LIBERTY BAPTIST THEOLOGICAL SEMINARY

THE FOUNDATIONAL PRINCIPLES AND POLICIES OF A
LOCAL CHURCH OPERATIONS MANUAL

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
in partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

THE FOUNDATIONAL PRINCIPLES AND POLICIES OF A LOCAL CHURCH OPERATIONS MANUAL

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Liberty Baptist Theological Seminary, 1995
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The administration of a local church often so occupies a minister’s time that less than appropriate time remains for study of the Word. An administration manual that would objectify and standardize procedures would help alleviate this problem. The purpose of this project was to design a manual that would answer the need for what to do but would go beyond that to provide a theological base for the procedures. A comprehensive survey of Grace Brethren Churches was conducted to ascertain what has been done and what needs remain. This project has incorporated the best insights and hopefully met the remaining needs.

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The author is deeply indebted to the many pastors and teachers who have influenced his life. One of those has been Dr. Paul F. Fink.

One could not accomplish a project such as this without the support and encouragement of his family. For this support I am most grateful.

A dear friend, Polly Lewis, has devoted many volunteer hours to typing this manuscript. Appreciation for her diligent work cannot be overstated.

All the honor and glory for anything in this project of eternal value goes to Jesus Christ, my Lord and the head of the Church.

Soli Deo Gloria.
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INTRODUCTION

Recently, David Wells,\(^1\) an eminent evangelical theologian with sterling pedigree, has expressed dissatisfaction and suspicion at the "orthodoxy" of several ministry-related applications of the faith. He insists that this dubious orthodoxy, which has over-contextualized itself to modern American culture, is saturated within a stunning array of popular church and para-church agencies like the widespread use of recovery groups, Christian therapy centers, church-growth workshops, "seeker-sensitive" services, seminars in managerial methods for ministers, and Doctor of Ministry professional degree programs.

His fundamental complaint can be summarized: An overly "practical" concentration along with a modernized view of the local church has had the cumulative effect of encouraging Christian leaders to subject its explicit theological foundation, albeit unwittingly, to alien cultural forces. That is, theology's once assured position of centrality in the life of the local church has now been

displaced. Thus, Wells alleges that evangelical leaders have become enamored with "success" and "technique" at the expense of careful theological reflection, especially in matters pertaining to the local church and its ministry. Theology has, therefore, succumbed to the prevailing winds of praxis.

According to Fuller Seminary President, Richard Mouw, "Wells is convinced that evangelicals have formed an unholy alliance with various non-Christian cultural forces: pragmatism, a democratized understanding of truth, a fondness for the therapeutic, and so on."² This state of affairs, Wells contends, has contributed to an understanding of the Christian faith where

at the psychological center of much evangelical faith are two ideas that are also at the heart and practice of democracy: (1) the audience is sovereign, and (2) ideas find legitimacy and value only within the marketplace. Ideas have no intrinsic or self-evident value; it is the people's right to give ideas their legitimacy.³

But is this contextualization actually occurring at the unprecedented rates or on the infrastructural levels that Wells believes it is? Now, moving closer to the project at hand, the task in this chapter shall be to scrutinize whether or not an operations manual, such as that developed

²Richard Mouw, "Ending the Cold War Between Theologians and Laypeople: Why Christian scholars don't trust laypeople, and what can be done to make the relationship better," Christianity Today (July 18, 1994): 27.

³Wells, No Place For Truth, 207.
in subsequent chapters, in fact, represents more than an unadorned repository of procedures and techniques ("how-to’s") used by a local church in the course of ordering its particular corporate life? Or, rephrased slightly to address Wells’s objection, can an operations manual which, naturally enough, pays so much attention to mundane detail and "practical" concerns, possibly have an abiding theological basis?

The chapters which follow all strive to answer that question in the affirmative. If they are unable to do this, or even move in the opposite direction, then it is likely that the manual has fallen prey to an unwitting pragmatism. Therefore the processes to be delineated in the following chapters should each in their respective manner point back to the theological earnestness with which this project was first begun.

The Need For This Work

Our local church, like so many others today, was constantly in the process of articulating its mission and then developing procedures in order to implement that understanding of mission into every phase of its organizational life. In perusing materials that were available to assist us in developing policies and procedures, which were scarce, the theological-missional based approach was thoroughly underrepresented. Thus it became apparent that a deep need actually existed for the
development of a manual to help other struggling local churches "become missionally efficient" as well as to clarify the fledgling identity of our own local church. The guiding question for such an operations manual is: why and how does a local church do what it does? Gleaning information from many diverse sources, this project embarked upon the basic intention of attempting to solidify and assess the success of our local church's missional objectives and policies. The comprehensive and cohesive manner of this document exists so that our local church will better utilize all its resources to bring glory and honor to God.

From a practical vantagepoint, many of the contemporary sociological realities that Sergent discusses at some length were being experienced by us without really being aware of them. Some examples of these are:

1. Rapid mobility and change in our society will continue to affect the church, thus making intentional operating procedures imperative for efficiency and continuity.
2. Valuable time of church personnel is consumed reconstructing policy when past policy information is unrecorded or inaccessible.
3. Information necessary to operate a local church effectively is known only to a few persons if it is not intentionally gathered for accessibility and transmission.
4. Creativity is facilitated through objective determination or operating procedures.
5. Churches operate loosely when operational norms are unspoken and unrecorded.
6. Conflict is reduced by common knowledge of operating procedures.
7. Intentional adoption of operating procedures frees leaders to expend the majority of their time and energy in pursuit of program and spiritual matters
instead of organizational concerns.

8. Stewardship of resources is accomplished through careful management of church functions.  

Keeping these indelible realities in mind, it was important to move toward developing a manual that would meet the needs of our local church and yet be applicable to other local churches of similar size and composition.

In developing a manual of this sort, one of the first steps taken was to survey other local churches within the Fellowship of Grace Brethren Churches in order to gain insights on procedures and policies already being used. Over thirty churches responded by sending copies of procedures, constitutions, and various other pieces of pertinent data. Many ideas were presented which aided in the formulation of the procedures that follow. However, virtually none of these documents were of assistance in developing a theological-missional basis for ministry within the setting of the local church itself.

This project is divided into two parts—Theological Foundations for a Church Manual and Our Local Church Manual. Part One of this manual begins by establishing the rationale for an operations manual and then proceeds on to the development of a mission statement followed by cogent theological principles.

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5See Part II, APPENDIX 30, p. 334 for a sample survey.
Part Two is the practical how-to outlining policies and procedures that will help fulfill the mission of the church in an orderly fashion.

The manual as it now stands is limited in its scope of possible subject areas. Certain areas were chosen for inclusion at this time because they either currently confront our local church or will soon in the immediate future. A properly functioning local church operations manual should be a living document which will necessarily have additions, further clarifications, or even deletions of outdated policies as the local church moves in a missionally-guided way through its culture.

Relevant Literature

The following is a brief synopsis of the relevant literature pertaining to the development and implementation of local church operations manuals within the theological sub-discipline of church administration. Perusal of this literature underscores the paucity of explicit theological foundations to nearly all of these documents. This is, indeed, ironic that Christian churches which seek to do all things to God’s glory and honor have developed operations manuals which for all intents and purposes conduct daily operations within a theological vacuum.

In his dissertation, "Developing A Local Church

"For a further discussion of the manual’s built-in limitations, see the section on p. 8 of this chapter."
Operations Manual: A Model Process," Joe Sergent sought to provide a tool that would aid a local church to become more efficient in its operations. This document has the advantage of outlining a model process of how to go about developing a local church operations manual, however it suffers from a lack of substantive theological motives or foundations to either ground or guide this process. Thus it turns out to be focused more toward pragmatic-efficiency related concerns in a virtually non-theological, non-missional context.

In Developing A Church Policy Manual, Robert Young provides a brief presentation of what goes into constructing an operations manual from a self-consciously theological and practical vantagepoint. Although the section on theological objectives is not finally satisfying because it is not firmly rooted in a doctrine of the mission and nature of the church. Nonetheless, there are extensive listings of the functions and the responsibilities of most local church offices and committees which are very clearly and usefully presented. He also has an informative section treating the construction and maintenance of general church policies and guidelines.

In How To Develop a Policy Manual, G. L. McIntosh addresses comprehensively just about every practical question a local church needs to face in the process of formulating prudent policies and procedures. Unfortunately,
it is devoid of an overarching theological-missional
perspective. This is also true of Don L. and Barbara A.
Buckel’s, The Church Administration "How to" Manual. The
major focus of this work is toward local church fiscal and
legal accountability. A new church would find a wealth of
information to help organize and begin a building campaign,
yet nothing having to do with how to align a local church’s
missional objectives to its local operation. Minute legal
procedures are clearly discussed and made accessible to the
non-legally-minded pastor. Various issues relating to
personnel are also included although not with the same
amount of depth.

Finally, in The Church Organization Manual, Robert
Welch provides a comprehensive treatment of nearly every
possible function of local church’s operation.
Nevertheless, there was only a brief address to any sort of
theological foundation undergirding either the manual itself
or the procedures of the local church.

The Scope Of This Work

The Limitations of a Local Church Operations Manual

Since an operations manual can appear to be a "rule
book" that promulgates only "the right answers" on a variety
of theological questions, it is important to address the
natural tendency of such a document toward legalism. What
is legalism? Legalism is the conscious or unconscious
attempt to place any thing in the "center" of a person's or congregation's life which rightfully belongs to God. Thus there is no end to the list of false centers possible to individuals or congregations once the purity of the God-center is abdicated. The question most germane to this discussion is, "What does it mean in the daily life of the local church to administrate with God at the center?

God-Centered Administration

Organizationally, this means that the standard of judgment for a "successful" venture becomes how effectively a local congregation (not merely the leadership) is at internalizing, operationalizing, and accomplishing God's particular mission for them. Note the conspicuous absence of the idea that "success is defined in terms of how flawlessly the operations manual is implemented." Here success is defined more in terms of being obedient and responsible stewards than in any other way. "A God-centered church will seek to lift up the lordship of Christ in all areas of life."

Legalists believe that they are capable of harnessing the uncertainty of future decisions by prescribing minute rules and procedures in the present which, as long as they are closely observed, will provide the certainty and security they so desire. Keeping in mind that legalists

crave certainty and security it should come as no surprise that they may use the "rules" of the church operations manual as a source for division instead of unity. For the others, who are able to tolerate some ambiguity and imperfection in the local church's organizational life, the "rule-like" character of the manual will be viewed as a helpful guide for intelligent and effective missionally-based action. In conclusion, Sergent observes wisely: "... persons will approach the use of the manual, as they do all other things, on the basis of their ego needs. The manual must be understood to be a tool which serves individuals; which, when so understood, liberates." \(^8\)

Perhaps the most substantive criticism thus far to be leveled against the project of developing a procedure manual is that it symbolizes all that has gone wrong among contemporary evangelicals regarding their doctrine of the local church and the ministry. David Wells, the evangelical theologian with whom this chapter began is not the only critic of these developments, but he does represent the concerns of a growing number of evangelical theologians. He contends that a new model for the ministry has emerged that is market-driven, practical, useful, and anti- or atheological at bottom.

