

# **Officer's Training Manual**

**Aveleigh Fellowship of Presbyterians  
January 2022**

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WORSHIP	CELEBRATE	GROW	EQUIP	SHARE
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2 ELDERS*	2 ELDERS*	3 ELDERS*	3 ELDERS*	2 ELDERS*
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\*  
*Not to exceed these numbers.*

## Updated January 2022

### SESSION

#### **Class of 2022**

Sam Price (Grow)  
Ann Price (Celebrate)  
Tommy Whitehead (Youth)  
Gregg Summer (Trustee)

#### **Class of 2023**

Wade Verch (Worship)  
Chuck Counts (Share)  
Doug Lown (Finance)  
Tim Stafford (Trustee)  
Hunt Coffey

#### **Class of 2024**

Amy Coleman (Grow)  
Michael Coleman (Youth)  
Heath McCutcheon (Celebrate)  
Bobby Brown (Trustee)

### TRUSTEES

#### **Class of 2022**

Greg Summer

#### **Class of 2023**

Tim Stafford

#### **Class of 2024**

Bobby Brown

### DIACONATE

#### **Class of 2022**

B. J. Simpson  
Cindy Jackson  
Karen Short  
Beverly Summer

#### **Class of 2023**

Cile Hursey  
Matt DeWitt  
Cathy Erskine  
Mem Davis

#### **Class of 2024**

Billy Norris  
LuAnn Abelee  
Jim Abelee

### LEADERSHIP TEAM

- **Clerk of Session** - Hunt Coffey
- **Administrative Committee** –Gregg Summer, Tim Stafford, Bobby Brown
- **Treasurer** - Catherine Carlson
- **Youth** - Tommy Whitehead, Michael Coleman
- **Grow/Christian Education Committee** - Sam Price (Chair), Amy Coleman (Co-Chair)
  - **Children's Council** -
  - **Library Council** - Veronica Mann
  - **Sunday School Superintendent** - Alex Harold
  - **Assistant Sunday School Superintendent** - Bobby Brown
  - **Bible Study Council** - Cheryl Parr
- **Celebrate** – Ann Price (Chair)
  - **Adult and Family Council** – Louise Parr
  - **Athletics** – Chip Buckheister (Chair)
  - **Dinner Groups** – Sherry Swindler
  - **Forever Young Committee** – Kitty Crocker
- **Share/Missions** - Chuck Counts (Chair)
- **Worship Committee** – Wade Verch (Chair)
- **Ushering** – Beverly Summer
- **Stewardship and Finance Committee** –Doug Lown (Chair)
- **Moderator of the Diaconate** – Jim Abelee
- **Secretary of the Diaconate** – LuAnn Abelee
- **Presbyterian Women** – Cile Hursey (Moderator)
- **Service Ministry** – Cindy Jackson (Chair)
- **Congregational Care Committee** – Karen Short (Co-Chair), Mem Davis (Co-Chair)
- **Building Committee (facility maintenance/repair)** – Matt DeWitt
- **Building Committee (operations) Offices & Sunday School classes** – Matt DeWitt
- **Truesdell Hall & Kitchen** - B J Simpson
- **Sanctuary & Sunday School Wing & Bathrooms** -
- **Lewis Davis Clubhouse & Kirk House** - Alex Harold
- **Grounds Committee**- Beverly Summer
- **Van Ministry** – BJ Simpson
- **IT Committee -- Webmaster** - Billy Norris

By-Laws of Aveleigh Presbyterian Church of Newberry, SC, Inc.

**ARTICLE I**

**Incorporation of Organization**

- Section 1. This organization will be incorporated as a non-profit eleemosynary corporation under the laws of the State of South Carolina.

**ARTICLE II**

- Section 1. The name of this organization shall be the Aveleigh Presbyterian Church of Newberry, SC, Inc. The principal office of the corporation shall be located in the City and County of Newberry, South Carolina.

**ARTICLE III**

- Section 1. The purposes of the corporation shall be to operate and maintain a church affiliated with the Presbyterian Church (USA), under and in accordance with the Book of Order of the Presbyterian Church (USA).

**ARTICLE IV**

**Membership**

- Section 1. The members of the corporation are and shall be the members of the Aveleigh Presbyterian Church of Newberry, SC.
- Section 2. Each active member shall be entitled to one (1) vote in the affairs of the organization and at all meetings thereof.
- Section 3. Ten percent (10%) of the membership of the organization shall constitute a quorum at any regularly scheduled or special meeting of the members. Except as otherwise provided, a majority vote of the members present and voting at any meeting at which a quorum is present shall constitute action of the membership.

**ARTICLE V**

**Officers and Board of Trustees**

- Section 1. The government of said corporation and management of its property and affairs shall be vested in a Board of three (3) Trustees to be elected by the members of said corporation. Said Trustees shall be elected by the members of the corporation and must be duly elected elders of Aveleigh Presbyterian Church of Newberry, SC. Said Trustees shall hold their respective offices as hereinafter fixed and until their successors are elected and qualified. In case of death, resignation, or removal of any Trustee, the members of the corporation, at the annual or duly called special meeting, shall elect a successor to serve the unexpired term.
- Section 2. The Board of Trustees shall be composed of a Chairman and a Secretary and such other officers as they may, from time to time, deem necessary.
- Section 3. The Board of Trustees shall have charge of the general business affairs of the corporation. All meetings of the Board of Trustees shall be pursuant to notice to all Trustees at least three (3) days prior to the called meeting date. At any meeting of the Board of Trustees, a quorum consisting of a majority of the Trustees shall be necessary in order to transact any

business. A majority vote of a quorum of the Board of Trustees shall constitute action by the Board. Each member of the Board of Trustees shall be entitled to one (1) vote. The term of office for a member of the Board of Trustees shall be for a period of three (3) years.

## **ARTICLE VI Meetings**

- Section 1. The chairman of the Board may call meetings of the membership as are deemed necessary and shall be obligated to call a special meeting of the membership of the corporation upon written demand upon him by twenty-five (25%) percent or more of the members. No business shall be transacted at a special meeting of the general membership other than that for which the meeting is called.

## **ARTICLE VII Authority to Act**

- Section 1. No member shall have the authority to obligate the organization for any reason unless so directed by action of the membership.
- Section 2. Aveleigh Presbyterian Church of Newberry, SC, Inc. shall not acquire or dispose of any real property in furtherance of the purposes of the organization unless such act shall be approved in advance by the membership.

## **ARTICLE VIII Dissolution**

- Section 1. In the event of dissolution, the residual assets of the organization shall be disposed of in accordance with the Book of Order of the Presbyterian Church (USA), or in accordance with the appropriate resolution by the membership of the Aveleigh Presbyterian Church of Newberry, SC, Inc.

## **ARTICLE IX Amendments**

- Section 1. These By-Laws may be amended by the membership at any meeting called for this purpose, which shall contain a copy of the proposed amendments, by the vote of two-thirds of the members present which number so attending shall be at least ten percent of the membership of the organization.

Adopted, ratified, and approved by Aveleigh Presbyterian Church of Newberry, SC, Inc.  
this \_\_\_\_\_ day of \_\_\_\_\_, 1984.

ATTEST: \_\_\_\_\_  
Secretary President

**G-7.0300**

**3. Meetings of the Congregation**

G-7.0301

Congregation

The congregation is made up of all members on the active roll of a particular church. All such members who are present at a congregational meeting are entitled to vote.

G-7.0302

Annual Meetings

- a. The congregation shall hold an annual meeting and may hold other meetings as necessary. The annual meeting may consider such business as electing officers, hearing reports of the session along with plans for the coming year, hearing reports from the board of deacons and other organizations of the church, and trans- acting other business as is appropriate. It shall review the adequacy of the compensation of the pastor or pastors upon report of the prior review by the session. (G-10.0102n) Public notice of the meeting shall be given on two successive Sundays.

Special Meetings

- b. Special meetings may be called for any or all the purposes appropriate to an annual meeting or to conduct such other business as may be proper for congregational meeting or to conduct such other business as may be proper for congregational consideration. (G- 7.0304) The business to be transacted shall be limited to items specifically listed in the call for the meeting.

Parliamentary Authority

- c. All meetings of the congregation shall be conducted in accordance with the most recent edition of *Roberts Rules of Order*, or a comparable parliamentary authority adopted by the congregation, except in those cases where this Constitution provides otherwise.

## G-7.0303

## How Meetings Are Called

## a. Meetings of the congregation shall be called:

- (1) by the session whenever it determines such a meeting is necessary,
- (2) by the presbytery whenever it determines such a meeting is necessary,
- (3) by the session when requested in writing by one fourth of the members on the active role of the particular church.

## Notice

- b. Public notice of the meeting shall be given on two successive Sundays. The meeting may be convened following the notice given on the second Sunday.

## G-7.0304

## Business

## a. Business to be transacted at meetings of the congregation shall include the following:

- (1) matters related to the electing of elders, deacons, and trustees.
- (2) matters related to the calling of a pastor or pastors.
- (3) matters related to the pastoral relationship, such as changing the call, or requesting or consenting or declining to consent to dissolution.
- (4) matters related to buying, mortgaging, or selling real property (G-8.0500);
- (5) matters related to the permissive powers of a congregation, such as the desire to lodge all administrative responsibility in the session, or the request to presbytery for exemption from one or more requirements because of limited size.

## Limitations

- b. Business at congregational meetings shall be limited to the foregoing matters (1) through (5). Whenever permitted by civil law, both ecclesiastical and corporate business may be conducted at the same congregational meeting.

## G-7.0305

## Quorum

The quorum of a meeting of the congregation shall be not less than one tenth of the members unless the particular church upon application to the presbytery shall obtain the consent of the presbytery to a provision for a smaller quorum. A congregation by its own vote may fix a higher quorum. No meeting of fewer than three members shall be considered a congregational meeting.

## G-7.0306

## Moderator

The pastor shall be the moderator of all meetings of the congregation. In congregations where there are co-pastors, they shall when present, alternately preside at meetings. When the church is without a pastor, the moderator of the session appointed by the presbytery shall preside at all congregational meetings. If it is impractical for the pastor or the moderator of session appointed by presbytery to preside, he or she shall invite, with the concurrence of the session, another minister of the presbytery to preside. A presbytery may appoint a lay pastor as moderator of session to the church to which she or he is commissioned. The person assigned to the commissioned lay pastor as mentor and supervisor shall also supervise his or her work as moderator. In addition, the moderator of the session of a church with a vacant pulpit may request an elder who is, or has been, a member of that presbytery's committee on ministry, the stated clerk, executive presbyter, or associate executive presbyter, to preside; such elder may not moderate the meeting of a congregation of which that elder is a member. When this is not expedient, and when both the pastor or the moderator of the session and the session concur, a member of the session may be invited to preside.



#### G-7.0307

##### Secretary

The clerk of the session shall be secretary of meetings of the congregation. If the congregation does not approve the minutes of a congregational meeting before adjournment, the session shall read, correct, and approve the minutes of that congregational meeting at its next scheduled meeting and shall enter them into the permanent record. At the next meeting of the congregation, the clerk shall have the minutes available and shall report the session's action. The congregation may ask to have them read and may make additions or corrections by vote. If the clerk is unable to serve, the congregation shall elect a secretary. The minutes of each meeting of the congregation shall be attested by the moderator and the secretary and shall be entered in the minute book of the session.

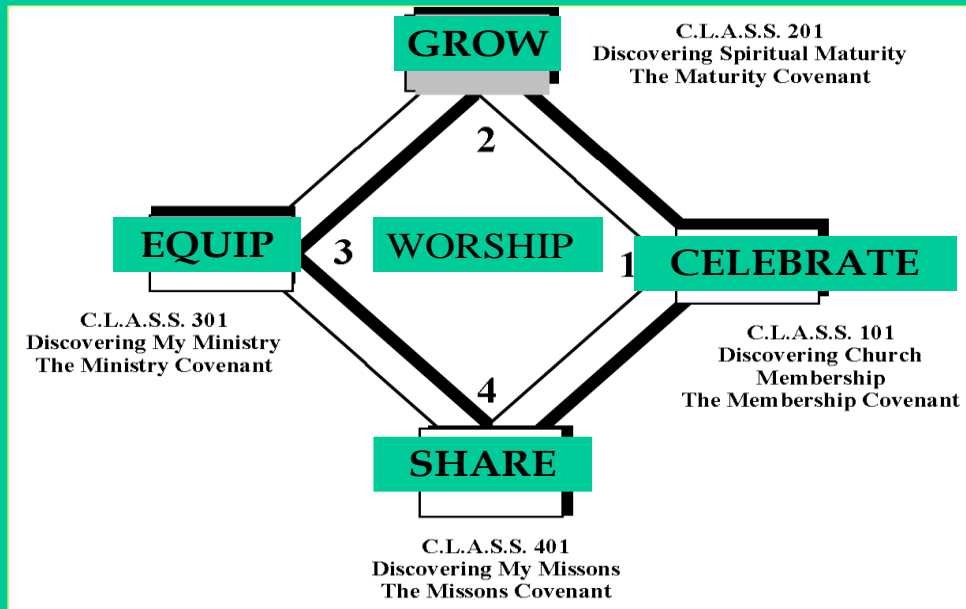
#### G-7.0308

##### In Case of a Tie

Since a minister is not a member of the congregation, she or he may not vote in the meeting of the congregation. When there is a tie vote, a minister presiding shall put the question a second time. If there is a tie vote again, the motion is lost.

# AVELEIGH PRESBYTERIAN CHURCH

## *The Life Development Process*



# HOW THE KINGDOM OF GOD GROWS



# **Introduction to Robert's Rules of Order**

1. What is Parliamentary Procedure?
2. Why is Parliamentary Procedure Important?
3. Example of the Order of Business
4. Motions
5. Types of Motions
6. How are Motions Presented?
7. Voting on a Motion

## **What Is Parliamentary Procedure?**

It is a set of rules for conduct at meetings that allows everyone to be heard and to make decisions without confusion.

## **Why is Parliamentary Procedure Important?**

Because it's a time tested method of conducting business at meetings and public gatherings. It can be adapted to fit the needs of any organization. Today, Robert's Rules of Order newly revised is the basic handbook of operation for most clubs, organizations and other groups. So it's important that everyone know these basic rules!

Organizations using parliamentary procedure usually follow a fixed order of business.

Below is a typical example:

1. Call to order.
2. Roll call of members present.
3. Reading of minutes of last meeting.
4. Officers' reports.
5. Committee reports.
6. Special orders --- Important business previously designated for consideration at this meeting.
7. Unfinished business.
8. New business.
9. Announcements.
10. Adjournment.

The method used by members to express them-selves is in the form of moving motions. A motion is a proposal that the entire membership take action or a stand on an issue.

Individual members can:

1. Call to order.
2. Second motions.
3. Debate motions.
4. Vote on motions.

There are four Basic Types of Motions:

1. Main Motions: The purpose of a main motion is to introduce items to the membership for their consideration. They cannot be made when any other motion is on the floor, and yield to privileged, subsidiary, and incidental motions.
2. Subsidiary Motions: Their purpose is to change or affect how a main motion is handled and is voted on before a main motion.
3. Privileged Motions: Their purpose is to bring up items that are urgent about special or important matters unrelated to pending business.
4. Incidental Motions: Their purpose is to provide a means of questioning procedure concerning other motions and must be considered before the other motion.

How are Motions Presented?

1. Obtaining the floor
  - a. Wait until the last speaker has finished.
  - b. Rise and address the Chairman by saying, "Mr. Chairman, or Mr. President."
  - c. Wait until the Chairman recognizes you.
2. Make Your Motion
  - a. Speak in a clear and concise manner.
  - b. Always state a motion affirmatively. Say, "I move that we ..." rather than, "I move that we do not ..."
  - c. Avoid personalities and stay on your subject.
3. Wait for Someone to Second Your Motion
4. Another member will second your motion or the Chairman will call for a second.
5. If there is no second to your motion it is lost.
6. The Chairman States Your Motion
  - a. The Chairman will say, "It has been moved and seconded that we ..." Thus placing your motion before the membership for consideration and action.
  - b. The membership then either debates your motion or may move directly to a vote.
  - c. Once your motion is presented to the membership by the chairman it becomes "assembly property" and cannot be changed by you without the consent of the members.
7. Expanding on Your Motion
  - a. The time for you to speak in favor of your motion is at this point in time, rather than at the time you present it.
  - b. The mover is always allowed to speak first.
  - c. All comments and debate must be directed to the chairman.
  - d. Keep to the time limit for speaking that has been established.
  - e. The mover may speak again only after other speakers are finished, unless called upon by the Chairman.
8. Putting the Question to the Membership
  - a. The Chairman asks, "Are you ready to vote on the question?"
  - b. If there is no more discussion, a vote is taken.
  - c. On a motion to move the previous question may be adapted.

Voting on a Motion:

The method of vote on any motion depends on the situation and the by-laws of policy of your organization. There are five methods used to vote by most organizations, they are:

1. By Voice -- The Chairman asks those in favor to say, "Aye", those opposed to say "No". Any member may move for an exact count.
2. By Roll Call -- Each member answers "yes" or "no" as his name is called. This method is used when a record of each person's vote is required.
3. By General Consent -- When a motion is not likely to be opposed, the Chairman says, "if there is no objection ..." The membership shows agreement by their silence, however if one member says, "I object," the item must be put to a vote.
4. By Division -- This is a slight verification of a voice vote. It does not require a count unless the chairman so desires. Members raise their hands or stand.
5. By Ballot -- Members write their vote on a slip of paper; this method is used when secrecy is desired.

There are two other motions that are commonly used that relate to voting.

1. Motion to Table -- This motion is often used in the attempt to "kill" a motion. The option is always present, however, to "take from the table", for reconsideration by the membership.
2. Motion to Postpone Indefinitely -- This is often used as a means of parliamentary strategy and allows opponents of motion to test their strength without an actual vote being taken. Also, debate is once again open on the main motion.

Parliamentary Procedure is the best way to get things done at your meetings. But, it will only work if you use it properly.

1. Allow motions that are in order.
  2. Have members obtain the floor properly.
  3. Speak clearly and concisely.
  4. Obey the rules of debate.
- Most importantly, *BE COURTEOUS*.

# The Presbyterian System, Spirituality of Leadership

(I Peter 2:9 NRSV) But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.

- COLLECTIVE WISDOM OF THE CHURCH
- SEEKING THE WILL OF GOD FOR  
HOME  
COMMUNITY  
CONGREGATION  
UNTO THE ENDS OF THE EARTH
- REPRESENTATIONAL AND DEMOCRATICALLY CHOSEN DISCIPLES  
MANY GIFTS BUT ONE SPIRIT

(Mark 10:42-45 NRSV) So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. {43} But it is not so among you; but whoever wishes to become great among you must be your servant, {44} and whoever wishes to be first among you must be slave of all. {45} For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

## BOOK OF ORDER, BOOK OF CONFESSION AND BIBLE

### THE FIRST SESSION MEETING

(Acts 6:1-7 NRSV) Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. {2} and the twelve called together the whole community of the disciples and said, "It is not right that we should neglect the word of God in order to wait on tables. {3} Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, {4} while we, for our part, will devote ourselves to prayer and to serving the word." {5} What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. {6} they had these men stand before the apostles, who prayed and laid their hands on them. {7} the word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

## THE FIRST PRESBYTERY MEETING

(Acts 1:15-26 NRSV) In those days Peter stood up among the believers (together the crowd numbered about one hundred twenty persons) and said, {16} “Friends, the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus – {17} for he was numbered among us and was allotted his share in this ministry.” {18} (Now this man acquired a field with the reward of his wickedness; and falling headlong, he burst open in the middle and all his bowels gushed out. {19} this became known to all the residents of Jerusalem, so that the field was called in their language Hakeldama, that is, Field of Blood.) {20}

“For it is written in the book of Psalms, ‘Let his homestead become desolate, and let there be no one to live in it’; and ‘Let another take his position of overseer.’ {21} So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, {22} beginning from the baptism of John until the day when he was taken up from us – one of these must become a witness with us to his resurrection.” {23} So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. {24} Then they prayed and said, “Lord, you know everyone’s heart. Show us which one of these two you have chosen {25} to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.” {26} And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

## THE FIRST GENERAL ASSEMBLY

(Acts 15:1-20 NRSV) Then certain individuals came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” {22} And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders. {3} So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they reported the conversion of the Gentiles, and brought great joy to all the believers. {4} When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them. {5} But some believers who belonged to the sect of the Pharisees stood up and said, “It is necessary for them to be circumcised and ordered to keep the law of Moses.” {6} The apostles and the elders met together to consider this matter. {7} After there had been much debate, Peter stood up and said to them, “My brothers, you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers. {8} And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us; {9} and in cleansing their hearts by faith he has made no distinction between them and us. {10} Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear? {11} On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will.” {12} The whole assembly kept silence and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles. {13} After they finished speaking,



James replied, “My brothers, listen to me. {14} Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name. {15} This agrees with the words of the prophets, as it is written, {16} ‘After this I will return, and I will rebuild the dwelling of David, which has fallen; from its ruins I will rebuild it, and I will set it up, {17} so that all other peoples may seek the Lord – even all the Gentiles over whom my name had been called. Thus says the Lord, who has been making these things {18} known from long ago.’ {19} Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, {20} but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood.

## DEACONS

(Mark 10:42-45 NRSV) So Jesus called them and said to them, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. {43} But it is not so among you; but whoever wishes to become great among you must be your servant, {44} and whoever wishes to be first among you must be slave of all. {45} For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

(1 Timothy 3:8-13 NRSV) **Deacons** likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money; {9} they must hold fast to the mystery of the faith with a clear conscience. {10} And let them first be tested; then, if they prove themselves blameless, let them serve as **deacons**. {11} Women likewise must be serious, not slanderers, but temperate, faithful in all things. {12} Let **deacons** be married only once, and let them manage their children and their households well; {13} for those who serve well as **deacons** gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.

**DEACON, DEACONESS** The term “deacon” is derived from the Greek word *diakonos*, which is usually translated “servant” or “minister.” Only a few times in the New Testament (Phil 1:1; 1 Tim. 3:8,12, and in some translations, Rom. 16:1) is it translated “deacon” and used to denote one holding a church office. The noun form comes from a verb which means “to serve,” probably originally in the sense of waiting on tables. It came to be used to signify a broad range of types of service. In the New Testament, the noun is used to refer to ministers of the gospel (Col.1:23), ministers of Christ (1 Tim. 4:6), servants of God (2 Cor. 6:4), those who follow Jesus (John 12:26), and in many other similar ways.

Although Philippians 1:1 and 1 Timothy 3 clearly indicate that the office of deacon existed in New Testament times, no explicit Bible reference describes the duties of deacons or refers to the origin of the office. In Philippians 1:1 and in numerous references in early Christian literature outside the New Testament, bishops and/or elders and deacons are mentioned together, with deacons mentioned last. Because of this order, and because of the natural connotations of the word *diakonos*, most interpreters believe that deacons, from the beginning, served as assistants of the church leaders. Certainly, that was clearly the role of deacons by the second century. Deacons continued to fill an important role in the ministry of

the early church, serving the needs of the poor, assisting in baptism and the Lord's Supper, and performing other practical ministerial tasks.

The nature of the qualifications of deacons outlined in 1 Timothy 3:8-13 perhaps indicates the function of deacons in the New Testament period. In most respects, the qualifications of deacons mirror those of the "bishops," the leaders of the churches. The high standards of morality and character expected of both demonstrates the church's serious regard for the offices and the importance of their functions. The requirements that deacons must have a clear understanding of the faith (1 Tim. 3:9) and that their faithfulness already be proven (1 Tim. 3:10) indicate that their duties consisted of more than menial chores. The exclusion of those who are "double-tongued" (v. 8) may be evidence that the work of the deacons brought them into close contact with the everyday lives of the church members, as would occur in visiting the sick and ministering to the other physical needs of fellow Christians. Such service would both give them greater knowledge of items for gossip and allow them greater opportunity to spread such gossip, thus making it crucial that they should not be prone to talebearing. The requirement that deacons not be greedy may indicate that they were responsible for collecting and distributing church funds.

Whether the deacons' functions extended to leading in worship is not clear. Gifts for teaching, a requirement for "bishops," are not mentioned in the qualifications for deacons. The connotations of table service in the word *diakonos* and the centrality of the Lord's Supper in the worship of the early church strongly imply that distributing the elements and, in the early years, serving the *agape* meal were important functions of deacons.

Many interpreters believe that the account of the choosing of the seven in Acts 6 describes the selection of the first deacons, although the term *diakonos* is not used in the passage and the term *diakonia* ("service" or "ministry") is used only for the work of the twelve. The tasks that the seven performed, however, later seem to be principal functions of deacons. On the other hand, two of the seven, Stephen and Philip, are known to us as prominent preachers and evangelists, roles which may not have been common for deacons. The seven were set apart for their task in a ceremony in which the apostles "laid their hands on them" (Acts 6:6). This ceremony may reflect the origin of later ordination practice. Other than this passage, which may or may not represent usual practice, the New Testament does not mention ordination of deacons.

The list of qualifications in 1 Timothy 3:11 require that "women" *must* "likewise" (NASB) be similar in character to the men. Although this remark may refer to the wives of male deacons (KJV, NIV) it probably should be interpreted as a parenthetical reference to female deacons, or deaconesses (NIV footnote; NASB footnote; NRSV footnote). Romans 16:1 refers to Phebe as a *diakonos* of the church at Cenchrea. Williams New Testament translates this as deaconess. The NRSV uses "deacon." Other translations use "servant." In this verse, Phebe's role as "helper" and Paul's obvious regard for her work seem to support the conclusion that she functioned as a deacon in her church. Deaconesses are mentioned prominently in Christian writings of the first several centuries. They cared for

needy fellow believers, visited the sick, and were especially charged with assisting in the baptism of women converts.

(Rom. 16:1-4 NRSV) I commend to you our sister Phoebe, a **deacon** of the church at Cenchrea, {2} so that you may welcome her in the Lord as is fitting for the saints and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well. {3} Greet Prisca and Aquila, who work with me in Christ Jesus, {4} and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

(Mark 10:42-45 NRSV) So Jesus called to them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. {43} But it is not so among you; but whoever wishes to become great among you must be your servant, {44} and whoever wishes to be first among you must be slave of all. {45} For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

(1 Peter 5:1-7 NRSV) Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the **elders** among you {2} to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it – not for sordid gain but eagerly. {3} Do not lord it over those in your charge but be examples to the flock. {4} And when the chief shepherd appears, you will win the crown of glory that never fades away. {5} In the same way, you who are younger must accept the authority of the **elders**. And all of you must clothe yourselves with humility in your dealings with one another, for "God opposes the proud, but gives grace to the humble." {6} Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. {7} Cast all your anxiety on him, because he cares for you.

