and report back with the Session. They do not have a status greater than that of the other members, however, all members of the committee share equally in the responsibility of supervising their program areas.
* It is not necessary that every person a committee needs to do its work, be on the committee. There are many people in the church who are happy and willing to do "tasks" that the committee needs done, but who do not want to be on a committee, or who would not make particularly good committee members. Someone can volunteer to do repairs around the church at the direction of the Building and Grounds Committee without serving on that committee. Someone might prepare the elements for communion and not be an active Ruling Elder. Someone might be responsible for the children’s nursery without being on the Worship and Music Committee. Committees should develop networks of people who will assist them in their work. They should make full use of the Time and Talent sheets in this effort.
* Similarly, membership on committees should not consist primarily of people collected to do the "tasks" of the committee. When this happens committees usually spend too much time working on items in the short term, and not enough time looking at the bigger picture of how to best administer their program areas. As an example, the Christian Ed. Committee should not get so bogged down in the recruitment of Sunday School teachers (a non-committee member could even be enlisted to do this) that it doesn't spend adequate time considering weightier issues such as developing guidelines for what a child should know after completing a particular grade of Sunday School or investigating curricula and teaching methods that would help achieve these goals.
* Committees should not be overly large. Five to seven members is usually ideal. Remember, a committee can have an army of people who have volunteered to help with the tasks. But they do not all need to be on the committee.
* As Session members serving on a committee, one of your most important jobs will be to help the committee see itself as the leaders of a program area rather than doers of tasks.
* The more you can encourage a committee to plan and develop rather than keeping things running from one day to the next, the greater likelihood that your committee's program area will make a positive impact in the life of the church.
* All committee meetings should begin and end with prayer. Spending time in Bible study is also good practice for committees and may help to transform the committee into a tight knit spiritual group.
* Committees do not need the formality required of larger bodies such as the Session, i.e. discussion may precede a motion, there is no need to second motions, etc.
* Committee meetings are reflected in a written agenda and minutes. Minutes should be compiled and distributed as soon after the committees meeting as possible. These minutes are distributed to the committee members, the current Session, the Clerk of Session, and the Pastor prior to the monthly Session meeting. Committee chairs are members of the Session. Committee chairs may bring motions/recommendations to the Session for consideration and approval.

Committee Budgets

Each committee is responsible for presenting a budget proposal for their program areas. Committees should prepare these proposals and give them to the Church Treasurer and the Moderator of the Session by the requested deadline each fall. The Session is responsible for approving the overall budget. Once the budget is approved and all items in the budget have been approved, a committee need not come to the Session for approval for any item included in the budget unless it is an expense over $500.00.

A committee only needs to approach the Session concerning budget items if it wishes to spend more than $500.00. This would require action by the Session. A committee needs to secure at least three quotes for expenditures over and including $500.

Disbursing a committee's budget: Some special care needs to be taken by committees as to who may incur costs to be covered by the committees' budgets. **All** expenses should be submitted to committee chairs.

# **Activities And Policies Of The Standing Committees**

## **The Building & Grounds Committee**

This committee is responsible for maintaining the physical facilities of the church in a manner which is conducive to the worship and work of God by the members of and visitors to WMPC.

Primary Responsibilities

* Provide for maintenance and beautification of buildings and grounds
* Obtain and supervise contract janitorial services
* Obtain and supervise volunteers and contract services for grounds maintenance
* Obtain and supervise any facilities equipment maintenance
* Review church insurance policies annually
* Maintain inventory of all church property
* Repair items as required
* Determine and plan for long range capital improvement/replacement needs
* Ensure building and property security
* Develop and maintain job descriptions or contracts for each paid personnel or service contractor under the guidance of the FAP Committee. Review functions of each job description or contract prior to commencement of work.
* Ensure completion of annual performance reviews for Cleaning Services and Groundskeeper. Review functions of each job contract prior to commencement of work
* Review timely execution of vendor contracts annually or as needed

Calendar Sensitive Items

**Ongoing**

* Arrange for immediate repair of emergency items

 **September**

* Prepare Building & Grounds budget recommendations for the following year to be submitted to Moderator of the Session and the Finance, Administration and Personnel Committee for consideration in preparing a Budget.

For contract services (i.e., custodian, grounds maintenance, etc.)

* For contracts retained annually, the chair of the Building & Grounds Committee shall execute contracts for the next year
* Contracts will be submitted to the Session, the Pastor and the Finance, Administration and Personnel Committee

Meetings

* Committee shall meet the last Sunday of the month to meet the duties listed above and at least once per quarter.

**Session Policies Administered by the Building & Grounds Committee**

Policy for Use of Church Facilities by Church Members/Session Approved Groups

All church facilities are available for use by adult church members, including children, parents and grandparents. (**See Appendix C, pg. XX**) Periods of use are on a first come, first served basis except that the Session may preempt any scheduled use. All use shall be scheduled with the Church Secretary.

Each group using the facilities shall be represented by a church member to be in charge during the period of use. This church member shall be responsible for:

* Opening, closing and locking all buildings and rooms used.
* Checking all rooms used to turn off all lights.
* Checking all restrooms to be certain that all toilets are flushed and all lights, fans, and water faucets are turned off.
* Garbage and trash/recycle removal.
* Complete clean-up of the facilities used including wiping down all counters, sweeping and mopping as necessary.
* At the conclusion of use, all equipment, tables, and chairs shall be returned to the appropriate storage location. Leave three tables/chairs set up for meetings. Refer to facilities list in the Fellowship Hall.
* Reporting any damage to the Chair of the Building & Grounds Committee who will determine the cost for the damage.
* Making sure that no equipment is removed from the church.
* Any use of the church facilities by youth shall be under adult supervision at all times.

Church Sponsored Programs

* Monthly Men’s Breakfast and Bible Study
* Monthly Women’s Circle
* Weekly NAMI Meetings

Policy for Use of Church Facilities by Non Church Members

The non-church member shall request the use of the facilities through the Church Secretary to be placed on the church calendar. All church related or sponsored activities shall take priority over any non-church activity. No rental shall take place the day before any church activity and such rental shall be at the discretion of the Session. (**See Appendix C, pg. XX**)

The Church Secretary shall give prior approval to any such use of church facilities. The non-church member/organization shall pay a usage fee (as stated in Appendix C) per building. This usage fee includes the use of water, gas, electricity, heat, air conditioning, hot water, tables, chairs, kitchen equipment, and cutlery, etc., (for weddings). Any other supplies must be provided by the group. The usage fee shall be credited to the utilities line item of the Building & Grounds Committee budget. The non-member shall arrange to pick up keys with the Church Secretary.

The Non Church member/organization shall be responsible for:

* Opening, closing and locking all buildings and rooms used.
* Checking all rooms used to turn off all lights.
* Checking all restrooms to be certain that all toilets are flushed and all lights, fans, and water faucets are turned off.
* Garbage and trash/recycle removal.
* Complete clean-up of the facilities used including wiping down all counters, sweeping and mopping as necessary.
* At the conclusion of use, all equipment, tables, and chairs shall be returned to the appropriate storage location.
* Reporting any damage to the Chair of the Building & Grounds Committee who will determine the cost for the damage. Cost of the damages shall be deducted from the deposit returned to the church member.
* Making sure that no equipment is removed from the church.
* Any use of the church facilities by youth shall be under adult supervision at all times.

Policy on Smoking

WMPC is a “smoke-free” facility. There shall not be any smoking allowed within either Sanctuary or Fellowship Hall, or within 50 feet of any entryway, or anywhere else on the church grounds, except in designated areas.

Policy on Gun-Free Environment

Individuals (other than active law enforcement officers) are prohibited from carrying guns onto the premises of XXXXXXX Memorial Presbyterian Church and at all gatherings using the church facilities, without the consent of the Session.

Policy on Flag Usage

The American flag and Christian flag are to be placed at the front of both worship spaces (sanctuary and fellowship hall) unless otherwise arranged with the Pastor and the Worship and Music Committee Chair.

Policy for Lending Church Equipment

Equipment, with the exception of electronics, owned by the church is available for use by all adult church members without charge. All such use must be scheduled through the Church Secretary. Arrangements for pick up and return of items should be made through the Church Secretary.

Any damage to the equipment shall be reported to the Chair of the Building & Grounds Committee who will assess the charges for such damage. Payment for the damages shall be remitted to the church office within five (5) days.

No equipment of the church shall be loaned to a non-church member. A church member may, however, sponsor the use of church equipment to a non-church member. The church member then becomes responsible for the use and necessary repair or replacement of the church equipment.

## **The Christian Education Committee (CE)**

The Christian Education Committee serves the church by developing comprehensive educational opportunities and expanding ministries for the children, youth and adults of the church and surrounding community.

Primary Responsibilities

* Propose education budget for the approval of Session
* Make recommendations to Session on the solicitation of programmatic staff
* Research and obtain curriculum to meet educational goals of the committee
* Seek approval of curriculum from the Session
* Recruit and train Sunday School teachers
* Coordinate and recruit leaders for Children’s Church
* Solicit and train, (Safe Child Policy) nursery Staff and volunteers
* Maintain the nursery facilities as well as all Sunday school classrooms
* Plan and manage annual Vacation Bible School, recruiting necessary teachers and workers
* Oversee and administer the church’s “Safe Child Policy”
* Commission “Christian educators”
* Support the Pastor in conducting Prospective Members classes

Calendar Sensitive Items

**Ongoing**

* Monitor liturgically seasonal Christian education programs

**January**

* Secure director(s) for Vacation Bible School
* Begin planning and recruiting teachers for VBS (Order before discount deadline)
* Review Joy Gift event

**February**

* Organize and publicize the Easter egg hunt and church breakfast
* Finalize curriculum choice for VBS and place order

**March/April/May**

* Determine whether a Confirmation Class is needed for the Fall.
* Youth Group plans for summer (Retreat, Mission trip)
* Finalize VBS

**June**

* Begin recruiting church school teachers & Children’s Church volunteers for Fall
* VBS

**July**

* Complete Annual Program Appraisal for ministry programs (Nursery and Sunday school)
* Evaluate VBS (successes, weaknesses, opportunities)
* Movie on the Lawn

**August**

* Plan for Rally Day (normally the Sunday after Labor Day weekend)
* Provide support and meet with church school teachers
* Review and plan for church school supplies. Ensure classrooms are clean and materials are organized.
* Set up youth kick-off events
* Begin thinking about budget recommendations for the following year
* Inform or renew training for all Christian educators and child volunteers regarding the “Safe Child” policy.

**September**

* Prepare Christian Education budget recommendations for the following year to be submitted to Moderator of the Session and the Finance, Administration and Personnel Committee for consideration by the Session.
* Begin annual review of committee goals and goal setting for next year
* Coordinate with Pastor to Commission “Christian educators” on Rally Day.
* Consider Advent season

**October**

* Set date for Christmas Joy Event (first Sunday of December). Coordinate with Worship and Music Committee
* Submit budget for following year.

**November**

* Review committee membership and recruit new members
* Prepare for the annual report
* Consider Lenten Season CE curriculum possibilities

Meetings

* Committee shall meet on the 1st Tuesday of the month or as often as needed to meet the duties listed above and at least once per quarter.

## **The Congregational Life Committee**

The mission of the Congregational Life Committee is to foster opportunities for members and visitors to be drawn into the life and ministry of WMPC. This ministry team coordinates fellowship activities that build community with both members and visitors.

Through these efforts we attempt to share the love of God and look for the face of Jesus in those we meet. For all visitors who enter our doors, we follow a process to welcome the newcomers into our loving and caring faith community. And finally, for those who join our church, we nurture their membership and help assimilate them into the church family.

Primary Responsibilities

* Collaborate with other church committees to plan and facilitate community outreach activities
* Coordinate church publicity including signage, and web resources
* Maintain, update and distribute the Church Directory
* Coordinate new member events
* Oversight of meals and programming (made aware of planned meals and programs)
* Coordinate fellowship activities and opportunities throughout the year
* Coordinate Homecoming
* Coordinate Senior Recognition Sunday
* Special Occasions - Plan food needed for receptions and any other special occasions or events that occur in conjunction with other committees.
* Assign committee members to send cards, correspondence, etc., on an as needed basis to all members of congregation, students and extended family.
* Designate two church members to send visitors a note acknowledging and appreciating their presence at our church and inviting them to return. Church supplies the cards and stamps.
* Prepare care package for high school and college students studying for exams

Calendar Sensitive Items

**January**

* Coordinate and plan annual dinners and dates such as the Chili Cook-Off. Discuss as needed with the Pastor and other appropriate church staff. Submit to Session for information.

**June – August**

* Plan and prepare summer church fellowship events which may include, church picnics or other events.

**September**

* Prepare Congregational Life budget recommendations for the following year to be submitted to the Moderator and the Finance, Administration and Personnel Committee Chairperson for consideration by the Session.

Meetings

* Committee shall meet as often as needed to meet the duties listed above and at least once per quarter.

## **The Memorial Committee (Sub-Committee responsive to Finance, Administration and Personnel)**

The Memorial Committee exists to keep the congregation informed about memorial opportunities and to process and acknowledge donations from church members and friends. The Memorial Fund receives gifts, large and small, throughout the year to unfunded or under-funded areas in the life of the church. The memorial committee is a subcommittee of the Finance, Administration and Personnel committee.

Monetary gifts contributed in memory of the deceased are welcomed. All memorial gifts will be channeled to the Memorial Fund unless the donor or the family requests that the gift(s) be applied to an existing budget item. Other requests will be directed to the Session through the Finance, Administration and Personnel Committee for consideration. A memorial fund will be established for memorial gifts and the family will be allowed one year from time of death to designate memorial gifts for particular purposes before the funds are put into the Memorial fund. The chair of the committee will ask the family after six months if they have requests for the funds other than to be put into the Memorial Fund. Memorials may be sent to: XXXXXXX Memorial Presbyterian Church – Memorial Fund. **(See Appendix F, pg 57)**

Primary Responsibilities

* Receive memorials and other gifts and see that they are properly acknowledged
* Maintain a memorial record book
* Make recommendations to the session of suitable means of using the gifts, and be receptive of suggested uses of gifts from other church members and session.
* Ensure that gifts are suitably inscribed if warranted, designating donors or otherwise indicating the gift as a memorial. All given to the Glory of God
* Complete at least semi-annually a detailed report of gifts and expenditures
* Develop a list of items to be used with Memorial designated funds
* Keep Pastor informed of these items to be used during a family visitation following a death
* Recommend and purchase memorial items all the while coordinating with other appropriate committees.

Meetings

* Committee shall meet as often as needed to meet the duties listed above and at least once per quarter.

Membership

* Shall consist of at least five members recommended with one member from the session and/or one being the church treasurer

## **The Mission and Outreach Committee**

The Mission Committee promotes the exhibition of the Kingdom of God to the world through community outreach to those in need, awareness and education on social justice issues, prayerful distribution of benevolences, and programs to fulfill our call to serve and nurture the children of God in the world around us.

Primary Responsibilities

* Collect and deliver food bags to West Johnston Food Bank
* Request church treasurer distribution of budgeted benevolences for approved organizations
* Provide educational programs for the congregation several times a year on various social justice/outreach issues including Minute for Mission presentations as requested; i.e., Peacemaking, One Great hour of Sharing, school supplies, etc.
* Make decisions regarding appropriate mission/outreach programs for WMPC involvement both locally, throughout the state and internationally
* Inform the Session of domestic and global mission/outreach issues of interest to WMPC congregation
* Support the Church office in providing care for church walk-ins (i.e., gift cards)

Calendar Sensitive Items

**January**

* Set dates for special offerings for Session approval, including the four PCUSA special offerings.
* Prepare and collect for “Souper Bowl” of Caring Sunday

**February**

* “Souper Bowl” Sunday – Collection of Soup cans

**March**

* Collect and deliver food goods for West Johnston Food Bank as a fun contest entitled “March Madness”

**August**

* Collect and deliver school supplies for local schools

**September**

* Prepare Mission budget recommendations for the following year to be submitted to Moderator of the Session and the Finance, Administration and Personnel Committee Chairperson for consideration by the Session.

**Ongoing throughout the year**

* Schedule reports from various benevolences WMPC supports

Meetings

* The Mission Committee shall meet on the 3rd Sunday following worship or as often as needed to meet the duties listed above and at least once per quarter.