He is convinced that modern clergy are allowing their

\(^8\)Sergent, "Developing A Local Church Operations Manual," 29.
professional functions to determine the shape of their ministerial service. As he sees it,

In this new clerical order, technical and managerial competence in the church have plainly come to dominate the definition of pastoral service. It is true that matters of spirituality loom large in the churches, but it is not at all clear that churches expect the pastor to do anything more than to be a good friend. The older role of the pastor as broker of truth has been eclipsed by the newer managerial functions.\(^9\)

A little further Wells explains what he believes is motivating this eclipse to occur:

The pastoral ministry is thus being professionalized. It is being anchored firmly in the middle class, and the attitudes of those who are themselves professionals or who constantly deal with them are increasingly defining who the minister is. Once again, it is the old market mechanism at work—ministers defining themselves as a product for which there is a market. And so they feel they must present themselves as having a desired competence, and that competence, as it turns out, is largely managerial. They must be able to manage the unruly and painful forces within the human psyche as well as the turbulent and equally unruly forces in the organization of the Church.\(^10\)

To remedy and rejuvenate the dilapidated condition of the ministry, Wells proposes this solution:

The answer, of course, is that ministerial function should be defined by ministerial being, that what a minister does should grow out of that minister’s calling, out of the fabric of truth of which that minister is an exponent.\(^11\)

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\(^9\) David F. Wells, No Place For Truth, or, Whatever Happened to Evangelical Theology (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1993), 233.

\(^10\) Ibid., 236-7.

\(^11\) Ibid., 237.
An operations manual, when constructed properly on the basis of sound theological principles, does not accept the premises and assumptions of the modern specialization mindset. On the contrary, the entire project is generated out of the "kingly" (wise-rule) office of the pastor as organizer and administrator. Furthermore, the construction of the manual gains open biblical support by its manifest concern to do all things "decently and in order" for the purpose of equipping itself to fulfill its mission mandate more effectively.

Wells claims that the urge to be seen as managerially competent professionals has led many ministers "to become specialists in matters that are frankly peripheral to the life of faith--such matters as church administration, denominational politics, psychological counseling, and the like."12

To summarize, Wells argues that under this professionalized model theology is no longer the reason or basis for ministry, it provides its own criteria by which success in ministry is measured, along with revising its rationale, and adopting a new technique-based approach to local church life. There is no doubt that Wells would argue that the very idea of an operations manual comes out of a managerial mindset that desires theological respectability. Without denying the truth that much of what currently passes

12Ibid., 247.
as "practical theology" does lack theological substance, it has been argued consistently that a theologically-based operations manual does not adapt the local church’s organizational life to the contemporary culture’s paradigm of professional specialization but instead endeavors to use efficient managerial techniques to achieve its mission-based goals.
PART I - THEOLOGICAL FOUNDATIONS
CHAPTER ONE

A THEOLOGICAL RATIONALE TO GUIDE IN THE PREPARATION AND MAINTENANCE OF A LOCAL CHURCH OPERATIONS MANUAL

Introduction to and Focus of the Chapter

The primary aim of a local church operations manual is to help local church leaders become wise and purposive stewards of their congregation's precious theological, human, and financial resources. In short, this objective translates into giving serious consideration to the discovery of what the lordship of Christ means, first for each and every dimension of the church's life, thus including administration, and then for all of its remaining spheres. It is the local church's understanding of its divinely-appointed mission, that, more than any other single aspect of its nature, directs the pastor-administrator to manage prudently or haphazardly (i.e., intuitively) the use of human and financial resources in achieving its mission-based goals.

The administrative process in the life of a local church is vitally important but has, unfortunately, been consistently underdeveloped in many local churches, on the one hand. While, conversely, on the other, some local churches have become models of managerial efficiency but in
this development have sacrificed their theological integrity and person-centered focus for the lure of becoming smoothly run, technically sophisticated "mini corporations." This administrative process refers to the involvement of the local church in the discovery of its motive and mission. It is accomplished by moving in a coherent and comprehensive manner toward providing such experiences as will enable the local church to utilize all its resources and personnel in the fulfillment of its mission in calling all men to become disciples of Jesus Christ.

The process of becoming missionally self-conscious includes all facets of a local church’s life. It begins with setting goals and objectives, is carried further by periodically assessing its programs and ministries, and maintains throughout a proper balance between means (practical utility) and ends (theologically-rooted objectives) in working to achieve its mission. It is particularly on account of this last area, maintaining a proper balance between means and ends, that this chapter is concerned to articulate a theological rationale for the purpose of guiding in the preparation, maintenance, and use of an operations manual.

Administrative Decision Making in the New Testament

Paul’s letters to the Corinthians illustrate beyond any doubt that the apostle insisted upon making administrative decisions in the context of a comprehensive framework of the
Christian faith. That is, Paul refused to respond to the problems at that locale simply "by prescribing a program for each one."¹ In 1 Corinthians, for example, a rather long list surfaces of particularly serious matters facing that local church: (1) dissension over previous leaders (1:12); (2) immoral practices (ch. 5); (3) Christians suing Christians in the secular law courts (ch. 6); (4) conflicts over the use of Christian liberty and the corollary issue of accommodation to culture (chs. 8-9); and (5) divisions and dissensions over the relative importance of spiritual gifts to leadership roles in the church (ch. 12).

In each of these instances, Paul addresses the specific problems of the Corinthian church by locating his solutions squarely within the major themes of the faith: a foundational understanding of the Christian gospel (the death, burial, and resurrection of Jesus Christ), the nature of the New Testament church as the body of Christ, and the necessity for Christian love. Carefully observing Paul's problem-solving approach persuades Lindgren to reply: "Thus Paul, early in the history of the Christian church, insisted that answers to specific administrative problems can be properly given only as they are seen in the perspectives of what the gospel is and what the church ought to be."²

At a superficial level, it hardly warrants mentioning

²Ibid., 27.
that the church is derived from God. Although, on a deeper plane, this affirmation underscores the divine origin of the church which is so foundational to understanding its nature accurately. In 1 Corinthians 12:12-13, Paul stresses the divine origin of the church by focusing on its mark of spiritual unity:

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body--Jews or Greeks, slaves or free--and all were made to drink of one Spirit.

Thus the church exists because God created it and intends for it to fulfill his sovereign purposes in the world.

**God's Mission and the Programs of the Local Church**

There can be no hesitancy in affirming that the first operationally-significant question confronting a local church administrator is whether he has a clear idea of what he is trying to accomplish and why. It simply goes without saying that he must have a clear knowledge of ministry goals and objectives for these provide criteria to determine if the programs and activities of the local church proceed out from its mission statement.¹ Since the mission and structure of the church is derived from its head, Jesus Christ, it should be a spur to administrators everywhere to

¹For an example of a Mission Statement, see Part II, Chapter Two, p. 162.
study seriously the nature and mission of the local church.\(^4\) In other words, the way a local church actually functions should be defensible in terms of a comprehensive understanding of what the church is and ought to be doing.\(^5\)

Why do local churches even exist? What are their missions exactly? Lesslie Newbigin maintains that these questions can be rightly understood and answered only by placing the institution of the local church within an eschatological-missiological perspective. According to him, this would be that "the end of all things, which has been revealed in Christ, is--so to say--held back until witness


\(^5\)Since the evaluation of all local church activities, both current and proposed, is the constant inescapable responsibility of every church administrator, Lindgren proposes the following questions as guides:

1. What are the goals toward which the activity is supposedly moving?
2. Are these goals in harmony with the nature and mission of the church?
3. Will the activity actually contribute to achieving the goals?
4. Is the activity in conflict with any other equally valid project of the congregation?
5. Are sufficient personnel and resources available to carry out the activity? Or will the congregation be overburdened by it?
6. Will all the techniques employed bear examination in the light of the gospel?
7. Is there a danger that this activity, as a means to an end, will become an end in itself, thus obscuring the real goal by its very "success?"
8. Are there other more basic goals that require prior attention? *Foundations*, 30-31.
has been borne to the whole world concerning the judgment and salvation revealed in Christ. Just before Christ ascended into heaven he left a charge with his disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I have commanded you. . ." (Matt. 28:19-20a). This has been referred to as the great "co-mission" because it entailed a sharing of responsibilities between God and man.

While it is unquestionably true that Christ's presence empowers his people as they regularly bear witness to him, the ultimate success of the co-mission depends upon a concerted divine and human effort. What this means is that God having told the local church what he intends for it to do, permits it to devise the most effective strategies for implementing his mandate. Since the local church is God's instrument of love to the world, it is imperative that it not be frustrated by organizational structures or leadership styles that do not serve or follow from its missiological objectives. Unfortunately, too many ministers and theologians have not yet become sufficiently aware of the fact that the local church uses organizational structures and processes (among other things) to accomplish its theological-missional purposes.

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Ministry is to Persons and Structures

Because they seem less spiritual or theologically-rooted, local churches have by and large demonstrated a tendency, if not an aversion, to resist using successful organizational principles gleaned from corporate life. This rather constrained posture toward culture and learning is wrong-headed because all truth—no matter where or by whom it may be discovered—is still ordained and sustained by God.

Alvin J. Lindgren and Norman Shawchuck record the words of Dr. Robert Worley of McCormick Theological Seminary, Chicago, who had this to convey regarding church organizational theory:

The identification of the need for knowledge about church organizations and leadership of these organizations is embarrassing, or it ought to be embarrassing. We . . . need only to look again at Calvin’s description of the office which was assigned Christ to recognize the source of embarrassment. The office, as Calvin suggested, consisted of three parts, prophetic, priestly, and kingly. Calvin maintained the three activities by the One who occupied the office were necessary for our knowledge of God’s work in Christ, and the receiving of the benefits of this work by us. It is important to emphasize that prophetic, priestly and kingly activities were essential in the witness, the sharing, the expression of God’s work in Christ.

It is, however, strongly characteristic of Protestantism that the prophetic-preaching and the sacramental-pastoral roles have been emphasized while the kingly (organizational), governance or wise-rule (management) activity has been largely neglected.

I am suggesting that the crises of clergy are related to the turbulence in church organizations and that we must now focus on the organizations and the functions of governance in these
organizations as at least a partial answer to these crises. There is a theological basis for this focus as well as an organizational and social-psychological basis. Calvin saw the three activities as necessary and essential expressions of God's work in Christ. All three belong together, expressing their own aspect of that work in unity with one another. It is possible for the three activities to contradict each other. The lack of a unified understanding of Christ's ministry and its implications for our ministry has both theological and practical consequences for the church professional and the church organization.

My argument can be summarized. We must understand church organizations in their uniqueness as church organizations and in their commonness with other organizations, and we must provide leadership for contemporary church organizations. Wise rule is one of those essential activities along with prophetic and priestly activities which helps to shape the witness of Christ's people to God's work among them, and is itself a witness to that work. Governance is an activity which is practical, concrete and a profound expression of theological reflection. 7

For reasons that are not entirely clear, pastors tend to overlook the fact that the ministry to which they were called involves ministering to the organizational structure as well as to individuals. These two avenues of ministry are in no way mutually exclusive, but they are frequently viewed as such. 8 Moreover, many of the practical problems that pastors are often busy trying to solve, in the final analysis, usually disclose gaps or deficiencies of some sort

7Lindgren and Shawchuck, Management For Your Church, 16-17.

8For suggestions on how to overcome this false dilemma thinking, see David S. Luecke and Samuel Southard, Pastoral Administration: Integrating Ministry and Management in the Church (Waco, TX: Word Books Publisher, 1986), 10-25.
either in the mission statement itself or in the means employed to implement it. Pastors must develop the skill of seeing the problems behind the problems.

To help local churches avoid becoming ineffective activity traps, Lindgren and Shawchuck advocate that they develop a conscious intentionality about their mission. "Every church must answer the missional question of what it purposes to do, and every organization within the church must be clear as to why it exists and what it expects to accomplish." The goal of becoming consciously intentional about mission is to create efficient structures and systems that will enhance not diminish the capacity of the local church to transform lives and organizations. According to the authors,

The key segment of the church's transformation system is its theological-missional purposes. The organizational structure and the utilization of persons are both shaped and harnessed to make this possible.