(1 Tim. 5:17-18 NRSV) Let the **elders** who rule well be considered worthy of double honor, especially those who labor in preaching and teaching; {18} for the scripture says, "You shall not muzzle an ox while it is treading out the grain," and, "The laborer deserves to be paid."

## ELDERS

(Num. 11:1-18 NRSV) Now when the people complained in the hearing of the LORD about their misfortunes, the LORD heard it and his anger was kindled. Then the fire of the LORD burned against them and consumed some outlying parts of the camp. {2} But the people cried out to Moses; and Moses prayed to the LORD, and the fire abated. {3} So that place was called Taberah because the fire of the LORD burned against them. {4} The rabble among them had a strong craving; and the Israelites also wept again, and said, "If only we had meat to eat! {5} We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; {6} but now our strength is dried up, and there is nothing at all but this manna to look at." {7} Now the manna was like a coriander seed, and its color was like the color of gum resin. {8} The people went around and gathered it, ground it in mills or beat it in mortars, then boiled it in pots and made cakes of it; and the taste of it was like the taste of cakes baked with

oil. {9} When the dew fell on the camp in the night, the manna would fall with it. {10} Moses heard the people weeping throughout their families, all at the entrances of their tents. Then the LORD became very angry, and Moses was displeased. {11} So Moses said to the Lord, “Why have you treated your servant so badly? Why have I not found favor in your sight, that you lay the burden of all this people on me? {12} Did I conceive all this people? Did I give birth to them, that you should say to me, ‘Carry them in your bosom, as a nurse carries a sucking child,’ to the land that you promised on oath to their ancestors? {13} Where am I to get meat to give to all this people? For they came weeping to me and say, ‘Give us meat to eat!’ {14} I am not able to carry all this people alone, for they are too heavy for me. {15} If this is the way you are going to treat me, put me to death at once – if I have found favor in your sight – and do not let me see my misery.” {16} So the LORD said to Moses, “Gather for me seventy of the **elders** of Israel, whom you know to be the **elders** of the people and officers over them; bring them to the tent of meeting and have them take their place there with you. {17} I will come down and talk with you there; and I will take some of the spirit that is on you and put it on them; and they shall bear the burden of the people along with you so that you will not bear it all by yourself. {18} And say to the people: Consecrate yourselves for tomorrow, and you shall eat meat; for you have wailed in the hearing of the LORD, saying, ‘If only we had meat to eat! Surely it was better for us in Egypt.’ Therefore, the LORD will give you meat, and you shall eat.

**ELDER** A prominent member of both Jewish and early Christian communities. In the Old Testament, “elder” usually translates the Hebrew word *zāqen* from a root which means “beard” or “chin.” In the New Testament, the Greek word is *presbuteros*, which is transliterated in English as “presbyter” and from which the word “priest” was derived.

**Elders in the Old Testament** from the beginning of Israelite history, the elders were the leaders of the various clans and tribes. When the tribes came together to form the nation of Israel, the elders of the tribes naturally assumed important roles in governing the affairs of the nation. Moses was commanded to inform the “elders of Israel” of the Lord’s intention to deliver Israel from Egypt and to take the elders with him to confront the pharaoh (Ex. 3:16, 18). Similarly, seventy of the elders participated with Moses at the covenant meal at Sinai (Ex. 24:9-11). As the task of governing Israel grew in complexity, part of the burden was transferred from Moses to a council of seventy elders (Num. 11:16-17).

During the period of the Judges and the monarchy, the elders were prominent in the political and judicial life of Israel. They demanded that Samuel appoint a king (1 Sam. 8:4-5); they played crucial roles in David’s getting and retaining the throne (2 Sam. 3:17; 5:3; 17:15; 19:11-12); and they represented the people at the consecration of the Temple of Solomon (1 Kings 8:1,3). In the legal codes of Deuteronomy, the elders are responsible for administering justice, sitting as judges in the city gate (Deut. 22:15), deciding cases affecting family life (Deut. 21:18-21, 22:13-21), and executing decisions (Deut. 19:11-13; 21:1-9).

Although elders were less prominent in the post-exilic period and the term was apparently not much used in Jewish communities outside Palestine, the “council of elders” was an integral part of the Sanhedrin at Jerusalem. In the New

Testament, frequent reference is made to the elders of the Jews, usually in conjunction with the chief priests or scribes (for example, Matt. 21:23; Mark 14:43). In this context the elders, apparently members of leading families, had some authority but were not the principal leaders in either religious or political affairs. Elders did have leading roles in the government of synagogues and after the fall of the Temple became even more central to Jewish religious life.

**Elders in the New Testament** In the earliest Jewish Christian churches, at least the church in Jerusalem, the position of “elder” was almost certainly modeled after the synagogue pattern. Although there are few specific details about the function of elders in the Jerusalem church, they apparently served as a decision-making council. They are often mentioned in conjunction with the apostles, and some passages give the impression that the apostles and elders of Jerusalem considered themselves to be a decision-making council for the whole church (Acts 15; 21:17-26). As the Jewish character of the Jerusalem church increased with the departure of Philip, Peter, and others more amenable to preaching to Gentiles, the synagogue pattern probably became even more pronounced in Jerusalem.

Other churches also had elders. Acts 14:23 reports that Paul and Barnabas appointed elders in churches on their missionary journey. These elders do not seem to fit the Jewish pattern, however. In the address to the Ephesian elders Paul referred to them as overseeing the church and serving as shepherds of the church (Acts 20:28). Paul did not use the term “elders” often usually referring to the functions of ministry rather than titles of offices. For example, in Romans 12:6-9, Paul referred to those with gifts for prophecy, serving, teaching, and several other aspects of ministry (compare 1 Cor. 12). Although those exercising such gifts in churches are not expressly called elders, it is likely that at least some of them were elders. Thus, elders in the Pauline churches were probably spiritual leaders and ministers, not simply a governing council.

One of the most debated questions concerning the pattern of early Christian ministry is the relationship between bishops and elders. Some scholars believe the two terms are interchangeable; others argue that they refer to distinct offices. Nowhere in the letters of Paul is there any explicit reference to the duties of either, nor is there any listing of the qualifications of elders. Titus 1:5-9 is the only passage, which mentions both terms. The passage begins with a direction that elders be appointed in every town and continues with a description of the qualifications for a bishop. The context leads to the conclusion that the directions and the qualifications refer to the same persons, thus implying that the terms are interchangeable.

The qualifications in Titus 1:6-9 and in 1 Timothy 3:1-7 apparently apply to elders. It becomes apparent that the elders were the spiritual leaders of the churches. Taken as a whole, the qualifications describe one who is a mature Christian of good repute, with gifts for teaching, management, and pastoral ministry. The only specific reference to the ministry of elders is the description (Jas. 5:14-15) of elders praying for and anointing a sick person. Although “bishop” usually occurs in the singular form, none of these passages indicate that there was only one elder in each congregation. The nature of the relationship between the various elders is nowhere described.

Although some translations use the term “ordain” in reporting the appointment of elders (Acts 14:23; Titus 1:5), there is little evidence concerning the church’s practice of commissioning elders. The reference to laying on of hands in 1 Timothy 4:14, as well as the analogous ceremony in commissioning the seven (Act 6:6), seems to indicate that the church did make formal recognition of their function, or office. With the possible exception of 1 Timothy 4:14, however, none of the references to such ceremonies contain any implication that the ceremony gave the recipient any special status or power.

After the New Testament period, the structure of the ministry became more formalized. By the early second century, many churches were governed by one ruling bishop, assisted by presbyters (elders). These presbyters performed pastoral tasks, preached sermons, and conducted worship services. Often, perhaps usually, bishops were chosen from the ranks of the presbyters, thus making the bishops the “chief presbyters.” By the third century, as the Lord’s Supper was increasingly conceived as a reenactment of the sacrifice of Christ, the priestly function became more central to the presbyter’s role. Thus, the English word “priest” was derived from “presbyter.” Fred A. Grissom

## TRUSTEES

(Titus 1:7-9 NRSV) For a bishop, as God’s **steward**, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain; {8} but he must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled. {9} He must have a firm grasp of the word that it trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it.

(Mark 10:42-45 NRSV) So Jesus called them and said to them, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their **great** ones are tyrants over them. {43} But it is not so among you; but whoever wishes to become **great** among you must be your servant, {44} and whoever wishes to be first among you must be slave of all. {45} For the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

(Luke 20:9-16 NRSV) He began to tell the people this parable: “A man planted a **vineyard**, and leased it to tenants, and went to another country for a long time. {10} When the season came, he sent a slave to the tenants in order that they might give him his share of the produce of the **vineyard**; but the tenants beat him and sent him away empty-handed. {11} Next, he sent another slave; that one also they beat and insulted and sent away empty-handed. {12} And he sent still a third; this one also they wounded and threw out. {13} Then the owner of the **vineyard** said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’ {14} But when the tenants saw him, they discussed it among themselves and said, ‘This is the heir; let us kill him so that the inheritance may be ours.’ {15} So they threw him out of the **vineyard** and killed him. What then will the owner of the **vineyard** do to them? {16} He will come and destroy those tenants and give the **vineyard** to others.” When they heard this, they said, “Heaven forbid!”

## INTRODUCTORY MATERIALS

### G-7.0400

### 4. Incorporation and Trustees

Whenever permitted by civil law, each particular church shall cause a corporation to be formed and maintained. Only members on the active role of the particular church shall be members of the corporation and eligible for election as trustees. The elders in active service in a church who are eligible under the civil law shall, by reason of their office, be the trustees of such corporation, unless the corporation shall determine another method for electing its trustees. Any such alternate method shall provide for a nominating committee elected by the corporation, and for terms for trustees the same as are provided for elders. Any particular church which is not incorporated may select trustees from the members on the active role of the church. The power and duties of such trustees shall not infringe upon the powers and duties of the session or of the board of deacons. (G-10.0102, G-6.0402)

#### G-7.0402

##### Powers

The corporation so formed, or the individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for the church; to accept and execute deeds of title to such property; to hold and defend title to such property; to manage any permanent special funds for the furtherance of the purposes of the church, all subject to the authority of the session and under the provisions of the Constitution of the Presbyterian Church (U.S.A.), provided further that in buying, selling, and mortgaging real property, the trustees shall act only after the approval of the congregation granted in a duly constituted meeting. (G-8.0500)

#### G-7.0403

##### Separate Corporate Meetings

#### G-7.0404

##### Vote by Proxy.

Where civil law requires that corporate business be conducted in a separate corporate meeting of the congregation, the provisions of G-7.0300 shall apply, except:

- a. Such a meeting shall be called by the trustees at their discretion, or when directed by the session or by the presbytery.
- b. Unless the civil law provides otherwise, the trustees shall designate from among members on the active roll of the particular church a presiding officer and a secretary for such meeting.
- c. The minutes of each such meeting shall be attested by the presiding officer and the secretary and shall be entered in the minute book of the trustees.

Voting by proxy shall be permitted with respect to a corporate matter only where civil law specifically requires that voting by proxy shall be permitted as to that particular corporate matter.

# Questions for those to be ordained:

\_\_\_\_\_, God has called you by the voice of the church to serve Jesus Christ in a special way. You know who we are and what we believe, and you understand the work for which you have been chosen.

- (1) Do you trust in Jesus Christ your Savior, acknowledge Him Lord of all and Head of the Church, and through Him believe in one God, Father, Son, and Holy Spirit? **(The candidates will answer: "I do.")**
- (2) Do you accept the Scriptures of the Old and New Testament to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the church universal, and God's Word to you? **(The candidates will answer: "I do.")**
- (3) Will you be instructed by the Confessions of our church and led by them as you lead the people of God? **(The candidates will answer: "I will.")**
- (4) Will you be elders and deacons in obedience to Jesus Christ, under the authority of the Scripture, and continually guided by our Confessions? **(The candidates will answer: "I will.")**
- (5) Do you endorse our church's government, and will you honor its discipline? Will you be a friend among your comrades in ministry, working with them, subject to the ordering of God's Word and Spirit? **(The candidates will answer: "I do and I will.")**
- (6) Will you govern the way you live, by following the Lord Jesus Christ, loving neighbors, and working for the reconciliation of the world? **(The candidate will answer: "I will.")**
- (7) Will you seek to serve the people with energy, intelligence, imagination, and love? **(The candidate will answer: "I will.")**
- (8) (For elders) Will you be a faithful elder, watching over the people, providing for their worship and instruction? Will you share in government and discipline, serving in courts of the church; and, in your ministry, will you try to show the love and justice of Jesus Christ? **(The candidates will answer: "I will.")**
- (9) (For deacons) Will you be a faithful deacon, teaching charity, urging concern, and directing the peoples' help to the friendless and those in need? In your ministry will you try to show the love and justice of Jesus Christ? **(The candidates will answer: "I will.")**

Elder question to the congregation –

- (1) Do we, the members of the church, accept these elders and deacons, chosen by God through the voice of this congregation, to lead us in the way of Jesus Christ? **(The congregation will answer: "We do.")**
- (2) Do we agree to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ, who alone is the Head of the Church? **(The congregation will answer: "We do.")**



# **AVELEIGH PRESBYTERIAN CHURCH**

## **Annual Planning Calendar**

### **Quarterly for Committee Programs**

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#### **January – March**

- (1) Officer Training**
- (2) Orientation**
- (3) Establish your committee (contact current members to see if they wish to retire)**
- (4) 12-month calendar development**
- (5) Develop Policy and Procedure Manual for your committee**
- (6) Implementation of previous remaining year's programs**

#### **April – June**

- (1) Implementation of current year's programs**
- (2) Draft budget and program calendar for next fiscal year**

#### **July – September**

- (1) Present budget request to Stewardship and Finance Committee**
- (2) Review fall/Implement fall program**
- (3) Do summer activities**

#### **October – December**

- (1) Implementation of calendar program**
- (2) Nominating (where necessary) If a new chair is needed?**
- (3) Graduation/Recognitions**
- (4) Prepare Annual Report**

# **AVELEIGH PRESBYTERIAN CHURCH**

## **Training New Committee Chairs**

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- (1) Quarterly planning calendar**  
**(January – appointment of Clerk)**
- (2) Task Team – People recruited to work events, but do not come to regular meetings**
- (3) Committee member – Discuss possibilities, research programs**  
**Come up with options, forward recommendations**  
**Contact task team members with date of programs**  
**Volunteer info – Spiritual gifts form in office**
- (4) Agendas are necessary for meetings:**
  - (Sample)**
    - Opening prayer**
    - Adoption of Agenda**
    - Minutes**
    - Budget**
    - Program issues - 1, 2, 3, etc.**
    - Committee member assignments**
    - Old Business**
    - New Business**
    - Next meeting date**
    - Time and place**

# **AVELEIGH PRESBYTERIAN CHURCH**

## **RECOMMENDATION FOR SESSION ACTION**

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**RECOMMENDED ACTION:**

**RATIONALE:**

**COST:**

**SUBMITTED BY:**

**Please get this to the Clerk of Session by Wednesday prior to the Session meeting.**

AVELEIGH PRESBYTERIAN CHURCH  
AUTHORIZATION FOR EXPENDITURE

\_\_\_\_ Bill \_\_\_\_ Reimbursement Request

Number: \_\_\_\_\_  
(Office Use Only)

Date of purchase/request: \_\_\_\_\_

Description & Use: \_\_\_\_\_

Account Name	Account	Amount	Approval Name	Initials
_____	# _____	\$ _____	_____	_____
_____	# _____	\$ _____	_____	_____
_____	# _____	\$ _____	_____	_____

TOTAL \$ \_\_\_\_\_

\_\_\_\_ Remaining budget in these accounts is sufficient to cover this expenditure

\_\_\_\_ Request permission to spend over budgeted amount (attach justification)

\_\_\_\_ Designated fund expenditure – sufficient designated funds are in this account.

Payment Instructions: Requested Date \_\_\_\_\_

Check Payable to: \_\_\_\_\_

\_\_\_\_ Box \_\_\_\_ Mail to: \_\_\_\_\_

Submitter Name: \_\_\_\_\_ Date: \_\_\_\_\_

*Attach documentation (original receipts, bills, etc.) and place in stewardship and finance box for authorization after getting appropriate account approvals.*

\_\_\_\_ EMERGENCY – Submit directly to Treasurer for payment.

***Submitter responsible for total amount if not later approved by appropriate council & stewardship chair***

.....  
Authorization to Pay (Stewardship & Finance)

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

Comments: \_\_\_\_\_

POSTED (QuickBooks): \_\_\_\_\_ Date: \_\_\_\_\_

Paid Date: \_\_\_\_\_ Check #: \_\_\_\_\_ Initials: \_\_\_\_\_

\_\_\_\_\_

ATTACH  
RECEIPT  
HERE

AVELEIGH CREDIT CARD RECEIPT: \_\_\_\_\_

(Office Use Only)

Credit Card Name: \_\_\_\_\_

Date of Purchase: \_\_\_\_\_

Vendor: \_\_\_\_\_

Description: \_\_\_\_\_

Account Name:	Account #:	Amount:
_____	# _____	\$ _____
_____	# _____	\$ _____
_____	# _____	\$ _____

TOTAL PURCHASE \$ \_\_\_\_\_

TOTAL CREDIT \$ \_\_\_\_\_

Signature: \_\_\_\_\_

\*\*\*\*\*

Date Entered QuickBooks: \_\_\_\_\_

Initial: \_\_\_\_\_

APPROVALS:

Chairperson: \_\_\_\_ not required or same as above

(Last Name & Initial) \_\_\_\_ Yes \_\_\_\_ Initial \_\_\_\_

\_\_\_\_ No \_\_\_\_ Initial \_\_\_\_

Comments: \_\_\_\_\_

AUTHORIZATION TO PAY (*Stewardship Chair*):

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

Comments: \_\_\_\_\_

Reconcile:

Statement Date \_\_\_\_\_

Paid/Credit taken Date \_\_\_\_\_

# BULLETIN ANNOUNCEMENT FORM

Name \_\_\_\_\_ Phone \_\_\_\_\_ Date \_\_\_\_\_

The announcement should be printed in the bulletin as follows:

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Have you included the date, time, place, and the people involved?

\*\*\*Give the date(s) for the announcement to appear in the bulletin: \_\_\_\_\_

All announcements must be turned in **before noon on Tuesday morning** before the first Sunday the announcement is to appear in the bulletin.

# BULLETIN ANNOUNCEMENT FORM

Name \_\_\_\_\_ Phone \_\_\_\_\_ Date \_\_\_\_\_

The announcement should be printed in the bulletin as follows:

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Have you included the date, time, place, and the people involved?

\*\*\*Give the date(s) for the announcement to appear in the bulletin: \_\_\_\_\_

All announcements must be turned in **before noon on Tuesday morning** before the first Sunday the announcement is to appear in the bulletin.

Attendance for Sunday, \_\_\_\_\_

9:15 a.m. Blended Worship Service \_\_\_\_\_

Sunday School \_\_\_\_\_

11:30 AWC Contemporary Service \_\_\_\_\_

Deacons, please turn in only one slip of paper each Sunday. Thanks!

Attendance for Sunday, \_\_\_\_\_

9:15 a.m. Blended Worship Service \_\_\_\_\_

Sunday School \_\_\_\_\_

11:30 AWC Contemporary Service \_\_\_\_\_

Deacons, please turn in only one slip of paper each Sunday. Thanks!

Attendance for Sunday, \_\_\_\_\_

9:15 a.m. Blended Worship Service \_\_\_\_\_

Sunday School \_\_\_\_\_

11:30 AWC Contemporary Service \_\_\_\_\_

Deacons, please turn in only one slip of paper each Sunday. Thanks!

# SESSION

G-3.01  
G-3.0101

## CHAPTER THREE COUNCILS OF THE CHURCH

### G-3.01 GENERAL PRINCIPLES OF COUNCILS

#### *G-3.0101 Councils as an Expression of Unity of the Church*

The mutual interconnection of the church through its councils is a sign of the unity of the church. Congregations of the Presbyterian Church (U.S.A.), while possessing all the gifts necessary to be the church, are nonetheless not sufficient in themselves to be the church. Rather, they are called to share with others both within and beyond the congregation the task of bearing witness to the Lordship of Jesus Christ in the world. This call to bear witness is the work of all believers. The particular responsibility of the councils of the church is to nurture, guide, and govern those who witness as part of the Presbyterian Church (U.S.A.), to the end that such witness strengthens the whole church and gives glory to God.

The Presbyterian Church (U.S.A.) is governed by councils composed of presbyters elected by the people (F-3.0202). These councils are called the session, the presbytery, the synod, and the General Assembly. All councils of the church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this Constitution. The councils are distinct but have such mutual relations that the act of one of them is the act of the whole church. The jurisdiction of each council is limited by the express provisions of the Constitution, with the acts of each subject to review by the next higher council. Powers not mentioned in this Constitution are reserved to the presbyteries.

Councils of the church exist to help congregations and the church as a whole to be more faithful participants in the mission of Christ. They do so as they

*Provide that the Word of God may be truly preached and heard, responding to the promise of God's new creation in Christ, and inviting all people to participate in that new creation.*

*Provide that the Sacraments may be rightly administered and received, welcoming those who are being engrafted into Christ, bearing witness to Christ's saving death and resurrection, anticipating the heavenly banquet that is to come, and committing itself in the present to solidarity with the marginalized and the hungry; and*

*Nurture a covenant community of disciples of Christ, living in the strength of God's promise, and giving itself in service to God's mission.*

### G-3.01

### Form of Government

G-3.0102–G-3.0104

#### *G-3.0102 Ecclesiastical Jurisdiction*

Councils of this church have only ecclesiastical jurisdiction for the purpose of serving Jesus Christ and declaring and obeying his will in relation to truth and service, order, and discipline. They may frame statements of faith, bear testimony against error in doctrine and immorality in life, resolve questions of doctrine and discipline, give counsel in matters of conscience, and decide issues properly brought before them under the provisions of this *Book of Order*. They may authorize the administration of the sacraments in accordance with the Directory for Worship. They have power to establish plans and rules for the worship, mission, government, and discipline of the church and to do those things necessary to the peace, purity, unity, and progress of the church under the will of Christ. They have responsibility for the leadership, guidance, and government of that portion of the church that is under their jurisdiction.

#### *G-3.0103 Participation and Representation*

The councils of the church shall give full expression to the rich diversity of the church's membership and shall provide for full participation and access to representation in decision-making and employment practices (F-1.0403). In fulfilling this commitment, councils shall give due consideration to both the gifts and requirements for ministry (G-2.0104) and the right of people in congregations and councils to elect their officers (F-3.0106).



Each council shall develop procedures and mechanisms for promoting and reviewing that body's implementation of the church's commitment to inclusiveness and representation. Councils above the session shall establish by their own rule committees on representation to fulfill the following functions: to advise the council regarding the implementation of principles of unity and diversity, to advocate for diversity in leadership, and to consult with the council on the employment of personnel, in accordance with the principles of unity and diversity in F-1.0403. A committee on representation should not be merged with another committee or made a subcommittee of another committee.

#### *G-3.0104 Officers*

The pastor of a congregation shall be the moderator of the session of that congregation. In congregations where there are co-pastors, they shall both be considered moderators and have provisions for designating who presides at a particular meeting. If it is impractical for the pastor to moderate, he or she shall invite another teaching elder who is a member of the presbytery, or a person authorized by the presbytery to serve as moderator. If there is no installed pastor, or if the installed pastor is unable to invite another moderator, the presbytery shall make provision for a moderator.

The moderator possesses the authority necessary for preserving order and for conducting efficiently the business of the body. He or she shall convene and adjourn the body in accordance with its own action.

Each council higher than the session shall elect a moderator for such terms as the council determines. At the time of their election, moderators must be continuing members.

#### Ordered Ministry, Commissioning, and Certification

#### **G-3.01**

*G-3.0104–G-3.0106*

of, or commissioners to, the council over which they are elected to preside. They shall preside at meetings of the council during their term of office; councils shall provide by rule who shall preside in the absence of the moderator.

Each council shall elect a clerk who shall record the transactions of the council, keep its rolls of membership and attendance **including the rolls of all Certified Christian Educators and Certified Associate Christian Educators and all Ruling Elders commissioned to particular pastoral service**, preserve its records, and furnish extracts from them when required by another council of the church. Such extracts, verified by the clerk, shall be evidence in any council of the church. The clerk of the session shall be a ruling elder elected by the session for such term as it may determine. The clerk of a presbytery, a synod, and the General Assembly shall be called stated clerk, shall be elected by the council for a definite term as it may determine, and must be a ruling elder or teaching elder. **A stated clerk may be removed from office prior to completion of his or her term of service through the use of the process outlined in G-3.0110.**

Councils may elect such other officers as the council requires.

#### *G-3.0105 Meetings*

Meetings of councils shall be opened and closed with prayer.<sup>a</sup> Meetings shall be conducted in accordance with the most recent edition of *Robert's Rules of Order Newly Revised*, except when it is in contradiction to this Constitution. Councils may also make use of processes of discernment in their deliberations prior to a vote as agreed upon by the body.

When a council makes a decision, a member of the body who voted against the decision is entitled to file a dissent or a protest. Filing a dissent or protest neither initiates nor prevents judicial process.

a. A dissent is a declaration expressing disagreement with a decision of a council. It shall be made at the particular session during which the decision is made. The names of members dissenting shall be recorded.

b. A protest is a written declaration, supported by reasons, alleging that a decision of a council is or contains an irregularity or a delinquency. Written notice of the protest shall be given at the particular session of the council during which it arose and shall be filed with the clerk before adjournment. If the protest is expressed in decorous and respectful language, it shall be entered in the minutes of the meeting and may be accompanied by an answer prepared by the council. No further action is required.

#### *G-3.0106 Administration of Mission*

Mission determines the forms and structures needed for the church to do its work. Administration is the process by which a council implements its decisions, enables the church to give effective witness in the world to God's new creation in Jesus Christ and strengthens the church's witness to the mission of the triune God.

Councils higher than the session may provide examples of policies and procedures that may be gathered into advisory handbooks. These examples illumine practices required by

#### **G-3.01**

*G-3.0106–G-3.0108a*

#### Form of Government

the Constitution but left to councils for specific implementation. Such handbooks may also offer information that enhances or secures the

ministry of the particular council.

Each council shall develop a manual of administrative operations that will specify the form and guide the work of mission in that council.

**All councils shall adopt and implement a sexual misconduct policy.**

A council may delegate aspects of its tasks to such entities as it deems appropriate, provided that those entities remain accountable to the council.