**Session Policies Administered by the Mission Committee**

Policy on Fundraising Activities

Any fund raising event sponsored by the Mission Committee should meet the following guidelines:

* First, the activity should be consistent with the theology of the committee and church. The primary purpose of the fund raiser should be to glorify God and his presence and grace in our lives and not to simply raise money as God has adequate resources to fund God’s work. God has made us stewards of those resources and blesses us when we return resources to be used for God’s work.
* Second, the fund raising activity should be relationship focused in one or more ways. The best fund raising activities will be designed to build relationships within the group doing the fundraiser, between the fund raising group and the church, within the church, between the church and the wider community, and within the wider community.
* In addition, the Mission Committee encourages all of its mission teams to engage in one or more fund raising activities before the mission trip with the goal of forging the group into a true team and developing and strengthening the intra-team relationships.
* Third, the fund raising activity should be consistent with the values of the Mission Committee and the church. These values include sustainability, simplicity, nonviolence, respect for others and the environment, and justice, including economic justice. Whenever possible, fund raisers should promote the concepts of reduce, reuse, and recycle, support locally owned and operated businesses, use locally available products and foods, and use fair traded products.
* In summary, the emphasis of the fund raising activity should be to glorify God for God’s bountiful provision, build and strengthen relationships, and promote values consistent with God’s community.

## **The Finance, Administration and Personnel Committee (FAP)**

The Finance, Administration and Personnel Committee oversees the finances of the church. In addition, the FAP oversees the Treasurer, the Audit, and the Personnel Committee.

Primary Responsibilities

* Oversee the church personnel directly involved in the receipt, disbursement, and record keeping of church funds: The Treasurer, the Church Ushers, and the Financial Secretary.
	+ The Treasurer is appointed by the Session. Term of office is for one year. The Treasurer shall maintain appropriate accounting and report procedures as a standard practice.
	+ Ushers are volunteers, selected and trained periodically by the FAP Committee.
	+ The Treasurer, Financial Secretary and Ushers are periodically responsible for:
* The receipt, deposit, and recording of all church funds
* The payment of all approved and authorized invoices, bills and assessments
* The maintenance of expense records, funds received, and financial statements
* Maintaining cash assets
* **See Appendix K, pg. XX, Financial Secretary Responsibilities**
* **See Appendix N, pg. XX, Usher Responsibilities**
* Recruit and train ushers, treasurer, and financial secretary for following year
* Generate financial management records, maintain income, expense, and bank records for at least seven years. At such time, as church expands, revisit Appendix G, Records Retention Schedule, for consideration. (**See Appendix G, pg. XX**)
* Invest church funds
* Develop the annual church budget, working cooperatively with committees and the session.
* Oversee work of stewardship program
* Identify a church internal audit committee and oversee its implementation annually
* Request annual state sales tax refund from the State of North Carolina
* Serve as personnel committee of the church, administering matters of personnel, including employees and the pastor.

Calendar Sensitive Items FAP

**Ongoing Items**

* Ensure disbursements of funds
* Ensure monthly production of financial reports
* Provide donation history to givers as requested
* Monitor need for quarterly statements

**January**

* Ensure year-end contribution statement for previous year is distributed

**February/March**

* Audit church financial records

**August/September**

* Recruit and train Ushers periodically as needed

**October/November**

* In cooperation with committees, develop the annual church budget for approval by Session
* Coordinate and plan for annual Stewardship Dinner. Discuss timing with Pastor

### Records

* + The Treasurer shall utilize a computerized accounting system and shall utilize an accurate accounting of donor records
	+ The accounting system shall reflect a monthly detail of receipts and deposits
	+ A record of invoices paid with check stub attached shall be maintained
	+ Monthly profit and loss and balance sheets will be presented via the newsletter for membership to review, with a separate record prepared for session
	+ Payroll records showing quarterly governmental reports (Federal and State), 1099’s, W-2 forms and individual earnings records shall be maintained

### Financial Statement

* Monthly—A financial statement shall be generated by the Treasurer through the financial reporting module and presented to the Session by the Chairman of the FAP Committee. The report shall reflect:
* Balances of all checking, savings, and investment accounts and profit/loss statement
* Taxes and assessments owed, if any
* General receipts and disbursements for the month and year to date compared to the annual budget by account
* Designated receipts, disbursements, and unspent balances by account
	+ Quarterly—The Treasurer shall present the financial statement to the FAP Committee.
	+ Annually—The financial statement shall be recapped and recorded in the statistical report presented by the Session to Presbytery.

### Receipt procedures

* + The Sunday offering and any offering collected at special services, plus any mail receipts received during the week, shall be collected by the ushers, who shall count, and record immediately following church service.
	+ Financial Secretary re-counts and deposits funds received
	+ Two ushers shall participate on an assigned basis, one of whom shall be an ordained Elder. Any exception to this policy needs to be brought forward to Session.
	+ The ushers shall complete and sign the Usher Weekly Record Sheet. Amounts received shall be reflected on the sheet.
	+ The Treasurer shall be provided with a copy of the Usher Weekly Record Sheet, copies of all checks received and the offering and pledge envelopes. Posting of receipts to individual donor's contribution records shall be accomplished by the Treasurer and/or a member of the FAP. .
	+ The Treasurer shall generate a calendar ending year-to-date receipts report by account, which shall be provided to the FAP Committee for comparison/reconciliation to the financial records.
	+ Receipts shall be entered by the Treasurer or FAP member through the receipts journal of the financial accounting module, which generates a cash receipts transaction detail by deposit and posts to the general ledger.
	+ The Treasurer receives the Bank checking, savings, and other investment statements on a monthly or quarterly basis; allocates earnings based on designated fund account balances invested in each type of bank/investment account, and posts earnings through the cash receipts journal of the financial accounting module to the general ledger.
	+ All bank and investment accounts shall be reconciled monthly to the financial accounting records as represented by the general ledger.

### Disbursement procedures—General

* Invoices for goods and services received in the church office shall be distributed to the responsible party for review and approval.
* If a formal invoice is not available or if reimbursement for payment is necessary, a written request (Voucher Reimbursement Form) shall be completed, approved by the chair of that represented committee and submitted to the Treasurer.
* The Treasurer will issue payment by check only with approval of the expenditure by signature on the Voucher Reimbursement Form and designation of the proper account to be charged.
* Invoices and requests to draw checks shall be placed in the Treasurer's box located in the church office.
* The Treasurer shall record all invoices authorized for payment into the financial accounting records of the church. An accounts payable transaction journal reflects the detailed transactions, and posts to the general ledger.
* Checks are generated weekly or as previously arranged.
* A check stub indicating check number, payee, amount, and posting detail shall be attached to each paid invoice and filed numerically by month.
* A check journal shall be generated with each check run to reflect amounts paid and shall be posted to the general ledger.
* Checks shall be signed, mailed, or otherwise distributed in a timely fashion by the Treasurer.
* XXXXXXX Memorial Presbyterian Church operates under an Accountable Reimbursement Plan (ARP), for the Pastor. Social Security offset for the Pastor shall be recorded and paid as appropriate.
* Social security for the offset, for the Pastor, shall be recorded and paid as appropriate.

### Disbursement procedures—Payroll

* The pay period for church employees is on a monthly basis unless otherwise arranged.
* Salaried employees shall be paid in accordance with the annual budgeted allowance and the terms of call per the employment agreement.
* A journal shall be generated showing detailed transactions and posted to the general ledger.
* Checks shall be delivered to the person(s) receiving such payment by the Treasurer, or by direct deposit if so pre-arranged.
* All payments required by law shall be made with the governmental tax reports.
* Employee W-2 forms and 1099 forms for contract employees and vendors shall be prepared and distributed on an annual basis by the Treasurer.

### Reporting Receipts As Tax Deductible Contributions

* In general for a donation to be tax deductible it’s use must be controlled by the church and must be to further the mission of the church. It will be the responsibility of the church to provide a written receipt for any donation. The church recommends the giver of any donations, conform to the current rules pertaining to such under the guidance of the IRS.

### Financial Accounting Reports and Procedures

* Reports
	1. Monthly financial statement to session:
1. Statement of financial position—shows balances for all bank accounts, investment accounts, accounts receivable, accounts payable, and net assets (funds) year-to-date.
2. Analysis of revenues & expenses-budget—shows all budgeted income and expenses for the month and year-to-date, total budget, and remaining budget.

 2. Other reports available upon request:

1. Account activity—shows the receipts/expenses charged to the account for the period in question
2. Vendor list—shows payments to a particular individual or company
* Receipts procedures
* Deposits are generally made by the Financial Secretary.
* If you receive funds, make a copy and place this in the Treasurer’s box marking on the check or receipts, the account to be credited. Check with Treasurer if you are unsure of account.
* If funds are received as reimbursement for expenses, make sure the check is noted to reimburse a budget or project only. Otherwise, the check will probably be erroneously credited to a pledge income or open offering income account.
	+ - * + Disbursements procedures
* General: disbursements are made by the treasurer by check or other approved means by the Finance, Administration and Personnel Committee.
* Disbursements are made by using a written request or by vendor invoice only.
* The written request (voucher) should be placed in the Treasurer’s box in the church office. The request should be filled out to request reimbursement for expenses incurred by a committee member or other individual and should be accompanied with appropriate signature(s) and copies of receipts.
* Invoices received from a vendor, to be paid to the vendor, can be approved without using a written request. Place signature of approval on the invoice per committee.
* Payments are processed with respect to the Treasurer. Payments that need to be paid expeditiously should be prepared as soon as possible and notification made (by phone) to the treasurer as to when payment is needed.
* Please make sure that committee members, personnel and other authorized persons understand that payments must be approved before payment, and information relative to the payee, address, and name, and delivery process should be known. A written request or invoice should be sent to the treasurer to properly back up any phone request.
* When personal services (i.e.: grounds maintenance, musicians, cleaning etc.) are provided by an unincorporated vendor, the treasurer should obtain a completed W-9 form from the vendor ensuring that a federal business ID number or social security number is included. The Internal Revenue Service requires that payments for personal services in excess of $600.00 per year be reported on form 1099. 1099's filed without the vendor's identification number will result in possible penalty (and endless correspondence).

Payroll/employee disbursements

* New employees must fill out the required hire forms before being paid. Also, changes to an employee's status (rate, address, etc.) should be reported.
* Payroll checks are written as per agreements on file.
* Employment agreements, showing terms of hire, should be forwarded to the treasurer.

## **The Personnel Committee (Sub-Committee responsive to Finance, Administration and Personnel)**

The Personnel Committee oversees the performance and evaluation of church personnel. **(See Appendix E, pg. XX)**

Primary Responsibilities

**Personnel**

* Develop and maintain job descriptions or contracts for each paid personnel or service contractor under the guidance of the FAP Committee. Review functions of each job description or contract prior to commencement of work.
* Ensure completion of annual performance reviews for all church staff; Pastor, Administrative Assistant, Pianist/Accompanist, Cleaning Services and Groundskeeper. Review functions of each job contract prior to commencement of work.
* Review timely execution of vendor contracts annually or as needed
* Develop and maintain church personnel policies
* Serve as liaison in hiring and resolving employment issues
* Maintain personnel records
* Review personnel benefits periodically

The Personnel Manual approved by the Session is found in the Appendices – **Appendix E, pg. XX**.

Calendar Sensitive Items

**April**

* Complete personnel performance reviews

**November/December**

* Execute vendor/personnel contracts approved by the Session

Meetings

* The Personnel Committee shall meet as often as needed to meet the duties listed above and at least once per quarter.

**Session Policies Administered by the Personnel Committee**

Policy for the Execution Of Personnel And Service Contracts **(See Appendix E, pg. XX)**

* For the personnel whose contracts/agreements are renewed annually, the chair of the Personnel Committee shall prepare the employee's contract/agreement for the next year as directed by the committee.
* An assessment of the work practices, quality of work, and satisfaction of those interfacing with the worker shall be an on-going process beginning early in the year. The Personnel Committee shall assess the personnel, the Pastor, with input from the chair of the committee for which the employee most closely works and with input from the Pastor and congregation as needed. The Building & Grounds committee shall assess the contract services for cleaning staff and the Groundskeeper.
* The appropriate committee chairs shall meet with the employee at least two months prior to the execution of the contract to discuss the assessment results and any changes to the contract/agreement that is being considered.
* Once the appropriate budget or salaries and any benefit changes have been approved by the Session and any other contract/agreement changes have been satisfactorily negotiated between the affected parties, the appropriate committee chair shall have the contracts prepared, meet with the employees or contract service representative, and review the contract/agreement. All reasonable effort shall be made to have all parties sign the contract/agreement prior to the beginning of the contract/agreement period. After the employee or service contract representative sign the contract/agreement, the appropriate committee chair shall sign the contract/agreement and forward the contract/agreement to the Clerk of Session for signature.
* After signing, copies shall be provided to the employee or service contract representative, appropriate committee chairs, Clerk of Session and Treasurer. The original contract/agreement shall be filed in the church office.
* The Personnel Committee shall remind the appropriate committee chairs of their responsibilities in the preparation and execution of contracts/agreements, shall assist the chairs, employee, and service contract representative in mediating any disputes or problems arising during the year or during contract/agreement negotiations, and shall be responsible for ensuring that current contracts/agreements are in place for all employees.
* The employee or service contractor shall initiate communication with the appropriate committee chair regarding concerns or questions relating to contract/agreement requirements as questions of concerns arise. Contract/agreement questions or disputes shall be resolved without delay by the appropriate committee. Appeals may be made to the Personnel Committee and the decision of that committee shall be final. The contract/agreement shall include wording reflecting this procedure and a requirement that requests for changes in the terms of the contract/agreement for the next contract period be submitted at least three months prior to the contract/agreement renewal date.

## **The Worship and Music Committee**

The Worship & Music Committee works closely with the Pastor, Music Director and the pianist. This committee is entrusted by the Session to take on the many tasks which are essential for a spiritual and personal worship experience. The members are inspired spiritually, have various new and diverse ideas, and recognize their serious responsibilities for worship planning.

Primary Responsibilities

* Oversee preparation of communion
* Arranging for nursery and acolytes
* Provide input for adults and children for the worship and music experience (if necessary)
* Operation of the sound system
* Coordinating sanctuary flowers
* Provide a forum for the sharing of Joys and Concerns for the congregation
* Placing United States and Christian flags in the sanctuary
* Preparation of the sanctuary for all Sunday services
* Provide regular maintenance for all musical instruments
* Provide care and cleaning for the paraments
* Schedule liturgists
* Schedule pulpit supply when necessary
* Monitor use of chairs in the sanctuary (chairs in the aisles may violate the building code)

Calendar Sensitive Items

**Ongoing**

* Preparation of communion on the first Sunday of each month, on Ash Wednesday, Maundy Thursday, and Christmas Eve, Transfiguration of the Lord, Easter, World Communion Sunday, Christ the King Sunday, etc.
* Preparing sanctuary for special seasons of the year (i.e. Easter, Christmas, Pentecost) and as requested by the Pastor
* Maintaining seasonal decorations and clean up/disposal after each use.

**January**

* Develop communion dates for the year
* Develop liturgists and ushers for the year

**March**

* Order Easter Lilies and palms as necessary

**September**

* Prepare Worship & Music recommendations for the following year to be submitted to the Moderator of the Session

**November**

* Order poinsettias for Hanging of the Greens Service
* Check on and purchase if necessary, Advent candles

Meetings

* The Worship & Music Committee shall meet on the 2nd Tuesday of the month or as often as needed to meet the duties listed above and at least once per quarter.

Sub-Committees

* A Funeral Guild or Congregational Care Team represents the church and the Session at services conducted at WMPC. A policy guide is available for funerals. **(See Appendix D, pg. XX)**
* A Wedding Guild represents the church and the Session at services conducted at WMPC. A policy guide is available for weddings.

Session Policies Administered by the Worship & Music Committee

1. **Lord’s Supper** – Communion shall be observed monthly, ordinarily on the first Sunday of the month. Other Sundays may be chosen at the direction of the committee to accommodate special dates such as Christmas Eve or those times noted previously.
2. **Use of Sanctuary for Weddings** – In order to use the facilities at WMPC, either the bride or the groom must be: (1) A church member, (2) Immediate family of a church member, or (3) Extended family of a church member. Exceptions can be made with approval of the Pastor and the Session.
3. **General Wedding Policies** (**See** **Appendix L, pg. XX)**
4. **Funeral Policies** (**See** **Appendix D, pg. XX**)

Guide for Funeral Services

WMPC Policy for Funeral Services found in **Appendix D, pg. XX.**

Services Provided by Members of the Funeral Guild or Congregational Care Team

* The Pastor or chairperson of the Worship & Music Committee will notify the Funeral Guild as soon as the services of the Funeral Guild are needed.
* The Pastor asks family to estimate the number of friends and relatives that will attend the service, as well as the number of pall bearers.
* The Pastor will inform the Funeral Guild if the pall is to be used.
* The Funeral Guild will determine how many members are needed at the service and will contact those members as soon as possible.
* Arrive at the church one-hour prior to the scheduled service in time to adjust the heating or air conditioning to a comfortable level in both the sanctuary and the parlor.
* No chairs may be placed in the aisles of the sanctuary unless needed and assessed by the Ushers.
* Open and prepare the parlor – open doors, lights, pitcher of ice water and cups, tissues.
* Check to see that reserved markers are placed on family pews and pews for pall bearers. (Estimate 10 people per pew.)
* Assure that the candles on the communion table are lit before worshippers arrive and that they are extinguished at the end of the service.
* Place a white parament on the pulpit.
* If a casket or urn is involved, have the communion table moved accordingly; assist funeral directors in positioning the casket or the urn.
* Provide suitable arrangements [easel, etc.] if family wishes to display pictures or other memorabilia in the narthex and/or the parlor.
* Provide a place for the guest register provided by the funeral home.
* Display a sign at the register alerting family members to meet in the parlor prior to the service.
* If bulletins are used, make sure that they are in the narthex. Two church members will hand out the bulletins.
* Take bulletins to the parlor for family members.
* These same 2 members can stand in the narthex at the end of the service and offer tissues and have cold water available.
* Designate a place for all pallbearers to gather and meet with the funeral director.
* If the funeral pall is used, trained members of the Funeral Guild will place the pall on the casket at the beginning of the service and removed at the end of the service.
* Be sure that all doors in the buildings are locked at the conclusion of the service.