As a matter of fact, the dynamic interrelatedness of all components of the system is the core concept of understanding an organization as a system. It is, therefore, to be expected that the missional purpose of an organization would influence the sorting out of acceptable and unacceptable inputs (e.g., membership requirements, church school materials) in determining the boundaries of the system in relation to acceptable behavioral norms (e.g., gambling, activities for fund raising), and in determining how the parish will relate to specific areas of the environment (e.g., political

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9Lindgren and Shawchuck, Management For Your Church, 49.
Working to achieve God’s mission in and through the local church is a complex and time-consuming endeavor, but one that is absolutely essential in today’s world. This task, however, is now complicated further by constant changes in the local church’s social and cultural environment, which in turn require more timely evaluations of the church’s organizational structures, processes, and polity.

A church operations manual plays a vital role in this effort by eliminating ambiguity in the way that ministry is to be presently conducted in a local congregation. It also functions as a preliminary first step in a feedback loop by seeking to collect, arrange, and record pertinent ministry data in such a way as to make it useful for future evaluating, planning, and problem-solving. In sum, developing a local church operations manual is comparable to developing a local church mission statement, which, as Lindgren and Shawchuck relate,

\[\text{is essentially an answer to the question, What is the meaning of being in Christian ministry right here and right now? Maintaining a current mission statement is an ongoing, never-ending theological activity of the local church.}^{11}\]

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\(^{10}\)Ibid., 49-50.

\(^{11}\)Ibid., 52.
Authority in the Local Church

Since the local church is not an authority "which upholds itself out of itself,"\textsuperscript{12} it follows that its nature and mission are not products of its own self-determination but actually descend from God himself.\textsuperscript{13} Another way of phrasing this is that all ministry is God's ministry. John records Jesus as saying, "My food is to do the will of Him who sent Me, and to accomplish His work" (4:34). Jesus, as humanity's minister \textit{par excellence}, did not come into the world to inaugurate his own ministry. But, instead, as Anderson notes, "His ministry was to do the will of the Father and to live by every Word that proceeds out of the mouth of God."\textsuperscript{14} This implies that there is a givenness about the local church's mission and nature which church administration must recognize and seek to fulfill.

Visualizing the New Testament local church as the body of Christ also requires the attentive church administrator to recognize that it is first and foremost a living organism rather than an organization, a community rather than an

\textsuperscript{12}Karl Barth, \textit{Dogmatics in Outline} (New York: Harper and Row, 1959), 146.

\textsuperscript{13}Newbigin buttresses this statement by declaring that "the church derives its character not from its membership but from its Head, not from those who join it but from Him who calls it into being." \textit{The Household of God}, 21.

Therefore, if growth in the organism is to occur its members must be nourished by the vigor of the resurrected living Christ who as Head of the local church continues to sustain and guide it. Conversely, if members of the organism who have been "fitted and held together by that which every joint supplies" (Eph. 4:19) withdraw into inactivity, the body becomes handicapped and weak.

According to Kilinski and Wofford,

> The church of today is failing to fulfill its purposes largely because it has ceased to be an organism. A church in which one person preaches, a few teach, and a few others work in an administrative ministry, but the vast majority simply listen, learn, and follow without becoming functioning members of the body, is not an integrated organism.¹⁵

The local church must then be viewed in missiological, i.e., dynamic, ever transforming terms, as Newbigin suggests.

All authority in the local church belongs to Jesus Christ because he is "the head of the body, the Church" (Col. 1:18). Before Jesus ascended into heaven, the Father promised to send the Holy Spirit in Jesus' name for the purpose of teaching all those who will believe in him (Jn. 14:26). With this in mind, it makes sense to view the local church as a congregation of people who have been called together through the Holy Spirit to belong to Jesus Christ, their sovereign Ruler. Joe Sergent describes this assembly

as "a 'company of the committed' directly affected by the outpouring of the Holy Spirit which brings them together into a visible existence."¹⁶ Although the question still remains, "How are members in today's local church to know what the rule of Jesus Christ means specifically for them and their mission?"

How Jesus Christ Rules the Local Church

Primarily, today, Jesus Christ rules the local church through the Holy Spirit as he seeks to interpret the Scripture and apply it to life. According to the Protestant Reformers, one of the two marks of a true church is that its ministers engage in a "pure preaching of the Word." Of course, in the context of the sixteenth-century Protestant Reformation, this was deliberately juxtaposed to the Roman Catholic insistence upon receiving church tradition and the teaching office of the magisterium as additional sources of revelation.

However, it would be misleading and inaccurate to intimate that Protestants do not also utilize a form of tradition in their hermeneutics. Any denomination which constructs and regularly consults doctrinal statements to assure the "faithful interpretation" of Scripture on matters of key importance is immersed in a form of tradition-

maintenance. Although this is not meant to imply that all extra-biblical traditions are on a par with respect to their Scriptural support or integrity.

Tradition has a slippery double-sidedness about it. On the one side, it limits freedom and may stifle the work of the Holy Spirit in a person's life. Whereas, on the other, it protects values which may be of the utmost significance thus securing them for a future generation. Sergent defines tradition as "the collective sense of the meaning of Scripture and the Christian life tested over the long haul in the crucible of change." Tradition must never be accepted uncritically for it is a human creation and is therefore fallible. Nor must it be disregarded carelessly because in many instances it was formed and tested over the course of many centuries. Harold DeWolf stresses the need for balance when appraising the value of tradition:

The history of human thought is the story of a long series of testings in which ideas have been tried in the crucible of criticism and practical application. Most new ideas which finally commend themselves as true are deeply rooted in history, as the Hebrew prophets and Jesus rooted their teachings in the best of their nation's past. Doctrines which can have no pride of ancestry usually have little hope of posterity and deservedly so. Hence, doctrines which have been held by Churches aggregating many members for a long period of time have a limited but legitimate prima facie claim to respectful consideration for acceptance.¹⁹

¹⁷Ibid., 13.

It is equally significant that the local church as a faith community under the superintendence of the Holy Spirit makes corporate or communal decisions regarding its congregational life. According to Paul, no single member of the body can perceive itself as self-sufficient or unnecessary: "And the eye cannot say to the hand, 'I have no need of you'; or again the head to the feet, 'I have no need of you'" (1 Cor. 12:21). Thus in summary, members of today's local church may discern Christ's rule by diligently studying the Scriptures, consulting biblically-informed tradition, and engaging in deliberation with the community of faith under the direction of the Holy Spirit.

Perhaps the most striking ramification of all this to decision-making within the local church is just the realization that its authority must always be exercised in a manner consistent with its nature and mission. Now then, what implications does Christ's headship have for an operations manual?

How Christ's Headship and an Operations Manual Interrelate

Assuredly, an operations manual can never become a legitimately self-sustaining locus of authority because it merely represents the congregation's past efforts toward operationalizing their mission statement. That document maintains its relevance and fulfills its mandate only insofar as it enhances the ability of the local church to execute missionally-guided ministry more effectively in the
produced.

Producing operating guidelines allows the congregation’s spiritual gifts to be utilized in such a way that the practice of ministry in the local church will be strengthened. Paul wrote to the church at Corinth explaining spiritual gifts and how they were to function in the local church. His concluding words in 1 Corinthians 14:40 were: "Let all things be done decently (properly) and in order (orderly fashion)." This admonition to the church at Corinth is reflective of how God functions and how he wants his "local bodies" to function. God does things in an orderly manner. He operates out of purpose (Eph. 3:11) and design. The progression of the very days of creation, moving from a formless void to an inhabited cosmos, displays the Creator’s wonderful sense of proportion and symmetry. Even so, Paul left Titus in Crete "to set in order the things that remain and to ordain elders. . ." (Tit. 1:5).

By now, it should be clear that a person’s understanding of the mission of the local church and the exercise of authority within it have profound consequences for church administration. In fact, depending upon the way that this relationship is configured, two very different approaches to using an operations manual emerge, viz., as that which chronicles present insights with respect to how ministry is best schematized in a local church at a specific time, or as policy which is decided upon by an
ecclesiastical oligarchy and then coercively imposed upon members.

It should be clear that the perspective adopted in this thesis is the former. An operations manual should be considered a guide that verbalizes and preserves lessons learned from the past; yet, on account of its status as a working draft, remains open to revision and streamlining in the present and future as the local church’s rapidly changing cultural environment demands it. Additionally, by acting as a feedback loop an operations manual achieves certain practical or organizational objectives: it alleviates ambiguity in job descriptions, promotes openness, and strives for organization-wide cohesion through delineating ordered, clear relationships among agencies and persons within the local church.

The Nature of Leadership in a Local Church

The local church, as already noted, is a product of the Holy Spirit. Its supreme authority is vested in God alone, with every constituted authority being subordinate to his primary rule (Eph. 1:18-23). It is also a coming together of God’s chosen ones through the engine of the Holy Spirit. Thus, at Pentecost, the Holy Spirit spawned the local church’s missionary thrust and, as a result, imparted to it the power of overcoming the alienation between God and man and man with man through the reconciling blood of Jesus Christ. Nevertheless, granting that it was conceived in the
Spirit, what type of leadership should now be operative in the local church, e.g., that which is fundamentally "rule-directed" (organizational) or charismatically-based (Spirit-led)?

The Holy Spirit was originally sent to help, comfort, lead, and teach the body of Christ as it became manifest in various locations. So it must be acknowledged that the institutionalized local church thrives on the Spirit; however, as practical church life amply attests, organization arises out of human necessity. While God has certainly established basic requirements for the offices and the office-bearers within the local church, it is surely true that he "leaves it to us to provide the organization and the plans."\(^{19}\)

One does not have to be Roman Catholic or Eastern Orthodox to contend that because the church is the body of Christ in one sense it may be compared to the incarnation of God in Jesus Christ. Sergent defines more precisely the nature of this comparison: "In the church, as in the incarnation, human as well as divine factors are present. The Spirit energizes and empowers, and on that the church depends, but the Spirit is transmitted through human organization."\(^{20}\) Thus, the ideal state of affairs would be

\(^{19}\)Lindgren and Shawchuck, Management For Your Church, 14.

to have the Spirit's power channeled into effective witness through a number of different mediums, one of which is the organizational structure of a local church.

Understanding the church as a "body" implies a form of organization where each component part acts in unison for the sake of the whole organism. Because each aspect of a body is essential to all of its other aspects, damage suffered to one vital organ has reverberating effects throughout the entire organism. This is likewise true of the local church. Its administrative health and well-being can also be diagnosed by the degree to which its "prophetic," "priestly," and "kingly" life-systems mutually nourish each other.

Leadership, as one dimension of the "kingly" office, must never be considered synonymous with authority, another distinct facet of the same office. For authority is concerned with maintaining obedience and order, while leadership seeks to inspire "followship."21 True leadership is a process of enabling and empowering not a means of usurping power and demanding conformity.

Basic to Christian life, whether of leaders or other Christians, is service. To be a Christian, therefore, is to minister, which means to serve. The New Testament portrays

Jesus as the fulfillment of the Suffering Servant of Isaiah 52:13-53:12. It is obvious that Jesus himself emphasized serving as the fundamental quality of ministry. "For who is greater," said he, "the one who reclines at the table, or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves" (Lk. 22:27).