The administration of mission demonstrates the unity and interdependence of the church, in that councils share with one another responsibilities, rights, and powers (F- 3.0203). Through their members and elected commissioners, lower councils participate in planning and administration of the work of higher councils, and in consultation between bodies concerning mission, budget, staffing and fair employment practices, and matters of equitable compensation.

The funding of mission similarly demonstrates the unity and interdependence of the church. The failure of any part of the church to participate in the stewardship of the mission of the whole church diminishes that unity and interdependence. All mission funding should enable the church to give effective witness in the world to God's new creation in Jesus Christ and should strengthen the church's witness to the mission of God.

Each council above the session shall prepare a budget for its operating expenses, including administrative personnel, and may fund it with a per capita apportionment among the particular congregations within its bounds. Presbyteries are responsible for raising their own funds and for raising and timely transmission of per capita funds to their respective synods and the General Assembly. Presbyteries may direct per capita apportionments to sessions within their bounds, but in no case shall the authority of the session to direct its benevolences be compromised.

*G-3.0107 Records*

Each council shall keep a full and accurate record of its proceedings. Minutes and all other official records of councils are the property in perpetuity of said councils or their legal successors. When a council ceases to exist, its records shall become the property of the next higher council within whose bounds the lower council was prior to its cessation. The clerk of each council shall make recommendation to that body for the permanent safekeeping of the body's records with the Presbyterian Historical Society or in a temperature and humidity-controlled environment of a seminary of the Presbyterian Church (U.S.A.).

*G-3.0108 Administrative Review*

Higher councils shall review the work of lower councils in the following ways:

a. *General Administrative Review*

Each council shall review annually or biennially, based on the body's meeting frequency, the proceedings and actions of all entities related to the body, all officers able to

Ordered Ministry, Commissioning, and Certification

**G-3.01**

*G-3.0108a–G-3.0109a*

act on behalf of the body, and lower councils within its jurisdiction. In reviewing the procedures of the lower council, the higher body shall determine whether the proceedings have been correctly recorded, have been in accordance with this Constitution<sup>b</sup>, have been prudent and equitable, and have been faithful to the mission of the whole church. It shall also determine whether lawful injunctions of a higher body have been obeyed.

b. *Special Administrative Review*

If a higher council learns at any time of an alleged irregularity or delinquency of a lower council, it may require the lower body to produce any records and to take appropriate action.

c. *Directed Response*

The higher council may direct the lower council to reconsider and take corrective action if matters are determined to be out of compliance. In addition to administrative review, review and correction may be sought by initiating judicial process as described in the Rules of Discipline.

*G-3.0109 Committees and Commissions*

Councils may designate by their own rule such committees and commissions as they deem necessary and helpful for the accomplishment of the mission of the church, and may create such structures jointly with other councils, in consultation with the next higher council. In appointing such committees and commissions councils shall be mindful of the principles of unity in diversity consistent with the provisions of this Constitution (F- 1.0403, G-3.0103).

A committee shall study and recommend action or carry out decisions already made by a council. It shall make a full report to the council that created it, and its recommendations shall require action by that body. Committees of councils higher than the session shall consist of both teaching elders and members of congregations, with at least one-half being members of the congregation.

A commission is empowered to consider and conclude matters referred to it by a council. The designating council shall state specifically the scope of the commission's powers and any restrictions on those powers.

A council may designate two types of commissions:

a. *Judicial Commissions*

Judicial commissions shall consider and decide cases of process for the council according to the Rules of Discipline. Sessions shall perform the function of a judicial commission for the congregation; each council higher than the session shall elect a permanent judicial commission (see D-5.0000).

**G-3.01**  
*G-3.0109b*

Form of Government

b. *Administrative Commissions*

Administrative commissions are designated to consider and conclude matters not involving ecclesiastical judicial process, except that in the discharge of their assigned responsibilities they may discover and report to the designating council matters that may require judicial action by the council.

Functions that may be entrusted to administrative commissions include, but are not limited to:

(1) (by sessions) ordaining and installing ruling elders and deacons, receiving and dismissing members, and visiting organizations within the congregation to settle differences therein.

(2) (by presbyteries) ordaining and installing teaching elders.

(3) (by presbyteries) examining and receiving into membership teaching elders seeking admission to presbytery, including approval of terms of call and commissions for ordination and installation; and receiving candidates under care;

(4) (by presbyteries) developing immigrant fellowships, organizing new congregations, merging congregations, or forming union or federated congregations (G-5.05);

(5) (by presbyteries, synods, and the General Assembly) visiting particular councils, congregations, or agencies over which they have immediate jurisdiction reported to be affected with disorder<sup>c</sup>, and inquiring into and settling the difficulties therein, except that no commission of a presbytery shall be empowered to dissolve a pastoral relationship without the specific authorization by the designating body (G-2.0901);

(6) (by all councils) making pastoral inquiry into persons accused of sexual abuse of another person (D-10.0401c) when jurisdiction in a judicial proceeding against such persons has ended due to death or renunciation of the accused; such inquiries shall not be understood as judicial proceedings but shall seek to reach a determination of truth related to the accusation and to make appropriate recommendations to the designating council.

A commission of presbytery, synod, or General Assembly shall be composed of ruling elders and teaching elders in numbers as nearly equal as possible and sufficient to accomplish their work. A quorum of any commission shall be established by the designating council but in no case shall be less than a majority of its members (except as limited by D-5.0204).

A commission of a session shall be composed of at least two ruling elders, and a teaching elder in an installed or temporary relationship with the congregation governed by that session or a ruling elder commissioned to pastoral service.

A commission shall keep a full record of its proceedings and shall submit that record to the council for incorporation into its records. Actions of a commission shall be regarded as actions of the council that created it. A commission may be assigned additional duties as a committee which duties shall be reported and handled as the report of a committee.

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**G-3.01**

*G-3.0109b–G-3.0113*

The decisions of an administrative commission shall be reported to the clerk of the designating council, who shall report it to the council at its next stated meeting. A council may rescind or amend an action of its administrative commission in the same way actions of the council are modified.

When an administrative commission has been designated to settle differences within a particular organization or council, it shall,

before making its decision final, afford to all persons affected by its decision fair notice and an opportunity to be heard on matters at issue.

#### *G-3.0110 Administrative Staff*

Councils higher than the session may employ such staff as is required by the mission of the body in accordance with the principles of unity in diversity (F-1.0403). Councils may, in consultation with the next higher council, share staff as required by the mission of the body. A council shall make provision in its manual of administrative operations (G-3.0106) for the process of electing executive staff and the hiring of other staff, the description of the responsibilities of the positions, the method of performance review, and the manner of termination of employment. **(G-3.0104)**

#### *G-3.0111 Nominating Process*

All councils higher than the session shall have a process for nominating persons to serve in positions requiring election by the council. The process shall ensure that nominations are made by an entity broadly representative of the constituency of the council, and in conformity with the church's commitment to unity in diversity (F-1.0403).

#### *G-3.0112 Insurance*

Each council shall obtain property and liability insurance coverage to protect its facilities, programs, staff, and elected and appointed officers.

#### *G-3.0113 Finances*

Each council shall prepare and adopt a budget to support the church's mission within its area.

A full financial review of all financial books and records shall be conducted every year by a public accountant or committee of members versed in accounting procedures. Reviewers should not be related to the treasurer(s). Terminology in this section is meant to provide general guidance and is not intended to require or not require specific audit procedures or practices as understood within the professional accounting community.

### **G-3.02**

### **Form of Government**

#### *G-3.0201*

### **G-3.02 THE SESSION**

#### *G-3.0201 Composition and Responsibilities*

The session is the council for the congregation. It shall be composed of those persons elected by the congregation to active service<sup>d</sup> as ruling elders, together with all installed pastors and associate pastors. All members of the session are entitled to vote. The pastor shall be the moderator of the session, and the session shall not meet without the pastor or designated moderator. If there is no installed pastor, or if the installed pastor is unable to invite another moderator, the presbytery shall make provisions for a moderator. Presbyteries shall provide by rule for moderators when the session is without a moderator for reasons of vacancy or inconvenience.

The session shall have responsibility for governing the congregation<sup>e</sup> and guiding its witness to the sovereign activity of God in the world, so that the congregation is and becomes a community of faith, hope, love, and witness. As it leads and guides the witness of the congregation, the session shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed congregations have identified themselves throughout history (F-1.0303) and the six Great Ends of the Church (F-1.0304).

In light of this charge, the session has responsibility and power to:

- a. *provide that the Word of God may be truly preached and heard.* This responsibility shall include providing a place where the congregation may regularly gather for worship, education, and spiritual nurture; providing for regular preaching of the Word by a teaching elder or other person prepared and approved for the work; planning and leading regular efforts to reach into the community and the world with the message of salvation and the invitation to enter into committed discipleship; planning and leading ministries of social healing and reconciliation in the community in accordance with the prophetic witness of Jesus Christ; and initiating and responding to ecumenical efforts that bear witness to the love and grace of God.
- b. *provide that the Sacraments may be rightly administered and received.* This responsibility shall include authorizing the celebration of the Lord's Supper at least quarterly and the administration of Baptism as appropriate, in accordance with the principles of the Directory for Worship; and exercising pastoral care among the congregation; in order that the Sacraments may be received as a means of grace, and the congregation may live in the unity represented in the Sacraments.
- c. *nurture the covenant community of disciples of Christ.* This responsibility shall include receiving and dismissing members; reviewing the roll of active members at least annually and counseling with those who have neglected the responsibilities of membership; providing programs of nurture, education, and fellowship; training, examining, ordaining, and installing those elected by the congregation as ruling elders and deacons; encouraging the graces of generosity and faithful stewardship of personal and financial

resources; managing the physical property of the congregation for the furtherance of its mission; directing the ministry of deacons, trustees, and all organizations of the congregation; employing the administrative staff of the congregation; leading the congregation in

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**G-3.02**

*G-3.0201c–G-3.0204*

participating in the mission of the whole church; warning and bearing witness against error in doctrine and immorality in practice within the congregation and community; and serving in judicial matters in accordance with the Rules of Discipline<sup>f</sup>.

*G-3.0202 Relations with Other Councils*

Sessions have a particular responsibility to participate in the life of the whole church through participation in other councils. It is of particular importance that sessions:

- a. elect, as commissioners to presbytery, ruling elders from the congregation, preferably for at least a year, and receive their reports.
- b. nominate to presbytery ruling elders from the congregation who may be considered for election as commissioners to synod and General Assembly, and to serve on committees or commissions of the same, bearing in mind principles of inclusiveness and fair representation in the decision making of the church (F-1.0403).
- c. see that the guidance and communication of presbytery, synod, and General Assembly are considered, and that any binding actions are observed and carried out.
- d. welcome representatives of the presbytery on the occasions of their visits.
- e. propose to the presbytery, or through it to the synod and General Assembly, such measures as may be of common concern to the mission of the church; and
- f. send to presbytery<sup>g</sup> and General Assembly requested statistics and other information according to the requirements of those bodies, as well as voluntary financial contributions.

*G-3.0203 Meetings*

The session shall hold stated meetings at least quarterly. The moderator<sup>h</sup> shall call a special meeting when he or she deems necessary or when requested in writing by any two members of the session. The business to be transacted at special meetings shall be limited to items specifically listed in the call for the meeting. There shall be reasonable notice given of all special meetings. The session shall also meet when directed by presbytery.

Sessions shall provide by rule for a quorum for meetings; such quorum shall include the moderator and either a specific number of ruling elders or a specific percentage of those ruling elders in current service on the session.

*G-3.0204 Minutes and Records*

Minutes of the session shall be subject to the provisions of G-3.0107. They shall contain the minutes of all meetings of the congregation and all joint meetings with deacons and trustees.

Each session shall maintain the following roll and registers:

**G-3.02–G-3.03**

Form of Government

*G-3.0204a–G-3.0301*

a. *Membership Roll*

There shall be rolls of baptized, active, and affiliate members in accordance with G-1.0401, G-1.0402 and G-1.0403. The session shall delete names from the roll of the congregation upon the member's death, admission to membership in another congregation or presbytery, or renunciation of jurisdiction. The session may delete names from the roll of the congregation when a member so requests or has moved or otherwise ceased to participate actively in the work and worship of the congregation for a period of two years. The session shall seek to restore members to active participation and shall provide written notice before deleting names due to member inactivity.

b. *Registers*

There shall be registers of baptisms authorized by the session, of ruling elders and deacons, of installed pastors with dates of service, and such other registers as the session may deem necessary.

*G-3.0205 Finances*

In addition to those responsibilities described in G-3.0113, the session shall prepare and adopt a budget and determine the distribution of the congregation's benevolences. It shall authorize offerings for Christian purposes and shall account for the proceeds of such offerings and their disbursement. It shall provide full information to the congregation concerning its decisions in such matters.

The session shall elect a treasurer for such term as the session shall decide and shall supervise his or her work or delegate that supervision to a board of deacons or trustees. Those in charge of various congregational funds shall report at least annually to the session and more often as requested. Sessions may provide by rule for standard financial practices of the congregation, but shall in no case fail to observe the following procedures:

- a. All offerings shall be counted and recorded by at least two duly appointed persons, or by one fidelity bonded person.
- b. Financial books and records adequate to reflect all financial transactions shall be kept and shall be open to inspection by authorized church officers at reasonable times.
- c. Periodically, and in no case less than annual, reports of all financial activities shall be made to the session or entity vested with financial oversight.

# What is Aveleigh's mission?

We are called to ... Worship

CELEBRATE  
GROW  
EQUIP  
SHARE

God's presence  
closer to God's Son  
God's people  
God's Good News

**Faithful to God's call Aveleigh Presbyterian Church entrusts its responsibilities to its officers serving on five leadership divisions each charged to fulfill its mission statement and Book of Order responsibilities for the people of God under their care.**

The divisions are these:

**WORSHIP  
CELEBRATE  
GROW  
EQUIP  
SHARE**

The committees are the following:

**Division 1    Worship**

**CELEBRATE**

**Division 2    Adult and Family Fellowship  
Athletics**

**This is a "fellowship team".**

**GROW**

**Division 3    Christian Education Committee  
Youth  
Stewardship and Finance Committee**

**This is a "discipleship team".**

**EQUIP**

**Division 4    Administrative Committee  
Nominating Committee  
Leadership Training  
Recruitment**

**This is a "ministry team".**

**SHARE**

**Division 5    Witness Committee  
Missions Council  
Evangelism Council**

**Congregational Care Committee (Shepherding Program)**

**This is a "missions' team".**

**Session Meeting Agenda**  
**Date**

**Moderators Call to Order**

**Elders Devotion & Opening Prayer:**

**Praise items and Prayer concerns:**

**Approval of Agenda:**

**Clerk's Report:**

**Old Business:**

**New Business:**

**Reports: submitted in writing to each box one week in advance:**

**Emergency Actions:**

**Pastor's Report:**

**Order of the Day 9:00 p.m. Adjournment and Closing Prayer:**



**Mission**

Christian worship joyfully ascribes all praise and honor, glory, and power to the triune God. In worship the people of God acknowledge God's presence in the world and in their lives. As they respond to God's claim and redemptive action in Jesus Christ, believers are transformed and renewed. In worship, the faithful offer themselves to God and are equipped for God's service in the world.

(BO;W-1.001)

**Function**

To plan, staff, direct, and review the worship of the congregation.

**Composition**

- (a) The chairperson, who is an elder
- (b) At least one other elder from the Session
- (c) Other members of the congregation, representing a cross-section of all ages
- (d) The music staff
- (e) An Aveleigh Worship Center (AWC) representative
- (f) Representatives from the music ministry participants.

**Responsibilities**

1. To plan, direct, and review the worship of the congregation.
2. To arrange for laypersons to lead the announcement and the Call to Worship each Sunday morning at the sanctuary service.
3. To arrange for the Children's Message each Sunday. The pastor will provide the Children's Message once a month.
4. To work with the pastor in arranging for the supply of the pulpit when the pastor is absent, including being or providing a host to the supply and introducing the supply to the congregation. Further, to ensure that all pulpit supplies, and the reason of their supply are fully reported to the Session for approval and record in the Session minutes.
5. To requisition pay for a supply pastor, including travel expenses, if applicable.
6. To work with the Stewardship and Finance Committee in promoting stewardship within the congregation.
7. To assist the Witness Committee in promoting renewal within the congregation and in proclaiming the Gospel to others.
8. To oversee the music used in all public worship events, working with the pastor and the music staff in the selection of music.
9. To be available to consult with Trustees, if needed on performance evaluation of the music staff. To oversee the use of banners and/or other symbols in the sanctuary.
10. To arrange with the Aveleigh Women for the use of flowers in the sanctuary.
11. To arrange for a red rosebud on the communion table to celebrate the birth of a member's child.
12. To oversee details for sacrament of baptism, both for the baptism of believers and of infants.
13. To oversee details for the sacrament of the Lord's Supper, such as vessels used, the preparation of the elements, and the disposal of unused elements.

14. To establish and maintain policies and procedures for funerals. See A Guide for a Christian Funeral at Aveleigh Fellowship of Presbyterians.
15. To establish and maintain policies and procedures for marriage services. See the Aveleigh Fellowship of Presbyterians Wedding Policy.
16. In cooperation with the pastor, to assist with the planning of the Maundy Thursday service(s), Christmas Eve service(s), Easter service(s), and any other special service(s) deemed necessary.
17. To arrange for seasonal decorations in the sanctuary and to make arrangements for the removal of all decorations, when they are no longer needed.
18. To prepare a monthly report concerning the committee's activities and programs for the Session.
19. To prepare an Annual Budget request for funding in support of the committee's programs and activities for the ensuing year for presentation to the Stewardship and Finance committee.
20. To maintain appropriate minutes and to convey this information to successors.

# Aveleigh Thermostat Check List

**Note: Do not adjust the new programable thermostats (1/2/20)**

8:15 ✓	Room / Building	<b>Thermostat Locations</b> <b>One hour before the 9:15 service set all thermostats to 68° except Mary's Room which is set to 70° and the Sanctuary which is to be set to 67°</b>	<b>After Sunday School ✓</b>
	<b>Kirk House</b>	The thermostat is located on the left wall just before entering the Agape Sunday School Classroom. At the end of the service reset the thermostat to 80° in summer and 60° in winter	
	<b>Nursery - Sarah's Room – Educational Wing</b>	At the end of the service reset the thermostat to 80° in summer and 60° in winter. The regular program will reset and run after 2 hours.	
	<b>Mary's Room – Educational Wing</b>	Set the thermostat to 70° in winter and 68° in summer. At the end of the service reset the thermostat to 80° in summer and 60° in winter. The regular program will reset and run after 2 hours.	
	<b>Truesdell Hall</b>	The thermostat is located to the right of the closet that holds the folding tables and chairs and above the defibrillator. At the end of the service reset the thermostat to 80° in summer and 60° in winter. The regular program will reset and run after 2 hours.	
	<b>Sanctuary</b>	The thermostat is located on the right wall just inside the double doors leading into the sanctuary. The key is on the coat hooks in the Narthex. Set the thermostat to 67° and monitor the congregation for fanning. At the end of the service, reset the thermostat to 80° in summer and 60° in winter.	
	<b>Balcony of Sanctuary</b>	The thermostat is located on the right-hand wall at the top of the stairs. This thermostat should be turned off.	
	<b>Hall Outside of the Choir Room</b>	The thermostat is located on the wall outside the Choir Room. At the end of the service, reset the thermostat to 80° in summer and 60° in winter.	
	<b>Spirit of Aveleigh Sunday School Classroom</b>	The classroom is located upstairs just before you enter the stairwell. The thermostat is located on the interior wall between the two doors. At the end of the service, reset the thermostat to 80° in summer and 60° in winter. The regular program will reset and run after 2 hours.	
	<b>New Beginnings Classroom and Chapel</b>	<b>Important</b> – These two thermostats work together and each one must be set to the same temperature to properly heat or cool each room. At the end of the service, reset the thermostat to 80° in summer and 60° in winter.	
	<b>The Clubhouse</b>	The A/C thermostat is located at the back of the building. At the end of the service, reset the thermostat to 80° in summer and 60° in winter. Note: There are two switches located in the Boiler Room that need to be turned on or off according to the change of seasons.	

**A Guide for a Christian Funeral  
In  
Aveleigh Presbyterian Church**

1. A Christian funeral is “a service of worship in which God’s people witness to their faith in the communion of saints, the resurrection of the body, and the life everlasting; and in which also assurance of God’s love and salvation in Christ is ministered especially to the bereaved.” (The Book of Church Order, 1981-82 edition).
2. In a funeral service, as in every worship service, the word of God is central. The minister will read appropriate passages from the Holy Scriptures and, if he judges it proper, will deliver a short sermon. Eulogies are inappropriate in a worship service. The minister will also offer “prayers which shall include thanksgiving for Jesus Christ and the hope of the Gospel; intercession for the bereaved; and supplication for faith and grace on behalf of all present.” (Book of Church Order, 1981-82 edition, ch.16, par.216-2).
3. The congregation should participate in the worship service. They may share in the singing of great victory hymns of the Christian faith and the Gloria Patri, in responsive readings of the scripture, and in the Affirmation of Faith. Music normally used in the Sunday morning worship service should be the standard for a funeral service.
4. The Book of Order of the Presbyterian Church, 1983-85, S-0500, gives the guidance for the Service of Witness to the Resurrection.

The central doctrine of the Christian faith is the resurrection. Christians affirm their common faith in their attitude toward death and in their witness during the approach and experience of death. The reality of death, with all its attendant sorrow and sense of loss, must be anticipated for us all, and there must be created the kind of health of mind and spirit that allows Christians to live their faith in this critical area of human existence. Christians should seek to make the occasions of death a time in which they reaffirm with joy the hope of the gospel.

Those who are bereaved are not called upon to face death in isolation from other Christians. They can and should be sustained and upheld by the Christian community. When a death has occurred, the minister should be notified immediately, in order that the minister may help the bereaved in relating the reality of death to the sustaining reality of the Christian community and the hope to which it witnesses. If the minister is not available, then one or more of the elders should be called to serve until the minister arrives.

Christians recognize with all persons the inevitability of death. Because it is difficult under emotional stress to plan or act wisely, the Christian family should make calm appraisal of intents and desires concerning appropriate funeral arrangements before death is imminent.

Christian methods of disposition of the body are interment, cremation, or donation for medical purposes. In the case of interment, ostentation and undue expense are to be avoided in the choice of a casket, flowers, and other appointments.

The service of witness to the resurrection ordinarily should be held in the building set apart for the corporate worship of God. The minister and others who may be properly invited to participate shall be in sole charge of the service.

Because the proper object of the service is the worship of God and the consolation of the living, it follows that the casket, if it be present during the service, shall be closed at all times and should be covered with a white pall in order that the attention of those assembled may be directed to the Author and finisher of their salvation. The service may be held before or after the committal of the body. The Christian service of witness to the resurrection shall be considered complete in itself, and another hour and place should be appointed for any fraternal or civic rite.

The service which should be conducted with dignity, and simplicity, is a witness of God's love given to all people, a love, which strengthens and supports even in the midst of grief. It is a witness to God's promises in Jesus Christ, as attested by Christ's resurrection from the dead, and to the sure and certain hope that Christ has gone to prepare a place for the children of God. Emphasis should be placed upon A Guide for a Christian Funeral in Aveleigh Presbyterian Church.

The readings of Scripture for the declaration of the Christian hope, and any further readings or music should be carefully scrutinized to assure that they are consistent with the biblical affirmations of God's power over death. As an expression of their common faith, it is appropriate that those assembled join the singing of hymns, which declare belief in the life everlasting. A sermon may be preached which likewise bears testimony to the hope and promises set forth in Scripture. Thanks may be offered for the God given life of the one who has died and intercession for family members and other loved ones who grieve.

The Christian service of committal should be conducted with dignity and brevity, in the immediate presence of the members and friends of the family of the deceased. Words of Scripture, prayer, and a blessing are sufficient.

#### *Answering Practical Questions*

- (a) At a time of death, the pastor should be among the first notified so that he may comfort the bereave, express to them the great assurance of our faith, and assist them in the planning of the worship service.
- (b) A Christian funeral should normally be held in the church sanctuary by the church pastor. If the assistance of another minister is desired by the family, they should inform the pastor so that he may extend the invitation.
- (c) A printed order of worship is often appreciated by the congregation. If the family desires such, the church office will be glad to arrange for it.
- (d) An expensive casket is unnecessary. Our Presbyterian heritage teaches that simplicity expresses the Christian life better than extravagance.
- (e) Excessive use of floral arrangements in the church is discouraged. Many feel that gifts to a favorite religious or charitable cause is a more fitting memorial to a Christian.

## **Suggested Memorials to Aveleigh Church**

9-2016

The Church gladly receives Memorials given to Aveleigh in memory of someone who has recently passed away. Memorials to Aveleigh are deposited as a designated gift to the Discretion of Session account, allowing the Session of the Church to use these monies wherever they are needed most for the work and mission of Aveleigh.

In addition, a bereaved family may suggest donations be given to any other active designated fund account at Aveleigh in memory of their loved ones, if one of these accounts has special meaning to the family. Examples of accounts which may be specified follow:

1. Discretion of Session
2. Church Furnishings
3. Library Fund
4. Playground and Nursery
5. Apital Campaign
6. Hand Bells
7. Choir
8. Special Occasion Fund
9. Young Life Scholarship Fund
10. Young Life Operating Fund

When a particular fund is specified by the family, it is important that the request be made before the funeral service, or as soon as possible after it. Changes may not be made after 30 days from the date of the service. In all cases, the designation given by the donor when making the contribution will be honored. If Aveleigh cannot honor a donor's designation, the contribution shall be returned to the donor.

Aveleigh is honored when a bereaved family suggests Memorials to Aveleigh in memory of their loved one, and will acknowledge all such gifts to the family in a timely manner. Gifts made this way contribute significantly to the work and mission of the Church. The Session will make the final decision on the use of donations given as Memorials.

9/15/2017

# **The Aveleigh Fellowship of Presbyterians**

## **Wedding Policy**

### **Wedding Plans and Policies**

Christian marriage, according to Scripture, is instituted by God, regulated by His commandments, blessed by our Lord Jesus Christ, and is held in honor among all persons. In recognition of this, certain policies have been established by our Session which will assist you and your families in answering questions regarding the wedding ceremony and in making plans for this special event in your lives. All wedding ceremonies must be approved by the Session. The members and staff of Aveleigh want your wedding to be meaningful and your marriage to be a growing relationship of love for each other and God.