Wedding Policies

A wedding ceremony celebrating Christian marriage is the sealing of a solemn and sacred covenant. A church marriage, as contrasted with a civil marriage regulated by State laws, is governed by the laws of Christ. Christ, not the bridal couple, should be the focus of the Christian wedding. A church wedding celebrates both the sealing of the covenant before God and the public legality of the marriage, the sacred and the secular. The couple’s families and the church pledge their support of the couple in their new life and surround them with their prayers for the future together. XMPC Wedding Policy and Procedures found in **Appendix L, pg. XX.**

## **The Church Officer Nominating Committee**

* This committee shall consist of five active members, which shall include both men and women, giving fair representation to persons of all age groups. One member shall be a Ruling Elder designated by the Session not eligible for re-election, and serving as the chair.
* The chair of the committee shall be responsible for nominating at least four “at-large” members (not active elders). The nominations shall be approved by the congregation, with nominations also allowed “from the floor.” The Pastor shall be a member of this committee serving “ex officio”; with voice and without vote. The nominating committee shall be chosen annually and no member of the committee shall serve more than three years consecutively.
* Once elected, the Committee will seek suggestions from the congregation of the names of persons to serve as Elders. Those suggestions should be made to any members of the Nominating Committee or placed in the offering plate for at least two consecutive Sundays.
* Once the suggestions have been received, the Committee will meet to prayerfully consider all of the names suggested, and any other names which any member of the Committee wishes to recommend.
* Once the nominees have been chosen by the Committee, those selected shall be contacted to determine their willingness to serve if elected. When a slate of willing nominees has been secured, the Committee will ask the Session to call a congregational meeting for the purpose of electing Elders. The call of the meeting shall include the names of those who are to be nominated by the Committee.
* On the day of the election, the Chair of the Committee will place in nomination the names of those chosen as nominees by the Committee and the Moderator will open the floor for further nominations. If there are further nominations, those who are nominated from the floor should have been contacted by the person making the nomination to determine their willingness to serve if elected. If there are nominations from the floor, ballots shall be provided and the vote will proceed by secret ballot. The Nominating Committee will serve as tellers and will proceed to count the ballots after they are cast. The congregation will remain in place until the ballots have been counted and the results announced by the Chair of the Nominating Committee.
* Following their election, the Elders elect will undergo a period of training and an examination by the Session prior to their ordination and installation following their election.

## **The Cemetery Committee**

**Cemetery And Memorial Garden: By-Laws (updated 12/4/17)**

* There will be no public advertising of plots for sale or plot prices.
* Plots will be sold to church members for $250. Session may consider requests by affiliated non-members (e.g. family of members). If approved, plots cost $500. Requests by non-affiliated persons will not be considered. Members may have ashes buried in Memorial Garden for $50. Affiliated non-members, with session approval, may have ashes buried in Memorial Garden for $100. Requests by non-affiliated persons will not be considered. A plaque with names of those buried in Memorial Garden will be maintained by the church. Payment for plots and Memorial Garden space is due at time of sale.
* The new cemetery area (south side of current area) will not be opened for sale of plots until the old area is filled. Surveying and laying out of plots should be conducted well ahead of need.
* Sales and resales of plots must be approved by the Session. If the Session does not approve of a resale of a plot, the church may buy it back at the original cost. Transfer of plot ownership to a family member is a resale and must be approved by session.
* A permanent marker must be placed on each grave. No permanent shrubs, plants, or flowers may be planted on graves. All flowers must be placed on or by the headstone.
* Grass squares should be cut out, removed, and replaced by gravedigger. Concrete will not be allowed to cover the graves.
* The Church will assume responsibility of cemetery care, including mowing and seeding grass.
* Dead flowers must be removed by the family, usually within 7-10 days after the service.
* The Church is not responsible for damage to gravestones by vandals, storms, theft, etc.
* The plot number and a copy of these by-laws shall be given to each plot owner.
* The master copy of the cemetery plots shall be maintained by the cemetery committee.
* Plot sizes are 10’deep x 20’ wide, except plots 1, 13, 14, 41, 42, and 69, which are 20’x20’. All plot quadrants except final back rows are separated by 4’ walkways. (see maps)
* Most plots have 4 grave sites, except the double sized plots noted above, which potentially have 8.
* Plots 11, 12 and 13 should not be sold as they are too close to current playground fence and block passage of driveway from fellowship hall to XXXXXXX Memorial Church Road.
* Plots 14, 41, 42, and 69 can possibly have 8 gravesites, but #s 5, 6, 7, and 8 have been eliminated.
* The Church can revise these by-laws at any time with approval of the Session. Any deviation from these rules is at the discretion of the Cemetery Committee and the Session.**Appendix**

Appendix A Annual Review of Pastor

Appendix B Car and Van Policy

Appendix C Facility Use Request Form

Appendix D Funeral Policy

Appendix E Personnel Policy

Appendix F Memorial Policy

Appendix G Records Retention Schedule

Appendix H Leave Policy

Appendix I Safeguarding our Children and Youth--Policy on Physical,
Sexual, and Emotional Misconduct

Appendix J Sexual Misconduct Policy and Procedures

Appendix K Usher Instructions

Appendix L Wedding Policy and Procedures

Appendix M Women’s Circle Operations Manual

Appendix N Usher Guidelines

Appendix O Cemetery Policy

## **Appendix A: Annual Review of Pastor**

Background/Rationale for Pastoral reviews

Three Biblical passages that could relate to review of Pastors are:

* “Listen to advice and accept instruction, that you may gain wisdom for the future.” Proverbs 19:20
* “Examine yourselves to see whether you are living in the faith.” Corinthians 13: 5
* “But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly promotes the body’s growth in building itself up in love.” Ephesians 4:15
* Reviews of persons in leadership can be helpful for the person being reviewed and also for those being led.

Goals

The goal is to have a conversation with the Pastor to offer and receive feedback about ministry to facilitate growth toward more effective ministry.

* Review should be done in responsible ways with careful thought and planning.
* Review should be conducted in a positive and constructive light for the Pastor and also the church.
* Review should be carried out in the context of kingdom building and reflection.

Process for Reviews

* Personnel Committee is responsible for the Pastor Review process. The Personnel Committee assigns two people (Reviewers) to manage the process. Their role is that of coordination for identifying evaluators and distributing evaluation forms; collecting, compiling and summarizing evaluations; conducting a Review Session with the Pastor; and writing a summary report of the Review.
* Reviewers will coordinate with the Pastor to provide names of persons who are most directly led by the Pastor (e.g. Session, Committee chairpersons, half-time staff, etc.) to receive an evaluation form and also Position Descriptions of the Pastor.
* The Reviewers will distribute the evaluation forms and Position Descriptions to the appropriate people by April 1 to be completed within two weeks.
* The Reviewers will collect the evaluations by April 15 and summarize them without identifying evaluators in the summary.
* The summary of evaluations is provided to the person that is reviewed by **May 1** to allow enough time for reading so that the Review Session can be more efficient.
* Also, before the Review Session, the Pastor will write a brief annual report. This should include some report of activities, Pastoral priorities for the past year, significant congregational and Pastoral developments, problems or concerns encountered in ministry, and a statement of goals for the future. The Reviewers should receive this material by May 1.
* Reviewers will schedule the Review Session to be held by **May 15** with the Pastor
* An example for the agenda for the Review Session is the following:
* Welcome/Prayer
* Review the Pastor’s annual report and reviewer feedback with the Pastor – discuss affirmations, challenges and observations. Discuss if the challenges are due to lack of time or resources to perform those functions.
* Ask Pastor: What are the joys of ministry here? Challenges? Anything you’d change?
* Review the position description to affirm and to make sure we all remember the job description; perhaps recommend changes as necessary
* Close with prayer
* After the Review Session, the Reviewers will write a summary report within two weeks to be given to the Pastor.
* The Reviewers and the Pastor will sign and date the review and put it in a confidential personnel file.

**Annual Pastor Reviewer Form**

Questions for Elder/Leader Evaluation of Pastor

Once a year, the Personnel Committee collects observations, comments, and suggestions from appropriate church leaders about their experiences in working with the Pastor. The intent is to provide the Pastor feedback from knowledgeable XMPC leaders about how their contributions to the mission and administration of the church during the past year are perceived.

Please consider your interactions with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ during the last year and respond to the following questions. To make the feedback as effective as possible, please base your comments on specific situations or experiences to the extent possible.

Thank you,

Personnel Committee

1. List what you believe are one or two of \_\_\_\_\_\_\_\_\_\_’s major accomplishments that have impacted the church during the past year.
2. As a leader of a committee or a church officer, you have had opportunities to observe \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_‘s interaction and collaboration with others. Please describe your specific observation(s), considering how s/he:
3. Fosters camaraderie within your group
4. Demonstrates the ability to cooperate and work well with others
5. Works with other XMPC staff and committee members
6. Please provide any constructive comments, suggestions for improvement, or any other general comments that you feel would be helpful to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in fulfilling the requirements of this position. (Use back of page, if necessary.)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Signature of Reviewer Date of Review

## **Appendix B: Car and Van Policy**

Rental Vehicle

As XMPC does not carry liability insurance for vehicles, users are encouraged to use personal vehicles or car pool in individual cars. If needed, other means of transportation should be exhausted such as utilizing another church’s vehicle. As appropriate for the circumstance, the church may consider rental of a vehicle such as a passenger van. If a vehicle is rented, be sure that applicable insurance coverage is provided either by the church’s carrier or through the rental company’s vehicle agreement.

Note about the use of personal vehicles

Personal vehicles are covered only by the owner’s insurance – NOT by the church’s policy. Be sure that there is sufficient liability insurance on the vehicle – Check with your insurance agent.

## **Appendix C: Facility Use Request Form**

**BUILDING AND PERSONNEL POLICIES FOR USE OF CHURCH FACILITIES**

**GENERAL GUIDELINES**

1. XXXXXXX Memorial Presbyterian Church welcomes the use of our buildings by community organizations, and hopes that members and neighbors will utilize our facilities for special events like weddings, anniversaries, and funerals. We offer our buildings, usually at very minimal fees, as a community service. In turn, we ask that all who will use them respect our facilities by following these policies and by treating the buildings with loving care.
2. Community groups seeking building use, such as scouts, neighborhood associations or recreational groups should contact the church office to schedule times and obtain keys to the premises. Such groups will be asked to file an information sheet and covenant to care for the buildings when they are present.
3. Requests for weddings and funerals should be directed first to Sarah Nelson, 919-639-9973 and she will confirm the dates are available and will maintain contact with the families involved to help plan the worship services for these events.
4. Not-for-profit organizations such as Scouts, Red Cross, Little League, A.A and NA and similar support groups, will not be charged a fee for small meetings. However, for long term use of the facilities, they are invited to contribute to utility costs as they are able.
5. In case of conflict, or should a last-minute need, arise, church functions will take precedence over non-church groups.
6. The church session reserves the right to review any request for use of the facilities and may deny usage if the request is incompatible with the church's mission.

ONE-TIME USE: FEES AND POLICIES

* 1. A family or organization seeking, one-time use of the Fellowship Hall, as for reunions, anniversaries, graduations, showers, business or sales meetings, will be assessed a fee according to the amount of time used: $50 for up to 4 hours; $75 for 4-6 hours, and $100 for all day. Fees for use of the sanctuary building are the same. These hourly time frames include all the time the buildings are used, pre and post-event, not just the explicit hours of the event.
	2. Those using the church building may not move any semi-permanent fixtures like doors or railings. Those using the buildings are responsible for set-up and take-down of chairs and tables. Please leave the facilities picked up and clear and clean along with the kitchen and bathrooms.

3. For Weddings and Funerals

a. Weddings – receptions in the Fellowship Hall, which seats 120 at tables, are welcome. No alcohol may be served. Decorations in the hall and in the sanctuary building must be put up no more than 24 hours prior to the wedding and taken down immediately after the reception. Some exceptions to this time frame may be granted with prior approval. But times for taking down decorations must strictly follow on Saturdays due to church use on Sunday. The fee for weeding receptions in Fellowship Hall is $150. Use of the sanctuary, which seats 120 (or 150 if the wing rooms are added) is $100.00.

b. Funerals – use of the church buildings is free for a funeral service. Should those using the buildings wish to contribute a fee for custodial services, that would be appreciated, but it is not necessary, due to the church's desire to support families in their time of grief and sorrow.

FEES AND HONORARIA FOR PERSONNEL

* + 1. Cleaning/janitorial – If building is not left in excellent condition after use, a fee of $50.00 is assessed for custodial services. Please note that this fee does not cover setting up and taking down tables and chairs. This must be done by the renting group.
		2. The Pastor at funerals will offer their services free of charge. Families of the deceased may choose to remunerate him/her at their discretion. Sometimes a fee for the Pastor is included in the costs incurred at the funeral home. At weddings the Pastor requires substantial premarital counseling as a prerequisite for conducting any wedding, usually 4-5 hours meeting with the couple, including at least one initial meeting before the couple publicly announces that X.M.P.C. will host the ceremony. Because of this counseling time, rehearsal time, and the ceremony time, the Pastor requests a minimal $150.00 fee for his/her services. Situation of financial hardship will be considered.
		3. Musicians: Those providing music at weddings and funerals are entitled to fees for their services unless otherwise agreed to prior to the event. Suggested minimal fees are $75.00 for the keyboard/pianist and $50.00 for vocal or instrumental soloists.
		4. Wedding and funerals may require a sound technician for regulating and setting up microphones, recordings CD's etc. In that case, the church requests a $35.00 fee for this.

Questions? Emergencies? Need Keys? - Please contact Sarah Nelson (919-639-6355) or, if she is not available, the following members of the Building and Grounds committee who live near the church:

Judy Morris (919-639-4210), Don Smith (919-934-6261) or Robin Grimes (919-639-8629).

Thank you for abiding by these guidelines and policies.

 The Session of XXXXXXX Memorial Presbyterian Church

 Presbytery, NC

Policy adopted: 5/18/09, minor adjustment to fees, April, 2011, Minor Updates, Nov. 2012, Updated 7/30/15

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## **Appendix D: The Service of Witness to the ResurrectionXMPC Funeral Policy**

**Pre-Planning**

The pastor and Session of the church encourage aging members to consult a funeral home for assistance with future funeral preparations. This eases the burden of last minute decisions on family members, allows for explicit wishes to be recorded, and can even save money by pre-purchase at lower prices. We also encourage members of all ages to speak with the pastor about the issue of their future death to gain a more thorough understanding of the Reformed theology on this inevitable part of life. At the time of that consultation, members may also make known specific wishes about their funeral.

**The Focus of this Service**

The service of witness to the resurrection is a worship service celebrating the life eternal through our Lord and Savior Jesus Christ. While providing comfort and strength to friends and family, the service honors the life of your loved one and gives thanks to God for that life.

**Elements of the Service**

The Pastor of XXXXXXX Memorial Presbyterian Church will help you in planning this service. The reading of scriptures and prayers are essential components of this celebration of life. The Pastor may present a message of comfort, and family members or friends may speak a few words of appreciation and remembrance. The pastor will prepare a funeral bulletin for the service. Hymns and other sacred music offer comfort and expressions of faith during the service. Usually it is wise to employ the church pianist to provide prelude and postlude music and assist in hymn-singing. The pastor will coordinate the planning with family members to include special music, scriptures, and a time for personal remembrances by friends and family if desired. Taped music is permitted, but will entail the use of a sound technician and thus a small added cost. All music, no matter what the style, must be of a Christian nature and approved by the pastor. Family is often asked to have a friend or family member offer the eulogy (remembrance and appreciation of the deceased), but the pastor can either include such remarks in the message or read what family members have written. All elements of the service focus the attention of those present to the presence and power of God. They encourage all to experience the comfort and certainty of God’s unchanging love.

The Pastor at WMPC will need to approve the specifics of the service such as invitation of guest ministers, inclusion of family or friends who may speak, and the choice of music. Other clergy can participate in the service but only with prior approval of the presiding pastor. If there are other participants in the service or interment (e.g. military honor guard or Masonic ceremony), this service must occur after the religious service concludes.