It is certainly characteristic of Christian service to be a spontaneous expression of the love of Christ toward others, but it is also a service commanded by Christ and conferred upon every member of the body of Christ irrespective of whether he or she holds an official ecclesiastical position. T. F. Torrance suggests that Christian service be understood in this way:

It is to be referred back to the Lordship of Christ and is to be understood as the pure service rendered to the Lord by those who are His servants...[it] is not something that is accidental to the Christian, but essential to him, for it is rooted in his basic structure of existence as a slave of Jesus Christ. It is a form of service in which he is not partially but completely committed in the whole of his being before God, and which he discharges not occasionally but continuously in the whole of his existence as a follower of Jesus Christ.22

Local church administrators must strive to embody and impart through structures, processes, and polity a more encompassing and formative vision of the local church’s

mission of service not only to itself but to the world.

Through these means, then, the New Testament indicates that Spirit-led leadership and "rule-based" organizational structure are both essential components of the local church's life. They are mutually complimentary; although maintaining a balanced relation between them requires wisdom, discernment, and effort. Sergent concludes: "While it is true that no 'rule' alone will empower the church, and that an increased rule book bears testimony to the decreasing life of an institution, it is nonetheless true that Spirit alone is only emotionalism." In summary, it is imperative that the local church's structure be tractable in order to avert the potential catastrophe of becoming captive to procedures rather than bringing all things under the captivity of Jesus Christ (2 Cor. 10:5).

Conclusion

The complete process of developing a manual of administrative policies for a local church is important, and therefore should be given high priority after a congregation's needs and goals have been established. A careful study of present operating conditions and procedures will often point to the fact that a local church either has no real sense of mission or that there is a tremendous need for straightforward guidelines and policies to structure

more coherently its institutional life. Thus within such a void a clearly defined concept of the nature and purpose of church administration will assist the church administrator and the local church in determining the specific needs of the church in the area of administrative policies. A local church often becomes aware of its need for policy guidelines only after it desires to improve efficiency and alleviate conflicts and miscommunications in the decision making process. So a local church operations manual is designed with the primary intention of enabling a local church to operate more efficiently with respect to its programmatic objectives and more effectively with respect to its overarching missional objectives.
CHAPTER TWO
DEVELOPING A MISSION STATEMENT

Purpose

The construction of a mission statement is a local church's attempt to succinctly intentionalize its ministry direction and purpose. Every ministry, be it in Christian education, foreign or domestic missions, worship, or service must flow out of the missional objectives. The advantage of such a statement is that it provides stability and clarity to the church's leadership and congregational life. Additionally, it mandates that there be periodic evaluation by church leadership to make new additions or revisions of the missional objectives. Unity in the body is fostered when everyone clearly understands the basic purpose of the local church. Too often, however, this reason for being is taken for granted. Members must possess an intimate knowledge of the mission of their local church in order to see themselves as part of this process. For it is out of

\[1\] Additional information on the intentionality of a systems approach to church missions can be found in Chapter 3 of Alvin J. Lindgren and Norman Shawchuck's, Management for your Church (Nashville, TN: Abingdon Press, 1977).
this missional intentionality that the goals and objectives of a local church are derived. To accomplish these goals and objectives all necessary resources must be identified and obtained.

Theological Considerations in Constructing a Local Church Mission Statement

1. God is sovereign (Isa. 45, 46).
2. God has revealed Himself and His will in His Word (2 Tim. 3:16,17).
3. God has commissioned His church to go into all the world (Matt. 28:19,20; John 20:21; Acts 1:8; Eph. 4:11-16).
4. This commission involves evangelism, edification and equipping of the saints.
5. Mankind is incapable of spiritual ministry without the power and direction of the Holy Spirit (John 15:5; 1 Cor. 2:14; 3:6; 2 Cor. 2:14; Phil. 4:13).
6. The church is God’s only channel for ministry to His world.
7. The local church is the starting place and support team for all acts of institutionalized ministry (Acts 13:1-3).
8. All ministry is done in the light of future accountability (1 Cor. 3:9-17; 9:24-27; 2 Cor. 5:10).
A Suggested Process

Phase I

The pastor may preach a series of sermons on the nature of the local church and its missionary character. Another option would be for the leaders to read an assigned book on the church\(^2\) in preparation for a group conference. Participants should read individually the books of Acts and Ephesians prior to the conference.

Phase II

An invitation should be given to all leaders and other interested persons to attend a retreat for the express purpose of identifying and quantifying the mission of your local church. Everyone should be given a copy of the "Purpose for a Mission Statement and the Theological Considerations in Constructing a Local Church Mission Statement" from the church policy manual.\(^3\) This retreat could be a Friday night/Saturday setting at a local camp or conference center. A second option would be to hold it at the church. The retreat center is usually a less distractive environment and promotes a clearer sense among participants of the task at hand.


\(^3\)See Part I, Chapter Two, pp. 37-38.
Session I

Start the retreat with a praise and worship time. Divide into groups and give each group an assignment of identifying how the church of the first century understood and practiced its missionary mandate. Be sure to have someone record participants insights.

Session II

Gather all the groups together to share their insights collectively. Each group should record the ideas shared by the other groups.

Session III

The groups should reconvene to consider the contemporary needs of their cultural context and how the local church can address these concerns.

Session IV

Taking note of the way the historic church has understood its mission, participants should compare this with their contemporary needs and construct a one or two paragraph statement beginning with, "The mission of our church is . . ." The various statements will then be distributed in written form to all participants for their

4See Part II, Chapter Two, p. 162 for a sample mission statement.
examination and comment.

Session V.

Two representatives from each group convene to compose one mission statement using the best ideas from the group statements.

Session VI.

The large group reconvenes to hear the statement and to develop criteria that will answer the question, "How will we know if we are accomplishing our mission?"

Immediate resources should be identified which will be necessary to accomplish the mission. A list of needed resources should be presented to the appropriate ruling bodies for disbursement approval.

Session VII.

Close the retreat with a prayer time asking each one to commit themselves as willing vessels for God to use in fulfilling their mission in and through the local church.

A Mission Statement - An Ongoing Process

The process just outlined describes how to design a working mission statement. However, the process does not end there. A mission statement needs periodic redefinition and refinement. It should be reviewed and modified on an ad
hoc basic. Changing a mission statement is not a repudiation of the past but rather a clearer statement of where the church understands God to be leading it. As this process is refined and the mission implemented the local church can look forward to times of future accountability with joy rather than anxiety.
CHAPTER THREE

EXPLANATION OF BIBLICAL OFFICES OF ELDER AND DEACON

ELDERS/BISHOPS

The author understands the New Testament to teach that Elders selected by the local congregation are the leaders God ordains to govern the worship and ministries of the church. The local church has the authority to recognize the qualified leaders she wants to lead her. All leaders are accountable to the local body and ultimately to God himself. Horizontally speaking, there is no higher court of ecclesiastical authority or appeal than the local church.

In practice, the author acknowledges that there are two distinct offices of a local, permanent, and administrative nature set forth in the New Testament for the local church. They are the offices of bishop and deacon (Phil. 1:1). By concentrating first on the office of bishop or elder, it can be seen that the function of the elder was general and spiritual; although the nature of this office also involved the oversight of the affairs of the local church. It is reasonable to conclude, then, that the office of bishop
(episkopos)¹ and elder (presbuteros)² were generally synonymous with "oversight" referring to function, and "elder" referring to the quality of spiritual maturity in a man tacitly recognized by the congregation in the choice of him as a leader.

The synonymous nature of these terms can be illustrated further from Paul's letter to Titus. In Titus 1:5, Paul reminds Titus that he was left in Crete "to set in order

¹Biblical scholars admit that a precise definition of the office of episkopos is difficult, but they agree that it almost always relates to oversight or administration. According to J. Rohde, "In Acts 20:28 the presbyters of the church are called the overseers who should tend the flock of God, i.e., the church. Here apparently bishops and presbyters are equated: the presbyters who lead the local church at Ephesus are addressed as 'bishops'." He continues in the same entry, "In both passages in the Pastorals episkopos appears in the singular (1 Tim. 3:2; Titus 1:7). At the same time both Titus 1:7 and Acts 20:28 equate presbyters and bishops, for in Titus 1:5 'Paul' has commissioned Titus to install elders in the cities of Crete. Then in the qualifications that follow, which are derived from the tradition, the requirements that an episkopos should bring to the office are given (likewise in the qualifications for the office from 1 Tim. 3:2ff.). In both cases one is not to conclude from the singular that already a single bishop is assumed as a monarchical leader at the head of the community. The singular is rather to be understood generically (so, among others)." J. Rohde, "Episkopos," Exegetical Dictionary Of The New Testament, vol. 2, ed. Horst Balz and Gerhard Schneider (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1993), 36.

²J. Rohde observes, "According to Titus 1:5 the apostolic pupil, has, at the behest of the apostle Paul, appointed elders in the communities on Crete (the term is interchangeable with episkopos in Titus 1:7). It is characteristic of elders who rule well that they are also active in preaching and teaching (1 Tim. 5:17)." J. Rohde, "Presbuteros," Exegetical Dictionary Of The New Testament, vol. 3, ed. Horst Balz and Gerhard Schneider (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1993), 149.
what remains, and to appoint elders. . . ." After making this statement, Paul begins to describe the qualities that these elders must possess. However, in verse seven instead of repeating presbuteros he substitutes the term episkopos. Likewise, in Acts 20:17-28, Paul gathers the presbuteroi to himself and charges them to remember that they are "to be on guard for yourselves and for all the flock among which the Holy Spirit has made you overseers. . . ." Therefore, instructions previously given to church leaders who were addressed either as bishops or elders shall be applicable to the ruling body of local churches today.

The Qualifications of Elders/Bishops

A close study of the two major texts (1 Tim. 3:1-7 and Tit. 1:6-9) giving definition to the qualifications of the ruling body of the local church reveals two types of requirements for leaders that can be presented under the captions--general and specific. Before addressing the particular requirements under each of these labels, it is important to remind the congregation that these qualifications are not merely suggestions for its leaders. The failure to possess any one of the following qualifications automatically disqualifies a potential candidate or an established elder. Knowing these requirements ahead of time allows a potential candidate to engage himself in a probing self-evaluation and thus avoid any public embarrassment should his status be found lacking.
The evaluation forms that elders and deacons must fill out are scaled from 1-10. Anyone scoring less than a five (5) would indicate that the preponderance of evidence is lacking to substantiate his possessing this quality as a lifestyle. This matter would be discussed with him to determine whether the scoring is accurate. If so, a plan will be developed to assist him in developing this area of deficiency so that he may be considered in the future for a leadership position.

General Qualifications

"Above reproach" (1 Tim. 3:2; Tit. 1:6)

An elder must be blameless in his behavior. This means that there is nothing in his conduct over which someone could bring an accusation. To be sure, being above reproach does not mean that a potential leader has never sinned for this state would be impossible for anyone except Jesus Christ. This requirement means essentially that regarding past sins to others the candidate has sought their forgiveness and attempted to make restitution.

"Having a good reputation with outsiders" (1 Tim. 3:7)

In light of the local church’s mission in the world, it becomes imperative that the impact of the message of forgiveness and renewal in Jesus Christ be not impugned due to the poor reputation of the messenger. Elders must be
top-quality exhibitions of the light of the gospel.

"Not under compulsion but voluntarily" (I Pet. 5:2)

Candidates for eldership must not feel coerced into seeking this office for any reason, instead they must accept this responsibility willingly and out of a sense of God's calling.

"Nor yet as lording it over" (1 Pet. 5:3)

Candidates for eldership must be men who are not caught up in the power of position or influence over others. They must demonstrate in their relationships with people a desire to serve rather than to be served.