### **Conference with the Pastor**

Your planning begins with your first conference with the pastor of this church, at which time reservations for use of the church facilities and additional conferences with the pastor may be arranged. As a rule, the pastor of Aveleigh will be the officiating clergy person. If another individual other than Aveleigh's pastor is to officiate, permission must be obtained from the pastor and from the Session and then an invitation extended by the pastor.

### **Music**

The marriage ceremony is a Christian worship experience and is sacred in character. All music, both instrumental and vocal, should be chosen for its worthiness to be offered to the glory of God. Secular music is not appropriate since there is ample musical literature found in hymns and the Holy Scriptures. The music must be approved by both the organist, the pastor, and/or the Worship Committee if deemed necessary.

### **Organist**

Please consult the organist after your initial conference with the pastor. Ordinarily, the Aveleigh Church organist will play for all weddings at the church. Any exceptions to this must be approved by the organist, the Worship Committee, and the pastor. The guest musicians must coordinate practice sessions with the church organist. An invitation must be extended by the music director for any guest musicians.

### **Communion**

Aveleigh has a Protestant and Reformed Heritage of Faith. Communion in Reformed Churches (including Aveleigh) must be served by Presbyterian elders authorized by the Session. In keeping with our heritage of faith, communion is not a regular part of our wedding services. Wedding parties desiring communion served during their wedding must first request specific permission from Aveleigh's Session for any communion served at an Aveleigh wedding. Ordained Christian clergy from other traditions included in any Aveleigh wedding are required to demonstrate that they are from a corresponding denomination and make written request of the Aveleigh Session before participation in any communion at Aveleigh. Communion is to be shared by the entire congregation as participants.

### **Sound System**

The sound system at Aveleigh adds greatly to any service and allows for the service to be recorded. Due to the nature of the sound system, only trained personnel approved by Aveleigh may operate the sound system for the rehearsal and wedding service.



## **Photography and Video**

Since this is a worship service, flash photography during the marriage ceremony is prohibited. Photography and videotaping from the rear of the church or balcony may be arranged in consultation with pastor.

## **Decorations**

Simplicity of decorations is encouraged and use of flowers, palms, and candles should contribute to the sacredness of the ceremony. Arrangements should be made to restore the sanctuary to proper order following the ceremony. There may not be any use of nails, thumbtacks, or Scotch tape. Safety and fire regulations require that doorways and aisles be kept clear at all times. As an added safety measure, no rice is to be thrown in the church buildings, on outside steps, or on walkways. Birdseed, however, may be thrown outdoors. If candles are used, a protective cover must be used under the candelabra to protect the carpet from dripping wax. This applies to “dripless” candles as well. If the time of the wedding is during the holiday season, holiday decorations, already in place, must not be moved or removed. Other decorations may be added and removed after the ceremony.

## **Wedding Banner**

Aveleigh’s wedding banner is beautiful and adds greatly to the wedding service. There is no additional charge for the use of the banner, but the church needs to know if the banner is to be used. The wedding banner will be installed and removed only by the banner chairperson.

## **Wedding Director**

It is recommended that a wedding director be secured by the bride and that he or she understand that the officiating minister has overall responsibility for the conduct of the rehearsal and the marriage ceremony. A copy of the wedding policy will be sent to the wedding director.

## **Bulletins**

The church will not be responsible for preparation or printing of wedding bulletins.

## **Wedding Rehearsal**

A period of one hour is reserved for your wedding rehearsal, beginning at the appointed time. Tardiness in beginning will necessitate forfeiture of that portion of time for the rehearsal and will jeopardize smoothness of detail in the wedding itself.

## **Wedding Reception**

Truesdell Hall is available for a wedding reception, and it must be reserved at the time the wedding date is established. There is no guarantee that it will be available unless the reservation is made well in advance. The Truesdell Hall chairperson must be notified and approve the date.

If a reception is to be held at the church, and refreshments are to be served, the bride’s family will be responsible for the use of the church kitchen and equipment, as well as for the use of other church equipment and furnishing, particularly in terms of damage or breakage. Church supplies are the property of the church and should not be used. Alcoholic beverages may not be served on the church premises.

## **Dressing Areas**

Rooms available for pre-wedding dressing are the first floor Chapel for men and second floor Choir Room and New Beginnings classroom, located behind the sanctuary, for women. No food or beverages are allowed in the Choir Room.

## **Facilities and Furnishings**

Arrangements are to be made for the deacons to unlock the facilities prior to the rehearsal and the wedding. The church sanctuary will be locked two hours after the conclusion of the ceremony. The deacons will be responsible for locking the facilities, including Truesdell Hall, if engaged.

All church facilities must be left in the same condition they were found before the wedding rehearsal and wedding ceremony. Any re-arranging of the church furnishings and replacing of the same is the responsibility of the wedding families.

Non-Members: Fees for security deposit, use of sanctuary, Truesdell Hall, if used, must be paid at the time of reserving the wedding date. Checks should be made payable to Aveleigh Fellowship of Presbyterians. The organist, sound system technician, and custodian must be paid directly to the individuals prior to rehearsal.

#### **Schedule of Wedding Fees**

Security Deposit (Refundable)  
Active Member      No fee  
Non- Member \$400

Organist  
Wedding and rehearsal \$300

Use of the Sanctuary  
Active Member      No fee  
Non- Member \$200

Sound Technician  
Wedding and rehearsal \$100

Truesdell Hall  
Active Member      No fee  
Non- Member \$100

Custodian  
Sanctuary              \$200  
Truesdell Hall        \$200

#### **Pastor**

The pastor does not set a fee for counseling or the wedding /rehearsal. If an out-of-town pastor is invited to assist in the service, his travel and other personal expenses should be reimbursed by the wedding parties.

The attached contract, which shows agreement to abide by all the policies set forth by Aveleigh Fellowship of Presbyterians, must be signed and returned to the church office within two weeks after the initial meeting with the pastor.

Our prayer is that the Lord will bless you during these days of planning and preparation. May God richly bless you as you seek to live under His guidance and His love.

The policies set forth in these pages were proposed by the Worship Committee of Aveleigh Presbyterian Church and approved by the Session of the church.

## Aveleigh Fellowship of Presbyterians Wedding Policy/Contract

Return within two weeks of the initial meeting with the pastor.

Name of Bride \_\_\_\_\_

Name of Groom \_\_\_\_\_

Date of rehearsal \_\_\_\_\_

Date of wedding \_\_\_\_\_

Name of Wedding Director \_\_\_\_\_ Phone/cell # \_\_\_\_\_

Address of Wedding Director \_\_\_\_\_

I wish to use Aveleigh's wedding banner. Yes \_\_\_\_\_ No \_\_\_\_\_

After reading Aveleigh's wedding policy, please initial the following:

- I understand that I must contact Aveleigh's pastor in order to begin planning. \_\_\_\_\_
- I wish to have a guest minister for my wedding and understand that I must have approval by the Aveleigh Session and an invitation must be extended by the Aveleigh Pastor. \_\_\_\_\_
- I wish to have a guest organist or pianist play for my wedding and have contacted Aveleigh's organist for approval and an invitation must be extended by the Aveleigh organist. \_\_\_\_\_
- I understand and agree to pay Aveleigh's organist \$300 to cover the time for a one-hour rehearsal and the wedding ceremony. \_\_\_\_\_
- I understand the policy regarding music for my wedding. \_\_\_\_\_
- I understand the policy regarding photography and video for my wedding. \_\_\_\_\_
- I understand the policy regarding decorations for my wedding. \_\_\_\_\_
- I understand and agree to pay \$100 for an Aveleigh approved sound technician if one is to be used. \_\_\_\_\_
- I understand and agree to pay \$200 custodial services for use of the church sanctuary. \_\_\_\_\_
- I understand the policy regarding the use of Truesdell Hall for the wedding reception if applicable. \_\_\_\_\_
- I understand and agree to pay \$200 for custodial services for Truesdell Hall if it is used for the reception. \_\_\_\_\_
- I understand that the church sanctuary will be locked two hours after the conclusion of the wedding ceremony. \_\_\_\_\_

**I understand that by initiating these items, I am agreeing in good faith to abide by the guidelines included in the Aveleigh Fellowship of Presbyterians Wedding Policy.**

Signature of person responsible for contractual agreement \_\_\_\_\_

Date \_\_\_\_\_

Phone/cell #(s) \_\_\_\_\_

If fees are applicable, please remit payment to Aveleigh Fellowship of Presbyterians with this signed contract to reserve your dates.

# **Aveleigh Fellowship of Presbyterians Church**

## **Ushering Responsibilities**

Revised January 2022

The **Head Usher** for the month is responsible for all ushering activities for both worship services and for funerals in that month and for the handling of church offerings.

- One other deacon will assist with ushering for both services.
- The elder of the month may also assist.
- The head usher is in charge of securing the offering per procedure adopted.
- The head usher unlocks the doors and sets the thermostats before service if the pastor and/or music director have not already done so per Aveleigh Thermometer Check List.
- Head usher is responsible for setting thermometers and locking up after both services.

### **A. ONE HOUR BEFORE THE 9:15 SERVICE**

- Unlock all 5 exterior doors in the main building and Kirk house and set the thermostats to 68<sup>0</sup> (summer and winter).
- Return to the main building through the Martin Street door and unlock this door.
- Adjust the thermostat in Mary's Nursery room, usually 70<sup>0</sup> in winter and 68<sup>0</sup> in summer and all thermostats as necessary for comfort. 68<sup>0</sup> is the suggested setting.
- In Truesdell Hall, the thermostat is above the defibrillator.
- Return to the narthex via the Truesdell Hall door (parking lot door) to confirm that the narthex door is unlocked.
- Blow or sweep leaves off around the office and Truesdell Hall doors. (Blower is kept in the Pastor's office, broom kept in stairwell closet). Salt the steps and sidewalks when needed for snow and ice. Salt is kept in the furnace room.
- Put out reserved parking signs.
- Before the service greet members and guests and hand out bulletins.

### **B. DURING THE 9:15 SERVICE**

**NEVER LEAVE THE NARTHEX UNATTENDED!**

- Lock the two Martin Street doors.
- Seat latecomers at appropriate times and never during any prayer times.
- Count the congregation. Do not forget to count the balcony, Truesdell Hall, K.I.D.S church workers and nursery workers.
- Record the number for this service on the attendance slip.
- As directed by pastor, the two ushers move forward and line up across at the table for the blessing. The offering plates are then passed by walking down the center aisle. Collect offering from the balcony and Truesdell Hall.
- The two deacons take the offering forward at the beginning of the doxology and return to the narthex with the offering plates at the end of the Doxology.
- Turn choir light off before the sermon.
- **MONEY SECURING PROCEDURES**-The following items should be placed in the plastic bank bag:
  - Cash, coins, loose offering.
  - Checks and offering envelopes placed in numerical order should be secured with a rubber band.
  - Tear-off sheets and attendance reports should not be placed in the sealed envelope but should be placed on the church office desk.
- Additional bank envelopes can be supplied by the finance chairman.

### **C. AFTER THE 9:15 SERVICE**

- Open the sanctuary doors and the narthex doors after the benediction.
- Acknowledge congregation as they leave.
- Straighten up pews and throw away trash.
- Return usher badges to the table drawer in narthex.
- Turn off all lights and adjust thermostats in the sanctuary.
- Lock the sanctuary outside doors.
- Place all Visitor Information Cards in the church office.
- Take bulletins to Truesdell Hall for Celebration.
- Take all leftover bulletins and tear-offs to the church office and leave on the desk.

### **D. DURING CELEBRATION SERVICE**

- Count the attendees and record number on the same attendance sheet as you did for the 9:15 a.m. service. Avoid recounting those who attended the first service.
- Collect offering at appropriate time.
- Secure bank envelope per procedure adopted
- Leave the attendance slip and the bulletin tear-off slips on the church office desk.

### **E. AFTER SUNDAY SCHOOL AND CELEBRATION**

- Turn off all lights in classroom building and Kirk House and Club House if applicable.
- Lock all outside and inside church building doors including the outside door to the kitchen, Truesdell Hall, the Kirk House, and the Club House.
- Reset all thermostats to 60 degrees heat and 80 degrees cool. Note: There is a thermostat in the balcony that controls balcony and rest room in the narthex. Do not adjust this thermostat.

### **F. MISCELLANEOUS**

Hearing aid devices for members and visitors are stored in the left-hand table drawer in the narthex. Before issuing, turn on to make sure the device is working.

### **G. USHERING AT FUNERALS/ SPECIAL SERVICES**

- During the month the head usher and assistant usher are responsible for ushering at any special service or funeral.
- The ushers are in charge of opening the building.
- Ushers will hand out bulletins if there are bulletins.
- Ushers will assist funeral home staff in locating needed items.
- For special service: If an offering is received, it should be placed in a plastic deposit bag and follow procedure for securing offering.
- At a funeral, the family members are recessed, and the congregation should be dismissed in general. Only if the family is receiving in the Narthex should the congregation be dismissed row by row.
- For any special service count attendance and record on attendance slip. Place attendance slip on desk in church office.

### **H. IF FOR ANY REASON A DEACON CANNOT MEET HIS/HER SCHEDULED DUTY FOR USHERING** (which includes ushering for a funeral or for a special service), please contact another deacon to serve in your place.

### **I. The Diaconate Head Usher** will be in charge of devotions for the monthly Diaconate meeting (second Monday each month) and should attend the Session meeting (third Monday) for that month as a representative.

### **Procedure for the Handling of Church Offerings**

The sealed envelope should be locked in the upper right file drawer in the file cabinet in the office. The key to this drawer is #101 in the key cabinet. Be sure to replace the key in the cabinet after locking the drawer.

## **Communion Procedures**

# CELEBRATE COMMITTEE

## Mission

The mission of the CELEBRATE Committee is to provide nurture and spiritual fellowship for the congregation of Aveleigh Fellowship of Presbyterians and to plan, organize, staff, and direct activities and programs that reflect the philosophy and Purpose Statement of our church.

## Function

To coordinate the activities and programs of the councils which provide Christian fellowship and opportunities of spiritual growth and personal and physical well-being.

## Composition

- One or more elders from the Session (CELEBRATE)
- The chairpersons of each of the committee's Councils
- Other members of the congregation

## Councils

- The CELEBRATE COMMITTEE will have councils, as follows:
  1. Adult and Family Council
  2. Dinner Group Council
  3. Forever Young Council
  4. Athletic Council
- The chairperson of each council will be selected and appointed by the chairperson(s) of CELEBRATE.

## Coordination with the Director of Christian Education

- The director of Christian Education will serve as an ex officio member of the committee and of each council but will not be expected to attend all their meetings.
- The committee and each of its councils will seek the advice and assistance of the Director of Education, who will draw upon his/her knowledge and expertise, and will work closely with him/her in carrying out the CELEBRATE Committee programs of Aveleigh Presbyterian Church.

## Responsibilities of the CELEBRATE Chair and/or the Committee

- The Chairperson shall seek the guidance from the committee and/or the Session in supervising the work of the committee's councils, if necessary.
- The Chairperson will receive bi-annual reports from the councils and secure approval of the committee and/or the Session for all changes to the programs and policies.
- The Chairperson will ask for the Budget Request Form from each council annually.
- The Chairperson will maintain appropriate records and calendars for the purpose of continuity and will convey that information to successors.
- The committee will review the CELEBRATE Committee programs and activities and recommend to the Session such measures as are needed to strengthen or improve that program.
- The committee will review all recommendations from councils under its supervision.

# CELEBRATE

## *F-1.0303 The Notes of the Reformed Church*<sup>3</sup>

Where Christ is, there is the true Church. Since the earliest days of the Reformation, Reformed Christians have marked the presence of the true Church wherever:

the Word of God is truly preached and heard, the Sacraments are rightly administered, and ecclesiastical discipline is uprightly ministered.

<sup>3</sup> See the Scots Confession, Ch. XVIII (*The Book of Confessions*, 3.18)

The Mission of the Church      **F-1.03–F-1.04**

*F-1.0303–F-1.0401*

In our own time, we affirm that, in the power of the Spirit, the Church is faithful to the mission of Christ as it:

*Proclaims and hears the Word of God,*  
responding to the promise of God's new creation in Christ and inviting all people to participate in that new creation.

*Administers and receives the Sacraments,*  
welcoming those who are being engrafted into Christ, bearing witness to Christ's saving death and resurrection, anticipating the heavenly banquet that is to come, and committing itself in the present to solidarity with the marginalized and the hungry; and

*Nurtures a covenant community of disciples of Christ,* living in the strength of God's promise and giving itself in service to God's mission.

## *F-1.0304 The Great Ends of the Church*

The great ends of the Church are:

the proclamation of the gospel for the salvation of humankind;  
the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship,  
the preservation of the truth,  
the promotion of social righteousness, and  
the exhibition of the Kingdom of Heaven to the world.<sup>4</sup>



## ADULT AND FAMILY COUNCIL

### Mission

The mission of the Adult and Family Council is to promote and facilitate Christian fellowship.

### Function

To plan and support events, programs, and activities for the church family.

### Composition

- (a) The chairperson, as chosen by the chairperson of the Christian Education Committee.
- (b) The vice moderator of the Presbyterian Women of Aveleigh.
- (c) Members of the congregation recruited by the chairperson.

### Responsibilities

1. To plan, publicize, staff and coordinate events for the church family.
2. To assimilate new members into the church family.
3. Prepare a monthly report on the programs and activities of the council for presentation to the Christian Education Committee.
4. Prepare an Annual Budget request in support of the council's activities for the ensuing year.
5. Maintaining appropriate minutes, records, files, and calendars for the purpose of maintaining continuity and to convey that information to successors.

## ATHLETICS COUNCIL

### Mission

To provide Aveleigh Presbyterian Church's congregation with opportunities for spiritual growth and personal and physical well-being through participation in both individual and team athletic activities.

### Function

Provide over-all coordination of the church's various athletic programs.

### Composition

- The chairperson.
- Other members of the congregation selected by the chairperson.

### Responsibilities

- To coordinate the church's athletic activities.
- To select and appoint the coaches for all the church teams, subject to the review and approval of the CELEBRATE Committee.
- To ensure that team play, fairness and Christian conduct prevails on all teams.
- To prepare a monthly report for the presentation to the elder of CELEBRATE.
- To prepare an Annual Budget request in support of the council's programs and activities as part of the CELEBRATE budget presentation to the Stewardship and Finance Committee.
- To maintain appropriate minutes, files, records, and calendars for the purpose of maintaining continuity of action and to convey this information to successors.

## DINNER GROUP COUNCIL

### Mission

The mission of the Dinner Group Council is to promote and facilitate Christian fellowship within the congregation.

### Function

To provide overall coordination of the various dinner groups by assembling those interested in participating, by assigning those interested into existing groups or by creating new groups to accommodate those interested in participating.

### Composition

- The chairperson.
- Members of the congregation selected by the chairperson.

### Responsibilities

- To advertise to the congregation for at least three weeks in February and March that they have the options of joining, dropping, staying in, changing, or starting a new Dinner Group.
- To collect the information from .....

## FOREVER YOUNG OVERVIEW

- The Forever Young gathering includes adults of all ages, with a special emphasis on those matured and wise after years of learning.
- F.Y. meets the third Wednesday of each month (except for Summer months). The group alternates between a day trip or a program here at Aveleigh (gym).
- When having a F.Y. program – lunch is served at \$4. per person (committee can increase this cost if needed) and begins at 12:30 p.m. The program portion follows lunch and runs from 1:00 to 1:30 p.m. Programs consist of a speaker or some activity like Bingo. We usually only have four programs a year (January, March, September, and November).
- F.Y. Day Trips are usually scheduled the third Wednesday of the following months: February, April, an October. May and December day trips have been scheduled but are optional. Each year's F.Y. committee will decide if they would like to plan a May and/or December trip.
- Planning for the upcoming year takes place at the September F.Y. fall Kick-off meeting (held the third Wednesday of September). Participants come to the gathering with program and trip ideas to share for the next calendar year. The ideas given are recorded. Volunteers are recruited (usually at the September meeting) to on the F.Y. committee and help chair for the upcoming year.

### Composition

- One or two chairpersons.
- DCE.
- Members of the congregation who volunteer to help plan the upcoming year of programs and trips.

### Responsibilities

- The committee meets shortly after the September Fall Kick-Off gathering (usually in October) to plug in ideas given to make the new F.Y. Trip and Program schedule for the upcoming year.
- Once trip and program ideas are chosen at this meeting, committee members help coordinate each month's scheduled event. A committee member will volunteer for a specific month to help coordinate with the DCE or F.Y. Chair on specific details. For trips – the volunteer will help coordinate a place to go for lunch, do (or find someone to do) a devotion and help coordinate bulletin information to communicate the detail of the trip (ex. time leaving, cost, etc.). For programs, the committee volunteers will help arrange the program (ex. contact speaker, present introduction at the event, etc.) Since the schedule is done a year in advance, it is helpful for the F.Y. Chair or DCE to contact the committee volunteer a month or more before the event to remind them of their commitment.
- Once the schedule is completed, the chairs or the DCE will send out a copy to the following persons: F.Y. committee members, Pastor Mitch and the Diaconate over Aveleigh's Bus Ministry (since the bus will be needed for day trips).
- Bulletin announcements with program and trip sign-ups should be placed in Aveleigh's bulletin three weeks before the F.Y. event. Announcements are due to the Administrative Assistant the Tuesday (at noon) before it appears in the Sunday Bulletin. Once a final count of sign-ups is made for a trip, the number should be given to the F.Y. Committee member that volunteered to help coordinate that specific trip.
- The F.Y. Chair (or chairs) will help coordinate the meals at the four programs a year (January, March, September and November). Coordinating meals will include coming up with a menu (see past ideas below) and recruiting volunteers (committee or F.Y. attendees) to decorate, help make a dish, etc.

- F.Y. Money: F.Y. Chair (or chairs) will make sure Aveleigh's money jar (labeled and located in the kitchen) is set out to collect the money for each program meal. Chairs will count (or have someone count) the money received. Once counted, the money will be given to the Aveleigh elder over the Stewardship and Finance Committee to be deposited into Forever Young's Designated Account #7025 (for income). Since this is a designated account, the committee will not lose money at the beginning of the budget year, but any amount not used from the previous year will be carried over to the new budget year. Chairs or committee members who need reimbursement for the meal should bring their receipt which will be attached to a voucher. The DCE can help fill out a voucher for reimbursement. The reimbursement can either be mailed or put in the mailbox at Aveleigh if an Officer.
- Bus Money on Trips: If Aveleigh's bus is used for a F.Y. trip, participants (except for Aveleigh staff) will divide the cost of gas used. The bus driver (usually our Pastor) fills the bus up (diesel fuel) upon completion of the trip (using Aveleigh's credit card) and then the amount is divided among participants. A voucher for gas is then completed (taken from account #8025 for expenses) and then the cash is turned in to the Aveleigh elder over the Stewardship and Finance Committee to be put back into the F.Y. Designated Account (using Account #7025 for income). FYI – Any cost for a F.Y. trip taken by the DCE will come out of the F.Y. Designated Account #8025 (for expenses). After the trip, the DCE will complete a voucher (with receipt attached) and the F.Y. Chair will initial the voucher and turn it into the elder over the Stewardship and Finance Committee (put in his/her mailbox at Aveleigh).

#### **Past Menu Ideas:**

Sub Sandwiches and soups or Soup and sandwiches  
 Irish Meal – Bake Potatoes and Salad with Green Cake for Dessert  
 Spaghetti or Pizza and Salad  
 Chicken Tetrazzini casserole, Pea Salad and Strawberry Jell-O  
 Hotdogs, Chips, and Slaw  
 Chick-fil-a Sandwiches and Chips

#### **Dessert Ideas:**

Ice Cream Sandwiches, make or buy cakes (pound, chocolate, etc.), cookies, pies, etc.

## Dinner Groups

- Dinner Groups usually meet once a month for a meal and fellowship.
- Some groups meet at a restaurant and some meet in their homes.
- Each group may meet a different night of the week (whatever their group decides).
- Each group has a chairperson that helps lead their group to plan a meeting date, place and maybe even host (depending on if they go to a home or meet in a restaurant). Depending on how the group is set up, the chair may be responsible to call and remind the host member of his or her responsibility.
- The session of Aveleigh asks that there be no serving of alcoholic beverages at any Aveleigh sponsored program (which includes Dinner Groups).
- Planning for new Dinner Groups each year usually takes place at the end of February until middle of March. The DCE usually places an insert in the bulletin for three Sundays asking if people want to join, drop, stay in, change, or start a dinner group.

### Dinner Group Coordinator Responsibilities:

- Once the bulletin inserts have been collected (usually in the beginning of March), look at the information on the inserts to see who wants to stay, change, join, etc., the dinner groups.
- Call the participants from last year's Dinner Group **who did not fill out an insert** to ask if they want to continue in a Dinner Group for the coming year.
- \*The Coordinator calls the chairpersons of the different groups to ask if they want to continue as chairperson of their group and if not, do they have any suggestion as to who the chairperson of their group would be. He/she will also find out from the chair of each group if they have room for any new members.
- Once the above information is collected and individual chairpersons for groups have been attained, begin placing the new sign-ups into the various Dinner groups. A new group may need to be started if enough people sign up.
- Once the groups have been formed the DCE and Dinner Group Coordinator will work on sending out a letter containing organizational guidelines and a new list of the Dinner Groups and chairpersons to all Dinner Group participants for the year.
- Throughout the year the Dinner group Coordinator has the responsibility of contacting any new member that joins Aveleigh Church to see if they wish to participate in a Dinner Group. If so, the coordinator will then place anyone interested into one of the Dinner Groups (contacting the chairperson of the group first and making sure there is space available, etc.).
- The coordinator may also plan a Joint Dinner Group event – where all the various groups come together for a meal and program. This is optional and if the coordinator decides to implement, then he/she can choose whatever day and time he/she thinks would be best. In the past, joint Dinner groups have been at a restaurant (like Steven W's), catered here at the Church or a potluck at the Church.

## **Fifth Sunday Suncheon Responsibilities**

Contact the Celebrate Chair/Co-chair, or Adult Family Co-Chairs for help or information.

### **Before the Meal:**

- Call Director of Christian Education at 803-276-3534 ext. 3, regarding the number of people attending.
- Check with Truesdell Hall and Kitchen diaconate representative to make sure the correct number of tables will be set up in Truesdell Hall.
- Put table covers (color of choice) on dining tables. (Table covers and decorations are stored in the old kitchen). Table decorations are optional.
- Check to see plates, napkins, eating utensils and serving utensils are set out).
- Place salt and pepper shakers on each table.
- Put ice in cups and serve drinks.
- Help the cooking team place food on serving tables, putting meat out last.
- Place money containers (to collect fees for meals) at the beginning of each serving table.
- Ask class volunteers to provide desserts. (Notify DCE, or Chairs, if this can not be done).