**Presentation of the Body**

Families may choose to have a memorial service without either casket or urn. If the funeral service includes the display of a casket or urn, it should be placed in the front of the Sanctuary area of the church. In keeping with the focus of the service on Jesus Christ, the casket will be closed and no other memorabilia displayed in the sanctuary. Photography and recorded music should not be a part of this service. All requests shall be vetted by the Pastor and the Music Director.

**Use of Flowers**

Flowers add color and beauty to the service and remind worshippers of the goodness of God’s creation. The family may wish to furnish a floral arrangement for the casket. Additional arrangements may be used in the sanctuary. Additional flowers, along with photographs and other memorabilia may be placed in the narthex and in the parlor if the family chooses to greet people there, being mindful of the limited space.

**In Place of Flowers**

The family of military veterans may elect to cover the casket with an American flag. If there is a pall for either a casket or an urn, this may be placed over the casket; this pall represents the covering of the Christian by the righteousness of Christ.

**Building Use**

Use of the church buildings is free. Should those using the building wish to make a contribution, it would be welcome, but not necessary. Although some circumstances make mortuary chapels convenient, to hold a funeral in the church building where the deceased was a member is a testimony to his or her commitment to their church and a proper association of death with hope in Christ’s resurrection. The church wants to support families in their atmosphere of grief and sorrow however necessary.

**Honoraria for Staff**

The Pastor of the Church shall offer their services free of charge. Families of the deceased may choose to remunerate them at their discretion. Sometimes the fee for the pastor is included in the costs assessed by the funeral home, and frequently these fees begin at $150. Musicians for the funeral are entitled to fees for their services unless otherwise agreed prior to the event. Suggested minimal fees are $75 for the keyboardist/pianist, $50 for vocal or instrumental soloists, and $35 for soundboard technician.

**The Day of the Service**

Members of the Funeral Guild of XXXXXXX Memorial Presbyterian Church are here to assist you and your family on this day of remembrance. They will make sure that the sanctuary is prepared for the service, by lighting the candles on the communion table before worshippers arrive. If you choose to have a bulletin for this service, members of the guild will make sure they are distributed to worshippers. Members of the guild will also make the guest register accessible to worshippers both before and after the service.

It is recommended that the family members meet with the Pastor in the Fellowship Hall 20 minutes prior to the service. Members of the Funeral Guild will be available on the day of the service to assist you and the Pastor. After the service, the family may choose to greet mourners in the Fellowship Hall.

Monetary gifts contributed in memory of the deceased are welcomed. All memorial gifts will be channeled to the Memorial Fund unless the donor or the family requests that the gift(s) be applied to an existing budget item. Other requests will be directed to the Session through Memorial Committee for consideration. A holding account will be established for memorial gifts and the family will be allowed one year from time of death to designate memorial gifts for particular purposes. The Chair of the Memorial Committee will ask the family after six months if they have requests for the funds other than previously designated.

**Memorial Gifts**

Memorials may be sent to: XXXXXXX Memorial Presbyterian Church – Attention Memorial Fund. A $100.00 memorial will be given by the church to the Memorial Fund in memory of the deceased church member, in lieu of a flower arrangement.

**Meals and Fellowship**

The church gladly provides a meal or refreshments to family and those attending the ceremony. The type of food depends on the time of the service and the proximity of the cemetery for interment:

If the service begins mid morning and concludes at a nearby cemetery, the church care teams are pleased to provide a noon luncheon for family and guests in the fellowship hall of the church.

If the family prefers, whether for a morning or afternoon ceremony, the care teams can deliver a meal to the designated home of a family member. This is often more convenient when the interment ceremony is a long distance from the church or when the family wishes to greet well-wishers at a home instead of the church.

If the service is in the afternoon and the interment is nearby, the church care teams will be glad to provide seasonally-appropriate drinks and desserts for family and guests.

All these food options are provided at no charge to the bereaved family.

## **Appendix E: Personnel Policy**

Welcome to XXXXXXX Memorial Presbyterian Church. We consider you to be a gift from God and look forward to working with you as a member of our ministry team. We appreciate you and the gifts and talents you bring to this ministry and are committed to helping you achieve your highest level of service for the Lord in this ministry.

As an employee of the church, you represent this ministry in both your work life and private life.

Introduction

This personnel policies and procedures handbook applies to all employees and is intended to provide guidelines and summary information about the church’s personnel policies, procedures, benefits, and rules of conduct. This handbook is not intended to be a contract, nor is it intended to otherwise create any legally enforceable obligations on the part of the Church or its employees. It is important that you read, understand, and become familiar with the handbook and comply with the standards that have been established. Please talk with your supervisor or the Pastor if you have any questions or need additional information.

Church Office Hours

The ordinary office hours for the church are subject to vary as to the availability of the Pastor and other personnel. You are encouraged to make arrangements accordingly.

Employee Classifications

The church classifies employees in a number of different ways, as follows:

* **Pastoral Personnel** – all ordained ministers who have been called to serve at XXXXXXX Memorial Presbyterian Church.
* **Part Time Personnel –** you are considered to be a part time employee if your average hours of work each work week are less than 30.

Job Description and Performance Plan

Employees are generally given a job description that summarizes their duties and responsibilities and provides important information about their job, authority and general responsibilities. Please read and study your job description carefully and discuss it with your supervisor if you have any questions. The church reserves the right to revise and update your job description from time to time, as it deems necessary and appropriate.

Pay Day

A pay period is a monthly period of time unless otherwise arranged. Employees are generally paid through the last business day of each month. The church is not able to cash paychecks for employees.

Payroll Deductions

You are probably familiar with the various payroll deductions that are required by law, such as federal income tax, state income tax, state disability insurance, Medicare and social security taxes. The church complies with applicable state and federal laws regarding the garnishment and assignment of wages.

Each one of your paycheck stubs will itemize amounts that have been withheld. It is important that you keep this information for tax purposes. If you have any questions about your deductions, please talk to your supervisor or the Treasurer. The church may use a contracted payroll service.

Termination

**Voluntary Termination** – a voluntary termination is a termination that is initiated by the employee. We would like you to give at least 30 days written notice before you leave your position.

**Involuntary Termination** – an involuntary termination is a termination that is initiated by the church with a two-week written notice.

The seriousness of the following offenses will typically require the immediate discharge of an employee:

* Falsification of church records
* Theft (embezzlement and employee pilfering)
* Any act of bodily harm against fellow employees or members, including threats
* Sabotage of any facility or equipment
* Sale of illegal drugs or controlled substances
* Possession of firearms or knives on church premises
* Any form of unlawful harassment
* Use of alcoholic beverages on the premises
* Release of confidential information – (Examples include, but are not limited to, personnel records disclosure, financial records to the extent of contributions or tithes, a last will and testament, etc.)
* The above list is not necessarily inclusive of all offenses that may require immediate discharge.

Leaves Of Absence

**Leaves of Absence** – are as negotiated in the terms of call per employee.

Personnel Records

It is important that the church always have current information about you. Please let us know immediately if you change your name, address, phone number, or marital status, etc. If for some reason you need to change your name and/or Social Security number, you will be asked to provide original documentation authorizing the change.

At reasonable times and on reasonable notice, you will be allowed to review any personnel records that have been used to determine your qualifications for employment, promotion, compensation, termination, or other disciplinary action. Please talk to your supervisor for more information.

Performance Standards

Employment is with the mutual consent of you and the church. Consequently, both you and the church have the right to terminate the employment relationship at any time, with or without cause or advance notice.

It is not possible to provide a complete list of every performance standard. As a result, the following are presented only as examples. You are responsible for understanding and following these standards. Employees who do not comply may be subject to disciplinary action, up to and including possible termination.

**Job Performance** – employees may be disciplined, up to and including possible termination, for poor job performance, as determined by the church. Some examples of poor job performance are as follows:

* Below average work quality or quantity
* Poor attitude, including rudeness, or lack of cooperation
* Failure to follow instructions or church policies and procedures

**Misconduct** – employees may also be disciplined, up to and including possible termination, for misconduct. Some examples of misconduct are as follows:

* Insubordination
* Abuse, misuse, theft, or the unauthorized possession or removal of church property or the personal property of others
* Falsifying or making a material omission on church records, reports, or other documents, including payroll, personnel, and employment records
* Divulging confidential church information to unauthorized persons
* Disorderly conduct on church property, including fighting or attempted bodily injury, or the use of profane, abusive, or threatening language toward others, or possession of a weapon
* Violation of any law adversely affecting the church, or conviction in court of any crime which may cause the employee to be regarded as unsuitable for continued employment
* Violation of the church’s alcohol, drugs, and controlled substances policy
* Violation of the church’s policy against harassment.

Employee Loans/Advance Pay

It is church policy neither to make loans to employees nor to advance funds against future paychecks.

Severe Weather Policy

In the event of snow or other severe weather conditions, each employee is expected to exercise a reasonable effort to report for scheduled work unless he or she is notified by telephone, radio, television, or other means that his or her work has been canceled. Unless notified to the contrary, each employee should make an effort to get to work as soon as possible on inclement weather days, once it has been established that the church office will be open or that a delayed starting time has been set. The congregation shall be advised of cancellation by one-call or TV/radio.

Decisions on weather related cancellations on Sunday morning will ordinarily be made by the Pastor and the Chair of the Building & Grounds Committee. The congregation shall be advised of cancellation by one-call or TV/radio.

Employment of Members

Ordinarily, except by approval of the Session, no Members of XXXXXXX Memorial Presbyterian Church will be hired as employees.

Employment of Minors

If you are not at least 18 years old, you are required by law to provide a valid Work Permit, High School Diploma or GED, or Certificate of Proficiency, before you will be allowed to work. The employment of minors is restricted by the terms and conditions of the Work Permit, as well as the provisions of state and federal law.

Equal Employment Opportunity

The church is committed to equal employment opportunity for all qualified persons, without regard to race, color, national origin, religion, sex, age, disability, or sexual orientation, to the extent required by law. This applies to all employment practices, including recruitment, hiring, compensation, church benefits, transfer, promotions, demotions, training, disciplinary action, and termination. Recognize, however, that a person’s qualifications may involve assessment of some the above factors, particularly in light of the unique religious mission of XXXXXXX Memorial Presbyterian Church. The church would not, for example, retain a non-Presbyterian to be a church Pastor.

We expect all employees to show respect and sensitivity toward all other employees, and to demonstrate a commitment to the church’s equal opportunity objectives. If you observe a violation of this policy, you should report it immediately to your supervisor, the Pastor, or the Personnel Committee. The church will immediately investigate any complaint and take appropriate preventive and/or corrective action.

Violation of this policy may result in disciplinary action, up to and including possible termination.

Employment at Will Statement (mutual agreement between both parties)

Employment is with the mutual consent of you and the church. Consequently, both you and the church have the right to terminate the employment relationship at any time, with or without cause or advance notice. This Employment at Will Agreement constitutes the entire agreement between you and the church on the subject of termination and it supersedes all prior agreements. Although other church policies and procedures may change from time to time, this Employment at Will Agreement will remain in effect throughout your employment with the church unless it is specifically modified by an express written agreement signed by you and the supervisor or the Pastor of the church. This Employment at Will Agreement may not be modified by any oral or implied agreement.

Salary Administration

* **Philosophy and Principles** – XXXXXXX Memorial Presbyterian Church is committed to salary administration that will provide: reasonable pay for the work performed; incentive for personal achievement and growth; flexibility to meet changes in organization, function, position, and personnel over a period of time.
* **Salary levels** will be maintained in a manner which results in their being internally consistent and responsive to changes in economic indices, and which is in keeping with the philosophy and objectives of XXXXXXX Memorial Presbyterian Church.
* **Salary Review and Increments** – All individual salaries will be reviewed annually by the Finance, Administration and Personnel Committee and the Session also upon changes in duties or responsibilities which may call for a change in position description. Individual salary changes will be made based on performance, on consideration of relative equity, and on appropriate career progression relative to these factors. Length of service alone is not considered a valid reason for an increase.

Policy Against Harassment

The church is committed to providing a work environment that is free of discrimination. In keeping with this commitment, the church maintains a strict policy prohibiting unlawful harassment, including sexual harassment. It is important for you to understand that jokes, stories, cartoons, nicknames, and comments about appearance may be offensive to others.

Sexual harassment of employees by supervisors, co-workers, or vendors is prohibited. Unlawful sexual harassment includes, but is not limited to, unwelcome sexual advances, requests for sexual favors, and other verbal, visual, or physical conduct of a sexual nature when:

* Submission to the conduct is made a condition of employment;
* Submission to or rejection of the conduct is used as the basis for an employment decision affecting the harassed employee; or
* The harassment has the purpose or effect of unreasonably interfering with an employee’s work performance or creates an intimidating, hostile, or offensive work environment.

Examples of sexual harassment include, but are not limited to, unwelcome sexual flirtations, advances, or propositions; verbal abuse of a sexual nature; subtle pressure or requests for sexual activities; unnecessary touching of an individual; graphic comments about an individual’s body; a display in the workplace of sexually suggestive objects or pictures; sexually explicit or offensive jokes; or physical assault.

If you believe that you are being, or have been, harassed in any way, please report the factors of the incident or incidents to your supervisor, the Pastor or the Personnel Committee immediately, without fear of reprisal.

In determining whether the alleged conduct constitutes unlawful harassment, the totality of the circumstances, such as the nature of the conduct and the context in which the alleged incident occurred, will be investigated.

Violation of this policy may result in disciplinary action, up to and including possible termination.

Alcohol, Drugs, Tobacco, and Controlled Substances

The unauthorized use, sale, transfer, possession, or being “under the influence” of alcohol, drugs, or controlled substances when on duty, on church property, or in church vehicles is prohibited. In addition, off duty conduct which may adversely affect the reputation or interest of the church is prohibited. “Under the influence” for the purpose of this policy, is defined as being unable to perform work in a safe and productive manner, and/or being in a physical or mental condition which creates a risk to the safety and well-being of the affected employee, other co-workers, the public, or church property.

Violation of this policy may result in disciplinary action, up to and including possible termination.

Smoking is not permitted in any of the church buildings or grounds, except for in designated smoking areas.

Immigration Reform and Control Act of 1986

The church is committed to full compliance with the federal immigration laws and will not knowingly hire or continue to employ anyone who does not have the legal right to work in the United States. As an ongoing condition of employment, you will be required to provide documentation verifying your identity and legal authority to work in the United States.

Confidential Information

All the Church’s business is confidential and should never be discussed unless it is necessary for the proper conduct of Church related business. Information concerning a member or particular church business transaction may be released to private persons, organizations, or governmental bodies that request it only with consent of the individual or organization involved, or upon the receipt of a legal order such as a subpoena or court order.

Lists of Church members and other interested parties are maintained by the church solely for use in church ministries. In order to protect the privacy of these individuals, you may not release any names on these lists to any person or group outside the church without previous approval of the Session.

You can help confidential information stay confidential by making sure that:

* Your work area is clear of church business related paperwork;
* All member related and other potentially sensitive documents are put away appropriately;
* After-hours access to offices containing sensitive information is properly managed.

Employee Statement of Acknowledgment

This is to acknowledge that I have received a copy of the church’s personnel policies and procedures handbook. I understand that it provides guidelines and summary information about the church’s personnel policies, procedures, benefits, and rules of conduct. I also understand that it is my responsibility to read, understand, become familiar with, and comply with the standards that have been established. I further understand that the church reserves the right to modify, rescind, or revise any provision, benefit, or policy from time to time, with or without notice, as it deems necessary or appropriate.

I also acknowledge that both the church and I have the right to terminate the employment relationship at any time, with or without cause or advance notice, unless otherwise noted in the employment agreement or terms of call. I understand that this Employment at Will Agreement constitutes the entire agreement between me and the church on the subject of termination and it supersedes all prior agreements. It is also understood that I have read and understand the termination portion of this policy. I also understand that, although other church policies and procedures may change from time to time, this Employment at Will Agreement will remain in effect throughout my employment with the church unless it is specifically modified by an express written agreement signed by me and the Pastor of the church. I further understand that this Employment at Will Agreement may not be modified by any oral or implied agreement.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Employee’s Name (Please Print)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Employee’s Signature Date

## **Appendix F: Memorial Fund Policy**

The purpose of the Memorial Fund is to provide a means by which members and friends of XXXXXXX Memorial Presbyterian Church can honor loved ones through designated or undesignated contributions that support the mission and ministries of God through the life of the congregation.