"Example to the flock" (1 Pet. 5:3)

The potential elder's whole pattern of life must be one which could serve as a model to others. He must be able to say with Paul, "be imitators of me just as I also am of Christ" (1 Cor. 11:1).

**Specific Qualifications**

"Man" (1 Tim. 3:2; Tit. 1:6)

Elders and deacons must be men. The word "elder" is masculine. Men are called to lead their wives and children. Never is this order reversed. It is a sad fact that women find it necessary to assume the position of spiritual and physical leaders in their homes, but contemporary realities
do not abrogate God’s instructions for leadership in the local church. Paul’s earlier instruction to women in 1 Timothy 2:9-15 clearly shows that women are to receive instruction in submissiveness refusing to exercise authority over men. God’s order was established in the Garden of Eden and Eve’s disobedience demonstrates the effects of failing to obey God’s instructions. The preponderance of the masculine gender in all these requirements only underscores God’s intent for this office.

"Husband of one wife" (1 Tim. 3:2; Tit. 1:6)

The literal translation of this phrase is "a one-woman man." There are three possible meanings of this phrase: 1) exclusion of polygamy; 2) an elder or deacon may only be married once in their lifetime even if their mate dies, 3) the quality of the man’s relationship to his wife is the focus, meaning that he is not a philanderer and is devoted to his wife.³

Reputable commentators have embraced all three of these views throughout the history of the church. The issue cannot be resolved by a strict grammatical analysis of the words used. A wider context must be embraced to help us discern what this phrase, which has caused so much controversy, really means. Our conclusion is reached in

³An excellent analysis of all three views is made by Ed Glasscock, "The Husband of One Wife Requirement in I Timothy 3:2," Bibliotheca Sacra 140 (July-September, 1983): 244-258.
full light of the sincerity and reasoning of those with whom we differ in love.

Our understanding of the culture of the time of this writing would indicate that polygamy was not an issue Christians were facing. However, this declarative pronouncement would be God’s way of letting His will be made known again that His original plan was one man married to one woman for life.

The explanation that an elder or deacon could only be married once in their lifetime appears to be the least preferred option for the following reasons:

1. This comprehensive list of requirements for elders and deacons is of a qualitative not quantitative nature. The list can be kept qualitative without doing any injustice to the textual requirements.

2. Remarriage after the death of a spouse is never considered sinful in any other passage. In fact, at times it is even recommended by Paul (Rom. 7:2,3; 1 Cor. 7:39; 1 Tim. 5:14).

3. The beauty of marriage seems to be denigrated by the one-time marriage view seeing remarriage only as a legitimate way to satisfy sexual desires. To imagine that the gift of singleness is automatically bestowed upon those losing their mates is unrealistic and without Biblical support.

4. The restrictiveness of this view does not elevate
marriage but rather seems to be of a punitive nature.

Much is gained and nothing lost by understanding this phrase to mean that the elder/deacon is to be devoted unreservedly to his wife. Reasons for holding to this interpretation are:

1. It meets the requirements of the text.
2. It does not depart from an obvious list of qualitative assessments.
3. It places a high profile on faithfulness in marriage which will always be of inestimable worth.
4. It elevates marriage and the bearing and raising of Godly children. If a man’s spouse died before bearing children he would be forbidden this privilege if he wanted to be a church leader. This would also deny him the opportunity to demonstrate his ability to lead a wife and children and thus be an example to the church.

Polygamy is definitely ruled out for all believers. If a man senses after his wife has died that God is calling him to a life of singleness, he is not disqualified from being an elder or deacon for singleness is not a requirement.

May a divorced man, or a man who has married a divorced woman be permitted to become an elder of a local church? Divorce before salvation should not disqualify a man from eldership. If a man was divorced following salvation the

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4 For this local church’s policy governing divorce/remarriage, see the appropriate section in Part I, Chapter Six, pp. 110-124.
local church must decide if there is divorce on biblical grounds. If so, and he meets that criteria, it is permissible but his situation may still not pass the test of appearing to be above reproach. The practical effectiveness of this man to lead may be severely impaired if placed in this office. Although if "one-woman" man is understood to mean having been married to one person only then he would be disqualified.

Even if a local church discerns a biblical possibility for divorce and remarriage as being permissible, the general qualification of an elder or deacon being "without reproach" in any area is seriously jeopardized. In such cases the local church must use discernment in coming to a judgment as to whether this person’s potential ministry of leading the flock through example has been irrevocably damaged.

"Temperate" (1 Tim. 3:2)

A temperate man is one who is well-balanced and manifests moderation in all aspects of his life. Temperate people are also not known as being eccentric.

"Prudent" (1 Tim. 3:2; Tit. 1:8)

A prudent man possesses the character quality of self-control. Prudence also suggests that a man maintains a well-ordered lifestyle; is consistent, regular, habitual; in short, that he is dependable.
"Respectable" (1 Tim. 3:2)

A man worthy of honor. One who is esteemed not primarily for what he has accomplished but for how his life brings honor to Christ.

"Hospitable" (1 Tim. 3:2; Tit. 1:8)

One who opens his home and resources to strangers and fellow Christians without complaining or becoming irritable. This quality is built upon a sense of generosity and love that stems from an internalization of Christ’s sacrifice for humankind on the cross.

"Able to teach" (1 Tim. 3:2)

In light of the fact that teaching is such a vital component to a local church’s mission (Matt. 28:20), an elder must be able to facilitate a deepened understanding of the Word among the congregation. Being able to teach entails having a mature knowledge of the Scriptures along with the capability of expounding its treasures. Such a foundation would provide a safeguard against false teachings that might be subtly introduced into the life of the local church (Tit. 1:9).

"Not addicted to wine" (1 Tim. 3:3; Tit. 1:7)

The key issue here is control. A potential elder must not be addicted to wine, beer, or any other liquor. He must
be sober, level-headed, and moderate in all things.

"Not pugnacious" (1 Tim. 3:3; Tit. 1:7)

The candidate must not be a quick-tempered, quarrelsome person who is apt to strike others. This person must not be physically or verbally abusive.

"Gentle" (1 Tim. 3:3)

Gentleness bespeaks of a patient, forbearing spirit. The leadership style of this person must be one that leads the people of God as a shepherd would his sheep. Even though the people that he is leading may err, he is ready, like God, to be forgiving and restorative.

"Uncontentious" (1 Tim. 3:3)

He is a peacemaker. He does not love or regularly participate in episodes of verbal sparring. Though he always stands up for God’s truth, he does so in such a way that Christ is manifested and glorified.

"Free from the love of money" (1 Tim. 3:3)

The candidate for eldership must not pursue this office for the sake of personal gain. Since the love of money is the root of all kinds of evil, as a leader of God’s flock, the elder then must be an exemplary model of one who can resist the seductive lures of an acquisitive culture.
"A man who manages his household well" (1 Tim. 3:4-5)

In order to manage effectively the flock of God, a man must be able to demonstrate a disciplined management style in his home. If he is ignorant of biblical principles of stewardship or fails to implement them in the home, his degree of successful management of the local church body will be negligible at best. The point Paul is making is that where opportunity exists there must be manifested indisputable evidence of competence. Paul is not disqualifying single men since he advocates celibacy in 1 Corinthians 7:8, 25-33. If a man is married he should have children, if he and his wife are physically capable, and those children must be in subjection as a demonstration of this requirement.

"Not a new convert" (1 Tim. 3:6)

The one seeking eldership must not be a new Christian, but one who is mature in his faith and thus able to resist the pride which can accompany leaders and result in their demise.

"Loving what is good" (Tit. 1:8)

The candidate must be one who is ready at all times to do what is beneficial for others.
"Just" (Tit. 1:8)

An elder must conduct his life according to the truth. He must demonstrate wisdom in determining proper steps of appropriate action.

"Devout" (Tit. 1:8)

A man who demonstrates a consistent walk with God. His life must be a reflection of an intimate relationship with God.

"Holding fast the faithful Word" (Tit. 1:9)

An elder must be one who maintains a personal dependence upon the Word for guidance and direction. By being personally dependent upon the Word, he is able to evaluate keenly the teachings which he encounters and refutes those which are in error.

What Happens When an Elder Sins?

To qualify as an elder, a man’s public and private life must be faultless in all of the items discussed above. If a presiding elder is found deficient in any of these requirements 1 Timothy 5:19-25 provides clear instructions regarding the disciplinary measures that should be brought against him. First, it is apparent that the sin being addressed must have been witnessed by two or three people. If this condition is met, then the confrontation must
proceed. The fact that a confrontation must occur is not of an optional nature. For, as Alexander Strauch relates, "A leader's sin must be treated more severely because it has more ramifications; it can lead more people astray and cause the unbelieving world to mock God, the church, and the gospel." The proper public exposure and rebuke of a sinning elder will cause the other elders to walk more circumspectly in the fear of God.

Not only must the erring elder be confronted, but this confrontation must be handled without partiality. As stated above, an elder is to be a just person and must therefore expect just treatment for his actions. Justice lies at the very heart of God's dealings with man. After all, it was a combination of justice and love which caused the Father to send the Son as a propitiation for the sins of humanity.

When an elder has been exposed and rebuked is he then to be restored to active eldership immediately? While the Scripture does not finalize this process, it is certainly true that the qualifications of being above reproach and having a good reputation have been temporarily lost. These qualities are not easily obtained or maintained. Once they are lost in a leader it will take more than a verbal apology to demonstrate the fruits of repentance.

A length of time must be designated by the remaining

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elders as a restoration period so that the spiritual foundations of his life may be reinvigorated. During this period of renewal, the errant elder will be relieved of his leadership responsibilities, thus enabling him to concentrate upon rebuilding the defective area(s) of his life. The local church must make every attempt possible for a full restoration, supplying an incredible amount of love to this embarrassed, hurting leader. It is possible, though, that an elder’s sin may affect the church so severely that he can never regain the qualification of being blameless. In sum, when the church fails to discipline an erring elder, great damage is done to the elder, his family, and the local church body.

In conclusion, every saint should aspire to meet these qualifications since they are a reflection of God’s highest standards. In none of these qualifications does the Bible include ordination, college degrees, success in business, prominence in the community, handsome physique, or a sizeable bank account. To choose men who do not have these spiritual qualifications is carnality of the highest magnitude for it blights Christ’s church with unqualified leaders.

It is important to remember that elders as specified in 1 Timothy 5:17 may share different responsibilities. First, there are those who rule or who lead the affairs of the local church (referred to by some as “Lay Elders”). The
second grouping encompasses those who not only rule or lead, but who are gifted in expounding the Word and teaching sound doctrine (generally referred to as "Pastoral Elders").

There is no indication of a hierarchical system within the leadership of the local church. The only distinguishing feature is the fact that those elders who preside over the body plus preach and teach are to be given "double honor." 

"Since the word for 'honor' (time) was used in the sense of a price paid for something, it has been suggested that here it might be translated 'honorarium'." 6 "Double" can then be taken as a comparative figure used in reference to the amount to be given to widows or the other elders.

The point that Paul is making is that those elders laboring hard at preaching and teaching the Word are to be adequately compensated for their efforts. Since the word "honor" usually carries with it a monetary connotation, the admonition to provide an extra stipend for those who labor in the Word would certainly be an appropriate interpretation of Paul’s remark to Timothy.