### **After the Meal:**

- Set out pot to empty drinks and ice into.
- Take up salt and pepper shakers, wipe and fold table covers and return to old kitchen and dispose of main serving table covers if too messy to clean.
- Take trash to bins outside the gym doors.
- Wash serving utensils by hand or put in dishwasher.
- If food is leftover, call Boy's Farm at 803-276-5510 and leave a message for them to pick up food on Monday. Leave church number on message, in case of questions.

### **(Year) Luncheon Dates and Sunday School Classes Hosting:**

(date) (class) (advisor)  
(date) (class) (advisor)  
(date) (class) (advisor)  
(date) (class) (advisor)

## **TRUESDELL HALL COMMITTEE**

### Mission

To provide a facility supportive of Christian fellowship and recreation for the congregation of Aveleigh Presbyterian Church and the Newberry community.

### Function

To maintain Truesdell Hall and oversee its use.

### Composition

- a) The chairperson.
- b) Other members of the congregation as selected by the chairperson.

### Responsibilities

1. To set up and take down chairs and tables for church-related functions.
2. To review, approve and schedule requests for use of the hall by community groups not associated with Aveleigh Presbyterian Church.
3. To charge and collect fees established by the Diaconate for the use of the hall by community groups not associated with Aveleigh Presbyterian Church.
4. To deposit all fees and other revenue into the Truesdell Hall account.
5. To ensure that a representative of Aveleigh Presbyterian Church is present whenever the hall is used by a community group not associated with the church.
6. To coordinate the use of the hall for city-wide basketball league or related functions.
7. To initiate, promote or encourage uses of the hall which enhance its value to the church and the community.
8. To maintain, implement and enforce rules and regulations governing the users of the halls, including control of keys, access to other areas of the church, use of restrooms, etc.
9. To coordinate the general maintenance of Truesdell Hall with the Building and Grounds Committee.
10. To arrange for and supervise the maintenance and repair of floors, padded walls, equipment, etc., relating to Truesdell Hall's use as a facility for sports activities.
11. To ensure that the storage room for chairs and tables is kept orderly.
12. To prepare and submit to the Stewardship and Finance Committee, by August 31, an Annual Budget request in support of Truesdell Hall programs and activities for the ensuing year.
13. To prepare an annual report of the committee's activities and programs for the Session.
14. To maintain appropriate minutes, files, records and calendars for the purpose of maintaining continuity of action and conveying that information to successors.



AVELEIGH PRESBYTERIAN CHURCH  
Newberry, SC

TRUESDELL HALL GUIDELINES AND POLICIES

1. The Truesdell Hall Multi-purpose Room is available for use by all Aveleigh members and sponsored groups and their guests without charge. Aveleigh members have priority for use over any non-member, other individual or organization desiring use of the facility. Parents are asked to supervise the activities of their children.
  2. Two members of the Diaconate serve as co-chairs of the Truesdell Hall Multi-purpose Room Committee. The chairperson is assigned responsibility for the scheduling and care of the facility. Maintenance concerns are to be coordinated with the Building and Grounds Committee of the Diaconate.
  3. Any usage of the Truesdell Hall Multi-purpose Room by any non-member of Aveleigh requires *prior approval* of one of the chairperson assigned this responsibility. This includes basketball playing by any individual, group of individuals or organized/league play by any organization. In addition, any unauthorized use of the facility by a non-member of Aveleigh will be reported to the Diaconate at its next regularly scheduled monthly meeting and appropriate action taken. There will be a fee for use of the facility by any non-member of Aveleigh.
  4. Any activity with Truesdell Hall including but not limited to basketball, volleyball, or any physical or sport-related activity as well as all other programs and events, always require the presence of an adult. Unsupervised children (1-12 years) and/or teenagers (13-19) are not permitted to be in Truesdell Hall Multi-purpose Room for any activity. An adult is defined as any male or female at least twenty (21) years of age.
  5. A charge or fee will be levied for all non-Aveleigh members to use the facility. This charge/fee is based on a per event or day/night use as follows:
    - Individual - \$50 plus clean-up
    - Non-secular organization/group - \$100 plus clean-up
    - Secular or non-profit organization/group - \$150 plus clean-up
- Any request to use the facility for an extended period (more than one event or for more than one day or night) will require a negotiated charge/fee for such usage and prior approval by the Diaconate.
6. The Administrative/Financial Assistant is to be informed of all planned usage of the facility. The chairperson of the Truesdell Hall Committee of the Diaconate will maintain a master calendar of events scheduled for Truesdall Hall Multi-purpose Room.
  7. Any individual, organization, or group using the facility is responsible for cleaning Truesdell Hall after use. The facility will be inspected after each use by the chairperson and a charge will be assessed to the responsible party for cleaning if appropriate. It is the duty of the chairperson to ensure that the facility is opened and closed at the appropriate times.

8. Rental of Truesdell Hall does not include either the use of paper products or any other supplies, kept in the kitchen, or the consumption of refreshments or food items, stored in the kitchen. The kitchen itself may be used by the renter. It is to be cleaned after the event and all trash disposed of properly.
9. The chairperson of the Truesdell Hall Multi-purpose Room Committee will maintain a record of usage and deposit all funds generated from rental of the facility to the appropriate checking account. The rental fee will be credited to the Repair & Maintenance Account (6185). All checks for payment toward usage of the facility are to be made payable to Aveleigh Presbyterian Church.
10. Spiked shoes, skateboards, scooters, or other footwear and equipment, deemed not appropriate for the surface of the facility, will not be permitted. Also, there will be no smoking, tobacco products, gambling, or alcoholic beverages allowed in the facility.
11. ALL ACTIVITIES IN THE FACILITY MUST BE CONDUCTED IN A CHRISTIAN MANNER.
12. The Truesdell Hall Multi-purpose Room cannot be used for fund-raising events or promotions associated with political activities or private business ventures, or non-Aveleigh wedding receptions.. All other activities related to renting of the facility are allowed if otherwise deemed appropriate and in accordance with these guidelines and policies stated herein.
13. Any item or request to use Truesdell Hall, not covered in these guidelines and policies, must be reviewed by the Moderator, and approved by the Diaconate before permission to use the facility can be granted.
14. These revised guidelines and policies take effect March 1, 2016 and are effective until further notice.

# CHURCH VAN POLICIES

The Van Chairperson shall be appointed by the Deaconate and shall be responsible for the supervision and maintenance of the church van, according to the guidelines listed below:

**Garage:** When not in use, the van shall be parked in the garage at the Lewis Davis Clubhouse.

**Driver:** The vehicle shall be driven only by licensed members of Aveleigh Presbyterian Church who are at least twenty-five years of age.

**Purposes of Use:** The Van shall be used exclusively by Aveleigh church members or organized groups of the church for church events and activities such as youth groups, Sunday School groups, Bible study groups, and choir groups.

**Priority of Use:** Must be a minimum of five people and uses shall be on a first come, first serve basis provided that service and missions projects shall have priority. Requests for reservations shall be submitted to the van chairperson seven days in advance for approval.

**Expense of Operation and Maintenance:** Maintenance of the van shall be the responsibility of the van chairperson. Driver is responsible for refueling van upon return noting on the receipt the name of the group utilizing the van. Users of the van are responsible to refuel.

**Insurance:** The Church shall continuously maintain an insurance policy covering the van that provides liability, comprehensive, and collision coverage in such amounts as shall be determined by the Trustees.

**Record Keeping:** A log shall be kept in the van for the purpose of recording the following information:

- |                          |  |
|--------------------------|--|
| 1. Date and time of trip | 5. Place to initial indicating completed pre-trip inspection.        |
| 2. Purpose of trip       | 6. Record of gas, oil, etc. and any problem encountered during trip. |
| 3. Group Name            | 7. Odometer reading before and after the trip.                       |
| 4. Driver                |  |

Pertinent information regarding the vehicle shall be kept in the glove compartment. (Insurance, operating instructions. Etc.)

**Driver's Responsibilities:** The driver shall be responsible for obtaining authorization for use of the van from the van chairperson in order to obtain the keys. In addition, the driver shall be responsible for filling the van with gas and performing other prescribed maintenance checks after the trip. The driver is responsible for completion of the logbook during and after the trip and shall be responsible for cleaning the van and returning the keys as soon as possible upon completion of the trip. Arrangements will be made for charges for gas only at a local filling station. The name and location of the station, along with other pertinent information regarding the van, shall be kept in the logbook.

**Additional Guidelines:** All uses of the van will begin and end with prayer.

# GROW

## CHAPTER TWO THE CHURCH AND ITS CONFESSIONS

### F-2.01 THE PURPOSE OF CONFESSIONAL STATEMENTS

The Presbyterian Church (U.S.A.) states its faith and bears witness to God's grace in Jesus Christ in the creeds and confessions in *The Book of Confessions*. In these statements the church declares to its members and to the world who and what it is, what it believes, and what it resolves to do. These statements identify the church as a community of people known by its convictions as well as by its actions. They guide the church in its study and interpretation of the Scriptures; they summarize the essence of Reformed Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation. They serve to strengthen personal commitment and the life and witness of the community of believers.

The creeds and confessions of this church arose in response to particular circumstances within the history of God's people. They claim the truth of the Gospel at those points where their authors perceived that truth to be at risk. They are the result of prayer, thought, and experience within a living tradition. They appeal to the universal truth of the Gospel while expressing that truth within the social and cultural assumptions of their time. They affirm a common faith tradition, while also from time to time standing in tension with each other.

### F-2.02 THE CONFESSIONS AS SUBORDINATE STANDARDS

These confessional statements are subordinate standards in the church,<sup>a</sup> subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him. While confessional standards are subordinate to the Scriptures, they are, nonetheless, standards. They are not lightly drawn up or subscribed to, nor may they be ignored or dismissed. The church is prepared to instruct, counsel with, or even to discipline one ordained who seriously rejects the faith expressed in the confessions. Moreover, the process for changing the confessions of the church is deliberately demanding, requiring a high degree of consensus across the church. Yet the church, in obedience to Jesus Christ, is open to the reform of its standards of doctrine as well as of governance. The church affirms *Ecclesia reformata, semper reformanda secundum verbum Dei*, that is, "The church reformed, always to be reformed according to the Word of God" in the power of the Spirit.

### F-2.03 THE CONFESSIONS AS STATEMENTS OF THE FAITH OF THE CHURCH CATHOLIC

In its confessions, the Presbyterian Church (U.S.A.) witnesses to the faith of the Church catholic. The confessions express the faith of the one, holy, catholic, and apostolic Church<sup>b</sup> in the recognition of canonical Scriptures and the formulation and adoption of the ecumenical creeds, notably the Nicene and Apostles' Creeds with their definitions of the mystery of the triune God and of the incarnation of the eternal Word of God in Jesus Christ.

### F-2.04 THE CONFESSIONS AS STATEMENTS OF THE FAITH OF THE PROTESTANT REFORMATION

In its confessions, the Presbyterian Church (U.S.A.) upholds the affirmations of the Protestant Reformation. The focus of these affirmations is God's grace in Jesus Christ as revealed in the Scriptures. The Protestant watchwords—grace alone,<sup>c</sup> faith alone,<sup>d</sup> Scripture alone<sup>e</sup>—embody principles of understanding that continue to guide and motivate the people of God in the life of faith.

### F-2.05 THE CONFESSIONS AS STATEMENTS OF THE FAITH OF THE REFORMED TRADITION

In its confessions, the Presbyterian Church (U.S.A.) expresses the faith of the Reformed tradition. Central to this tradition is the affirmation of the majesty,<sup>f</sup> holiness,<sup>g</sup> and providence of God<sup>h</sup> who in Christ and by the power of the Spirit creates,<sup>i</sup> sustains,<sup>j</sup> rules,<sup>k</sup> and redeems<sup>l</sup> the world in the freedom of sovereign righteousness and love.<sup>m</sup> Related to this central affirmation of God's sovereignty are other great themes of the Reformed tradition:

The election<sup>n</sup> of the people of God for service as well as for salvation<sup>o</sup>;  
Covenant life marked by a disciplined concern for order in the church according to the Word of God;  
A faithful stewardship that shuns ostentation and seeks proper use of the gifts of God's creation; and  
The recognition of the human tendency to idolatry<sup>p</sup> and tyranny,<sup>q</sup> which calls the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God.

### CHAPTER THREE

#### PRINCIPLES OF ORDER AND GOVERNMENT F-3.01 HISTORIC PRINCIPLES OF CHURCH ORDER<sup>1</sup>

In setting forth this *Book of Order*, the Presbyterian Church (U.S.A.) reaffirms the historic principles of church order, which have been a part of our common heritage and which are basic to our Presbyterian concept and system of church government, namely:

##### *F-3.0101 God Is Lord of the Conscience*

a. That “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men<sup>2</sup> which are in anything contrary to his Word, or beside it, in matters of faith or worship.”<sup>3</sup>

b. Therefore, we consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: We do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others.

##### *F-3.0102 Corporate Judgment*

That, in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed; that in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty or the rights of others, but only make an improper use of their own.

##### *F-3.0103 Officers*

That our blessed Savior, for the edification of the visible Church, which is his body, hath appointed officers,<sup>4</sup> not only to preach the gospel and administer the Sacraments, but

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<sup>1</sup>This section, except for the first paragraph, was first drawn up by the Synod of New York and Philadelphia and prefixed to the Form of Government as published by that body in 1788. In that year, the synod was divided into four synods and gave place to the General Assembly of the Presbyterian Church in the United States of America, which held its first meeting the following year. The four synods formed were the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas. The presbyteries of these four synods were represented in the first General Assembly, which met in Philadelphia on May 21, 1789. The general plan drawn up in 1788 became that by which the Presbyterian Church in the United States and The United Presbyterian Church in the United States of America were subsequently governed.

<sup>2</sup> The words “men” and “man’s” throughout this quotation from the eighteenth century should be understood as applying to all persons.

<sup>3</sup> See the Westminster Confession of Faith (*The Book of Confessions*, 6.109).

<sup>4</sup> The terms “officers” and “office” are preserved here as part of the historic language of the Principles. Elsewhere in the Form of Government the terms “ordered minister” and “ordered ministry” are used in place of “officer” and “office.”

also, to exercise discipline, for the preservation of both truth and duty; and that it is incumbent upon these officers, and upon the whole Church, in whose name they act, to censure or cast out the erroneous and scandalous, observing, in all cases, the rules contained in the Word of God.

*F-3.0104 Truth and Goodness*

That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness, according to our Savior's rule, "By their fruits ye shall know them." And that no opinion can either be more pernicious or more absurd than that which brings truth and falsehood upon a level and represents it as of no consequence what a man's opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth, and duty. Otherwise, it would be of no consequence either to discover truth or to embrace it.

*F-3.0105 Mutual Forbearance*

That, while under the conviction of the above principle we think it necessary to make effectual provision that all who are admitted as teachers be sound in the faith, we also believe that there are truths and forms with respect to which men of good characters and principles may differ. And in all these we think it the duty both of private Christians and societies to exercise mutual forbearance toward each other.

*F-3.0106 Election by the People*

That though the character, qualifications, and authority of Church officers are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution, yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

*F-3.0107 Church Power*

That all Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative<sup>a</sup>; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no Church judicatory<sup>5</sup> ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger from the usurped claim of making laws than from the right of judging upon laws already made, and common to all who profess the gospel, although this right, as necessity requires in the present state, be lodged with fallible men.

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<sup>5</sup> The term "judicatory," employed here as part of the historical language of the Principles, is elsewhere in the Form of Government replaced with "council."

*F-3.0108 The Value of Ecclesiastical Discipline*

Lastly, that if the preceding scriptural and rational principles be steadfastly adhered to, the vigor and strictness of its discipline will contribute to the glory and happiness of any church. Since ecclesiastical discipline must be purely moral or spiritual in its object,<sup>b</sup> and not attended with any civil effects, it can derive no force whatever but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

**F-3.02 PRINCIPLES OF PRESBYTERIAN GOVERNMENT<sup>6</sup>**

The Presbyterian Church (U.S.A.) reaffirms, within the context of its commitment to the Church universal, a special commitment to basic principles of Presbyterian polity:

*F-3.0201 One Church*

The particular congregations of the Presbyterian Church (U.S.A.) wherever they are, taken collectively, constitute one church, called the church.

*F-3.0202 Governed by Presbyters*

This church shall be governed by presbyters, that is, ruling elders and teaching elders. Ruling elders are so named not because they “lord it over” the congregation (Matt. 20:25), but because they are chosen by the congregation to discern and measure its fidelity to the Word of God, and to strengthen and nurture its faith and life. Teaching elders shall be committed in all their work to equipping the people of God for their ministry and witness.

*F-3.0203 Gathered in Councils*

These presbyters shall come together in councils in regular gradation. These councils are sessions, presbyteries, synods, and the General Assembly. All councils of the church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this Constitution. The councils are distinct, but have such mutual relations that the act of one of them is the act of the whole church performed by it

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<sup>6</sup> This provision is derived from and intended to restate the Historic Principles of Church Government, which were adopted in 1797 by the General Assembly of the Presbyterian Church in the United States of America, and the Principles of Presbyterian Government. In this quotation, the word “radical” is used in its primary meaning of “fundamental and basic,” and the word “appeals” is used in a general sense rather than with reference to a case involved in judicial process: “The radical<sup>c</sup> principles of Presbyterian church government and discipline are: ‘That the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically the Church; that a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein; that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united: that is, that a majority shall govern; and consequently that appeals may be carried from lower to higher governing bodies [councils], till they be finally decided by the collected wisdom and united voice of the whole Church. For these principles and this procedure, the example of the apostles and the practice of the primitive Church are considered as authority.’”

**F-3.02–F-3.03****The Foundations of Presbyterian Polity***F-3.0203–F-3.0209*

through the appropriate council. The larger part of the church, or a representation thereof, shall govern the smaller.

*F-3.0204 Seek and Represent the Will of Christ*

Presbyters are not simply to reflect the will of the people, but rather to seek together to find and represent the will of Christ.

*F-3.0205 Decision by Majority Vote*

Decisions shall be reached in councils by vote, following opportunity for discussion and discernment, and a majority shall govern.

*F-3.0206 Review and Control*

A higher council shall have the right of review and control over a lower one and shall have power to determine matters of controversy upon reference, complaint, or appeal.

*F-3.0207 Ordination by Council*

Presbyters (ruling elders and teaching elders) and deacons are ordained only by the authority of a council.

*F-3.0208 Shared Power, Exercised Jointly*

Ecclesiastical jurisdiction is a shared power, to be exercised jointly by presbyters gathered in councils.

*F-3.0209 General Authority of Councils*

Councils possess whatever administrative authority is necessary to give effect to duties and powers assigned by the Constitution of the church. The jurisdiction of each council is limited by the express provisions of the Constitution, with powers not mentioned being reserved to the presbyteries.

**F-3.03 FOUNDATIONAL STATEMENTS**

The statements contained in this section, “The Foundations of Presbyterian Polity,” describe the ecclesiological and historical commitments on which the polity of the Presbyterian Church (U.S.A.) rests. Provisions of any part of this Constitution are to be interpreted in light of the whole Constitution. No provision of the *Book of Order* can of itself invalidate any other. Where there are tensions and ambiguities between provisions, it is the task of councils and judicial commissions to resolve them in such a way as to give effect to all provisions.



**F-3.04 THE CONSTITUTION OF THE PRESBYTERIAN CHURCH (U.S.A) DEFINED.**

The Constitution of the Presbyterian Church (U.S.A.) consists of *The Book of Confessions* and the *Book of Order*.

*The Book of Confessions* includes: The Nicene Creed

The Apostles' Creed, The Scots Confession

The Heidelberg Catechism

The Second Helvetic Confession

The Westminster Confession of Faith The Westminster Shorter Catechism

The Westminster Larger Catechism, The Theological Declaration of

Barmen The Confession of 1967

A Brief Statement of Faith—Presbyterian Church (U.S.A.)

The *Book of Order* includes:

The Foundations of Presbyterian Polity The Form of Government

The Directory for Worship The Rules of Discipline

## **CHRISTIAN EDUCATION COMMITTEE**

### Mission

To establish a Biblical philosophy of Christian education and to plan, organize, staff, direct and review a total Christian education program for Aveleigh Presbyterian Church that reflects that philosophy and is in accordance with the Constitution (Book of Confessions and Book of Order) of the Fellowship of Presbyterians and the Purpose Statement of Aveleigh Presbyterian Church.

### Function

To coordinate the activities of the councils which provide on-going Christian education and related programs for the congregation of Aveleigh Presbyterian Church.

### Composition

- (a) The chairperson.
- (b) One or more elders from the Session.
- (b) The chairperson of each of the committee's councils.
- (c) Other members of the congregation as the chairperson deems necessary.
- (d) The Director of Christian Education as an ex-officio member of the committee.

### Councils

- The Christian Education Committee will have councils, as follows:
  - 1. Bible Study Council
  - 2. Children's Council
  - 3. Library Council
  - 4. Sunday School Council
- The chairpersons of these councils will be selected and appointed by the chairperson of the Christian Education Committee.

### Coordination with the Director of Christian Education

- The Director of Christian Education will serve as ex-officio members of the committee and of each of its council but will not be expected to attend all their meetings.
- The committee and each of its councils will seek the advice and assistance of the Director of Christian Education will draw upon their knowledge and expertise and will work closely with them in carrying out the Christian Education program of Aveleigh Presbyterian Church.

## Responsibilities of Christian Education Chair and/or Committee

- The chairperson will secure guidance from the committee and/or the Session in supervising the work of the committee's councils, as necessary.
- The chairperson will receive bi-annual reports from the councils and secure approval of the committee and/or the Session for all changes in programs and policies.
- The chairperson will receive the budget request of each council annually.
- The chairperson will meet with the elder on the committee annually to review the performance of the Director of Christian Education and make recommendations concerning responsibilities, salary, hours of work and/or benefits. Recommendations for changes in remuneration will be presented to the Administrative Committee for action.
- The chairperson will maintain appropriate minutes records and calendars for the purpose of continuity and will convey that information to successors.
- The committee will be available to assist the Director of Christian Education in maintaining the bulletin board in the education wing.
- The committee will review the Christian Education program and recommend to the Session such measures as are needed to strengthen or improve that program.
- The committee will review the Sunday School's recommendations concerning Sunday School teachers and administrators for the ensuing year prior to conveying them to the Session for approval.
- The committee will review all recommendations from the Sunday School Council concerning instructional materials prior to conveying them to the Session for approval.

## **BIBLE STUDY COUNCIL**

### **Mission**

To provide Bible Study activities to the congregation of Aveleigh Presbyterian Church and to the community.

### **Function**

The Bible Study Council works in conjunction with the Director of Christian Education to supervise Bible Study activities.

### **Composition (may include but not limited to):**

- The Chairperson or Christian Education Chair
- Bible Study leaders for the current church year
- Former Bible Study leaders
- Other members of the congregation as selected by the Chairperson.

### **Responsibilities**

- Assist with the recruiting and training of Bible Study leaders
- Assist the Director of Christian Education and Bible Study leaders with the scheduling and placement of Bible Studies.
- Suggest formats to Bible Study leaders for assembling information about the participants and the schedule for the Bible Study.
- Arrange room assignments and Bible Study leader needs.
- Suggest payment processes to Bible Study leaders
- Keep accurate records of the council's financial activities.
- Prepare and present a bi-annual report of the council's activities to the Christian Education Committee by writing or email.
- Maintain appropriate records and calendars for the purpose of maintaining continuity and conveying that information to successors.

## **CHILDREN'S COUNCIL**

### **Mission**

To provide a loving, nurturing, and safe childcare program during Aveleigh worship services for infants through five years old and to administer Christian based programs for children throughout the year.

### **Function**

- Provide Children's Church for children ages 3 through 5 years during the 9:15 a.m. service and provide infant and toddler nurseries on Sunday mornings (Sunday School and services).
- Provide Christian based programs for children throughout the year including, but not limited to, Vacation Bible School, Lent/Advent series, Easter/Christmas parties, etc.

### **Composition**

- The Chairperson
- Director of Christian Education
- Other members of the congregation as deemed necessary by the Chairperson.

### **Responsibilities**

- Plan, organize, staff, direct and review nursery services for each worship service.
- Plan, organize, staff, direct, and review programs for children exclusive of the Sunday School program. Children's programs encompass those for ages infant through eleven years, or from nursery through grade 5.
- To provide curriculum, coordinate and recruit volunteers for weekly Children's Church, ages 3 through 5 years.
- To plan, organize, staff, direct, and review the annual Vacation Bible School program.
- To prepare a monthly report (excluding December and summer months) on the programs and activities of the Council for the Christian Education Committee.
- Prepare an Annual budget request for funding in support of the council's programs during the ensuing years.
- Maintain appropriate minutes, files, records, and calendars for the purpose of maintaining continuity and convey this information to successors.

## LIBRARY COUNCIL

### Mission

To provide the congregation of Aveleigh Presbyterian Church with intellectual and physical access to a diverse collection of Christian materials and resources which reflect and support its evangelical beliefs.

### Function

To select, acquire, organize, and maintain the collection of resources in a manner accessible to all members of the congregation.

### Composition

- The Chairperson.
- Other members of the congregation as selected by the Chairperson.
- The Director of Christian Education, as ex-officio member.

### Responsibilities

- To establish, supply and maintain a library for the entire church education program, consisting of resources such as books, audio-visual materials, and equipment to use these materials.
- To inform and stimulate all members of the congregation, especially teachers and church leaders, to make use of the available resources.
- To make the library's resources available to the community when feasible and appropriate.
- To provide a bi-annual report of the Council's programs and activities to the Christian Education Committee.
- To secure the approval of the Christian Education Committee for all major program and policy decisions.
- To provide an annual budget request in support of the council's programs and activities.
- To maintain appropriate records, and calendars for the purpose of continuity.

## THE SUNDAY SCHOOL COUNCIL

### Mission

To administer the formal Christian education program of the church of all age groups which meet in church facilities on Sunday morning.

### Function

To organize, staff, direct, and review the Sunday School program.

### Composition

- Chairperson of the Sunday School Council
- Superintendent of Sunday School
- Assistant Sunday School Superintendent
- Other members of the congregation as selected by the Chairperson.