**Management of Funds:**

1. All gifts, designated and undesignated, are managed by the Memorial Committee.
2. Decisions on use and disbursement of memorial funds are recommended with a motion to the Session.
3. When Memorial gifts have been given to the Church, the donor and the family will be appropriately notified by the Memorial Committee Chair or designated person with regards to the dollar amount of the contribution.
4. The family of the person in whose memory gifts were received will be given a copy of the Church needs list as well as a list of the established funds of the church if a particular item is not requested by the family.
5. Individuals or families wishing to make a memorial gift to the Church shall be encouraged to choose from among those designated items, or if they should have a preferred alternative item, they may specify and acceptance would be subject to review by the Memorial Committee and approval by the Session. The actual selection, purchase, or administering of the gift will be made by the appropriate committee.
6. When a family wishes to give a particular item to the church in memory of a loved one, they will consult with the Session through the Pastor and Memorial Committee Chair to ascertain the appropriateness of the suggested gift, and will determine if sufficient funds for the purchase have been received by the church to proceed. If not, the family will be given the opportunity to fund the completion of the item. If monies are not forthcoming, the church will not proceed and the gifts will be placed in the Memorial Fund to be used as needed for one of the core ministries listed. **Special Funds include: Building and Grounds Fund and Worship and Music.**
7. All memorial gifts are to be deposited in the Memorial Fund and maintained as a separate, single, checking account until its intended use.
8. Within one year following the death of the person in whose memory gifts are received, the Memorial Committee chair (who shall consult with the Pastor first) will consult with the family regarding their wishes for the use of the money.
9. The Chair of the Memorial Committee is responsible for administering the Memorial Fund; including signing checks, reporting receipts, expenditures, and balance of the Memorial Fund to the Session.
10. A running record of each memorialized person will be kept by the Chair of the Memorial Committee. Total contributions, expenditures, and balance will be maintained for each individual.
11. Quarterly reports on the activity of the Memorial Fund will be made to the Session by the Chair of the Memorial Committee, or as necessary.
12. A yearly report to the congregation of gifts and expenditures will be made by the Chair of the Memorial Committee. This may be done by a list in the church bulletin, newsletter, or other appropriate means.

**Recording Gifts/Record Keeping**

1. The names of those persons being remembered shall be listed in the Memorials Registry (Book of Remembrance) which shall be located in the Church Office or with the Memorial Committee.
2. Plaques done in memorial will be delineated with funds in the amount of $500 or more, or at the discretion of the Memorial Committee
3. The Chair of the Memorial Committee shall be responsible for seeing that all names are properly recorded. A member of the Memorial Committee or congregational member selected by the Memorial Committee shall be responsible for recording names and obtaining/installing plaques for memorials. Plaques will be purchased for gifts as decided by the Memorial Committee, inclusive of the donated amount. If contributed memorial funds are not available for the purchase of the plaque, then family will be given the option to purchase the plaque outright. All contributors will need to agree and approve of the purchase.
4. At least yearly, the congregation will be reminded by the Memorial Committee of the memorials list and policy and where they may be obtained. This may be done by newsletter or other appropriate means.
5. All gifts will be recorded in the permanent Memorial Register of the Church. Each gift will be acknowledged by a member of the Committee to the donor and the family of the person in whose memory or honor it is given.
6. It is the intention of the Memorial Committee to notify the church of expenditures in the monthly newsletter.

## **Appendix G: Records Retention Schedule**

| **Record** | **Retain** |  |  |
| --- | --- | --- | --- |
| Accounts payable ledgers & schedules | 7 years |  |  |
| Accounts receivable ledgers & schedules | 7 years |  |  |
| Audit reports | Permanently |  |  |
| Bank reconciliations | 7 years |  |  |
| Bank statements | 7 years |  |  |
| Cash books | 7 years |  |  |
| Chart of accounts | Permanently |  |  |
| Checks (canceled-see exception below) | 7 years |  |  |
| Checks (canceled for important payments, i.e. taxes, purchases of property, special contracts, etc.) | 7 years |  |  |
| Contracts, mortgages, notes, & leases (expired) | 7 years |  |  |
| Correspondence | 3 years |  |  |
| Deeds, mortgages, and bills of sale | Permanently |  |  |
| Duplicate deposit slips | 7 years |  |  |
| Employment applications | 3 years |  |  |
| Expense analyses/expense distribution schedules | 7 years |  |  |
| Financial statements (year-end, other optional) | 7 years |  |  |
| Garnishments | 3 years |  |  |
| General ledgers, year-end trial balance | Permanently |  |  |
| Insurance records, current accident report claims, policies, etc. | Permanently |  |  |
| Internal reports (miscellaneous) | 3 years |  |  |
| Invoices | 7 years |  |  |
| Journals | 7 years |  |  |
| Minute books of directors, stockholders, bylaws, and charter | Permanently |  |  |
| Notes receivable ledgers and schedules | 7 years |  |  |
| Operation & Procedure manuals | Permanently |  |  |
| Payroll records and summaries | 7 years |  |  |
| Personnel files (terminated) | 7 years |  |  |
| Property appraisals by outside appraisers | Permanently |  |  |
| Property records, including costs, blueprints, and plans | Permanently |  |  |
| Retirement and pension records | 7 years |  |  |
| Subsidiary ledgers | 7 years |  |  |
| Time books/cards | 7 years |  |  |
| Trademark registrations & copyrights | Permanently |  |  |
| Voucher register and schedules | 7 years |  |  |
| Withholding tax statements | 7 years |  |  |

## **Appendix H: Leave Policy**

Rationale

The stress and pressure faced by church professionals is well documented. Clergy, in particular, bear the burdens, the anguish, the pain, and hurt of their parishioners 24-7. As a result, many, if not all, experience to one degree or another symptoms of emotional collapse, stress related illnesses, and “burnout” adversely affecting the minister’s personal, family, and parish life, and greatly diminishing his or her effectiveness and well-being.

Leave is an extension of the Biblical concept of a Sabbath day and a Sabbath year for renewal. It is both an act of faith that God will sustain us through a period of reflection and changed activity, and an occasion for recovery and renewal of vital energies. Leave provides the type of time and space required for spiritual renewal and healing.

Leave can be a time of prayer, rest, study and travel. It can provide the needed change of scenery and pace that can help prevent burnout. Leave can also be beneficial for the congregation in that the Pastor should return to the responsibilities of the parish with new energy, spiritual vision, and rediscovered zeal for ministry.

Leave is a negotiated item as per the terms of call per employee.

WMPC Leave Policy

* The purpose of leave is to permit the Pastor the opportunity for study, renewal and professional growth.
* The Pastor shall submit a request, written or oral, to the Session. The request shall indicate how the time away will help in his/her continuing service to WMPC. The Congregation should be informed about the planned leave in a timely manner.
* WMPC does not provide paid leave beyond vacation and continuing education weeks defined in the Term of Call for the Pastor.
* Any deviation from this policy would require action by the Session.

## **Appendix I: Safeguarding Our Children and Youth Policy on Physical, Sexual and Emotional Misconduct**

**Philosophy**

XXXXXXX Memorial Presbyterian Church (WMPC) is a congregation that is committed to addressing the needs of children and youth, particularly ensuring their safety and protection from any form of physical, sexual, or emotional abuse. Therefore, the Session has adopted the following policies to provide direction for all employees, volunteers, parents, members and visitors to the church on how we seek to safeguard our children and youth and nurture them in Christian love.

It is the policy of WMPC that all identified above maintain the integrity of the trust relationship at all times. Physical, sexual, or emotional abuse violates the principles of the trust relationship, is contrary to Scripture, and is never permissible. WMPC condemns any act of such abuse. The church is committed to maintaining a wholesome and safe environment for work, worship, study, nurture and fellowship for all inspired by Christian love and understanding.

False accusation is a violation of trust just as abuse of a physical, sexual, or emotional nature is a violation of trust. WMPC is equally committed to preventing unfounded, mistaken, or false claims and minimizing opportunities for false accusations against our staff and volunteers.

By the adoption of this *Safeguarding our Children and Youth--Policy on Physical, Sexual, and Emotional Misconduct* (Policy), WMPC has established institutional guidelines to minimize opportunities for physical, sexual, or emotional abuse and to minimize opportunities for false accusations against our staff and volunteers. The church will implement this policy for investigation and response to reports of suggested or suspected physical, sexual, or emotional abuse. Through this combination of efforts, WMPC intends to minimize actual or perceived instances of abuse, to respond appropriately to those that might occur, and to guard against misinterpretations of actions as we continue our service in Christian love.

The Presbytery of New Hope adopted a policy and procedure that covers sexual misconduct allegations against ministers. This policy, *The Presbytery of New Hope Policy and Procedure on Sexual Misconduct,* revised April 24, 2002, can be found at [www.nhpresbytery.org](http://www.nhpresbytery.org) . WMPC’s Policy is meant to augment the Presbytery policy, providing clear direction for our congregation.

Guidelines

These Guidelines shall be followed at WMPC at all times except as noted in **Exceptions from Guidelines Requirements** of this document:

**Two-Adult Rule**.

Volunteers and employees will strive to adhere to the “two adult” rule. This means that an adult is not alone with children or youth without another adult present. Therefore, two caregivers will be available any time childcare is offered by WMPC. Leaders should avoid one-on-one situations with underage persons apart from visible and public settings. At least two advisors or chaperones shall be present for any youth event.

**Adult-Child Ratios.**

In addition to the two adult rule, WMPC will strive to meet the following adult to child ratios at all times:

|  |  |
| --- | --- |
| **AGE OF CHILDREN** | **ADULT TO CHILD RATIOS** |
| Infants (Birth to 12 months)  | 1:4 |
| Toddlers(12-24 months) | 1:5 |
| 2-Year Olds (24-30 months) | 1:6 |
| 2 ½ Year Olds (30–36 months) | 1:7 |
| 3 to 5 Year Olds | 1:10 |
| Kindergartners | 1:12 |
| 6 to 12 Year Olds | 1:15 |

**Age of Caregivers.**

* One caregiver should be age 21 or older whenever:
* A child/ren two years of age or younger is/are present, or
* The group size is ten or more children.
* One caregiver should be 18 or older if the children are over two years old and the group size is less than ten children.
* In rare instances, an exceptionally responsible person younger than 21 or 18, as appropriate, may be authorized by the appropriate church staff to supervise childcare.
* A youth 13 or older may be counted as an adult in the adult-child ratio if another caregiver meets the above requirements.

**Physical Environment.**

WMPC will strive to provide a physical environment that minimizes risk of harm and supports careful supervision and appropriate interactions with and between children or youth. Physical surroundings and group size should allow adequate space and visibility for monitoring as well as meet the developmental needs of the children or youth using the space.

**Covenant Statement and Background Checks.**

* In keeping with the intent of this policy, all volunteers shall sign the Covenant Statement (attached as **Exhibit A** and incorporated herein by reference) following attendance at Safe Child Policy Training and before assuming duties with children or youth at WMPC.
* Renewal of the Covenant Statement shall occur annually. Volunteers who have attended Safe Child policy training will not be required to attend the training again. However, each continuing volunteer must re-read the policy and sign a new Covenant Statement. The Covenant Statement shall be signed and filed in the church office.
* In the event of one's inability to sign the affirmation in the covenant, such instance shall be referred to the Committee described in Section III.B below for appropriate actions. Appropriate actions may include, but are not limited to, dismissal, prohibition of certain work or service by an individual, additional rules or procedures to be followed by an individual, or any other reasonable precaution necessary to safeguard the church family.

**Church Membership**.

All Church school teachers, nursery volunteers and youth advisor volunteers must be members of the church for at least three months before serving in an official capacity in any of these programs. Any volunteer who has not been a member for six months must be approved by the Session before assuming volunteer responsibilities.

**Transportation.**

No youth leader or volunteer shall provide transportation for one youth alone without written or oral permission from the youth’s parent. It is understood, however, that youth ministry volunteers may transport youth without another leader in the vehicle.

**Parents and Guardians Welcome.**

Parents or guardians of children and youth are welcome to observe programs in which their child is participating.

**Exceptions from Guidelines Requirements.**

There are programs that fall within the scope of these guidelines which, by nature, require changes in specific requirements:

* Two Adult Rule:

For some programs it may be impractical for two adults to always be present in the room with children and youth. In this, the second adult may be nearby—in the next room or hall, within calling distance and with easy visibility. Every effort must be taken to ensure accessibility by the second adult. Options may include: taking the group to a more public space, leaving the door open, ensuring sight access through door windows. In the event that only one adult is available, the parent should be informed/reminded of the one adult situation.

* Confirmation Class:

Developing a relationship with a mentor is part of the confirmation journey. Youth and mentors are encouraged to spend time together which may be one-to-one. Because this may not always be in a visible and public setting, parents and guardians shall be informed of the nature and logistics of the mentoring program.

* Presbyterian Women’s Circles and Bible Study Classes:

Members of circles and Bible study classes may arrange for childcare for gatherings (often in homes) which involves only one caregiver. It is assumed that a parent is close by and able to be summoned quickly if needed.

* Choirs:

Because there may be times when only one leader is present, parents should be informed of this possibility.

* Non-church groups:

Groups that are not directly sponsored by XXXXXXX Memorial Presbyterian Church are expected to follow similar guidelines for childcare and supervision while on the premises at WMPC.

* Other Exceptions Approved by Session or the Pastor.

Other child care offered by WMPC may be exempted from the two-adult rule, adult-child ratios, or age requirements of caregivers stated above by the Session or the Pastor.

Procedures for Reporting and Handling Violations

**Violation of the Guidelines.**

Volunteers and employees who have knowledge or are suspicious of a violation of any of the Guidelines listed above in this Policy shall immediately report such concern to the Pastor of WMPC. The Pastor shall report such violation to the elder in charge of that program, and the two together shall form a corrective plan of action to avoid similar future violations.

**Report of Known or Suspected Abuse.**

Volunteers and employees who have knowledge or are suspicious of inappropriate behavior with children or youth by another volunteer, employee, child or youth (other than as set forth in **Exceptions from Guidelines Requirements** section for a violation of a specific Guideline) shall immediately report such behavior to the Pastor.

All such reports will be heard and taken seriously.

The Pastor shall form a committee consisting of the Pastor, the elder in charge of the program under which the violation occurred and one elder chosen by the Pastor for this purpose (Committee).

The Committee shall investigate the facts surrounding the alleged misconduct and shall confer as to the appropriate action to be taken. The Committee may take the actions they agree are appropriate, and shall inform the Session of the actions taken.

The Session may determinewhether to report the actions taken to the congregation. Options for action include, but are not limited to, (1) counseling for any or all involved parties, and (2) restrictions placed on, or removal from positions involving contact with children or youth. In appropriate cases, the abuse shall be reported to the local authorities as required by law.

To the extent possible, but subject to the procedures set forth, the complainant and/or the victim should receive the respect of privacy and confidentiality. The Pastor shall keep the victim’s parent informed about the procedures taken and the progress of the case. Nothing in these procedures is intended to prohibit the victim or his or her parents from reporting the alleged violation to the proper local authorities.

To the extent possible, but subject to the procedures set forth, the accused should receive the respect of privacy and confidentiality. The accused shall be informed about the accusation, the procedures to be followed and the progress of the case by the Pastor. The accused shall receive Pastoral support.

Only the Pastor or the Pastor’s designee shall respond to media contact about the case.

**References**

All references in this policy to the Pastor shall include a reference to any Interim Pastor or, in the absence of either, to the acting Head of Staff.

### **Exhibit A: WMPC Covenant Statement**

This covenant shall be a bond between the congregation of XXXXXXX Memorial Presbyterian Church and the volunteers who are committed to providing a safe and secure environment for all who participate in its ministries. The following policy statements reflect our congregation’s commitment to preserving this church as a sanctuary for all who would enter and as a place where all people can experience the love of God through relationships with others.

**Policy**

In keeping with the covenant of baptism, we, the congregation of WMPC, have committed ourselves to the nurturing of our children. They cannot learn to love and trust God when those who represent God to them are unloving and untrustworthy. We promise our children that we will:

* provide the structure, education, and policies that will keep them safe from harm and abuse; and
* screen volunteers, train them, and ask that they abide by the policies of our church.

**Agreement**

As a volunteer working with children in this congregation, I agree:

* to affirm my commitment to support WMPC as a safe place for children and youth;
* to observe and abide by all church policies regarding ministries with children and youth, including the *Safeguarding Our Children and Youth – Policy on Physical, Sexual and Emotional Misconduct* (**Appendix I**), which I have received and reviewed;
* to observe all Guidelines set forth in the Policy, including the two-adult rule, the age of caregivers, the adult-child ratios and the transportation requirements;
* to participate in training and education events provided by the church related to my volunteer assignment;
* to report abusive or inappropriate behavior promptly to the Pastor; and
* that WMPC may undertake a criminal background check on me and I agree to cooperate in any way, at no cost to me, to accomplish that check.