Primary Responsibilities of Elders

To Rule (Acts 29:17, 23; 1 Tim. 5:17; Heb. 13:17)

The major task of the elders is to oversee or manage

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the ministries of the local church.⁷ As true shepherds of the flock, planning and supervision will occupy a great percentage of their time and ministry focus. The establishment and communication of a missional objective is fundamental to their task as leaders. Every avenue of ministry in the local church must flow out of that vision. Without a clear sense of vision and purpose the local church will fail to become all that God desires for it to be and do. Accurate periodic assessment of the local church’s progress in the implementation of its missional objectives will demand on the part of the eldership deliberate and concentrated effort.⁸

Leaders are charged with wise management or stewardship of all available resources of the local body in pursuance of its mission. Knowing their future accountability for the flock (Heb. 13:17), leaders must be motivated by a standard

⁷According to H. Balz, the verb prohistemi in the context of 1 Timothy 5:17 has the meaning "to be at the head of/manage the shading care for is always present; there is no difference in meaning between middle and intransitive active... This plays an important role in the 'virtue catalog' of the episkopoi (3:1ff.) and diakonoi (3:8ff.). It is similarly used (absolutely) of the office of the presbuteroi in 1 Timothy 5:17)." H. Balz, "Prohistemi," Exegetical Dictionary Of The New Testament, vol. 3, ed. Horst Balz and Gerhard Schneider (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1993), 156-57.

⁸The existence and regular use of a local church operations manual greatly advances the ability of the leadership to delineate clearly the actual operation of ministry as well as maintain an informational feedback loop that allows missional objectives to be clarified and streamlined.
of excellence (Phil. 1:10).

The task of ruling or wise management is not always a glamorous one. Human fallenness often manifests itself in the resistance by some in the congregation to being ruled over. However, the task of ruling is facilitated when the eldership demonstrates the humble spirit of a servant as commanded by Peter (1 Pet. 5:2-6). This kind of leader is by far the easiest to follow.

To Teach (1 Tim. 3:2; 5:17; 1 Pet. 5:2; Acts 20:20)

All elders are required to have the ability to teach, but only some will devote the majority of their time in ministry to this activity. These persons must possess the giftedness of a pastor-teacher (Eph. 4:11). The responsibilities of preaching and teaching require that the elder have ample time to study and pray as the apostles learned in Acts 6 when they mistakenly appointed elders to serve the widows. If the elder(s) who are responsible for preaching and teaching find that a significant portion of his/their time is being spent on administrative matters, then it will soon become apparent to the flock that the depth of teaching needed to sustain their growth is absent. The temptation for the pastor to lose his focus as a result of maintaining a hectic schedule is real and must be faced by the elders and the congregation alike. Pastoral elders are not always forced into this situation. Some actually
bring it upon themselves. Either way the local body will suffer as long as it continues.

Therefore, there must be clearly delineated responsibilities within the eldership. The congregation must allot sufficient time (both in quality and in quantity) to the pastoring elder(s) so that he/they may be equipped adequately for the work of the ministry. The local body should make certain that the teaching elders have sufficient financial resources to purchase study materials necessary to assist them in preparation for their sermons.

Church growth is influenced dynamically by the caliber and quality of its leadership. Since the ministry of Christian leaders is to replicate itself, commonly called discipleship, it is apparent that the New Testament doctrine of multiple church eldership was designed to facilitate this process.

The Congregation’s Response to Elders Recognition (1 Thess. 5:12)

Saints are to know their elders, for God has already appointed them. But how are they to be known? God has meticulously described how an elder is to appear to the saints, both as to his character or qualifications, and as to his action or responsibilities. As elders live and work in the local body of Christ, the church is automatically directed by the Spirit of God to recognize them as divinely appointed leaders.
Potential elders will become evident to the local church by the existence of godly young men in the congregation who take an active role in the local church’s ministries. These future elders will be engaged in the process of developing their spiritual gifts by serving the needs of their fellow saints before they are officially called into eldership.

Obedience and Submission (Heb. 13:17)

It is a biblically sound doctrine to teach that when the elders rule, the saints are required by God to obey and to submit to them.⁹ When the local body understands the accountability God places upon its leaders for the condition of the flock, obedience and submission become much more palatable. Elders who selfishly exceed the bounds of New Testament authority must be confronted according to the formula for resolving conflicts found in Matthew 18:15-17.

Esteem Highly in Love (1 Thess. 5:13)

Paul’s instruction to the Thessalonian church to esteem

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⁹Strauch comments as follows on the verbs "obey" and "submit": "Although it is difficult to distinguish between the meaning of these two verbs ‘submit’ is the broader term. By ‘submit’ the author indicates that Christians are not only to ‘obey’ their leaders but are to ‘submit,’ that is, yield, give way or defer to them. This includes obedience to their authority and directives as well as a disposition of deference, respect, and submission to elders even when there are differences of opinion." Strauch, Biblical Eldership, 159.
highly in love those who labor diligently on the church’s behalf is appropriate today. Robert Thomas explains insightfully what the phrase "esteem them very highly in love" means:

The exhortation is to hold these leaders in esteem "beyond all measure" (hyperekperissos). No reservations are allowable. Rulers in the local assembly must be held "in the highest regard" (NIV) and given a wholehearted support, and this in a spirit of "love." A suitable reason for this high appreciation is "their work." ¹⁰

Furthermore, John Calvin wrote this regarding the esteeming of leaders in love: "The excellence and dignity of this work are inestimable: hence those whom God makes ministers in connection with so great a matter, ought to be held by us in great esteem." ¹¹

The congregation is to enter into a love relationship with their leaders. Love looks out for the other person. It is not selfish. Each local congregation must discover ways to express its love and appreciation to those who labor so diligently in its behalf.

Protection from Slander (1 Tim. 5:19)

All saints are required by Scripture to protect and shelter their elders from slanderous speech and malicious


¹¹As quoted in Strauch, Biblical Eldership, 110.
rumor. No solitary individual may publicly accuse an elder of wrongdoing or inequitable behavior. This act requires two or more firsthand witnesses who possess objective evidence to begin the process of placing concrete charges or accusations against an elder.

Remuneration (1 Tim. 5:17,18; 1 Cor. 9:7-14; Gal. 6:5-9)

Elders who serve the local church deserve financial support from the congregation.12

Propriety of Pursuing Eldership

In 1 Timothy 3:1, Paul states that "if a man aspires to the office of a bishop (elder-overseer). . . . he must. . . ."13 Aspiring to the office can come about through various ways. Privately a man may sense in his heart that God has been leading him to seek a place of leadership. He has seen how God has uniquely prepared him. The local church leadership may approach a man about considering eldership after having witnessed qualities of biblical leadership at work in him. Recognition by others of his qualifications may motivate him to reach out for this opportunity to serve. The candidate

12A more thorough discussion of the matter of determining salaries may be found in Part I, Chapter Eight, pp. 130-136.

must discern whether he is really being led by the Spirit to pursue eldership. He must realize, though, that his availability, aspiration, and qualiﬁability do not automatically put him into ofﬁce. How and when he serves will be determined by the local congregation.

DEACONS

Philippians 1:1 depicts a local church that was organized according to the pattern taught in the New Testament. In addition to the apostolic leaders, the ofﬁces of "Elder-Overseer" and "Deacon" are introduced.14

What Is A Deacon?

In contrast to elders who are responsible for spiritual direction and decision-making, God’s word describes another ofﬁce in the local church referred to as "Deacon" or literally, "one who serves" (1 Tim. 3:8-13). Deacon is a translation of the Greek word diakonos. Homer Kent, Jr. addresses the speciﬁc nature and function of these leaders:

"Deacons" (diakonoi) were the secondary ofﬁcers in the church (1 Tim. 3:1-13). The ofﬁce was probably derived from that of the seven men referred to in Acts 6:1-7. Although the name (diakonos, "deacon") was not used of the seven, the cognates (diakonia - "service"; NIV, "distribution of food") and (diakoneo, "to serve"; NIV, "to wait on [tables]") appear three times in

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14Howard Mayes, "The Ministry of Deacons in the Church," Unpublished notes presented at the annual business meeting, 16 February 1986, Huber Heights Grace Community Church. This document helped me immensely to organize my thoughts on the topics of the role, qualiﬁcations, and requirements of deacons in the setting of the local church.
the passage. The deacons were charged with various temporal concerns of the church, such as the dispensing of aid to the needy.\textsuperscript{15}

Like elders, deacons are to be chosen for the quality of their Christian life-style, rather than for talents, abilities, position, or financial status.

The Role of the Deacon

Although a "servant's heart" is a high aspiration for every Christian, it is apparent that the historic New Testament church formally designated some as "servants" by choosing them and, therefore, holding them accountable to carry out specific ministries. T. F. Torrance points to the interconnectedness of the terms \textit{doulos} ("slave") and \textit{diakonos} ("servant"). He states:

\begin{quote}
The way in which the New Testament uses \textit{doulos} and \textit{diakonos} lets us see that Christian service or \textit{diakonia} is not something that is accidental to the Christian, but essential to him, for it is rooted in his basic structure of existence as a slave of Jesus Christ. It is a form of service in which he is not partially but completely committed in the whole of his being before God, and which he discharges not occasionally but continually in the whole of his existence as a follower of Jesus Christ.\textsuperscript{16}
\end{quote}

The conception of service undergirding the work of the


deacon, then, is derived from the relationship of being a servant (doulos) or bondservant first to Jesus Christ and subsequently to the local congregation. All Christians should consider themselves servants but when their service involves biblical criteria of selection and accountability for carrying out delegated ministries, that person should more appropriately be designated as a "Deacon."

Why Deacons?

A person does not need to be formally rendered a deacon in order to serve in the local church. All Christians should minister and serve the body in some capacity. The church needs deacons in order to delegate responsibility properly and encourage accountability among members. The ministry of serving by deacons was instituted to free the apostles to study the Word and pray. The importance of deacons today can hardly be underestimated in this regard.

The Qualifications for Deacons

"Deacons" are men who have been identified by the elders as maintaining a biblical and exemplary life-style, and have been approved by a vote of the congregation for a specific term of office. The basic qualifications and criteria for selection of these office bearers is found in 1 Timothy 3:8-12.
"Man" (1 Tim. 3:2; Tit. 1:6)

See the previous discussion of this topic as it relates to eldership requirements under the category of specific qualifications.

"Dignified" (1 Tim. 3:8)

To be dignified means that a man is worthy of respect, one who is not given to frivolity. Ralph Earle sheds some additional light on the meaning of this word: "No English word exactly conveys the meaning of semnos which combines the thoughts both of gravity and dignity, or as Moule points out, 'both of seriousness of purpose and self-respect in conduct'."\(^\text{17}\)

"Not double-tongued" (1 Tim. 3:8)

A person who is double-tongued is dishonest and usually hypercritical. The practice of saying one thing to one person and something else to another is strictly forbidden. Those who serve genuinely from the heart desire their relationships with others to always be on the level. Truth must lie at the center of the body's relationship with itself and with others. Tremendous harm is incurred to the body when truthfulness is compromised.

\(^\text{17}\)Ralph Earle, 1, 2 Timothy, 367.
"Not addicted to much wine" (1 Tim. 3:8)

The key issue here is control. A potential deacon must not be addicted to wine, beer, or any other liquor. He must be sober, level-headed, and moderate in all things.

"Not fond of sordid gain" (1 Tim. 3:8)

This simply means that the potential deacon must not be given to chasing greedily after dishonest gain.

"Holding to the mystery of the faith with a clear conscience" (1 Tim. 3:9)

Deacons must be men of spiritual depth. They must be "men who understand and hold fast the key truths of the faith." By the phrase "with a clear conscience" the apostle meant that there must be "nothing in the conduct of these men that was glaringly inconsistent with their professed beliefs."18

"First be tested" (1 Tim. 3:10)

Like elders, neophyte Christians were not to be installed as official deacons. They had to prove themselves first, not by some formal testing procedure but by general activities of life in which they demonstrated a servant’s heart. The office of deacon is more a ministry than it is

an institutionalized office. Those enamored with the office angle of the diaconate will very likely forsake this ministry for an even more visible post within the local church.