### Responsibilities

- To plan, organize, staff, direct, and review the Sunday School program for all ages.
- To assist the Director of Christian Education in reviewing and recommending all instructional materials to the Christian Education Committee.
- To annually select and recommend to the Christian Education Committee the names of those to serve as teachers and administrators for the Sunday School program for the ensuing year.
- To secure two teachers, if possible, a male and a female, for each class of children, through Grade 5 who would provide positive male and female influence and role models.
- To promote and provide appropriate teacher and administrator training events to equip the Sunday School staff to perform their duties with excellence.
- To ensure that each class has suitable facilities, equipment, materials, teachers and supplies.
- To identify members of the congregation with special gifts for teaching and encourage them to use their gifts in Sunday School.
- To guide and encourage Sunday School giving.
- To prepare a quarterly report of the council's programs and activities.
- To prepare an Annual Budget request in support of the council's programs and activities.

## YOUTH COMMITTEE – YOUTH COUNCIL

### Mission

To provide opportunities through evangelism and discipleship for the personal and spiritual growth of Aveleigh's middle school and senior high youth and their friends.

### Function

The Youth Committee provides opportunities for youth in grades six through twelve to accept Jesus Christ as their personal Lord and Savior and to grow in Christian maturity and service.

### Composition

- Chairperson, as selected by the chairperson of the Youth Committee and Director of Youth Ministry.
- Leaders from the Wednesday night program, leaders and teachers from the Sunday School programs, the Mission Trip Coordinator, leaders selected by the Youth Council Chairperson and the Director of Youth Ministry.
- The Director of Youth Ministry serves as an ex-officio member of the Youth Council.
- Any person deemed necessary to serve by the Chairperson of the Youth Council.

### Responsibilities

- To plan, organize, staff, direct and communicate Aveleigh's programs and activities for youth in grades six through twelve.
- To prepare a monthly report on the Youth Council's programs and activities.
- To prepare an Annual Budget request in support of the Youth Council's activities for the ensuing year as part of the budget presentation to the Stewardship and Finance Committee.
- To maintain appropriate minutes, files, records, and calendars of the Youth council activities for the purpose of maintaining continuity and conveying that information to successors.



## BUILDING COMMITTEE

### Mission

To serve Christ by keeping His building beautiful and well-maintained for the use of the congregation.

### Function

The Building Committee fulfills its mission with the help of church members and a contracted custodian. As other needs or projects arise, the chairperson will assign them to committee members or outside contractors.

### Composition

- a. Chairperson
- b. Members of the congregation who have volunteered as helpers may be selected by the chairperson for special projects.

### Responsibilities

- a. To maintain a register and/or file, by name, address and phone number of all suppliers, contractors and service personnel used to maintain the church property and equipment (not musical equipment). All warranties, contracts and plans are to be maintained in a file.
- b. To maintain a file of all insurance policies and review these annually to assess the adequacy of coverage and to recommend to the Diaconate any changes.
- c. To make semi-annual inspections (in March and September) of the buildings and equipment of the church, the Kirk House, and the Clubhouse. The checklist should identify health hazards, safety concerns or preventive maintenance problems. Report to the Diaconate the results of the inspection and any recommended corrective actions for the immediate or long-term.
- d. To meet with the Trustees after each inspection of the church property and equipment.
- e. To provide for and supervise the maintenance and repair of the church property and equipment.
- f. To supervise, as necessary, the work completed by the professional custodian.
- g. To prepare an annual budget request for maintenance of church buildings (01-6185), Diaconate Assistant (01-6130), and church custodial services (01-6251), as directed by the chairman of the Stewardship and Finance Committee.
- h. To prepare a monthly report on the committee's projects and activities for the presentation to the Diaconate.
- i. Maintain appropriate minutes, files, records and calendars for the purpose of maintaining continuity of action and convey this information to successors.
- j. To maintain, in addition to other files, a file on projects and unfinished business to pass on to the subsequent committee.

## GROUNDS COMMITTEE

### Mission

To serve Christ by keeping His grounds beautiful and well-maintained for the use of the congregation.

### Function

The Grounds Committee fulfills its mission with the help of church members. As other needs or projects arise, the chairperson will assign them to committee members or an outside contractor.

### Composition

(a) Chairperson

(b) Members of the congregation that have volunteered as helpers may be selected by the chairperson for special projects.

### Responsibilities

1. To maintain a register and/or file, by name, address and phone number of all suppliers, contractors and service personnel used to maintain the church, the Kirk House, and the Clubhouse grounds. All warranties, contracts and plans are to be maintained in a file.
2. To maintain a file of all insurance policies and review these annually to assess the adequacy of coverage and to recommend to the Diaconate any changes.
3. To make semi-annual inspections (in March and September) of the grounds. The checklist should identify health hazards, safety concerns or preventive maintenance problems. Report to the Diaconate the results of the inspection and any recommended corrective actions for the immediate or long-term.
4. To meet with the Trustees after each inspection of the church property and make a report on the findings.
5. To provide for and supervise the maintenance and repair of the grounds.
6. To provide for care and maintenance of the grounds by the contracting with a landscape service. This includes grass cutting and trimming and maintenance of trees, shrubbery, and flowerbeds.
7. To supervise, as necessary, the work completed by the landscape service.
8. To prepare an annual budget request for maintenance of the grounds, lawn service (01-6186), as directed by the chairperson of the Stewardship and Finance Committee.
9. To prepare a monthly report on the committee's projects and activities for the presentation to the Diaconate.
10. To maintain appropriate minutes, files, records and calendars for the purpose of maintaining continuity of action and convey this information to successors.
11. To maintain, in addition to other files, a file on projects and unfinished business to pass on to the subsequent committee.

9/15/17



# EQUIP

## *G-1.0503 Business Proper to Congregational Meetings*

Business to be transacted at meetings of the congregation shall be limited to matters related to the following:

- a. electing ruling elders, deacons, and trustees;
- b. calling a pastor, co-pastor, or associate pastor;
- c. changing existing pastoral relationships, by such means as reviewing the adequacy of and approving changes to the terms of call of the pastor or pastors, or requesting, consenting to, or declining to consent to dissolution;
- d. buying, mortgaging, or selling real property;
- e. requesting the presbytery to grant an exemption as permitted in this Constitution (G-2.0404).

Whenever permitted by civil law, both ecclesiastical and corporate business may be conducted at the same congregational meeting.

## **G-4.01 INCORPORATION AND TRUSTEES**

### *G-4.0101 Incorporation and Power*

Where permitted by civil law, each congregation shall cause a corporation to be formed and maintained. If incorporation is not permitted, individual trustees shall be elected by the congregation. Any such individual trustees shall be elected from the congregation's members in the same manner as those elected to the ordered ministries of deacon and ruling elder. Terms of service shall be governed by the provisions of G-2.0404.

The corporation so formed, or the individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for the congregation, provided that in buying, selling, and mortgaging real property, the trustees shall act only after the approval of the congregation, granted in a duly constituted meeting; to accept and execute deeds of title to such property; to hold and defend title to such property; to manage any permanent special funds for the furtherance of the purposes of the congregation, all subject to the authority of the session and under the provisions of the Constitution of the Presbyterian Church (U.S.A.). The powers and duties of the trustees shall not infringe upon the powers and duties of the session or the board of deacons.

Where permitted by civil law, each presbytery, synod, and the General Assembly shall cause a corporation to be formed and maintained and shall determine a method to constitute the board of trustees by its own rule. The corporation so formed, or individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for and at the direction of the council.

### *G-3.0201 Composition and Responsibilities*

The session is the council for the congregation. It shall be composed of those persons elected by the congregation to active service<sup>d</sup> as ruling elders, together with all installed pastors and associate pastors. All members of the session are entitled to vote. The pastor shall be the moderator of the session, and the session shall not meet without the pastor or designated moderator. If there is no installed pastor, or if the installed pastor is unable to invite another moderator, the presbytery shall make provisions for a moderator. Presbyteries shall provide by rule for moderators when the session is without a moderator for reasons of vacancy or inconvenience.

The session shall have responsibility for governing the congregation<sup>e</sup> and guiding its witness to the sovereign activity of God in the world, so that the congregation is and becomes a community of faith, hope, love, and witness. As it leads and guides the witness of the congregation, the session shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed congregations have identified themselves throughout history (F-1.0303) and the six Great Ends of the Church (F-1.0304).

In light of this charge, the session has responsibility and power to:

- a. *provide that the Word of God may be truly preached and heard.* This responsibility shall include providing a place where the congregation may regularly gather for worship, education, and spiritual nurture; providing for regular preaching of the Word by a teaching elder or other person prepared and approved for the work; planning and leading regular efforts to reach into the community and the world with the message of salvation and the invitation to enter into committed discipleship; planning and leading ministries of social healing and reconciliation in the community in accordance with the prophetic witness of Jesus Christ; and initiating and responding to ecumenical efforts that bear witness to the love and grace of God.
- b. *provide that the Sacraments may be rightly administered and received.* This responsibility shall include authorizing the celebration of the Lord's Supper at least quarterly and the administration of Baptism as appropriate, in accordance with the principles of the Directory for Worship; and exercising pastoral care among the congregation; in order that the Sacraments may be received as a means of grace, and the congregation may live in the unity represented in the Sacraments.

c. *nurture the covenant community of disciples of Christ.* This responsibility shall include receiving and dismissing members; reviewing the roll of active members at least annually and counseling with those who have neglected the responsibilities of membership; providing programs of nurture, education, and fellowship; training, examining, ordaining, and installing those elected by the congregation as ruling elders and deacons; encouraging the graces of generosity and faithful stewardship of personal and financial resources; managing the physical property of the congregation for the furtherance of its mission; directing the ministry of deacons, trustees, and all organizations of the congregation; employing the administrative staff of the congregation; leading the congregation in participating in the mission of the whole church; warning and bearing witness against error in doctrine and immorality in practice within the congregation and community; and serving in judicial matters in accordance with the Rules of Discipline<sup>f</sup>.

## STEWARDSHIP AND FINANCE COMMITTEE

### Mission

The Stewardship and Finance Committee is an internal, enabling committee which emphasizes to Aveleigh's membership the importance of sharing and/or giving from God's abundance in the areas of time, talent, treasure and testimony as a significant part of spiritual growth.

### Composition

- (a) The chairperson, selected from the Session.
- (b) Other members from the congregation as selected by the chairperson.

### Function

The function of the Stewardship and Finance Committee is to develop the grace and growth of liberality by the members of the church, to plan effective methods for gathering these offerings and other offerings and, in accordance with the budget and policy of the church, to see that all offerings are distributed properly.

### Responsibilities

1. To prepare an Annual Budget for the ensuing year.
  - (a) To submit a marked copy of the current budget to each committee chairperson of the Session and the Diaconate in June as a reminder and aid to them in preparing and submitting to the chairperson of the Stewardship and Finance Committee by August 31, a budget request for the ensuing year.
  - (a) To consolidate and analyze these budget requests and prepare a proposed budget. Any adjustments to committee budgets will be discussed with the appropriate chairpersons.
  - (c) To present the general proposed budget request to the congregation during the stewardship season for information and questions.
  - (d) To present the proposed budget to the Diaconate and the Session for comment and/or approval by the end of November, after the results of the stewardship season are known. A joint meeting of the Session and the Diaconate may be necessary to reach agreement on the budget.
  - (e) To distribute copies of the approved budget to the congregation in December or early January.
2. To plan, organize staff, and direct efforts for conducting a stewardship program that will challenge the congregation to worship God with their financial gifts, time and talents. Aveleigh emphasizes tithing as a minimum or starting point. The stewardship season is generally October or November of each year.
3. To work with the minister and the Worship Committee in the preparation of stewardship emphasis in preaching and other forms of endeavor for both the stewardship season and other times of the year as well.
4. To select and order appropriate financial envelopes for the membership. Assign an envelope number to each member, affix the member's name to the envelope box and make the boxes available to members in December.

*(Stewardship continued)*

5. To contact each new member who joins the church and give him/her an opportunity to add pledge to the program of the church. Provide envelopes to new members.
6. To make a record of the pledges of the members of the church. Record weekly the contributions and payments towards those pledges from the "Record of Offering: form prepared by the deacons who count the offering. Maintain a file of the "Record of Offering" forms and answer any questions from members regarding their pledges and contributions.
7. To maintain a purchase order or voucher system to handle requests for expenditures from council and committee chairpersons and others of the church. Send all approved vouchers to the treasurer for payment. No vouchers are to be paid by the treasurer unless approved by the chairman of the Stewardship and Finance Committee. If income is below budget, allocate disbursement of funds in accordance with the Session policy entitled "Policy for Disbursement of Funds".
8. To complete or have completed the "Budget-vs-Actual Comparison" form and distribute to deacons and elders at their meetings. Also distribute a copy to the minister, treasurer and bookkeeper.
9. To report monthly on the financial status of the church to the Session and to review the monthly report of the Treasurer with the Session.
10. To maintain a filing system that will reflect the status of the committee and to pass those files on to successors.

## LEADERSHIP TRAINING COMMITTEE

### Mission

The mission of the Leadership Training Committee is to inform officers, prepare them to serve, and facilitate officer transitions.

### Function

To sponsor at least one annual officer training event.

### Composition

Head of Staff, DCE, Administrative Committee, and Nominating Committee chair.

### Responsibilities

Coordination of the annual officer training

## ADMINISTRATIVE COMMITTEE

### Mission

Husband and manage Aveleigh Presbyterian Church's personnel and financial activities according to the principles of Christian stewardship.

### Composition

- (a) The chairperson.
- (b) The remaining Trustees on the Session.

(c) Other members of the congregation as selected by the chairperson.

### Responsibilities

To have prepared and maintained an up-to-date church and councils policy manual which includes the responsibilities of the Session and Diaconate.

With regard to personnel:

- (a) To have developed and maintained job descriptions and standards of performance for all members of the church staff.
- (b) To develop and maintain, in cooperation with the pastor (Head of Staff) and other appropriate committees, policies and procedures for the selection, training, supervision, discipline, discharge, hours of work, and employee benefits for the church staff.
- (c) To have evaluated the performance of all members of the church staff.
- (d) To review the remuneration of the pastor and all staff members and to make recommendations concerning this matter to the Stewardship and Finance Committee.

To serve as liaison with and oversee the work of the Diaconate, especially as it relates to:

Coordination of property maintenance and personnel.

- (b) Collection, recording and distribution of church money.
- (c) Review of the auditor's annual report and presenting it to the Session.
- (d) Review and report to the Session on the Diaconate's minutes.

To hear annually, in September, a report of the activities of the Presbyterian Women of Aveleigh.

To conduct periodic evaluations of all, or of parts, of the church program.

Maintain appropriate minutes, files, records and calendars for the purpose of maintaining continuity and convey this information to successors.





# PERSONNEL POLICIES AND PROCEDURES

AVELEIGH PRESBYTERIAN CHURCH  
1211 CALHOUN STREET  
NEWBERRY SC 29108

AUGUST 7, 1996

## **The Aveleigh Staff's Purpose Statement**

**We, the Aveleigh Professional Staff Team, commit ourselves to remain a high-performance team and to offer administrative leadership to the Aveleigh congregation, empowering them to fulfill Aveleigh's mission statement.**

## **The Aveleigh Staff Team's Behavioral Covenant\***

- 1. We covenant to value our ministry of leadership to our congregation as a team and to offer our primary loyalty to that team.**
- 2. We covenant to express criticism and negative feelings first to the person, not to others.**
- 3. We covenant to maintain confidentiality in staff conversations and meetings.**
- 4. We covenant to commit to processing information about personality differences among staff and to give feedback to one another in order to support strengths and to balance weaknesses.**
- 5. We covenant to openly discuss our personal strategies and investments in proposals being made.**
- 6. We covenant to state reservations about a staff decision before the staff decision is made.**
- 7. We covenant to accept the fact that disagreements are expected and are to take place behind closed staff doors; in public we present ourselves as a team.**
- 8. We covenant to hold high the ideals of unity and community and to avoid division and dissension.**
- 9. We covenant to show respect to our Aveleigh members, affirming their worth in Jesus Christ.**
- 10. We covenant to refuse to talk with a complainer until that person addresses the person she or he is complaining about.\*\***

### **\*\*The Procedure for Handling Complaints**

**We will say to the complainer:**

- 1. You need to share your concern directly with \_\_\_\_.**
- 2. May I go with you and help you address your concern with \_\_\_\_.**
- 3. May I go to \_\_\_\_ on your behalf with your name attached?**
- 4. Then, I can't continue to discuss this with you.**

**\*This is not a set of rules, but it is a set of promises made to one another. It is made with the intent of keeping them. When the covenant is broken, we will seek understanding and recommitment.**

**Welcome!**

Welcome to Aveleigh 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. As a result, you are expected to always be sensitive to how others may see you biblically, spiritually, and ethically. We encourage you to strive toward living a life that is an example to others of your relationship with God and your belief in the church's Mission Statement and Statement of Faith.

## **Introductory Statement**

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.

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 if you have any questions or need additional information.

It is obviously not possible to anticipate every situation that may arise in the workplace or to provide information that answers every possible question. As a result, the church reserves the right to modify, supplement, rescind, or revise any policy, benefit, or provision from time to time, with or without notice, as it deems necessary or appropriate.

If there is a conflict between the provisions, benefits, and policies in this employee handbook and those set forth in the terms of an ordained staff member's call, the terms of the call shall prevail.

## **Mission Statement**

Our mission is to ...

CELEBRATE God's presence

GROW closer to God's Son

EQUIP God's people

SHARE God's Good News

## **Statement of Faith**

Aveleigh Presbyterian Church is a member of the Presbyterian Church (USA) denomination and is Reformed in its theology as it is reflected by the Book of Confessions of the Presbyterian Church (USA).

## **Section 1: Employment**

### **Employment At Will**

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 relationship 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 chair of the Administrative Committee of the church.

This employment at will relationship may not be modified by any oral or implied agreement.

### **Equal Employment Opportunity**

The church is committed to equal employment opportunity for all qualified persons, without regard to race, color, ancestry, national origin, sex, marital status, physical handicap, medical condition, or age, to the extent required by law. This applies to all employment practices, including hiring, promotions, training, disciplinary action, termination, and benefits.

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 the pastor or chair of the Administrative Committee.

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

### **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.

### **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 Certificate of Proficiency, before you will be allowed to work. The only exception is child care which is temporary in nature.

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.

### **Employment of Relatives**

Relatives of employees will receive the same consideration as any other applicant for a job opening and will not be accorded preferential treatment in employment matters. However, related employees may not be permitted to work in the same department or under the direct supervision of each other because of employee morale, security, or other legitimate business reasons. In addition, the church may require a related employee to transfer or resign if there is a conflict of interest or management problem of supervision that cannot be resolved.

## **Section 2: Benefits**

### **Vacation**

All church employees will earn vacation based on the job description agreed to on the date of their employment.

Request for vacation must be submitted in writing to the pastor for approval at least seven days in advance. Vacation requests will be approved on a first come, first served basis, and only if the time off will not interfere with the normal business operations of the church.

Employees are encouraged to use all vacation during the twelve-month period after it has been earned. Leave must be approved by either the pastor or the chair of the Administrative Committee, with the exception of the pastor who must obtain approval from the Administrative Committee, and through them the Session.

Full time employees who are terminated for any reason will receive prorated vacation pay at their then current rate of pay.

### **Holidays**

All employees will be eligible to take the following days as holiday, unless required to work that day and then would receive another day off for the holiday missed:

New Year's Day  
Easter Monday  
Good Friday (per Session February, 2013)  
Memorial Day  
Fourth of July  
Labor Day  
Thanksgiving Day  
Friday after Thanksgiving  
Christmas Day  
Day following Christmas

The following general provisions apply to holidays:

1. Holidays will be observed on the calendar day designated by the church for observance.
2. Employees who are scheduled to work on a holiday and do not report to work will not receive the additional day.
3. If a holiday falls during an employee's approved vacation period, the employee will not be charged for a vacation day on the day the holiday is observed.
4. Employees on leave of absence without pay are not eligible for the holiday benefit.

### **Leave of Absence**

The church makes leaves of absence available to employees as follows:

**Personal Leave** – a leave of absence for a compelling personal reason that is not medically related.

Employees who have completed at least one year of continuous service may submit a written request for a personal leave of absence, without pay, for any length of time up to a maximum of two weeks.

Written requests must state the reason for the leave, as well as the beginning and ending dates.

Requests for personal leaves will be granted at the sole discretion of the Administrative Committee, based on the facts and circumstances surrounding each individual request.

Employees who return to work at the end of personal leave will normally be returned to their former job classification if an opening exists or, if there is no such opening, they will be considered for a comparable position if one is available.

**Pregnancy Leave** – a leave of absence for a disability related to an employee's pregnancy, childbirth, or related medical condition.

Employees may submit a written request for a pregnancy leave of absence, without pay, for the length of any pregnancy related disability, up to a maximum of four months. A physician's written statement that certifies the need for the leave and estimates the length of time the employee will be unable to work due to the disability must be submitted.

Although the church is not able to guarantee reinstatement in all cases, employees on pregnancy leave who return to work immediately following the end of an approved leave with a physician's written release verifying that they are able to safely perform their duties will normally be returned to the same job they held immediately prior to their leave or, if that position is unavailable, a comparable position if one is available.

**Medical Leave** – a leave of absence for an employee's non-occupational illness or disability, other than pregnancy, childbirth, or related medical condition.

Employees who completed at least one year of continuous service may submit a written request for a medical leave of absence, without pay, for the length of any disability up to a maximum of three months. A physician's written statement that certifies the need for the leave and estimates the length of time the employee will be unable to work due to the disability must be attached. At any time during a medical leave of absence, an employee may be asked to provide medical evidence of disability.

Although the church is not able to guarantee reinstatement in all cases, employees on medical leave who return to work immediately following the end of an approved leave with a physician's written release verifying that they are able to safely perform their duties will normally be returned to their former job classification if an opening exists or, if there is no such opening, they will be considered for a comparable position if one is available.

**Family Leave** – a leave of absence for the birth or adoption of an employee's child, or the care of an employee's seriously ill child, parent, or spouse.

Employees who have completed at least one year of continuous service may submit a written request for a family leave of absence, without pay, for any length of time up to a maximum of four months in any twenty-four-month period. However, family leaves taken in conjunction with an approved pregnancy leave of absence will be limited to a maximum of one month.

**Jury Duty** – a leave of absence to serve on jury duty.

**Military Leave** – church complies with applicable state and federal law concerning leaves for military service

**Workers' Compensation Leave** – a leave of absence for a work-related illness or injury.

The church complies with applicable state and federal law concerning leaves for work-related illness or injury. Employees on leave because of work-related illness or injury will be reviewed on an individual basis by the church.

**The following general provisions apply to all leaves of absence:**

1. A request for an extension of a leave of absence must be made in writing prior to the expiration date of the original leave, and when appropriate, must be accompanied by a physician's written statement that certifies the need for the extension.
2. Failure to return to work on the first work day following the expiration of an approved leave of absence may be considered a voluntary termination.
3. Coverage under the church's group insurance plans will be continued based on the following:
  - For the first three months of an approved leave of absence, the church will continue to contribute to premiums as if the employee were actively at work.
  - Employees will be required to pay the entire premium for continued coverage during the portion of an approved leave of absence in excess for three months.
  - Employees must make arrangements with the church to pre-pay their share of group insurance premiums before going on leave of absence.
4. Employees will not accrue length of continuous service for the portion of a leave of absence in excess of thirty days.
5. Employees on leave of absence will be subject to lay off on the same basis as employees who are actively at work.
6. Employees on leave of absence must communicate with the church on a regular basis, at least once each month, regarding their status and anticipated return to work date.
7. Employees on leave of absence who seek or accept other employment without the church's prior written approval will be subject to disciplinary action, up to and including possible termination.
8. Employees who falsify the reason for their leave of absence will be subject to disciplinary action, up to and including possible termination.
9. All leaves of absence must be approved in advance, in writing, by the pastor and chair of the Administrative Committee.

## **SICK PAY**

All full-time employees who have completed at least one year of continuous service will be eligible to earn up to ten days of sick pay during each anniversary year. Sick pay benefits may only be used in the case of personal illness or injury that is not work-related.

An employee's anniversary date corresponds to the month and day the employee was hired, subject to adjustment for the portion of any leave of absence in excess of thirty days.

Sick pay benefits may be accumulated up to a maximum of ten days' pay with no accumulation from year to year.



Unused sick pay benefits may not be used for personal time off or as additional vacation, and employees will not be paid for unused sick pay benefits upon termination of employment. In addition, sick pay will not be considered as hours worked for the calculation of overtime.

Employees who receive sick pay benefits may be asked to provide medical verification, and absences of more than five working days may be subject to the church's leave of absence policy.

## **BEREAVEMENT PAY**

Full-time employees who have completed at least one year of continuous service will be eligible for up to five days away from work, with pay, to arrange and/or attend the funeral of an immediate family member. Immediate family member for the purpose of this policy is defined as the employee's parents, spouse, children, and siblings of employee.

Employees who require more than five days away from work may request earned vacation time, or a personal leave of absence, subject to the provisions of the church's leave of absence policy.

Bereavement pay will not be considered as hours worked for the calculation of overtime.

## **GROUP INSURANCE PLANS**

Group insurance policy through the Board of Pensions of the Presbyterian Church (USA) will be available for all full-time employees. If they are already insured by their spouse, the church, at its discretion will consider, in conversation with that employee other possible benefits the employee could receive instead of group health insurance.

The church contributes to premiums for employee and dependent coverage, as determined by the Board of Pensions PC (USA).

Detailed information about the plan will be made available at the time you become eligible for enrollment.

The Board of Pensions also provides optional coverage (i.e. Dental), which can be carried with the premium paid by the employee.

## **WORKERS' COMPENSATION INSURANCE**

All employees are automatically covered by Workers' Compensation Insurance at the time they are hired. The church pays 100% of the premiums for this important coverage. The following benefits are provided to employees who sustain a work-related injury or illness:

- Partial wage replacement for periods of disability;
- Medical care, including medicine, hospital, doctor, X-rays, crutches, etc.;
- Rehabilitation services, if necessary.

It is important that you report any work-related injury or illness to the pastor or chair of Administrative Committee, as soon as it happens, regardless of how minor it may be. It is also important to get proper first aid and/or medical attention immediately.

## EDUCATIONAL ASSISTANCE AND PROFESSIONAL MEMBERSHIPS

Where it can be demonstrated that the church will benefit from any employee's participation in an educational program or professional organization, the related expense may be paid by the church. Requests for payment of expenses related to educational programs and professional organizations must be approved in advance by the pastor and funds that are available in church's budget for that year or through Session's approval. The pastor's approval comes through the Administrative Committee and through them to the Session.