**Certification**

I certify by my signature that I have not to my knowledge been the subject of any legal or church-related action or complaint involving a reported instance of physical, sexual, or emotional abuse of children or youth. I have never been refused, resigned from or been asked to resign from a position for reasons related to any abuse. I promise to report any future investigation, complaint or action promptly to the Pastor of WMPC.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

Signature of Volunteer Print Full Name Date

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Signature of Pastor Print Full Name Date

## **Appendix J: Sexual Misconduct Policy and Procedures**

Policy Statement

It is the policy of XXXXXXX Memorial Presbyterian Church (WMPC) that all church members, church officers, non-member employees, and volunteers are to maintain the integrity of the ministerial, employment, and professional relationship at all times. Persons who engage in sexual misconduct are in violation of the principles set forth in Scripture, and also of the ministerial, Pastoral, employment, and professional relationship. It is never permissible or acceptable for a church member, officer, employee, or volunteer to engage in sexual misconduct.

This policy and its procedures should be made available to persons who accuse others of misconduct, including those who are or claim to be victims of sexual misconduct and their families.

Standards of Conduct

“As [God] who called you is holy, be holy yourselves in all your conduct… Tend the flock of God that is in your charge,…not under compulsion but willingly, …not for sordid gain but eagerly,…not lord it over those in your charge, but be examples to the flock.… You know that we who teach will be judged with greater strictness.” [1 Pet. 1:15; 5:2–3; Jas. 3:1, NRSV]

The ethical conduct of all who minister in the name of Jesus Christ is of vital importance to the church because through these representatives an understanding of God and the gospel’s good news is conveyed. “Their manner of life should be a demonstration of the Christian gospel in the church and in the world” (Book of Order, G-2.0104). The basic principles of conduct guiding this policy are as follows:

1. Sexual misconduct is a violation of the role of Pastors, employees, volunteers, counselors, supervisors, teachers, and advisors of any kind who are called upon to exercise integrity, sensitivity, and caring in a trust relationship. It breaks the covenant to act in the best interests of parishioners, clients, co-workers, and students.
2. Sexual misconduct is a misuse of authority and power that breaches Christian ethical principles by misusing a trust relation to gain advantage over another for personal pleasure in an abusive, exploitative, and unjust manner. If the parishioner, student, client, or employee initiates or invites sexual content in the relationship, it is the Pastor’s, counselor’s, officer’s, or supervisor’s responsibility to maintain the appropriate role and prohibit a sexual relationship.
3. Sexual misconduct takes advantage of the vulnerability of persons who are less powerful to act for their own welfare, including children. It is antithetical to the gospel call to work as God’s servant in the struggle to bring wholeness to a broken world. It violates the mandate to protect the vulnerable from harm.

Definitions:

* Sexual Misconduct is the comprehensive term used in this policy to include:
* Child sexual abuse; including, but is not limited to, any contact or interaction between a child and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Sexual behavior between a child and an adult is always considered forced whether or not consented to by the child. In the Presbyterian Church (U.S.A.), the sexual abuse definition of a child is anyone under age eighteen.
* Sexual abuse as defined in the Book of Order: “Sexual abuse of another person is any offense involving sexual conduct in relation to (1) any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent; or (2) any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position” (Book of Order, D-10.0401c).
* Sexual harassment; defined for this policy is as follows: unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when:
* submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment, or their continued status in an institution;
* submission to or rejection of such conduct is used as the basis for employment decisions affecting such an individual;
* such conduct has the purpose or effect of unreasonably interfering with an individual’s work performance by creating an intimidating, hostile, or offensive working environment; or
* an individual is subjected to unwelcome sexual jokes, unwelcome or inappropriate touching, or display of sexual visuals that insult, degrade, and/or sexually exploit men, women, or children.
* Rape or sexual contact by force, threat, or intimidation.
* Sexual conduct (such as offensive, obsessive or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) that is injurious to the physical or emotional health of another.
* Sexual Malfeasance; as defined by the broken trust resulting from sexual activities within a professional ministerial relationship that results in misuse of office or position arising from the professional ministerial relationship.
* Misuse of technology; use of technology that results in sexually harassing or abusing another person, including texting or emailing suggestive messages and images to persons with whom one has a ministerial relationship. It is never appropriate to view pornography on church property. When this includes a person under the age of eighteen, it is considered child abuse. There is never an expectation of personal privacy when using technological equipment owned by a church or church entity or within the context of ministry.

Church Response to Allegations of Sexual Misconduct

* In responding to allegations of sexual misconduct, members, officers, and employees of WMPC should seek healing and assure the protection of all persons. Where possible, the privacy of persons should be respected and confidentiality of communications should be maintained. In responding to allegations of sexual misconduct, members, officers, and employees of the church should seek to uphold the dignity of all persons involved, including persons who are alleging harm, persons who are accused of sexual misconduct, and the families and communities of each.
* WMPC has jurisdiction over its members, officers, and employees such that if a member, officer, or employee is alleged to have committed an offense against Scripture or the PC(USA) Constitution, WMPC has the duty to inquire into the allegations and, if the allegations are proven, to correct the behavior of the member, officer, or employee and ensure the safety of others in the community. Allegations of sexual misconduct are always considered allegations of offense against Scripture or the PC(USA) Constitution that trigger the disciplinary processes of the PC(USA) set forth in the Book of Order. In the case of an active non-member who is employed or volunteers with the church, the individual will be covered by the procedures of the written personnel policies of WMPC.
* If the person accused of sexual misconduct is no longer a member, officer, or employee of WMPC, but the conduct occurred while the person was acting on behalf of WMPC, the church does not have jurisdiction to correct the behavior, but it does have a duty to hear the allegations of offense and to take measures to prevent future occurrences of harm.
* WMPC may appoint an administrative committee or commission to hear the allegations of sexual misconduct. WMPC may also take measures to prevent future occurrences of harm through education and policy.

Reporting Sexual Misconduct Requirements

* A person needing to report that a member, officer, employee, or volunteer of WMPC has committed sexual misconduct is encouraged to seek guidance from the Pastor or Clerk of Session regarding filing the report.
* Congregation: If the person who is accused of committing sexual misconduct is a member, elder, deacon, volunteer, or employee of WMPC, the report of allegations should be made to the Pastor, the clerk of session, or the chair of the Finance/Administration/Personnel committee. If the accused is a member or officer of the church, the church will respond by using the procedures set forth in the Rules of Discipline of the Book of Order. If the accused is a nonmember employee or volunteer, the church will respond by using procedures set forth by the session of the congregation.
* Presbytery: If the person who is accused of committing sexual misconduct is a minister member, the report of allegations should be made to the stated clerk of the presbytery. If the report of allegations is placed in writing, the presbytery will respond by using the procedures set forth in the Rules of Discipline of the Book of Order.

Receiving Reports of Sexual Misconduct

* Reports of allegations of sexual misconduct will occur in a variety of ways. Because WMPC cannot control to whom the victim of sexual misconduct will speak first, it is important that officers, employees, and persons highly visible to church members and visitors understand how reports of incidents are channeled to the proper person. The allegations may come from persons who have or who do not have a formal relationship with WMPC and may be made to a variety of officers or leaders within WMPC. It is the duty of these officers to see that any allegation of sexual misconduct is reported appropriately keeping in mind the mandatory reporting requirements for allegations of child abuse.
* Reports of allegations of sexual misconduct should never be taken lightly or disregarded and allowed to circulate without concern for the integrity and reputation of the victim, the accused, and the church. Reports of allegations should be dealt with as matters of highest confidentiality, both before and after they have been submitted to appropriate authorities as outlined below.
* The first person to learn of an incident of sexual misconduct should not undertake an inquiry alone or question either the victim or the accused unless the incident is divulged in the process of Pastoral care, counseling, or a therapy session. If the victim is hesitant to talk to “higher authorities,” the person who has received the initial report has a special Pastoral responsibility to build trust and willingness to speak with the accuser, lest the church be unable to respond because no one is able to give firsthand information.
* The person receiving the initial report of allegations of sexual misconduct shall analyze the relationship of the person accused of sexual misconduct with WMPC and shall make sure that the allegations of offense are filed with the governing body with jurisdiction over the person accused. This may be done by the person alleging harm or by any member of the church.
* If the report is made orally, the person receiving the report of allegations should request that the person making the report of allegations place it in writing. A report of allegations of sexual misconduct in writing from a member of WMPC alleging another member or officer of WMPC committed an offense must be acted on according to the Rules of Discipline of the Book of Order. If a Clerk of Session receives a report of allegations in writing from a nonmember of WMPC alleging another member or officer of the church committed sexual misconduct, the report also should be acted on according to the Rules of Discipline of the Book of Order. If the person who makes the report is unwilling or unable to place it in writing, any member WMPC may make the written statement that will automatically trigger the Rules of Discipline of the Book of Order.

Mandatory Reporting of Child Abuse

* **Elders** - All elders and deacons are required to report knowledge of child abuse to the civil and ecclesiastical authorities according to the Book of Order. The Book of Order requires that
* “An elder shall report to ecclesiastical and civil legal authorities knowledge, gained in the course of service to the church, of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) she or he reasonably believes that there is risk of future physical harm or abuse” (G-4.0302).
* **Christian Educators** - All Christian educators are required to report knowledge of child abuse to the civil and ecclesiastical authorities according to the Book of Order.
* The Book of Order requires that “Certified Christian educators [and certified associate Christian educators] shall report to ecclesiastical and civil legal authorities knowledge gained in the course of service to the church, of harm, or risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) he or she reasonably believes that there is risk of future physical harm or abuse” (G-4.0302).
* **Ministers -** All ministers of Word and Sacrament are required to report knowledge of child abuse to the civil and ecclesiastical authorities according to the Book of Order. The Book of Order requires that:
* “A minister of the Word and Sacrament shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in (G-4.0302); or (2) she or he reasonably believes that there is risk of future physical harm or abuse” (G-4.0302).
* All persons covered by this policy have an additional duty to report knowledge of child sexual abuse to the employing entity, supervisor, or governing body representative. All persons should be informed of and must comply with state and local laws regarding incidents of actual or suspected child sexual abuse. These reports should be made within a reasonable time of receiving the information.
* These provisions of the Book of Order attempt to balance conflicting moral duties for officers of the Presbyterian Church (U.S.A.). For ministers of the Word and Sacrament, the provision strives to balance the duty to protect children from future harm with the duty of a minister to hold in confidence any information revealed to them during the exercise of Pastoral care in any ministry setting as defined in G-4.0302 in the Book of Order.
* For elders, deacons, and certified Christian educators, the provisions strive to balance the duty of an officer of the church to protect children from harm and any secular duty the officer may have to hold in confidence any information revealed as a result of a secular relationship such as attorney/client, counselor/client, or physician/patient. The secular duties will be a function of secular law and may vary from state to state.

Responding

The appropriate response will vary according to the relationship of WMPC with the person who is accused of sexual misconduct. Church members and officers are subject to inquiry and discipline (censure and correction) under the Book of Order. Non- church member employees and volunteers are subject to oversight and correction by WMPC.

* Accused Covered by Book of Order
* When an allegation of offense of sexual misconduct has been received by the Clerk of Session, the clerk will report to the session that an offense has been alleged and that the session will proceed according to the procedures set forth in the Rules of Discipline of the Book of Order. The session should appoint an investigating committee to inquire into the allegations. The investigating committee must promptly be-gin its inquiry into the allegations. Delay may cause further harm to the victim and/or the accused.
* The session must cooperate with civil authorities in an investigation of child sexual abuse or other criminal sexual misconduct. Church disciplinary proceedings cannot interfere with a criminal investigation by civil authorities and may have to be suspended until these are completed.
* The session has original jurisdiction in disciplinary cases involving members, elders, and deacons of the church, each congregation having jurisdiction only over its own members.
* A presbytery has original jurisdiction in disciplinary cases involving ministers of Word and Sacrament. A presbytery may dissolve a Pastoral relationship when the “Word imperatively demands it” (G-2.0904). However, a presbytery may only place a minister on administrative leave when allegations of child abuse have been received and the presbytery has followed the Book of Order procedures to conduct its risk evaluation to determine whether or not a minister member accused of child abuse should be placed on administrative leave (D-10.0106). It is recommended that the permanent judicial commission (PJC) members who will conduct this risk evaluation based upon the allegations and a hearing should also take into account secular legal advice.
* When a church officer renounces jurisdiction, the clerk or stated clerk shall report the renunciation at the next meeting of the session and shall record the renunciation in the minutes of the session. The status of any pending charges may be shared with the session at that time.
* Accused Not Covered by Book of Order
* When WMPC receives an accusation of offense of sexual misconduct against a non-member employee or volunteer, the procedural response of WMPC will be guided by the written personnel policy of WMPC. Usually the Personnel Committee will be responsible for the inquiry. The session may choose to appoint an administrative commission for the review of the allegation.
* The committee or commission that will respond to the allegation of offense of sexual misconduct will do the following:
* Whether or not the allegation gives rise to a reasonable suspicion of sexual misconduct by the accused.
* If so, gather additional information necessary to make a decision about correcting the behavior.
* Determine any remedies, including limiting ministry, suspension, or termination necessary and advisable under the circumstances. If the accused is a member of another denomination, that denomination will be notified of the allegations and the response.
* Inform the victim and the accused of the remedy.
* In all cases, the Personnel Committee shall prepare a written report, which shall be included in the accused’s permanent personnel file. The accused shall be allowed to attach any written statements to said documents, also for permanent inclusion in the permanent file.

Governing Body or Entity Record Keeping

WMPC should keep detailed records of its actions and minutes of its deliberations and its conversations with the accuser, the accused, and other parties involved, correspondence, and copies of the reports received from committees or commissions. Such records will be kept confidential as far as possible. The General Assembly Permanent Judicial Commission (GAPJC) interpreted the Rules of Discipline to say that a governing body or entity may share the contents of inquiry reports with other governing bodies or entities of the PC(USA) when necessary. The Clerk of Session will maintain the records while the inquiry is in process.

Prevention and Risk Management

* Implementation

The General Assembly urges all governing bodies and related entities including colleges, universities, and theological institutions to establish policies, procedures, that make it a violation of the employer’s work rules to engage in sexual misconduct and that encourage reporting of sexual misconduct. Governing bodies and entities are strongly encouraged to take appropriate steps to inform members, employees, volunteers, and students of the standards of conduct and the procedures for effective response when receiving a report of sexual misconduct.

* Liability and Insurance

WMPC can be held liable for harm caused by sexual misconduct of an officer, minister or employee based on a number of legal theories. WMPC should take such potential liability into consideration when establishing hiring and supervisory practices. WMPC should regularly inform its liability insurance carrier of the activities and programs it operates or sponsors and of the duties and responsibilities of officers, employees, and volunteers. The standard insurance policy should usually be enhanced by endorsements to cover specific exposures such as camps, day-care operations, shelters, or other outreach programs.

It is also recommended that governing bodies and entities obtain an endorsement to their general liability insurance policy specifically covering sexual abuse and molestation. Such coverage may provide for legal defense expenses and judgments in civil suits brought against WMPC, its officers, directors, or employees.

* Employment Practices
* Record Keeping

Accurate record keeping is an essential part of hiring and supervision practices. WMPC should maintain a personnel file on every employee, including ministers. The file should contain the application for employment, any employment questionnaires, background checks, references responses, and all other documents related to an employee’s employment, except records which may be required, by law, to be kept in separate files.

* Prescreening Applicants

Should establish thorough and consistent hiring practices. If an applicant is unknown to the employer, the employer should confirm the applicant's identity by requiring photographic identification such as a driver's license. WMPC should perform a background check, including a national criminal background check, on all applicants that may have interaction with children and youth. Part of pre-employment screening should include specific questions related to discovering previous complaints of sexual misconduct. **See Sample Exhibit E.**

* References

WMPC is responsible for contacting references for prospective ministers, employees, or volunteers. A written record of conversations or correspondence with references should be kept in the minister or employee's personnel file. (See Sample Exhibit B for a sample reference form).

Employing entities need to make sure all employees are well acquainted with, understand, and abide by their policy and procedures. Employing entities should offer additional training and resources, such as: a workshop during staff meeting; lunchtime discussion group; articles and books made available; etc.

Any professional (therapists, attorneys, advocates, mediators, arbitrators) used by a WMPC should have access to experts qualified in the field of sexual misconduct if they themselves are not.

**Sample Exhibits and Forms for Implementation**

### Sample Exhibit A: Sample Employment Questionnaire

This is a sample employment questionnaire. In addition to the usual questions one finds on an employment questionnaire, the writing team has added certifications and releases that focus on past incidents of sexual misconduct. All entities are urged to have this or any substitute form they design examined by their legal counsel before using it.