"Beyond reproach" (1 Tim. 3:10)

A deacon must be blameless in his behavior. This means that there is nothing in his conduct over which someone could bring accusations. To be sure, being above reproach does not mean that a potential leader has never sinned for this state would be impossible for anyone except Jesus Christ. This requirement means essentially that regarding his past sins to others the candidate has sought their forgiveness and attempted to make restitution.

"Husband of one wife" (1 Tim. 3:12)\(^ {19} \)

"Good managers of their children and their households" (1 Tim. 3:12)\(^ {20} \)

In conjunction with these requirements, Paul lists four additional ones that are peculiarly suited to the wives of deacons:

\(^{19}\)See the previous discussion of this topic as it relates to eldership requirements under the category of specific qualifications (pp. 47-55).

\(^{20}\)See the previous discussion of this topic as it relates to eldership requirements under the category of specific qualifications (pp. 47-55).
"Dignified" (1 Tim. 3:11)
These women must also be worthy of respect.

"Not malicious gossips" (1 Tim. 3:11)
These women must not be guilty of slanderous speech or of accusing one another falsely.

"Temperate" (1 Tim. 3:11)
These women must be well-balanced and in control of their person. They should be people not given to extremes.

"Faithful in all things" (1 Tim. 3:11)
These women must be trustworthy; able to be counted upon to accept and discharge their responsibilities without constant provocation.

Summary
The importance of having and maintaining a full understanding of the two offices of elder and deacon is critical for every local church. Scripture specifies precisely the nature of these offices and the qualifications men must attain in order to fill these respected positions. Given such detailed instructions, every local church must devote the necessary time and effort to assure that it is honoring God’s explicit instructions in the administration of these offices. Having untrained and/or unqualified
persons serving in these capacities is unjustified and is an egregious affront to the Lord of the church.
CHAPTER FOUR
A THEOLOGY OF WORSHIP

The most important function of the corporate body's assembling together is to worship the Father. Nothing can begin to rival its importance. Borror and Allen observe: "Worship is the missing jewel of the evangelical church."¹ Worship has truly become a missing jewel. The proper focus on and active appreciation for God leads a church to a clearer understanding of its members and its mission. As we truly engage in expressive love for God, we are freed to express love to others. Failure to appreciate God for who He is and what He has done for us leaves us self-centered and myopic.

Praise God there is a renewal of celebration in our Fellowship of Grace Brethren Churches today. We take a firm stand for the appropriateness of expressive praise to God declaring His worth. In the past, fear of becoming "charismatic" has paralyzed us in fulfilling one of the most beautiful acts we as Christians can engage in, namely, worshipping our heavenly Father. That fear is now gone.

Our sincere desire is to be Biblical in all that we do. Therefore worship practices must be built upon the clear teaching of the Word of God. We are not trying to be simply reactionary or innovative, rather we are earnestly trying to understand God’s desire on this important matter.

**The Meaning of Worship**

The word translated worship in Luke 4:8 and John 4:20-23 is the Greek word, *proskuneo*, which means to perform homage to men of superior rank. This act was frequently practiced by bowing before a magistrate or simply falling prostrate before him. The English word worship comes from an Anglo-Saxon word, *weorthscipe*, which was translated "worthship" and later became "worship". Worship is the act of declaring God’s worth. We humbly recognize our inability to perform this sacred act adequately.

**The Biblical Basis for Worship**

In worship, the matter before us is not one of personal or pragmatic preference. It is the desire of our heavenly Father, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (Jn. 4:23). If the Father seeks persons to worship Him surely this must be a priority for us if we wish to please Him fully.

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2Ibid., 16.
Acts of worship begin in and occur often in the heavenly scenes in Revelation 4:8-11; 5:8-14; 7:7-17; 11:15-18; 15:3,4; 16:5-7; 19:5,6. These accounts are numerous and explicit. Historically, the church has engaged in acts of worship, though emphasis upon forms helped misplace the focus, leaving us in the twentieth-century virtually devoid of techniques for authentic worship.

The gathered church comes together to worship God. He is our audience and every person on stage is there as a prompter helping us focus our attention exclusively on Christ. Leaders must never lose sight of this God-ward focus in worship.

The Biblical Requirements for Worship

In John 4:24, Jesus told the Samaritan woman that all who worship God must do so in spirit and truth. Proper worship is defined solely by God. Cain suffered awful consequences for substituting his personal idea of how to please God in sacrifice. We need not fear the judgment of God for failing to practice worship correctly but neither can we treat lightly His instructions for us in this area. Tenney paraphrases verse 24:

If you really want to know the truth about worship, you will find it not in the formula of our fathers, but in the relation of your own heart with God. You must deal with Him through His Spirit, and on the basis of truth, which precludes the kind of life that you are living.

The transcendent God can only be known and worshipped by those who have been born of the Spirit. True worship begins in the heart. In fact, it is more heart than art. As we gather we must cleanse our hearts and with sincerity focus our attention on God. "Let us draw near with a sincere heart in full assurance of faith" (Heb. 10:22). Equally important to worship’s coming from the heart is the matter of worshipping God in truth. We must intimately know God, for example in His attributes and works, to ascribe praise and worship to Him properly. To worship an unknown God is neither fulfilling to God nor us. A fuller knowledge of God must be a constant goal of our lives as it was for Paul (Phil. 3:10). This increasing knowledge will lead us to a more genuine expression of worship. The thank offering of the Old Testament is analogous to the sacrifice of praise we are admonished to give in Hebrews 13:15-16.

The Biblical Forms for Worship

When it comes to forms for worship we can find much help by examining how people in the Word have practiced it. Somehow the later twentieth-century church has overlooked the clear examples in Scripture. We need a greater fear of displeasing God in failure to worship than of becoming like some group who does it innovately but that on other points we disagree with for theological reasons. Under the biblical requirements we saw that we must worship in spirit and truth. This dealt with the inner man and his attitude.
Now we begin to focus on the outer man. This makes a total worship experience, i.e., in spirit, soul, and body. Moses’ words to the Israelites in Deuteronomy 6:5 reinforces this conception of total worship experience: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Worship demands action. Worship is not sentimental reflection. The words used to describe the act of giving proper praise to God are participatory, action-type words. To combat the New Age idea of God’s being within us we need to direct our praise to the transcendent God who inhabits eternity.

Some of the Hebrew words used to indicate the necessity and proper expressions of praise are as follows:

**Tehillah** - Psalm 100:4: "Enter into His gates with thanksgiving and into His courts with praise." This word comes from the Hebrew root word, **Halal**. Harris, Archer and Waltke make an interesting observation regarding the usage of this word:

The most frequent use of our root relates to praising the God of Israel. Nearly a third of such passages occur in the Psalms. The largest number of these are imperative summons to praise. The frequency and mood emphasizes the vital necessity of this action. The themes surrounding and included in the verbal expressions of praise (the Psalms) show that it is imperative that God in His deity (Ps. 102:21) be recognized and that the fullness thereof be affirmed and stated. This is to be offered in an attitude of delight and rejoicing. Belief and joy are inextricably intertwined. This praise could include choirs and musical instruments, too. It could be expressed in speaking (Jer. 31:7), singing (Ps. 69:30), and with dancing (Ps. 149:3).
Such praise was an essential element of formal public worship. The entire creation both terrestrial (Ps. 148:1ff), and heavenly (Ps. 148:2) are summoned to praise God.\(^4\)

The Psalmist David closes this great book of praises with a stirring exhortation. He says:

Praise ye the Lord. Praise God in his sanctuary; praise Him in the firmament of His power. Praise Him for His mighty acts: praise Him according to His excellent greatness. Praise Him with the sound of the trumpet: praise Him with the psaltery and harp. Praise Him with the timbrel and dance: Praise Him with stringed instruments and organs. Praise Him upon the loud cymbals: Praise Him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord. (Psalm 150)

In this passage the psalmist not only gives repeated exhortations to praise the Lord but he also gives definition to some acceptable forms for expressing that praise.

Our cultural heritage affects so much of our thinking and tends to set boundaries for us which many times are not biblically defensible. We will strive for balance in expressions of praise realizing that there are times for quiet reflection upon God as well as times of great exultation and exuberance in expression.

Some of the forms of expressive praise which have been neglected in Brethren worship but which we find acceptable and meaningful, though not mandatory, are the lifting up of hands, clapping and freedom of body movement (dance). This

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last form is hard to divorce from its negative cultural connotations but it must be biblically evaluated as a possible expression of worship.

**Yadah** - Psalm 63:4: "Thus will I bless thee while I live, I will lift up my hands." This Hebrew word links blessing or praise with uplifted hands. Paul's use of prayer "lifting up holy hands" (1 Tim. 2:8) finds historical precedence in the experience of the Jewish people. Any explanation of this action limiting it to "spiritual" hands rather than physical ones does great injustice to the biblical usage of the actions described. Christians have joyously raised their hands to God in praise for centuries.

**Taga** - Psalm 47:1: "O clap your hands all ye people: shout unto God with the voice of triumph." This word simply means to strike the hands together as a form of rejoicing or thanksgiving.⁵ Clapping is a natural expression of approval or joy. When used as a genuine expression of praise to God for who He is or what He has done for us it becomes appropriate praise. Clapping in a worship service should not be for a job well done but for the truth revealed.

**Mehola** - Psalm 149:3: "Let them praise his name in the dance . . . ." The root of this word conveys whirling or writhing in circular movements.⁶

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⁵Ibid., 979.

⁶Ibid., 623.
In Christ there is freedom for a person to sway or turn his body in praise to God. This action is not done in conjunction with someone but is individually directed to God. This movement stands in sharp contrast to the social practice of dancing with all of its connective evils.

Our church meetings will be dedicated to allowing God’s people to express worship to Him through praise, singing, musical presentations, clapping and dancing without pressuring anyone to conform to any one particular mode.

We should never forget that whatever we do we are to do with "all our might" (Col. 3:23). This precious act of public worship demands the full participation of our spirit, soul, and body. "Whoso offereth praise glorifieth me and to him that ordereth his conversation aright will I show the salvation of God" (Ps. 50:23).

Obstacles to Worship

Unprepared people

The purpose for which we are gathered may be unclear. Proper reminders need to be given. Time needs to be allotted to people to prepare their hearts for worship early in the service. As the organ plays the prelude, the people will be called to pray and make preparations for worship.

Many things can be the cause of unpreparedness such as unconfessed sin, fear, fatigue, unresolved situations with our Christian brothers, and a critical spirit.
Unprepared place

Often the scurrying around on the platform at the last minute will counteract the proper prelude to worship. Microphone checks should be done early. All instruments should be in place before people begin to enter the sanctuary.

Unprepared leaders

Leading worship begins with the leaders themselves having clean hearts before God so that they can stand before God and the people with transparency. All sin needs to be confessed. All conflict with members of the body needs to be resolved. Without question the inward preparation is paramount but the physical preparation is not far behind.

The musicians need to have the music well-practiced. Songs that the congregation are expected to sing must be available to on either overhead projection or on song sheets. The congregation must know the words in order to be able to enter into personal worship. Often leaders take for granted that the people know the songs. Many may but many others may not. Worship is a corporate experience. When the words are not known people become distracted and their focus on God is lost.

The dress of the leaders must be such that the focus is not directed away from God to them. We all need to be reminded that the ability to lust after the flesh needs
little encouragement. Our Enemy will use anything possible to direct attention away from worship of God. Leaders must not knowingly play into his hands.