### Section III: Personal Status

#### EMPLOYEE CLASSIFICATIONS

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

Full-time employee – you are considered to be a full-time employee if your average hours of work each workweek are at least thirty or more.

Part-time employee – you are considered to be a part-time employee if your average hours of work each workweek are less than twenty-nine.

#### TARDINESS AND ABSENCE

It is important that employees work their assigned schedules as consistently as possible. However, the church understands that because of illness or emergency, you may be unable to come to work.

If you are unable to report to work for any reason, you must contact the pastor or member of the Administrative Committee. It is your responsibility to keep the church informed on a daily basis during a short-term absence and to provide medical verification when asked to do so.

A tardy absence is considered "excused" only when you call ahead of time and the tardy or absence is for a compelling reason. The church reserves the right, at its sole discretion, to determine what constitutes a compelling reason. A tardy or absence for a non-compelling reason and failing to call in according to church policy will be considered "unexcused".

The church considers "unexcused" tardiness and absence to be a serious problem. However, employees who are tardy or absent excessively or show a consistent pattern of absence, whether "excused" or "unexcused", will be subject to disciplinary action up to and including possible termination.

If you do not call in or report to work for two consecutive workdays, you may be considered to have voluntarily quit.

#### TERMINATION

**Voluntary Termination** – a voluntary termination is a termination that is initiated by the employee. We would request you give at least a thirty-day written notice before you leave your job. Written notice should include your reason for leaving, as well as the name and address of your new employer, if applicable. If you do not call in or report to work for two consecutive workdays, you may be considered to have voluntarily quit.

**Involuntary Termination** – an involuntary termination is a termination that is initiated by the church.

**Lay-off** – a layoff is a termination of employment that results from changing conditions, which necessitate a reduction in staff. Whenever the church determines, in its sole discretion, a layoff should occur, the following factors will be among those considered, but not limited to: versatility, qualifications, skill, ability, performance, efficiency, loyalty, attitude, dependability, seniority, and attendance.

## 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.

Upon request, 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 the pastor or chair of the Administrative Committee for more information.

## PROMOTION AND TRANSFER

It is the church's intent to give qualified employees preference over others when filling job openings within the church. However, because of the experience, skills, and educational requirements of many jobs, promotions from within the church are not always possible.

An employee's past performance, experience, attitude, qualifications, and potential are all important factors which will be considered in making promotion and transfer decisions.

## Section IV: Compensation

### PAYDAY

All full-time and part-time employees will be paid on a monthly basis.

### PERFORMANCE REVIEWS

Employees are generally reviewed at least annually for consideration of a cost of living and/or merit increase. A Performance Review does not imply an automatic increase, only that you are eligible for consideration based on job performance.

### PAYROLL DEDUCTIONS

You are probably familiar with the various payroll deductions that are required by law, such as federal income tax, state income tax, and state disability insurance, and social security taxes. Any other deductions from your paycheck must be authorized by you in writing. 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. The church complies with applicable state and federal laws regarding the garnishment and assignment of wages.

## Section V: Training and Development

### PERSONNEL MEMO

The personnel memo is a tool to help the church communicate more effectively with employees. It may be used to compliment special effort or results, or to advise, warn, or otherwise discipline an employee for performance or conduct that is not acceptable. If you receive a personnel memo about unacceptable performance or conduct, you are encouraged to take advantage of the opportunity to improve, in order to avoid the need for further disciplinary action.

### PERFORMAMCE EVALUATIONS

Employees will generally receive a written or oral performance evaluation after approximately three months of service, and approximately every year thereafter. The purpose of the performance evaluation is to let you know how well you are doing. Performance evaluations may include commendation for good work, as well as specific recommendations for improvement.

You will have the opportunity to discuss your performance evaluation with your supervisor. This is a good time to ask questions and clarify important points. Performance evaluations help the church make important decisions about job placement, training, and development. A satisfactory performance evaluation does not guarantee a salary increase nor does it alter, modify, or amend the at will employment relationship between you and the church.

### POSITION DESCRIPTIONS

Employees are generally given a position description before they start to work. A position description summarizes your duties and responsibilities and gives you important information about your new job. Please read and study your position description carefully and discuss it with your supervisor if you have any questions. This job description will be reviewed with you as part of your Performance Evaluation.

The church reserves the right to revise and update your position description from time to time, as it deems necessary and appropriate, and will review changes with employee appropriately.

## Section VI: General Information

### WORK RULES AND 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 work rule or performance standard. As a result, the following are presented only as examples. You are responsible for understanding and following the standards and work rules. 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 Administrative Committee. Some examples of poor job performance are as follows:

- Below average work quality or quantity;
- Poor attitude, including rudeness or lack of cooperation;
- Excessive absenteeism, tardiness, or abuse of break and meal privileges;
- 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 financial, 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;
- Marking or signing the time record of another employee or knowingly allowing another employee to mark or sign your time record.

## 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 the appearance may be offensive to others.

Sexual harassment of employees by supervisors, co-workers, or others is prohibited. Unlawful sexual harassment includes 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 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, and attire deemed inappropriate by the Session.

If you believe that you are being, or have been, harassed in any way, please report the facts of the incident or incidents to the pastor or chair of the Administrative 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, AND CONTROLLED SUBSTANCES**

The 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, or at church functions regardless of location, is prohibited. In addition, off duty conduct, which may adversely affect the reputation or interests 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 or 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.

## **OUTSIDE ACTIVITIES**

Full-time employees are prohibited from engaging in outside employment without prior written approval of the Session.

In addition, all employees are prohibited from engaging in outside employment, private business, or other activity, which might have an adverse effect on, or create a conflict of interest with, the church.

## **PERSONAL APPEARANCE**

Your appearance reflects not only on you as an individual, but on the church as well. We expect you to take pride in your appearance and strive to achieve a positive business-like image when representing the church.

## **LOST AND FOUND**

Employees should not bring large sums of money, jewelry, or other valuables to work. The church will not be responsible for personal property that is lost, damaged, stolen, or destroyed.

If you happen to find personal belongings that have been lost by another person, please turn them in to your supervisor.

## **ACCESS TO CHURCH PROPERTY**

It is important that the church always have access to church property, as well as other records, documents, and files. As a result, the church reserves the right to access employee offices, workstations, filing cabinets, desks, and any other church property at its discretion, with or without advance notice or consent.

## **BUSINESS EXPENSE REPORTING**

Employees will be reimbursed for all approved business-related expenses, upon submission of accurate and receipt expense reports to the church, which have been approved by the chair of the

Administrative Committee or chair of the Stewardship and Finance Committee. Employees are requested to submit these reports in a timely manner to ensure proper accounting and prompt reimbursement.

## USE OF CHURCH TELEPHONES

From time to time it may be necessary for employees to make and receive personal calls on church phones. Employees are expected to use good judgment and common sense when it comes to personal phone calls.

## EMPLOYEE PARKING

Employees park at their own risk and the church will not be responsible for theft or damage to any vehicles parked on or near church property. Also, the church will not be responsible for personal property left in vehicles that is lost, damaged, stolen, or destroyed.

## CHURCH BULLETIN BOARDS

Posted information on church bulletin boards is for the benefit of all employees. You will find posters that explain state and federal law, as well as updated information about church policy and procedures. You are responsible for checking church bulletin boards on a regular basis and for reading all posted materials.

## 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, supplement, 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, and that this employment at will relationship 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 and the chair of the Administrative Committee.

I further acknowledge that this employment at will relationship may not be modified by any oral or implied agreement.

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Employee's name (please print)

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Employee's signature

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Date

## NOMINATING COMMITTEE

### Mission:

To discern the annual call of candidates for church officers (deacons, elders, and trustees).

### Function:

To fulfill G-14.0201 - .0202 B of the Book of Order

### Composition:

Two elders, one deacon, and up to four members at-large, elected at an initial Congregational Meeting.

### Term:

In accordance with G-14.02001, the Aveleigh Presbyterian Church Congregation of Newberry, S.C. defines any officer term-of-office generally to be a one three-year term followed by at least one year of ineligibility, except in unusual circumstances of a specific area of need.

### Responsibilities:

To present a slate of candidates called and qualified to be elected to a church officer or elder, deacon, and trustee at the annual Congregational Meeting (following an initial Congregational Meeting to elect the at-large committee members).



## SELECTION OF CHURCH OFFICERS

The Nominating Committee has begun the process of selecting persons to consider for nomination to serve as elders and deacons beginning next year. The process for selecting candidates to evaluate consists of reviewing the church rolls and receiving from the congregation names for consideration. If you would like to suggest the name of a person or persons for consideration as an elder and/or deacon, we ask that you review "Questions for Consideration in Selecting a Church Officer" and the requirements for the office of elder and deacon as published in the Book of Order. These will be used by the Nominating Committee in its deliberations. If you can truthfully answer "yes" to all of the ten questions, please submit the name or names you recommend for consideration to a member of the Nominating Committee, which consist of (list members).

### **Questions for Consideration in Selecting a Church Officer**

1. Is the nominee a member of the Church?
2. Is the nominee a regular participant (approximately 75% of the time) in the worship service?
3. Is the nominee a regular participant and does he/she encourage others to participate in the church's education program?
4. Does the nominee show genuine interest in the work and mission of the church?
5. Does the nominee demonstrate reasonable stewardship of time, talent, and material possessions toward the church?
6. Has the nominee specific leadership abilities?
7. Is the nominee able to communicate effectively with others?
8. Has the nominee demonstrated a consistent witness of faith wherever he or she is?
9. Is the nominee cooperative, willing to learn, able to follow through on assignment, open to new ideas, mature in judgment?
10. Is the nominee able and willing to visit the sick and other members of the congregation and to pray for and with the people of the congregation?

### **Elders**

#### **G-6.0303 – Gift and Requirements**

Elders should be persons of faith, dedication, and good judgment. Their manner of life should be a demonstration of the Christian Gospel, both within the church and in the world.

#### **G-6.0304 – Specific Responsibilities**

It is the duty of elders, individually and jointly, to strengthen and nurture the faith and life of the congregation committed to their charge. Together with their pastor, they should encourage the people in the worship and service of God, equip and renew them for their tasks within the church and for their mission in the world, visit and comfort and care for the people, with special attention to the poor, the sick, the lonely, and those who are oppressed. They should inform the pastor and Session of the persons and structures which may need special attention. They should cultivate their ability to teach the Bible and may be authorized to supply places which are without the regular ministry of the Word. Those duties which all Christians are responsible for are especially incumbent upon elders because of their calling to office and are to be fulfilled by them as official responsibilities.

### **Deacons**

#### **G.6.0401 – The Ministry and Gifts of Deacons**

The office of deacon as set forth in Scripture is one of sympathy, witness, and service after the example of Jesus Christ. Persons of spiritual character, honest repute, exemplary lives, brotherly and sisterly love, warm sympathies, and sound judgment should be chosen for this office.

#### G-6.0402 – Responsibilities

It is the duty of deacons, first of all, to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress. They shall assume duties as may be delegated to them from time to time by the Session.

#### G-.0403 – Organization as a Board

The deacons of a particular church shall organize as a board, of which the pastor, co-pastors, associate pastors and assistant pastors shall be advisory members. The board of deacons shall elect a moderator and a secretary from among its members. The secretary shall keep a record of the board's proceedings.

#### G-6.0404 – Supervised by Session

As the whole church is under the jurisdiction of the Session, the board of deacons shall be under its supervision and authority. The records of the board of deacons shall be submitted to the Session at least annually and at other times upon the request of the Session. The Session may void or amend any action of the board of deacons or direct the board to reconsider such action.

### NOMINATIONS OF OFFICERS

#### **The Nominating Committee is accepting nominations for the office of Elder and Deacon.**

Please direct your nomination, **in writing**, to one of the following members of the committee or to the church office:

**Nominations will be accepted through Sunday, \_\_\_\_\_.**

#### **Elders**

Class of \_\_\_\_\_  
Class of \_\_\_\_\_  
Class of \_\_\_\_\_  
Class of \_\_\_\_\_  
Class of \_\_\_\_\_  
Class of \_\_\_\_\_

#### **Deacons**

Class of \_\_\_\_\_  
Class of \_\_\_\_\_  
Class of \_\_\_\_\_  
Class of \_\_\_\_\_  
Class of \_\_\_\_\_  
Class of \_\_\_\_\_

The following are ineligible because they are currently serving as elders: \_\_\_\_\_

The following are ineligible because they are currently serving as deacons: \_\_\_\_\_

The following are currently serving as deacons but could be nominated for the position of elder: \_\_\_\_\_

# SHARE

## WORSHIP AND THE MINISTRY OF THE CHURCH IN THE WORLD

### W-7.1000

#### 1. Worship and Mission

##### W-7.1001

##### Worship and Ministry

The church participates in God's mission to the world through its ministry and worship. Worship presents the reality of the divine rule which God has promised in Jesus Christ as the final renewal of creation. The worshiping community in its integrity before the Word and its unity in prayer and Sacraments is a sign of the presence of the reign of God. The church in its ministry bears witness to God's reign through the proclamation of the gospel, through works of compassion and reconciliation, and through the stewardship of creation and of life. Signs of God's reign are also manifest in the world wherever the Holy Spirit leads people to seek justice and to make peace. (F-1.01)

##### W-7.1002

##### Worship and Mission

God calls the church in worship to join the mission of Jesus Christ in service to the world. As it participates in that mission the church is called to worship God in Jesus Christ, who reigns over the world. (F-1.0304)

### W-7.2000

#### 2. Proclamation and Evangelism

##### W-7.2001

##### Evangelism

God sends the church in the power of the Holy Spirit The Scope of

- a. to announce the good news that in Christ Jesus the world is reconciled to God,
- b. to tell all nations and peoples of Christ's call to repentance, faith, and obedience,
- c. to proclaim in deed and word that Jesus gave himself to set people free,
- d. to offer in Christ's name fullness of life now and forever,
- e. to call people everywhere to believe in and follow Jesus Christ as Lord and Savior,
- f. to invite them into the community of faith to worship and serve the triune God. (F-1.0304; F-1.03)

##### W-7.2002

##### Contexts of Evangelism

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Worship is the primary context in which people regularly hear the proclamation of the gospel, are presented with God's promise, are given the opportunity to respond with faith and acts of commitment, and receive the nurture and support of the community. (W-2.2000; W-2.5001; W-3.3501–.3503; W-3.5500) In

the life of the church, the transforming power of the Holy Spirit is manifest in mutual love and service, in self-giving and acceptance, drawing people from their separateness into the community of shared faith in Jesus Christ. As Christians daily live out their vocation in the world, they invite those they meet to come and share the life of the people of God and join in their worship.

W-7.2001: 2 Cor. 5:19–20; West.Conf. 6.055–6.058, 6.187–6.190

**W-7.3000****3. Compassion**

W-7.3001

A Ministry of  
Compassion

God sends the church in the power of the Holy Spirit to exercise compassion in the world,

- a. feeding the hungry,
- b. comforting the grieving,
- c. caring for the sick,
- d. visiting the prisoners,
- e. freeing the captives,
- f. sheltering the homeless,
- g. befriending the lonely.

W-7.3002

Compassion and Worship

God's call to compassion is proclaimed in worship. Those called are equipped and strengthened for the ministry of compassion by the proclamation of the Word and by the celebration of the Sacraments. The call is accepted as the faithful respond in prayers of confession and intercession, in acts of self-offering, and in offering material goods to be shared in ministries of compassion. (W-2.1002; W-2.5000; W-3.3505–.3507) Those called are commissioned and sent by the church to do acts of compassion on Christ's behalf. (W-2.6000; W-3.3701; W-4.3000)

W-7.3003

Compassion and Advocacy

Such acts of compassion, done corporately and individually, are the work of the church as the body of Christ. The church is called to minister to the immediate needs and hurts of people. The church is also called to engage those structures and systems which create or foster brokenness and distortion. Christians respond to these calls through acts of advocacy and compassion, through service in common ministries of the church, and through cooperation with agencies and organizations committed to these ends. (F-1.03)

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W-7.3001: Matt. 25:31–46; Luke 4:18–21; Rom. 12:6–8; Gal. 6:9–10; Jas. 1:27, 2:14–17

**W-7.3004** Following the example of Jesus Christ, faithful disciples to day express compassion

Faithful

Compassion

- a. with respect for the dignity of those in need,
- b. with openness to help even those judged undeserving,
- c. with willingness to risk their own comfort and safety,
- d. with readiness to receive as well as to give,
- e. with constant prayer in the midst of ministering, always in communion with the renewing power of the worshiping community. (F-1.02)

#### **W-7.4000 4. Reconciliation: Justice and Peace**

**W-7.4001**

Reconciliation in Christ

God sends the church in the power of the Holy Spirit to share with Christ in establishing God's just, peaceable, and loving rule in the world. (F-1.02) God's reconciliation in Jesus Christ is the ground of justice and peace. (Conf. 1967 9.45) The church in worship proclaims, receives, and enacts reconciliation in Jesus Christ and commits itself to strive for justice and peace in its own life and in the world.

**W-7.4002** Justice is the order God sets in human life for fair and honest dealing and for giving rights to those who have no power to claim rights for themselves. The biblical vision of doing justice calls for

Doing Justice

- a. dealing honestly in personal and public business,
- b. exercising power for the common good,
- c. supporting people who seek the dignity, freedom, and respect that they have been denied,
- d. working for fair laws and just administration of the law,
- e. welcoming the stranger in the land,
- f. seeking to overcome the disparity between rich and poor,
- g. bearing witness against political oppression and exploitation,
- h. redressing wrongs against individuals, groups, and peoples in the church, in this nation, and in the whole world.

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**W-7.3004:** Mark 1:32–38; Luke 6:12 **W-7.4000:** Conf. 1967 9.43–9.47

**W-7.4002:** Ex. 22:21–27; Lev. 19:33, 34; Ps. 34, 82; Isa. 2:1–5; 32:1–8, 16, 17; Amos 5:6–15; Mic. 6:8; Matt. 23:23–24; Luke 4:16–21; West. Conf. 6.127–6.128; L. Cat. 7.246, 7.251, 7.252, 7.254, 7.255; Conf. 1967 9.43–9.47

#### **W-7.4003--5001**

Directory For Worship

**W-7.4003** There is no peace without justice. Wherever there is brokenness, violence, and injustice the people of God are called to peacemaking

Making Peace

- a. in the Church universal fragmented and separated by histories and cultures, in denominations internally polarized by mutual distrust, and in congregations plagued by dissension and conflict;
- b. in the world where nations place national security above all else, where the zealotry of religion, race, or ideology explodes in violence, and where the lust for getting and keeping economic or political power erupts in rioting or war;
- c. in communities racked by crime and fear, in schools and workplaces marked by vicious competition and rebellion against order, and in households and families divided against themselves, scarred by violence and paralyzed by fear.

**W-7.4004**

Reconciliation in Worship

The ministries of reconciliation, justice, and peace are initiated and nurtured in the church's worship of God. In the proclamation of God's Word people are given assurance of freedom from the guilt and fear which keep them from fulfilling these ministries. In Baptism and the Lord's Supper believers are united in Christ, are made one in the church through the Holy Spirit, and

recognize one another across all boundaries and divisions as sisters and brothers in the faith. (W-2.3000–.4000) In prayer the faithful lift intercessions for all who experience brokenness, violence, and injustice; give thanks to God for reconciliation, peace, and justice in Jesus Christ; and commit themselves to be reconcilers seeking justice and pursuing peace. (W-2.1000; W-2.6000; W-3.3506; W-3.3700)

## **W-7.5000                      5.    Caring for Creation and Life**

W-7.5001            God calls the Church in the power of the Holy Spirit to participate in God's work of creation and preservation. God has given humankind awesome power and perilous responsibility to rule and tame the earth, to sustain and reshape it, to replenish and renew it.

God's Mandate

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W-7.4003:    Isa. 2:1–5; 32:16, 17; Mic. 6:8; Jas. 3:13–18; West.Conf. 6.128; L.Cat. 7.245, 7.246; Conf.1967 9.43–9.47, 9.53–9.56  
W-7.5001:    Gen. 1:26–28; 2:15–20; Ps. 8

## W-7.5002

## Worship and the Use of Creation

In worship Christians rejoice and give thanks to God, who gives and sustains the created universe, the earth, all life, and all goods. They acknowledge God's command to be stewards. They confess their own failures in caring for creation and life. They rejoice in the promise of the redemption and renewal of the creation in Jesus Christ, proclaimed in the Word and sealed in the Sacraments. They commit themselves to live as God's stewards until the day when God will make all things new. (W-1.0000)

## W-7.5003

## Stewardship of Creation

As stewards of God's creation who hold the earth in trust, the people of God are called to

- a. use the earth's resources responsibly without plundering, polluting, or destroying,
- b. develop technological methods and processes that work together with the earth's environment to preserve and enhance life,
- c. produce and consume in ways that make available to all people what is sufficient for life,
- d. work for responsible attitudes and practices in procreation and reproduction,
- e. use and shape earth's goods to create beauty, order, health, and peace in ways that reflect God's love for all creatures.

In gratitude for the gifts of creation, the faithful bring material goods to God in worship as a means of expressing praise, as a symbol of their self-offering, and as a token of their commitment to share earth's goods. (W-2.5000; W-3.3507; W-5.5005; W-5.6000)

## W-7.6000

**6. The Church and the Reign of God**

## W-7.6001

## The Church and the Kingdom

The church in its worship and ministry is a sign of the reign of God, which is both a present reality and a promise of the future. The church's worship and service do not make the Kingdom of God come. In an age hostile to the reign of God, the church worships and serves, with confidence that God's rule has been established and with firm hope in the ultimate manifestation of the triumph of God.

## W-7.6002

## Confidence and Hope

In the present age the church's ministries of evangelism and caring for creation, of compassion and reconciliation are signs of God's reign and offer hope in the midst of life-denying situations. That hope is not dependent on the success of the church's ministries or the effectiveness of its worship, but is sustained by the power of God present with the church as it ministers and worships.

**W-7.7000**

**7. Worship as Praise**

W-7.7001

Ascription of Praise

In worship the church is transformed and renewed, equipped and sent to serve God's reign in the world. The church looks for the day

when every knee shall bow,  
in heaven and on earth and under the earth and every tongue confess  
that Jesus Christ is Lord, to the glory of God the Father.

(Phil. 2:9–11)

Now to the One who is able to keep us from falling and to present us without blemish  
before the presence of God's glory with rejoicing, to the only God, our Savior  
through Jesus Christ our Lord,  
be glory, majesty, dominion, and authority, before all time, now, and forever.

Amen!

(Jude 24)

Blessing and glory and wisdom and thanksgiving and honor and power and might  
be to our God for ever and ever!

Amen.

(Rev. 7:12)



W-1.1004

Jesus Christ in Word and Sacrament

W-1.1005

Christian Response to God in Community

#### Response in Worship and Service

Scripture—the Word written, preaching—the Word proclaimed, and the Sacraments—the Word enacted and sealed, bear testimony to Jesus Christ, the living Word. Through Scripture, proclamation, and Sacraments, God in Christ is present by the Holy Spirit acting to transform, empower, and sustain human lives. In Christian worship the people of God

- (1) hear the Word proclaimed,
- (2) receive the Word enacted in Sacrament,
- (3) discover the Word in the world, and
- (4) are sent to follow the Word into the world.

a. From the beginning God created women and men for community and called a people into covenant. Jesus called, commissioned, and promised to be present to a people gathered in his name. The Holy Spirit calls, gathers, orders, and empowers the new community of the covenant. To each member, that Spirit gives gifts for building up the body of Christ and for equipping it for the work of ministry. A Christian's personal response to God is in community.

b. The people of God respond with words and deeds of praise and thanksgiving in acts of prayer, proclamation, remembrance, and offering. In the name of Christ, by the power of the Holy Spirit, the Christian community worships and serves God

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W-1.1004: John 1:14–18; Rom. 10:8; 2 Cor. 4:4b–6; Phil. 2:5–11; Col. 1:15; Barm.Dec. 8.11, 8.14, 8.17; Conf.1967 9.07, 9.20, 9.27, 9.30, 9.35–9.37

W-1.1005: Matt. 28:20; John 14:18 ff.; Rom. 12:6, 8; 1 Cor. 12; Eph. 4:12 ff.; 1 Pet. 4:10; Heid.Cat. 4.055; Conf.1967 9.17–9.19, 9.20, 9.22, 9.31–9.33

- (1) in shared experiences of life,
- (2) in personal discipleship,
- (3) in mutual ministry, and
- (4) in common ministry in the world.

## **THE MISSION OF THE CHURCH<sup>1</sup>**

### **F-1.01 GOD’S MISSION**

The good news of the Gospel is that the triune God—Father, Son, and Holy Spirit— creates, redeems, sustains, rules, and transforms all things and all people. This one living God, the Scriptures say, liberated the people of Israel from oppression and covenanted to be their God. By the power of the Spirit, this one living God is incarnate in Jesus Christ, who came to live in the world, die for the world, and be raised again to new life. The Gospel of Jesus Christ announces the nearness of God’s kingdom, bringing good news to all who are impoverished, sight to all who are blind, freedom to all who are oppressed, and proclaiming the Lord’s favor upon all creation.

The mission of God in Christ gives shape and substance to the life and work of the Church. In Christ, the Church participates in God’s mission for the transformation of creation and humanity by proclaiming to all people the good news of God’s love, offering to all people the grace of God at font and table, and calling all people to discipleship in Christ. Human beings have no higher goal in life than to glorify and enjoy God now and forever, living in covenant fellowship with God and participating in God’s mission.

### **F-1.02 JESUS CHRIST IS HEAD OF THE CHURCH**

#### *F-1.0201 The Authority of Christ*

Almighty God, who raised Jesus Christ from the dead and set him above all rule and authority, has given to him all power in heaven and on earth, not only in this age but also in the age to come.<sup>a</sup> God has put all things under the Lordship of Jesus Christ and has made Christ Head of the Church, which is his body.<sup>b</sup> The Church’s life and mission are a joyful participation in Christ’s ongoing life and work.

#### *F-1.0202 Christ Calls and Equips the Church*

Christ calls the Church into being, giving it all that is necessary for its mission in the world, for its sanctification, and for its service to God. Christ is present with the Church in both Spirit and Word. Christ alone rules, calls, teaches, and uses the Church as he wills.