**Employment Questionnaire**

Name:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
 Last First Middle

Address:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Street: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_City: \_\_\_\_\_\_\_\_\_\_ State: \_\_\_\_\_\_\_ Zip\_\_\_\_\_\_\_\_

Business Phone:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Home/Cell Phone:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Have you ever been known by any other name? Yes\_\_\_\_\_ No\_\_\_\_\_

If yes, please provide other name(s):\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Employment Record (List current and previous employers for the last five years)

1) Employed by:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Address:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Street:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_City: \_\_\_\_\_\_\_\_\_\_ State: \_\_\_\_\_\_\_ Zip\_\_\_\_\_\_\_\_

Supervisor:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Phone:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Supervisor'sTitle: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Employed from (month/year) to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (month/year)\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Why did you leave?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2) Employed by:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Address:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Street:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_City: \_\_\_\_\_\_\_\_\_\_ State: \_\_\_\_\_\_\_ Zip\_\_\_\_\_\_\_\_

Supervisor:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Phone:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Supervisor'sTitle: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Employed from (month/year) to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (month/year)\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Why did you leave?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3) Employed by:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Address:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Street: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_City: \_\_\_\_\_\_\_\_\_\_ State: \_\_\_\_\_\_\_ Zip\_\_\_\_\_\_\_\_

Supervisor:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Phone:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Supervisor's Title: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Employed from (month/year) to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (month/year)\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Why did you leave?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

I certify that (a) no civil, criminal, ecclesiastical complaint has ever been sustained or is pending against me for sexual misconduct; (b) I have never resigned or been terminated from a position for reasons related to sexual misconduct.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Signature Date

Note: If you are unable to make the above certification you may instead give in the space provided a description of the complaint, termination, or the outcome of the situation and any explanatory comments you care to add.

**Release**

The information contained in this questionnaire is accurate to the best of my knowledge and may be verified by the employing entity. I hereby authorize XXXXXXX Memorial Presbyterian Church to make any and all contacts necessary to verify my prior employment history, and to inquire concerning any criminal records or any judicial proceedings involving me as a defendant. By means of this release I also authorize any previous employer and any law enforcement agencies or judicial authorities to release any and all requested relevant information to the XXXXXXX Memorial Presbyterian Church.

I have read this release and understand fully that the information obtained may be used to deny me employment or any other type of position from the employing entity. I also agree that I will hold harmless the employing entity or judicial authority from any and all claims, liabilities, and cause of action for the legitimate release or use of any information.

Signature\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date ­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Witness\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date ­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Witness\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date ­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

### Sample Exhibit B: Confidential Employment Reference

This is a sample form that may be used to keep a record of all face-to-face or telephone reference checks. Additions that have to do with sexual misconduct or child abuse may be needed by the entity to justify to a court of law that they have done reasonable and prudent screening before hiring a person for a position within that entity.

**Confidential Employment Reference**

1. Name ofapplicant:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Reference or church contacted (if a church, identify both the church and person contacted):

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. Date and time of contact:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. Person contacting the reference or church: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. Method of contact (phone, letter, personal conversation): \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

6. Summary of conversation (summarize the reference's remarks concerning the applicant's fitness and suitability for the position, any convictions for or actions pending related to sexual misconduct, sexual harassment or child abuse):\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Name\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Title\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Signature\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

### Sample Exhibit C: Sexual Misconduct Acknowledgement of Receipt

This is a sample designed to implement the sexual misconduct policy. It is necessary that all employees acknowledge being in receipt of the sexual misconduct policy. The policy provides protection and empowerment for the employee.

**Form for Implementing Policy of Sexual Misconduct Acknowledgement of Receipt**

I hereby acknowledge that I received on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(date), a copy of the "Policy and Its Procedures on Sexual Misconduct of the Presbyterian Church (U.S.A.)" dated that I have read the policy, understand its meaning, and agree to conduct myself in accordance with the policy.

Signature\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

A similar acknowledgement should be signed at the time amendments to the policy are made and distributed.

### Sample Exhibit D: Report of Suspected Sexual Misconduct

This exhibit provides entities with a sample Report of Suspected Sexual Misconduct. It provides space for the names, addresses, and telephone numbers of victims, the accused, possible witnesses, and others involved. It also provides space for a description of the offending behavior as well as other pertinent information. This form or a revision of it should be filed with the appropriate supervisor, office, or administrator of an entity who is required to file this with the constituting authority or its response coordination team (See section on Subsequent Reporting in this policy and its procedures.)

**Report of Suspected Sexual Misconduct**

Reported by:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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City State Zip Code

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Date of Report:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Person suspected of misconduct:

Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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Other person(s) involved (witness or victims):

Name\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Title \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Age\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Sex\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Address\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

City State Zip Code

Telephone \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Describe incident(s) of suspected sexual misconduct, including date(s), time(s), and location(s):

Identify eyewitnesses to the incident, including names, addresses, and telephone numbers, where available:

### Sample Exhibit E: Employment Questions to Ask Potential Employees

Governing bodies and entities should ask persons seeking ministerial calls or employment in non-ordained positions questions such as:

* Has a civil, criminal, or ecclesiastical complaint ever been sustained against you involving sexual misconduct by you?
* Have you ever resigned or been terminated from a position for reasons relating to allegations of sexual misconduct by you? If so, indicate the date, nature and place of these allegations, and the name, address, and telephone number of your employer at that time.
* Have you been required to receive professional treatment, physical or psychological, for reasons related to sexual misconduct to you? If so, please give a short description of the treatment including the date, nature of treatment, place, and name, address, and telephone number of the treating physician or other professional.

A sample employment questionnaire is attached as Exhibit A for adaptation by governing bodies and entities. The questions included in this sample may be integrated into a standard employment questionnaire along with other necessary questions.

Meeting the Needs of All Involved

**The Needs of the Victim**

WMPC should assure that adequate treatment and care are available for alleged victims of sexual misconduct and their families. Sometimes, the victim or family is so angry and alienated from the church, that offers of help may be perceived as insincere or as attempts of a cover-up. If the victim or family at first refuses, the church should continue to offer help. Above all the church should not act in a self-protective manner by ignoring the victim and their families.

The extent of the damage to the victims of sexual misconduct will vary from person to person, and is influenced by such factors as the degree or severity of abuse, the age and emotional condition of the victim, human dynamics, and the importance of one’s religious faith. WMPC is to assume in all cases that the victim has been wounded by the experience. Feelings of guilt, shame, anger, mistrust, lowered self-esteem, unworthiness, and feelings of alienation from God, self, the religious community, and family are frequent injuries suffered by victims.

It is important to be sensitive to the victim’s pain and need for healing, and to act by making appropriate Pastoral care available.

The following are some of the needs of the victim:

* To be heard and taken seriously. From the time that the victim is first able to indicate that sexual misconduct has occurred, that person should receive immediate attention and serious consideration from all church representatives.
* To receive Pastoral and therapeutic support. The victim may require spiritual and professional assistance as a result of sexual misconduct. The response coordination team should offer to help arrange for such support from a Pastor and therapist, if the victim desires. Discussions with such people would be confidential, privileged conversations.
* To be informed about church process and progress with regard to the accusation. One member of the response coordination team should be the church contact person for the victim. Frequently, this contact person will give the victim information as to what is happening in the church as a result of the accusation.
* To receive legal advice. The response coordination team should suggest that the victim might benefit from independent legal advice. (Legitimate claims might be more effectively pursued and flimsy or false claims discouraged.) If requested, the response coordination team should suggest ways in which independent legal advice can be obtained.
* To be assured of an advocate of one’s own choosing. A victim may need continuing moral support from one individual who is present while the church process deals with the accusation. This advocate may be a relative, friend, or someone suggested by the response coordination team. This advocate could speak for the victim, if necessary.
* To be assured that justice will be pursued. The victim needs to be told by the response coordination team, and shown by the processes of the church, that justice is being pursued through fact-finding, truth-telling, confrontation and agreement that may include removal or temporary exclusion of the accused from office or adjudication of the complaint.
* To receive healing and reconciliation. In addition to specific forms of restitution mentioned above, the victim needs to receive a sense of healing and reconciliation with all concerned—the self, the family, the church and, ideally, the accused. The response coordination team can help bring this about using the church’s processes and resources. While the above are needs of the victim, one recognizes that all of these needs may also not be met through a reasonable handling of a specific case, but may only occur over a lengthier period of time. All of these needs, however, should be taken seriously and compassionately, and the rights of the victim respected.

**The Needs of the Accused**

WMPC shall offer treatment and care for the accused as well as alleged victims and families. If the accused is a minister, this is the primary responsibility of the committee on ministry.

Feelings of guilt, shame, anger, mistrust, lowered self-esteem, depression, unworthiness, and feelings of alienation from God, self, the religious community, and family are often experienced by the accused. In addition, there may be fear of job loss, incarceration, and indignation if an allegation is false.

When a person is found not guilty of charges of sexual misconduct, it is important for the governing body or entity to see that the decision is disseminated as widely as possible within their power, unless doing so would further injure the person accused.

**Personal Care**

Whether the allegations about the accused are eventually found to be true or not, the accused deserves to be treated with Christian kindness and respect. The response coordination team may suggest that the accused seek spiritual support or professional counseling. People in staff positions, such as presbytery executives or stated clerks, should not engage in personal counseling of the accused because of their potential involvement in disciplinary process.

**Economic Security and Care for Family of Accused**

When an allegation of sexual misconduct has been made against a minister, the economic security of the accused is directly threatened, along with reputation, career, and family relationships. Again, the committee on ministry can be of assistance. The response coordination team may alert the committee on ministry to the possible spiritual, emotional, and financial needs of the family of the accused and recommend expert resources.

**The Needs of a Congregation in a Context of Sexual Misconduct**

WMPC should be aware of the problems a congregation or employing entity may experience following allegations of sexual misconduct by a minister, employee, or volunteer. The allegations may polarize the congregation or organization, damage morale, create serious internal problems, and even limit the trust a congregation may place in succeeding Pastors. Efforts should be taken to recognize and identify the problems and heal any damage that may be done to the congregation or organization.

When there is sexual misconduct on the part of a minister, non-ordained staff, or volunteer, a number of needs unique to that congregation will emerge since sexual misconduct impacts congregations in different ways. Therefore, these needs will not necessarily emerge in the same sequence in each situation. In any event, those managing the church’s response to the sexual misconduct will want to know that the following needs may emerge:

* Pastoral Care

Members and staff of the congregation will need Pastoral care. If it is the Pastor who is involved in the sexual misconduct, care will need to be provided by a trained interim Pastor. If the Pastor leaves as a result of sexual misconduct, in extreme cases a trained interim Pastor or consultant in sexual misconduct may need to work with the congregation for an extended period of time. If it is not a Pastor who is involved in the sexual misconduct, then the Pastor will provide the needed care for the congregation. The Pastor, if not previously trained in this specialty area, will need to consult with denominational specialists who will advise him or her how to proceed and any anticipated problems.

* Information About the Case

Members of WMPC will need opportunities both to receive and give information. If a case of sexual misconduct becomes a matter of public knowledge within a congregation and if a Pastor has been found guilty of sexual misconduct, the interim Pastor or consultant may hold appropriate meetings with individuals, small groups, or with the whole congregation. Such meetings should provide information about sexual misconduct in general, Presbyterian polity and our judicial process, and how others who may have been victimized may be heard and ministered to. If the offender is not the Pastor, then the Pastor may perform these functions. At such meetings, one may expect members to vent their feelings. An opportunity for this to happen should be provided. If this venting does not take place, then it may create serious problems for the future of the congregation, for future Pastors, and for the governing body. Dynamics may differ somewhat in racial ethnic churches, but no empirical studies have yet demonstrated different dynamics.

* Resource Persons

In light of the above needs, the following are several resource persons whose services would be valuable to a congregation in the context of sexual misconduct: a trained interim Pastor, a committee on ministry representative knowledgeable in polity and the effects of sexual misconduct in the church, a consultant or therapist with knowledge and experience in dealing with sexual misconduct, an attorney who can discuss legal aspects of a case, an insurance agent who can advise the congregation about their exposure to liability or coverage.

## **Appendix K: Financial Secretary Procedures/Making Bank Deposits for WMPC**

The church financial secretary assists the church treasurer by making weekly bank deposits of offerings and any other monies received. This “middle person” between the ushers and the treasurer serves a very important and beneficial role as a check and balance for the process from starting with funds received and ending with funds deposited. The primary objective of the procedure is to keep different “types” of contributions separate for deposit, however, with few exceptions, all deposits are made to the church’s general fund checking bank account. An exception, for example, may be when someone contributes directly to one or more of the church’s savings accounts.

A mailbox slot is designated for the financial secretary in the church office. Miscellaneous monies/contributions are sometimes placed in that mail slot for addition to the regular weekly offerings received.

General weekly duties of the financial secretary:

1. Before or just after the weekly worship service, place monies from the office mail slot with the regular weekly offerings for combined counting by the ushers.
2. Ensure the ushers are counting and recording the separate offerings, and be available to answer any questions they may have about the offerings. *A separate procedure and periodic training is in place for greeter/usher/counter responsibilities*. In general the ushers place offerings in separate labeled envelopes and record and sign for all offerings in an ushers’ weekly record book and place all monies and supporting data in a bank bag (placed in a designated place) for further handling by the financial secretary.
3. Make photocopies of all checks received in offerings or from any type of contribution. This is usually 5-7 checks per sheet, for each separate type of contribution. A future alternative may be to electronically scan checks onto a memory stick or other storage device. Hold the check copies for submittal to the treasurer after bank deposits, along with the envelopes and any other supporting data submitted by the usher/counter.
4. Recount all offerings, to ensure accuracy. If there are any irresolvable discrepancies, contact the ushers. As a follow-up to usher’s duty, for example, look for “memos” on checks that may indicate contribution for a special purpose other than general fund; hopefully the ushers have already noticed this issue but the financial secretary should look for any missed memos. For this or any other questionable issue, record how the issue or discrepancy is resolved on the ushers’ weekly record sheet, which is submitted and kept in the bank bag.
5. Prepare the deposits. ENDORSE ALL CHECKS USING THE PRE-PRINTED STAMP PROVIDED. Use the bank deposit books pre-printed for the church’s general fund checking account; one slip per each different type of offering AND LABEL EACH DEPOSIT SLIP WITH THE TYPE OF OFFERING. Fill out the slips per normal: currency, coin, check amounts (total only; not each individual check), the total and write in the total number of checks on each slip. Put each separate offering in a separate bank envelope along with the XXXXXXX copy of the deposit slip. Keep the yellow copy of the slip in the deposits booklet, which is taken to the bank in the bank bag along with the ushers’ weekly record sheet.
6. At the bank, present the individual deposit envelopes (with the enclosed WHITE deposit slip and all monies and checks) for deposit. Some bank tellers will want all envelopes at once; others are okay with presenting them one at a time. Either way, the teller will return a separate digitally-printed bank receipt for each deposit. The financial secretary, while at the teller’s station, should ensure the handwritten deposit slip agrees with the teller’s printed receipt; if not then the discrepancy should be resolved immediately. Staple each bank-printed receipt to the correct yellow deposition slip copy retained as the church’s copy, and place the stapled pieces with other data in the bank bag.

1. Return the empty bank bag to the church at the ushers’ counting area.
2. Return to the treasurer’s church mailbox: the yellow bank deposit slips stapled to the teller’s printed bank receipts, photocopies of checks, labeled envelopes, and any other miscellaneous data submitted by the ushers. Notify the treasurer that deposits have been made and the supporting data is ready to be picked up.
3. Next the treasurer will retrieve the supporting data and post all deposits on the church’s QuickBooks software program, on a weekly basis. Weekly filed records are retained for further audit and further retainage period purposes.

## **Appendix L: WMPC Wedding Policy and Procedures**

Your Marriage

A wedding ceremony celebrating Christian marriage is the sealing of a solemn and sacred covenant. A church marriage, as contrasted with a civil marriage regulated by State laws, is governed by the laws of Christ. Christ, not the bridal couple, should be the focus of the Christian wedding. A church wedding celebrates both the sealing of the covenant before God and the public legality of the marriage, the sacred and the secular. The couple’s families and the church pledge their support of the couple in their new life and surround them with their prayers for the future together.

The Christian Service of Marriage
(From the Book of Order, Presbyterian Church U.S.A. W-4.9000)

“Marriage is a gift God has given to all humankind for the well-being of the entire human family. Marriage is a civil contract between a woman and a man. For Christians, marriage is a covenant through which a man and a woman are called to live out together before God their lives of discipleship. In a service of Christian marriage a lifelong commitment is made by a woman and a man to each other, publicly witnessed and acknowledged by the community of faith.”

In preparation for the marriage service the Pastor shall provide for a discussion with the couple concerning:

* The nature of their Christian commitment, assuring that at least one is a professing Christian
* The legal requirements of the state
* The privileges and responsibilities of Christian marriage
* The nature and form of the marriage service
* The vows and commitments they will be asked to make
* The relationship of these commitments to their lives of discipleship
* The resources of the faith and the Christian community to assist them in fulfilling their marriage commitments

This discussion is equally important in the case of a first marriage, a marriage after the death of a spouse, and a marriage following divorce.

Christian marriage should be celebrated in the place where the community gathers for worship. As a service of Christian worship, the marriage service is under the direction of the minister and the supervision of the Session. (W-1.4004-.4006) The marriage ordinarily takes place in the special service which focuses upon marriage as a gift of God and as an expression of the Christian life.