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<sup>1</sup> Throughout this document and the Form of Government, the capitalized term “Church” refers to the Church Universal, the Church as it is called to be in Christ; except as part of a title (i.e. Presbyterian Church (U.S.A.)). **F-1.02–F-1.03 The Foundations of Presbyterian Polity**  
*F-1.0203–F-1.0302*

#### *F-1.0203 Christ Gives the Church Its Life*

Christ gives to the Church its faith and life, its unity and mission, its order and discipline. Scripture teaches us of Christ’s will for the Church, which is to be obeyed. In the worship and service of God and the government of the church, matters are to be ordered according to the Word by reason and sound judgment, under the guidance of the Holy Spirit.

#### *F-1.0204 Christ Is the Church’s Hope*

In affirming with the earliest Christians that Jesus is Lord, the Church confesses that he is its hope, and that the Church, as Christ’s body, is bound to his authority and thus free to live in the lively, joyous reality of the grace of God.

#### *F-1.0205 Christ Is the Foundation of the Church*

In Christ all the fullness of God was pleased to dwell, and through Christ God reconciles all things, whether on earth or in heaven, making peace by the blood of the cross (Col. 1:19–20). In Christ’s name, therefore, the Church is sent out to bear witness to the good news of reconciliation with God, with others, and with all creation. In Christ the Church receives its truth and appeal, its holiness, and its unity.

### **F-1.03 THE CALLING OF THE CHURCH**

#### *F-1.0301 The Church Is the Body of Christ*

The Church is the body of Christ<sup>c</sup>. Christ gives to the Church all the gifts necessary to be his body. The Church strives to demonstrate these gifts in its life as a community in the world (1 Cor. 12:27–28):

The Church is to be a community of faith, entrusting itself to God alone, even at the risk of losing its life.

The Church is to be a community of hope, rejoicing in the sure and certain knowledge that, in Christ, God is making a new creation. This new creation is a new beginning for human life and for all things. The Church lives in the present on the strength of that promised new creation.

The Church is to be a community of love, where sin is forgiven, reconciliation is accomplished, and the dividing walls of hostility are torn down.

The Church is to be a community of witness, pointing beyond itself through word and work to the good news of God's transforming grace in Christ Jesus its Lord.

## NOMINATING COMMITTEE

### Mission

To discern the annual call of candidates for church officer (deacons, elders, and trustees).

### Function

To fulfill G-14.0201 - .0202 B of the Book of Order

### Composition

Two elders, one deacon, and up to four members at-large elected at an initial Congregational Meeting

### Term

In accordance with G-14.02001 the Aveleigh congregation of Newberry defines any officer term-of-office generally to be for a one three-year term followed by at least one year of ineligibility, except in unusual circumstances of a specific area of need.

### Responsibilities

To present a slate of candidates called and qualified to be elected to church officer of elder, deacon, and trustee at the annual Congregational Meeting (following an initial Congregational Meeting to elect the at large committee members).

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## SELECTION OF CHURCH OFFICERS

The Nominating Committee has begun the process of selecting persons to consider for nomination to serve as elders and deacons beginning next year. The process for selecting candidates to evaluate consists of reviewing the church rolls and receiving from the congregation names for consideration. If you would like to suggest the name of a person or persons for consideration as an elder and/or deacon, we ask that you review "Questions for Consideration in Selecting a Church Officer" and the requirements for the office of elder and deacon as published in the Book of Order. These will be used by the Nominating Committee in its deliberations. If you can truthfully answer "yes" to all of the ten questions, please submit the name or names you recommend for consideration to a member of the Nominating Committee, which consists of *(list members)*.

### Questions for Consideration in Selecting a Church Officer

11. Is the nominee a resident of the county?
12. Is the nominee a regular participant (approximately 75% of the time) in the worship service?
13. Is the nominee a regular participant and does he/she encourages others to participate in the church's education program?
14. Does the nominee show genuine interest in the work and mission of the church?
15. Does the nominee demonstrate reasonable stewardship of time, talent, and material possessions toward the church?
16. Does the nominee have specific leadership abilities?
17. Is the nominee able to communicate effectively with others?
18. Has the nominee demonstrated a consistent witness of faith wherever he or she is?
19. Is the nominee cooperative, willing to learn, able to follow through on assignment, open to new ideas, mature in judgment?
20. Is the nominee able and willing to visit the sick and other members of the congregation and to pray for and with the people of the congregation?

### Elders

#### G-6.0303 – Gift and Requirements

**Elders should be persons of faith, dedication, and good judgment. Their manner of life should be a demonstration of the Christian Gospel, both within the church and in the world.**

#### G-6.0304 – Specific Responsibilities

It is the duty of elders, individually and jointly, to strengthen and nurture the faith and life of the congregation committed to their charge. Together with their pastor, they should encourage the people in the worship and service of God, equip and renew them for their tasks within the church and for their mission in the world, visit and comfort and care for the people, with special attention to the poor, the sick, the lonely, and those who are oppressed. They should inform the pastor and Session of the persons and structures which may need special attention. They should cultivate their ability to teach the Bible and may be authorized to supply places which are without the regular ministry of the Word. Those duties which all Christians are responsible for are especially incumbent upon elders because of their calling to office and are to be fulfilled by them as official responsibilities.

### Deacons

#### G.6.0401 – The Ministry and Gifts of Deacons

The office of deacon as set forth in Scripture is one of sympathy, witness, and service after the example of Jesus Christ. Persons of spiritual character, honest repute, exemplary lives, brotherly and sisterly love, warm sympathies, and sound judgment should be chosen for this office.

G-6.0402 – Responsibilities

It is the duty of deacons, first of all, to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress. They shall assume duties as may be delegated to them from time to time by the Session.

G-.0403 – Organization as a Board

The deacons of a particular church shall organize as a board, of which the pastor, co-pastors, associate pastors and assistant pastors shall be advisory members. The board of deacons shall elect a moderator and a secretary from among its members. The secretary shall keep a record of the board’s proceedings.

G-6.0404 – Supervised by Session

As the whole church is under the jurisdiction of the Session, the board of deacons shall be under its supervision and authority. The records of the board of deacons shall be submitted to the Session at least annually and at other times upon the request of the Session. The Session may void or amend any action of the board of deacons or direct the board to reconsider such action.

NOMINATION OF OFFICERS

**The Nominating Committee is accepting nominations for the office of Elder and Deacon.**

Please direct your nomination, in writing, to one of the following members of the committee or to the church office:

**Nominations will be accepted through Sunday, \_\_\_\_\_.**

**ELDERS**

**DEACONS**

The following are ineligible because they are currently serving as elders:

The following are ineligible because they are currently serving as deacons:

The following are currently serving as deacons but could be nominated for the position of elder:

AVELEIGH PRESBYTERIAN CHURCH  
Newberry, SC 29108

Initial Consideration for Selecting a Slate of Individuals  
for Office in the Church

1. Is the nominee a resident of the county?
2. Is the nominee a regular participant (approximately 75% of the time) in the worship services?
3. Is the nominee a regular participant and does he/she encourage others to participate in the church's education program?
4. Does the nominee show genuine interest in the work and mission of the church?
5. Does the nominee demonstrate reasonable stewardship of time, talent and material possessions toward the church?
6. Has the nominee specific leadership abilities?
7. Is the nominee able to communicate effectively with others?
8. Has the nominee demonstrated a consistent witness of faith wherever he or she is? Is the nominee honest?
9. Is the nominee: cooperative, willing to learn, able to follow through on assignments, open to new ideas, and mature in judgment?
10. Is the nominee able and willing to visit the sick and other members of the congregation and to pray for and with the people of the congregation?

If you cannot truthfully answer all ten of these questions "YES", then the individual in question should not be considered further for office in the church.

CRITERIA FOR ASSESSMENT

FAITH

DEEP COMMITMENT OF PERSONAL FAITH – saving faith is not just believing the facts about God and Jesus but believing on Jesus Christ – that is to adhere, to obey, to demonstrate commitment to Jesus Christ. To what extent has this person “trusted” or “yielded” his or her life to Jesus Christ? To what extent is this person’s faith manifested in his life?

HOLDS TO THE DEEP TRUTHS OF THE FAITH – belief, intellectually and volitionally, in the inspiration and authority of the Scripture (i.e. the Bible is the Word of God), the person and work of Jesus Christ (i.e. the virgin birth, atonement for our sins, bodily resurrection, the unique Son of God, the only Savior of sinners, etc.) Knowledgeable of and committed to the reformed understanding of faith as outlined in our Confessions of Faith. Has convictions and is willing to stand for those convictions when need be. Has a knowledge of Presbyterianism. Is able and willing to keep doctrines contrary to our beliefs out of the church and the homes of the church.

COMMITTED TO MAKING THE CLAIMS OF CHRIST KNOWN – Concerned and interested in making the claims of Jesus Christ upon us known to others and by evangelism, missions and has a sensitive social conscience. Willing to obey God even when all of the means are not self-evident.

SPIRITUAL CHARACTER – Displays a mature sense of humility, not pride (sees himself realistically), loyal to commitments, teachable spirit, lives according to God's standards, displays self-control (does not fly off the handle but has a cool, collected spirit), and is thoughtful. Is a person of personal prayer.

FAITHFUL, CONSISTENT, DEPENDABLE – Attends services regularly (say 75% of the time), attends and participates regularly in some activities of the church – such as Sunday School, Bible studies, fellowship programs, etc. Also, completes responsibilities that he or she undertakes.

#### DEDICATION

NOT A LOVER OF MONEY, STEWARDSHIP – Gives regularly and generously to the work of the church, at least tithes, understands that he is just a manager of God's goods and is anxious to invest his time, talents, as well as money in what God is doing. NOTE: The emphasis is not how much the person/family gives as it is on the proportion or percentage of their giving.

COMPASSION, WARM SYMPATHIES – demonstrates care and concern about the condition and needs of others.

SERVANT'S HEART – Is concerned to hear what Jesus Christ, the Head of the Church, says and serves Him accordingly – even when it may not be convenient or vogue, is willing to serve the congregation.

GRACIOUS, HOSPITABLE – Opens own home to others regularly and visits in the homes of others freely, is kind, considerate and concerned about others regardless of social standing, not blatantly prejudiced but willing to work with all. Willing and able to visit the people of the congregation regularly and pray with them.

SKILLED IN TEACHING – Is able to effectively teach the deep truths of the faith and share personal commitment of faith in Jesus Christ with a variety of age groups – both verbally and by the manner in which he or she approaches planning and problem solving. Does this person have the skills for ministry and officership?

Below is a list of qualities to evaluate individuals for church office. Both offices are spiritual offices, even if the function is different. Both those who serve as deacon and elder should be spiritually mature. Therefore, both offices require individuals who have a proven track record. Both offices demand individuals who have a strong commitment to Jesus Christ and who are willing to serve – not simply have a title. Remember also, the spiritual level of the church will not rise above the level of its spiritual leaders.

While no one except the Lord Jesus is perfect, nevertheless, church officers should be a significant cut above the average person and should be exhibiting the fruit of the Spirit in their lives. The normal score should be in the +2, possibly +3 range. Any minus score or any +4 or +5 score needs to be justified or supported with specifics in the justification space or on the back.



NAME OF PERSON BEING EVALUATED \_\_\_\_\_

Scoring System

-2 - Inadequate

-1 - Poor

0 - No Opinion

+1 – Fair

+2 – Good

+3 – Excellent

+4 – Superior

+5 – Outstanding

FAITH

1. Deep commitment of personal faith
2. Holds to the deep truths of the faith
3. Committed to making claims of Christ known
4. Spiritual character
5. Faithful, consistent, dependable

Score

Justification

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

DEDICATION

6. Stewardship, but not a lover of money
7. Compassion, warm sympathies
8. Servant's heart
9. Gracious, hospitable
10. Skilled in teaching

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

GOOD JUDGMENT

11. Manages own family/household well
12. Not given to much wine
13. Self-control, not violent, quarrelsome, gentle
14. Reputation
15. Leadership

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

OVERALL TOTAL

\_\_\_\_\_

Recommended for Elder

\_\_\_\_\_

Recommended for Deacon

\_\_\_\_\_

Not recommended

\_\_\_\_\_

## A SERVICE OF ORDINATION AND INSTALLATION

There are many gifts, ***but it is the same Spirit that gives them.***

There are different ways of serving God, ***but it is the same Lord who is served.***

God works through different people in different ways, ***but it is the same God who achieves His purpose through them all.***

Each is given a gift by the Spirit, ***to use for the common good.***

Together we are the body of Christ ***and individually members of Him.***

Though we have different gifts, together we are a ministry of reconciliation led by the risen Christ. We work and pray to make the Church useful in this world, and we call men and women to faith, so that, in the end, every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Within our common ministry, some members are chosen for particular work as Ministers of the Word, Elders, or Deacons. In ordination we recognize these special ministries, remembering that our Lord said: Whoever among you wants to be great must first become the servant of all, and whoever wants to be first among you must be the slave of all.

*Just as the Son of Man came not to be served, but to serve, and to give His life to set others free.*

### PRESENTATION OF THE CANDIDATES

For Elder

For Deacon

### CONSTITUTIONAL QUESTIONS TO THE CANDIDATES

Do you trust in Jesus Christ your Savior, acknowledging Him Lord of all and Head of the Church, and through Him believe in one God, Father, Son, and Holy Spirit? Candidates answer, "I do."

Do you accept the Scriptures of the Old and New Testament to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you? Candidates answer, "I do."

Do you sincerely believe and adopt the essential tenets of the Reformed faith as expressed in the confessions of our Church as authentic and reliable expositions of what scripture leads us to believe and do, and will you be instructed and led by those confessions? Candidates answer, "I do, and I will."

Will you fulfill your office in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions. Candidates answer, "I will."

Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world? Candidates answer, "I will."

Page 2 A Service of Ordination and Installation

Do you promise to further the peace, unity, and purity of the Church? Candidates answer, "I do."

Will you seek to serve the people with energy, intelligence, imagination, and love? Candidates answer, "I will."

(To Elders) Will you be a faithful Elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in governing bodies of the Church, and in your ministry will you try to show the love and justice of Jesus Christ? Candidates answer, "I will,"

(To Deacons) Will you be a faithful Deacon, teaching charity, urging concern, and directing the people's help to the friendless and those in need? In your ministry will you try to show the love and justice of Jesus Christ? Candidates answer, "I will."

### CONSTITUTIONAL QUESTIONS TO THE CONGREGATION

Do we, the members of Aveleigh Presbyterian Church, accept these as Deacons and Elders, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ? Congregation answers, "We do."

Do we agree to encourage them, to respect their decisions, and to follow as they guide us, together serving Jesus Christ, who alone is the head of the Church? Congregation answers, "We do."

### PRAYING AND LAYING ON OF HANDS

### DECLARATION OF ORDINATION AND INSTALLATION

Please greet your newly-ordained and installed church officers after the worship service. Let them know your support and your willingness to pray for them and to worship and serve the Lord with them as brothers and sisters in Christ.

## MISSIONS COUNCIL

### Mission

Provide leadership and direction for Aveleigh Presbyterian Church's participation in world mission activities.

### Function

Plan, organize, direct and review Aveleigh Presbyterian Church's ministry of witness and compassion beyond the local community.

### Composition

- (a) The chairperson.
- (b) The chairperson of the World Missions Committee of the Presbyterian Women of Aveleigh or another member of that organization as appointed by its chairperson.
- (c) Other members of the congregation as selected by the chairperson.

### Responsibilities

1. To plan, organize, direct and review the church's participation in mission activities.
2. To keep informed of the various world mission programs and mission opportunities of the Presbytery, Synod and the Presbyterian Church (U.S.A) and plan for Aveleigh's response and participation.
3. To keep informed of world hunger programs of the Presbyterian Church (U.S.A) and plan for Aveleigh's participation in them.
4. To select and plan the support of other evangelical missionary and hunger programs as deemed appropriate.
5. To keep the Session and congregation informed about Aveleigh's world mission programs and activities and encourage their financial and prayer support of these efforts.
6. Prepare a monthly report of the council's programs and activities for presentation to the Witness Committee.
7. Prepare an Annual Budget request for funding in support of the council's programs and activities as part of the Witness Committee's budget presentation to the Stewardship and Finance Committee.
8. Maintain appropriate minutes, files, records and calendars for the purpose of maintaining continuity of action and convey this information to successors.

## WITNESS COMMITTEE

### Mission

Provide leadership and guidance for Aveleigh Presbyterian Church's Christian witness in the community and the world.

### Function

Supervise the work of the Evangelism Council and Missions Council and review the work of the Diaconate's Service Committee.

### Composition

The chairperson, chosen from the elders of the Session.

(a) One or more other elders from the Session.

(b) The chairpersons of:

1. Evangelism Council

2. Missions Council

(a) The chairperson of the Diaconate Service Committee or another member of the committee as selected by its chairperson.

(b) The chairperson of the Presbyterian Women of Aveleigh's Ecumenical Mission and Relations Committee or another member of the committee as selected by its chairperson.

### Responsibilities

1. The chairperson of the committee will appoint:

(a) The chairperson of the Evangelism Council.

(b) The chairperson of the Missions Council.

(c) A committee member to serve as liaison to institutions and outreach ministries which are not international in scope.

2. Supervise work of the committee's councils, receive monthly reports of their programs and activities, and review and approve all plans and programs of those councils before they are implemented.

3. Receive and review the Annual Budget request of each of the committee's councils and consolidate them into the Witness Committee's budget presentation to the Stewardship and Finance Committee.
4. To keep informed of the institutions and agencies of the Presbytery, the Synod and the Presbyterian Church (U.S.A), to assess their needs, and to plan Aveleigh's financial support of them.
5. To promote special programs that inform and involve the congregation in the work of the broader church.
6. To review and recommend Aveleigh's involvement in institutional campaigns and capital funds.
7. To maintain a witness bulletin board in the hall near the church offices, rotating displays monthly.
8. To be responsible for the maintenance of appropriate literature tables providing evangelistic and nurturing literature for visitors and members of the congregation.
9. To maintain the involvement of Aveleigh in the Newberry Interfaith Community Services.
10. To review the church ministry of compassion through the Diaconate's Service Committee and to plan, organize, staff, direct and review additional ministry of community compassion that may be needed and which may not be directly under the Service Committee.
11. To prepare a monthly report concerning the committee's programs and activities for presentation to the Session.
12. To prepare an Annual Budget request in support of the activities and programs of the Witness Committee for presentation to the Stewardship and Finance Committee.
13. Maintain appropriate minutes, files, records and calendars for the purpose of maintaining continuity of action and to convey this information to successors.

## EVANGELISM COUNCIL

### Mission

Evangelistic outreach to the Newberry community.

### Function

To plan, organize, direct and review the church's ministry of evangelistic outreach for the purpose of leading others to a saving knowledge and commitment to Jesus Christ.

### Composition

- (a) The chairperson.
- (b) Other members of the congregation selected and appointed by the chairperson.

### Responsibilities

1. To recruit, train and direct lay-evangelism teams.
2. To obtain as possible, the name of community newcomers, church visitors and other potential members.
3. To visit such persons to present to them the claims of Christ as Savior and Lord and the ministry of Aveleigh.
4. To contact and/or visit church visitors within one week of their attendance.
5. To encourage ushers and all other church members to give visitors a warm welcome coordinating with the moderator of the Diaconate.
6. To introduce new members to the congregation.
7. To take pictures of new members and maintain the Aveleigh family picture board.
8. To implement the use of advertising in print, broadcast media, and on the worldwide web, as a tool for evangelism.
9. Prepare and submit an annual report of the committee's programs and activities to the Session.
10. To prepare an Annual Budget request in support of the committee's activities and programs for the Witness Committee's budget presentation to the Stewardship and Finance Committee.
11. To maintain appropriate minutes, records, files and calendars for the purpose of maintaining continuity of action and conveying that information to successors.

Revision made to the manual from the Session minutes – February 18, 2002

Change responsibility #8 to read: To implement the use of advertisement in print, broadcast media, and on the worldwide web, as a tool for evangelism. Church-owned equipment – digital camera, laptop computer, and printer

Greetings to Aveleigh's BREAD Ministry team members,

Thank you for choosing to become a part of Aveleigh's BREAD Ministry. Nine people are currently on this team.

Your delivery week assignment is listed next to your name. Phone numbers for team members are provided if you need to exchange delivery assignment dates.

Please see Mitch at the conclusion of the 11:00 service on your assigned delivery date to receive directions to any first-time worshipper's home to deliver the BREAD.

Please call me if you have additional questions, and, of course, God bless you for becoming part of Aveleigh's BREAD Ministry.

Cheryl Parr	276-6567	11/9	12/28
Karen Chasteen	276-4406	11/2	11/16
Janie Harrington	276-1969	11/23	
Anne Johnson	276-1994	11/30	
Sherry Swindler	276-0153	12/7	
Rita Yarbrough	276-1813	12/14	
Tina Wicker	276-6989	12/21	

Lewis Davis/Mitch Van Metre  
Printed as of November 1, 2008



## CONGREGATIONAL CARE

### Mission

To strengthen and encourage one another by sharing our love of Jesus Christ by providing care for every member of the Aveleigh family.

### Function

The Congregational Care Committee plans, staffs, maintain, and reviews the church's visitation program, the Shepherding Program and oversees the Good Shepherd Christian Counseling Center.

### Composition

- (a) Three (3) co-chairpersons.
- (b) Other members of the congregation as selected by the chairpersons.

### Responsibilities

1. Sub-Committee for Nursing Home, Retirement Home and Home-Bound visitation activities:
  - (a) Work with the church office to maintain a record of church members in nursing home, retirement home or home-bound situations.
  - (b) Regular visits and other outreach activities for church members who are home-bound or residents in nursing homes or retirement homes.
  - (c) Cards, letters, notes or other expressions of love, comfort and concern.
2. Sub-Committee for Hospital or Out-Patient visitation activities:
  - (a) Work with the church office to maintain a record of church members in the hospital or out-patient recovery situations.
  - (b) Visits and other outreach activities for church members who are in the hospital or out-patient, at-home recovery from surgery or illness.
  - (c) Cards, letters, notes or other expressions of love, comfort and concern.

3. Sub-Committee for Shepherding Program and Good Shepherd Christian Counseling Center;

(a) Shepherding Program:

- (1) Works with the church office to maintain a record of deaths in the families of church members as well as other needs that can be addressed by “shepherds”.
- (2) Current and past church officers serve as shepherds to members of the congregation.
- (3) Each “shepherd” is assigned one or more members of the congregation and is responsible for encouraging fellowship and caring among the congregation by regular and systematic contact to express love, comfort, concern and support throughout the year. Efforts are made to establish at least one contact per month.

(b) Good Shepherd Christian Counseling Center:

- (1) Collaborate with the pastor and NCCADA to provide oversight and review for the counseling center, its staff and activities.
  - (2) To assist the center and its staff with technical support, public relations and to serve as a lay contact between the center, the congregation and the community at-large.
4. Prepare a monthly report of the committee’s programs, activities and concerns for presentation to the Diaconate and/or Session.
  5. Prepare an Annual Budget request for funding in support of the committee’s programs and activities for presentation to the Stewardship and Finance Committee.
  6. Maintain appropriate minutes, files, records and calendars for the purpose of maintaining continuity of action and conveying this information to successors.

## SERVICE COMMITTEE

### Mission

To minister to those who are in need, to the sick, to the friendless and to any who may be in distress.

### Function

To lead the church in its ministry of sympathy and compassion after the example of Christ.

### Composition

- (a) The chairperson, who is a member of the Diaconate.
- (b) Seven (7) members of the congregation, as selected by the chairperson/

### Responsibilities

1. To actively initiate, investigate and implement Aveleigh Presbyterian Church's involvement in community benevolent programs, such as Meals on Wheels, Manna House, NCCADA, Angel Tree and other efforts providing food, clothing, furniture, wood, temporary shelter and financial aid to the needy.
2. To have the chairperson, or another member of the committee selected by the chairperson, serve as a member of the Witness Committee of the Session.
3. To develop and submit to the Stewardship and Finance Committee, by August 31 of each year, an Annual Budget request in support of Service Committee programs and activities.
4. To prepare an annual report for the Session concerning the committee's programs and activities.
5. To keep minutes of committee meetings, records of activities and a calendar of events, for the purpose of maintaining continuity of actions and conveying that information to successors.

The newly-selected  
Congregational Care Committee  
is excited  
to announce  
a new approach  
to caring for the family at Aveleigh

There are different kinds of gifts but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good.

I Corinthians 12:4-7

... fan into flame the gift of God ... . 2 Timothy 1:6

Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. 1 Peter 4:10

I know your deeds, your love, and perseverance. Revelation 2:2

My command is this:  
Love each other as I have loved you. John 15:12

## Qualifications

Active membership in Aveleigh  
Want to serve Jesus  
Compassion for others  
Desire to know fellow members better

More News: Congregational Care Information

Here are the purposes for the committee:

- To follow in the steps of the “Good Shepherd” Jesus Christ
- To acknowledge, seek, and follow His guidance and His teachings, and follow in His directions
- To enable our congregation to grow closer in becoming the family of God that He wants us to be
- To acknowledge that we all together make up one body and Christ is the head
- To utilize and implement the various gifts as God has provided to nurture and care for each other
- To share with one another in the times of need, times of struggles, times of joy and celebration, and times of sorrow
- To meet the needs of our congregation with our faithful prayer, our visits, and our assistance

## The Shepherding Ministry Information

Here are the purposes for this ministry:

- Keeping in touch with each other
- Having a contact person/liaison if need arises
- Building Godly relationships
- Sharing concerns and joys as we live our daily lives
- Implementing unity in our church family

Know that the Lord is God. It is He who made us, and we are His; we are His people, the sheep of His pasture. Psalm 100:3

Again Jesus said, “Simon son of John, do you truly love me?” He answered, “Yes, Lord, You know that I love You.” Jesus said, “Take care of My sheep.” John 21:16

... I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. Ephesians 4:1-3

Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man’s gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully. Romans 12:4-8

Be devoted to one another in brotherly love. Honor one another above yourselves.

Romans 12:10

Share with God’s people who are in need. Practice hospitality. Romans 12:13

**My command is this: Love each other as I have loved you. John 15:12**

We, the Congregational Care Committee propose that we begin the 2006 year with a new plan endeavoring to care for the family of God here are Aveleigh.

1. That the selected members of the Diaconate serve as co-chairs along with the pastor and a member of the Session who serve as the liaison between both groups.

2. That this committee will seek to unite our fellowship through this ministry of congregational care by the inclusion of all active members desiring to serve or called to serve with their gift of compassion.

1. Committee spokesperson shall address the congregations at both services to introduce this new ministry.
2. This committee will place an article in bulletins seeking those desiring to join in this ministry by signing a form.
3. This committee shall encourage those with this gift to serve on the Shepherding Ministry.

3. That this committee will help equip those participating through prayers, holding an informational session/time, and by encouraging them throughout the year.