The service begins with scriptural sentences and a brief statement of purpose. The couple shall declare their intention to enter into Christian marriage and shall exchange vows of love and faithfulness. The service includes appropriate passages of Scripture, which may be interpreted in various forms of proclamation. Prayers shall be offered for the couple, for the communities which support them in this new dimension of discipleship, and for all who seek to live in faithfulness. In the name of the triune God the minister shall declare publicly that they are now joined in marriage. The charge may be given. Other actions common to the community and its cultures may appropriately be observed when these actions do not diminish the Christian understanding of marriage. The service concludes with a benediction. (W-4.9004)

Music suitable for the marriage service directs attention to God and expresses the faith of the church. (W-2.1004)

The congregation may join in hymns and other musical forms of praise and prayer. Flowers, decorations, and other appointments should be appropriate to the place of worship, enhance the worshippers’ consciousness of the reality of God, and reflect the integrity and simplicity of Christian life. (W-1.3034; W-1.4004-.4005; W-5.5006)

Requirements for the couple

As you plan your wedding, please note the following requirements:

* All wedding arrangements must be discussed with the minister prior to selecting a date and time for the wedding and rehearsal. The Pastor has final authority over all wedding arrangements.
* The couple must make appointments with the Pastor for pre-marital counseling prior to the wedding ceremony. This will consist of two to three sessions in which Christian marriage and the service of worship will be discussed.
* The Pastor of the church will officiate at all weddings. If the bride or groom wishes to invite other clergy to assist in the ceremony, they will make it known to the Pastor who, in turn, will extend the invitation to the guest minister.
* Non-members weddings will be allowed at the discretion of the Pastor and the session.
* The minister will be in charge of all rehearsals and weddings.
* Member(s) of the volunteer Wedding Guild will attend the rehearsal and wedding to assist the minister to ensure the dignity of seating of guests, assist with the processional and recessional, and perform other responsibilities as may be assigned.
* Bridal parties are expected to be prompt for the scheduled rehearsal.
* The bridal couple is requested to bring the marriage license to the church office twenty-four hours prior to the wedding.
* In planning for wedding guests: the total seating capacity of the Sanctuary is approximately 100 (including reserved seating).
* It is our intent to provide a setting that is worshipful. No intoxicating beverages or substances may be brought or consumed on church property.
* Important: The Wedding Guild chairperson is to be telephoned by the bride when the wedding date is placed on the church calendar to discuss arrangement pertaining to the wedding.
* The Music Director should also be contacted at this time to determine his/her availability for the requested wedding date.

Wedding Music

* The Music Director will play for all weddings or be given the first right of refusal. They should be consulted as your plans are made to assist in choosing music for your wedding.
* If another musician is desired, the invitation will be extended through the Music Director. Guest musicians must be guided by the same principles which are given in these instructions.
* Since the Christian marriage ceremony is a service of worship before God, who sanctifies marriage, special care should be taken to assure that music accompanying the ceremony be suitable and reverent. The music to be sung or played shall be decided upon in consultation with, and with the approval of, the Music Director and the Pastor. Appropriate music will be suggested and played upon request. Secular music and “love songs” are best saved for the reception and may not be used for the worship service, unless properly vetted through the Pastor and the Music Director.
* The singing of hymns by the congregation is an excellent way to help those assembled with you to share in thanks and praise. For example, hymns may be sung immediately following the entrance of the bridal party or immediately following the marriage rite. A hymn may also be sung as the bridal couple processes or recesses. If a processional hymn is not used, the music played by the organist should be consistent with the solemn, yet joyful, dignity of the marriage itself.

Decorations

With the focus of the wedding ceremony to be on God and on the covenant into which the couple are entering, floral decorations should be kept as simple as possible. Our Sanctuary is so inherently attractive that a minimum of decoration will enhance the worship service. It is requested that the bride discuss decorations with the Wedding Guild Chairperson when plans are first made for the wedding.

Mandatory Guidelines for Decorations:

* Dripless candles should always be used.
* Candles shall be lit and extinguished by use of the snuffers provided by the church.
* The Communion Table, Baptismal Font and Pulpit are important symbols of Word and Sacrament to be present in all Reformed worship. They may never be obstructed or obscured by foliage, palms, or other decorations, nor may they be removed from the sanctuary area.
* The Communion Table and the Baptismal Font may be moved to the side with the Pastor’s approval. The appointments on the Table may not be removed (Bible and candles). The Table may not be used for flowers. Separate stands are available.
* No tacks, scotch tape, nails, or wires may be fastened to any part of the Sanctuary furnishings, including the pews and floors.
* If the bride desires that her floral arrangements be left for use in worship the following Sunday, the offer should be made by the bride to the Wedding Guild Chairperson at least two weeks prior to the wedding. The Wedding Guild Chairperson will work with the Worship and Music Committee to properly display the flowers and acknowledge the gift in the Sunday bulletin.
* The lighting in the Sanctuary may be adjusted as approved by the Pastor.
* An aisle runner may be used.

Bridal Reminders to the Florist

* Church vases are available for floral arrangements. It is the responsibility of the florist to be sure they have liners to fit. No furnishings may be removed.
* The florist must label all bridal flowers.
* Flowers are to be delivered at least one and a half hours prior to the ceremony.

Wedding Photography

* Please give this to your photographer as soon as possible
* Weddings held in a church are of a religious nature and are not to be a photographic production. Any photographic record making of the event should be dignified, professional and in an unobtrusive manner.
* The taking of flash pictures will not be permitted in the Sanctuary during the ceremony. If pictures of the wedding party are desired, the wedding party may reassemble at the conclusion of the ceremony for such pictures. It is the responsibility of the bridal party to see that no photographs are made by wedding guests during the ceremony. Arrangements should be made in advance if a tape recording is desired.
* Wedding photographers should cooperate and work with the officiating minister and Wedding Guild Chairperson.
* Attend the rehearsal to meet the wedding party, the minister, and the Wedding Guild representative(s).
* Arrive in ample time before the wedding. Report to the Wedding Guild representative(s) to clarify plans and procedures.
* In the Sanctuary, time exposures should be made with a leaf shutter only.
* Never use a flash during the ceremony. Every effort should be made to be as quiet as possible, especially when winding or advancing film.
* Photographers and assistants should dress appropriately for the wedding.
* Always have a prearranged system for taking group photographs after the wedding. It will minimize time.
* The church will be opened and available to the photographer and wedding party two hours prior to the service.

Guidelines for Video

* Persons using any equipment other than still camera must clear all arrangements with the WEDDING GUILD PRIOR to the wedding.
* Photographer must attend the rehearsal if unfamiliar with the Sanctuary.
* A responsible party, who has made arrangements with the Wedding Guild must be in charge of and present when equipment is used.
* The approved equipment must be set up 1-1/2 hours prior to the wedding hour.
* No equipment is to be visible in the Church — this includes tripods, lights, cords, etc. No additional lights are allowed.
* Noise is not to interfere with the service.
* Guests, wedding party, minister should not be hampered by use of equipment.
* All work must be done with good judgment and the least amount of confusion.

Guidelines for Dressing Room

* The Pastor’s Study is available to be used as a dressing room for the wedding party prior to the ceremony. Food and drink are not allowed in the study and the room should be cleaned and left as you found it.
* The Groom, Best Man, and Groomsmen should arrive at the church at least one hour prior to the ceremony in wedding attire.
* The church will make every effort to protect personal items brought to the church, but cannot be liable for such items if lost, stolen, or damaged.

Guidelines for Receptions

* Receptions will be scheduled for church members on a first-come, first-served basis, providing no conflicting church function has been previously scheduled.
* The Fellowship Hall and kitchen areas may be used for receptions. The church does not have a kitchen staff so you are responsible for providing all reception services. The kitchen is to be cleaned afterwards and left as you found it. The Fellowship Hall furnishings should be returned as you found them. Fellowship Hall cleaning will be done by the church.

Policy for Expenses

* Since weddings require special services on the part of the church staff, it is necessary to indicate the financial responsibilities involved. All expenses have to do with services rendered.
* All fees (except as noted) are payable to: XXXXXXX Memorial Presbyterian Church. Please refer to Facilities Use Form (Appendices C).

## **Appendix M: Usher Guidelines (For Worship Services)**

* Monthly ushers are responsible for all services at which offerings are given; this may include other than Sunday mornings.
* Plan to be in place 15 minutes (10:15 a.m.) prior to the beginning of church
* In the event you have a personal conflict and cannot usher, please call someone on the Usher List provided. This schedule will now be considered firm unless you make other arrangements. NOTE: This is the list that will appear in the newsletter and bulletins. If you make a change, please advise the ushers’ coordinator who will pass the change information to the church office.
* Greet worshipers as they enter and offer a bulletin to adults and a children’s bulletin to children (if applicable). Smile, shake hands, if person is not familiar to you, introduce yourself and ask if they have worshipped with us before.
* If you have not seen this person in church before, ask if they are visiting and offer to escort them to a seat.
* Ask guests to sign the guest book on lectern in Narthex.
* One usher should stay in Narthex at swinging door until 10:40 to greet latecomers. Leaving it closed, you can peer in and still hear all of the announcements.
* When announcements begin, count the number of attendees in church including children, choir, pianist, and pastor. This number will be added to the report the annual total is reported to the Presbytery in the Annual Report.
* Sit where you are comfortable
* Offertory. At offering time, rise and go to back center aisle. Take your steps together to front of church where the Pastor will hand you the large offering plates. Take the plate to choir first and then begin collection from congregation. We will recommend that choir put their special offering in small baskets before service, or immediately afterwards.
* On first and last Sunday, Pastor starts the small baskets on both sides for special offerings. Worshippers pass these back, pew to pew. This promotes a sense of community with the congregation. There should be no need for a third usher to distribute baskets for special offerings.
* Other special Presbyterian offerings are collected seasonally.
* When completed, wait at the back of the church while pianist concludes special music.
* Pick up the small wicker baskets from last row on first and last Sunday
* Pianist will change music to Doxology. At the start of that tune, walk together up the aisle toward pastor.
* Stay in front of pastor as song is concluded and he says a prayer of thanksgiving
* Return to your seats
* **Counting Money**: Because we are striving for accuracy, the counting will be done in the privacy of the Pastor’s office. We know the back office busy, noisy with people coming and going, distracting. In the Pastor’s office, you can close the door and have quiet for concentration
* There will be a basket with the materials and supplies you may need including adding machine, paper, pens, staple, gun, envelopes, offering form, paper clips, scotch tape
* At conclusion of the service, take the offering baskets to the pastor’s office and count the monies received

**COUNTING PROCEDURES**

* The church accounting system, QuickBooks, is based on keeping an accurate and separate record of each “type” of contribution such as worship service, Sunday school, Hunger Fund Crisis, Rental of Facilities, etc. It is accepted Standard Accounting System.
* The most common types of offerings are listed on the Ushers’ Weekly Record Sheet (see attached)
* Please DO NOT RUSH THIS VITAL RESPONSIBILITY TAKE PRIDE IN YOUR ACCURACY. Accuracy is more important than speed
	+ First, identify the different types of offerings. This will differ from week to week throughout the year
	+ Each Sunday will have minimum of two offerings – Worship and Sunday school
	+ KEEP EACH DIFFERENT TYPE OF OFFERING OR CONTRIBUTION SEPARATE THROUGHOUT THE COUNTING PROCESS
	+ Donations left in Treasurer’s or Financial Secretary’s mailbox will be added to the offering plates prior to service and ushers should process these as they are marked
	+ Separate checks and cash for each type of offering
	+ Count each type of offering separately and place in a letter-size envelope and properly label with **contribution type, date, check, cash and total amounts** and place in the bank bag before moving on to next type of contribution. FAP will provide these envelopes with blank labels for ushers/counters
	+ Examine each check or pew envelope for memo or notes indicating what type of offering. If no memo or note, consider it to be worship offering
	+ If a pew envelope has a notation not duplicated on the check memo, please write it in on the check memo
	+ If cash in pew envelope with name, mark amount on outside of envelope and place in appropriate envelope, according to the contribution type
	+ If cash in pew envelope with no name, just place in worship offering unless it is in the special offering basket
	+ **DO NOT MOVE MONEY** from special basket to the worship offering plate (and vice versa) without permission of the giver. **DO NOT ASSUME ANYTHING**.
	+ **Use the adding machine for counting funds from checks and keep the adding machine tape with the checks**
	+ Count the cash accurately and double-check one another. **It is highly recommended that one usher count the cash and the other the checks, then exchange and repeat the process. BOTH USHERS NEED TO ARRIVE AT SAME FIGURE BEFORE THE TASK IS COMPLETE**
* Contributions to Memorial Fund or Presbyterian Women are to be given to responsible person(s) designated for these accounts as these monies are not administered by the Church Treasurer. DO NOT INCLUDE THESE CONTRIBUTIONS IN THE BANK BAG OR ON THE WEEKLY RECORD SHEET. Place in an envelope and put in appropriate person’s mailbox
* Record ALL WEEKLY CONTRIBURTION TYPES (except Memorial Fund, Presbyterian Women) accurately on the “Ushers’ Weekly Record” sheet, according to the formatted spaces )rows, columns, etc. on the sheet)
* **Each Usher is to sign the record sheet** in the space provided. Fold and place Record Sheet in the bank bag.

USHERS’ WEEKLY RECORD SHEET

* **Review – Ushers’ Weekly Record Sheet**
* Offerings, in separate, labeled envelopes and completed record sheet are placed in the bank bag. You will usually find a Sunday School envelope in the bag or perhaps other identified funds (men’s breakfast, special events – example, Relay for Life, Mission Trip, etc.) before you begin counting worship receipts
* The financial secretary may wait for the bag and ushers can hand it directly to her
* **If Financial Secretary is not immediately available, lock the bag in the third drawer (3rd) drawer down in the locking file cabinet. Press in the locking button on top right of cabinet**
* Return the offering plates/baskets to the communion table
* Ushering responsibilities have come to an end for the day.
* The Elder of the month will lock the church and take care of other duties to properly close out the buildings.
* Light the candles BEFORE the service begins. The candles will remain lit through the end of the service. You may extinguish them during the postlude or after it is over.
* Close the swinging doors to the narthex as the prelude begins.
* Always ask visitors to sign the guest register.
* Remain in the narthex for latecomers until the first hymn begins.
* During the singing of the last hymn, go open the swinging doors to the narthex. Open the front door as the minister walks to the narthex.
* Always count the number in worship and record in the notebook.
* After the service is over, please collect bulletins left in pews and put in recycle can.
* If there are special services during your assigned month, you are responsible for those as well. (Ash Wednesday, Maundy Thursday, etc.)

## **Appendix N: Cemetery And Memorial Garden Policy (Updated Sept. ’09)**

* There will be no public advertising of plots for sale or plot prices.
* Plots will be sold to church members for $250. Session may consider requests by affiliated non-members (e.g. family of members). If approved, plots cost $500. Requests by non-affiliated persons will not be considered. Members may have ashes buried in Memorial Garden for $50. Affiliated non-members, with session approval, may have ashes buried in Memorial Garden for $100. Requests by non-affiliated persons will not be considered. A plaque with names of those buried in Memorial Garden will be maintained by the church. Payment for plots and Memorial Garden spaces is due at time of sale.
* The new cemetery area (south side of current area) will not be opened for sale of plots until the old area is filled. Surveying and laying out of plots should be conducted well ahead of need.
* Sales and resales of plots must be approved by the Session. If the Session does not approve of a resale of a plot, the church may buy it back at the original cost. Transfer of plot ownership to a family member or friend is a resale and must be approved by session.
* A permanent marker must be placed on each grave. No permanent shrubs or plants may be planted on graves.
* Grass squares should be cut out, removed, and replaced by gravedigger. Concrete will not be allowed to cover the graves.
* The Church will assume responsibility of cemetery care, including mowing and seeding grass.
* Dead flowers must be removed by the family, usually within 7-10 days after the service.
* The Church is not responsible for damage to gravestones by vandals, storms, theft, etc.
* The plot number and a copy of these by-laws shall be given to each plot owner.
* The master copy of the cemetery plots shall be maintained by the cemetery committee.
* The Church can revise these by-laws at any time with approval of the Session. Any deviation from these rules is at the discretion of the Session.

Please contact the Chair of the Cemetery Committee for further information.

Date of this sale: \_\_\_\_\_\_\_\_\_\_\_To: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Plot #s: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Signed:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ For Cemetery Assoc:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Checks should be made payable to: XXXXXXX Memorial Presbyterian Church-Cemetery Fund (or WMPC Cemetery Fund) with memo line indicating plot #(s).

Pastor
Rev. Ed Johnson, Pastor Email: landarch@nc.rr.com
Office: 919-707-2604

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Music Director
Ms. Anne Honeycutt Email: honeycuttdj@hotmail.com

Cell. 919-414-0026

Church office

Sarah Nelson, Church Secretary Email: scnelson1@gmail.com

919-639-9973