**Summary**

At the very center of a local church’s life is its worship of God. Worship of God must be done both in spirit and in truth, but simply reaffirming this mandate does not imply that all worship styles are on a par. Scripture must be consulted and honored in answering how God’s people should worship Him. Moreover, those given the responsibilities of planning the worship services must be able to combine proper worship of God with a sensitivity to the needs of the congregation without compromising either the former or the latter. Worship is neither entertainment nor a thoughtless routine, rather it is an individual and corporate response to God’s magnificent glory and sustaining grace.
CHAPTER FIVE
A THEOLOGY OF CHRISTIAN EDUCATION

Introduction

The duty of educating the body is one of the local church's most basic and inescapable responsibilities. One Christian educator has observed that the verb "to educate" has a two-fold meaning with definite Scriptural implications. According to him, "It means, on the one hand, to nurture or nourish, and on the other hand, to lead out. There is the infilling or the nourishment and then the drawing out or the activity derived from it."¹ In similar fashion, Frank E. Gaebelein, a veteran educator and administrator, understands the essence of educating Christianly to be "the nurture and training of its youth in the truth of God and in the fear of the Lord which is the beginning of wisdom."²

The task of educating persons of all ages and walks of


life was not proffered by God as merely a helpful tip or thoughtful suggestion to the local church. Instead, Jesus makes it quite clear by using the imperatival form of the verb mathetueo in Matthew 28:19-20 that discipling people through teaching was intended to be a required activity. He commands his followers "to make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you."

A close study of the Greek words for educating, as used by the translators of the Septuagint and the writers of the New Testament, reveal the pervasiveness and importance of education in the Jewish community. The Hebrew word for teach, lamad, is translated in the Septuagint by the word didasko, which occurs about one hundred times. This usage is most commonly found in the Psalms, Deuteronomy, and Jeremiah. According to Gangel, "Old Testament usage does not primarily denote the communication of knowledge and skills but rather centers on how one's life ought to be lived (Deut. 11:19; 20:18)." The emphasis upon a properly centered education continued into the New Testament era through the founding of the local church (Acts 2:41-47).

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4Ibid.
The nurturing of children in the truths of God’s Word is the primary responsibility of Christian parents; therefore, it cannot be slighted for any reason whether that be on account of political persuasion, financial status, or denominational affiliation. The central focus of all education, whether within secular or religious communities, is the pursuit of truth and the cultivation of the soul. In other words, all education proceeds from the "heart," which is the inner control center residing in all human beings.

According to Scripture, the heart is to be guarded with all diligence because from it flow all the issues of life (Prov. 4:23). In Philippians 4:8, Paul admonishes Christians to let their minds dwell on "whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good report. . . ." No doubt this makes perfect sense when a person realizes that the things he places into his heart are the very things which ultimately shape that same control center.

A rationale for Christian education will be developed by examining three foundational components of a Christian philosophy of education. The aim of this chapter shall be to discuss the nature of Christian education generally. Once the rudimentary features of any Christian education have been uncovered, concrete policies governing the administration and organization of Christian education under the umbrella of the local church’s authority will be
The Development of a Biblical Worldview

The first foundational component of a truly Christian education is the development of a biblical worldview. Christians must grasp the fact that educating is an activity that is much larger and more encompassing than merely classroom-based pedagogical instruction. Of course, Christian education makes use of sound pedagogy but it also extends far beyond textbook learning and curriculum development. Educating, not to mention educating Christianly, is an on-going activity of working to construct and then attempting to integrate a biblical worldview into the educational process and all of the rest of life. Gangel defines the phrase "integration of truth" as: "the teaching of all subjects as a part of the total truth of God, thereby enabling the student to see the unity of natural and special revelation."5

Unfortunately, many Christian educators operate with a truncated understanding of the universal significance of the Christian faith and, as a result, they unintentionally impart to their students a less than adequate conception of

its all-embracing religious frame of reference. Dr. Edwin H. Rian comments incisively on the comprehensiveness of a well-formed Christian philosophy of education:

A Christian theory of education is an exposition of the idea that Christianity is a world and life view and not simply a series of unrelated doctrines. Christianity includes all of life. Every realm of knowledge, every aspect of life and every fact of the universe find their [sic.] place and their answer within Christianity. It is a system of truth enveloping the entire world in its grasp.  

What is a World and Life View?

Do only Christians have worldviews, or do all persons have a particular set of presuppositions that consciously or unconsciously guide the way they view, interpret, and act upon the issues of human life?

A worldview refers to "any ideology, philosophy, theology, movement, or religion that provides an overarching approach to understanding God, the world, and man's relations to God and the world." While it is true that some Christians may consider the Christ of Christianity as relevant only to matters of religious piety, Dr. James Orr, an evangelical theologian of the nineteenth-century, argued persuasively that Christ must be viewed as Lord of all the

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6 As quoted in Gaebelein, Pattern of God's Truth, 17-18.

spheres of life. Thus when a person trusts in Jesus Christ as his personal Lord and Savior, he has thereby committed himself to a host of other significant doctrines as well. According to Orr, "He is committed to a view of God, to a view of man, to a view of sin, to a view of redemption, to a view of the purpose of God in creation and history, to a view of human destiny, found only in Christianity."  

In contrast to the multifarious systems of thought vigorously competing in the marketplace of ideas, Orr saw the Christian view of the world as providing comprehensive answers to nine major facets of human existence.

(1) the existence of a personal, ethical, self-revealing God;

(2) the creation of the world by God, involving His holy and wise government of it for moral ends;

(3) the spiritual nature and dignity of man as created in the image of God;

(4) the fall of man into sin;

(5) the historical self-revelation of God to the patriarchs and in the line of Israel;

(6) the incarnation of Jesus Christ as the eternal Son of God, yes, as God manifest in flesh;

(7) the redemption of the world through the atoning death, burial, and resurrection of Jesus Christ;

(8) the founding of the Kingdom of God on earth, which includes the spiritual salvation of individuals and a new order of society ("the result of the action of the spiritual forces set in motion through Christ"); and

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(9) history has a goal, including resurrection, judgment, and separation of the righteous and wicked, the righteous to eternity with God and the wicked to eternal suffering excluded from his presence. 9

Developing Christian Minds

The enumeration of these nine areas as structural components of a biblical worldview provides a well-positioned starting point within which to accomplish the educational objective of developing Christian minds. Taken together these nine aspects yield a theological paradigm that furnishes the Christian parent and educator with the necessary tools by which they can begin systematically to find meaning and direction in every aspect of the created world. In his magisterial six volume God, Revelation and Authority, Carl F. H. Henry calls upon Christian leaders of all types to assume their responsibility of articulating and teaching the Christian worldview:

The task of Christian leadership is to confront modern man with the Christian world-life view as the revealed conceptuality for understanding reality and experience, and to recall reason once again from the vagabondage of irrationalism and the arrogance of autonomy to the service of true faith. That does not imply modern man's return to the medieval mind. It implies, rather, a reaching for the eternal mind, for the mind of Christ, for the truth of revelation, for the Logos as transcendent source of the orders and structures of being, for the Logos-incarnate in Jesus Christ, for the Logos as divine agent in creation, redemption and judgment, for the Logos who stands invisibly but identifiably as the true center of

9Ibid., 32-34.
nature, history, ethics, philosophy and religion.\textsuperscript{10}

A worldview functions as a guide to life. Even when it is unconscious or only half articulated to the person holding it, it still functions like a roadmap or a compass. A person’s worldview shapes, to a significant degree, that way he assesses the events, issues, and structures of contemporary civilization. As might be expected, material and social factors influence the formation of one’s worldview, but these factors do not eliminate the formative and guiding role of a person’s worldview on his beliefs and behavior.

**Fundamental Theological Principles Pertaining to Education**

The second foundational component of a Christian philosophy of education is the construction and regular maintenance of a resilient infrastructure of theological principles tightly woven into every facet of the educational process and curriculum to guide and direct it.

**Revelation**

The first foundational theological principle guiding Christian education is that God has revealed himself in his

creation and in his Word. Mankind's quest to know God and to discern his will would be futile if God had decided to remain aloof from his creation. But such was not the case. The writer of Hebrews reminds his readers that "without faith it is impossible to please God and the one coming to God must believe that he is..." (11:6). In order for God to require that mankind have faith in his existence, he must provide something for people to place their faith in. Faith is not a leap into the dark, but a commitment of trust based upon the divine self-revelation of God in creation, Jesus Christ, and holy Scripture.

The natural man first encounters God's self-revelation in creation but the effects of sin have obfuscated the signature of the Creator's hand. The apostle Paul constructs a powerful argument for the inexcusability of mankind's latent knowledge of God because "that which is known about God is evident in them" (Rom. 1:19). He continues, "for since the creation of the world His invisible attributes, His eternal power and divine nature have been clearly seen, being understood through that which has been made..." (Rom. 1:20). Subjectively, through human conscience, the natural man is aware of God's presence and power and, moreover, he intuitively senses that this higher being has placed certain indelible moral responsibilities upon him.

The conscience of man, wrote Calvin, is an "inward law,
which is written, even engraved upon the hearts of all, [and] in a sense asserts the very same things that are to be learned from the Decalogue." All men are by nature religious. As seen earlier, this religious impulse comes from being made in God's image. The soul of man was originally constructed to be a sanctuary of unfettered habitation for God. Yet, ever since the Fall man has sought in vain to fill this emptiness with various idols thus leaving him unsatisfied and restless because it is for God alone that his soul ultimately longs.

The subjective awareness of God's reality through conscience can be supplemented by reflecting upon the creation of the external world. In Psalm 19:1-4, David declares:

> The heavens are telling of the glory of God; and their expanse is declaring the work of His hands. Day to day pours forth speech. And night to night reveals knowledge. There is no speech nor are there words; their voice is not heard. Their line has gone out through all the earth, and their utterances to the end of the world.

Mankind is capable of discerning God's natural attributes by examining the works of creation. The message of these attributes to the unregenerate person is clear and continual. The universe functions like a mirror that reflects the power, majesty, and greatness of the Creator; though, as general revelation it remains insufficient for

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salvation.

Nevertheless, humankind persists in attempting to find ways of overriding these astonishing displays of God's might, glory, and wisdom due to its unwillingness to bow before the one true God. True worship of God requires humble and obedient submission to the Creator's dictates, although unregenerate man is rebellious to the core. This rebellion manifests itself not only in broken fellowship with his Maker but in alienation from nature and his fellow human beings. Thus it is that the worldview of the unregenerate man assumes a distorted cast.

God not only revealed his presence within the conscience of human beings and in his created works, he likewise declared definitive truths about himself through the writers of Scripture. The Scriptures of the Old and New Testaments provide a record of who God is as well as a guide to interpreting his will for humankind from the creation of the world to its final consummation. God's self-revelation reached its zenith in the appearance of the God-man Jesus Christ. "For it was the Father's good pleasure for all the fullness to dwell in Him" (Col. 1:19).

While it is true that God has historically revealed himself through means other than the Bible; nevertheless, the Bible stands as the only source from which the Christian can discover why and to what end everything exists. Only the Bible has been given as the infallible and unambiguous
Word of God. D. L. Kranendonk discovered an insightful interrelatedness between the revelation of God in creation and that in Scripture. He observes:

The Christian's knowledge of faith can be expanded and strengthened by his perceived revelation of God in creation only insofar as that knowledge of faith is in agreement with the revelation of the Bible which at present is the only infallible Word of God.\(^\text{12}\)

In summary, it goes without saying that revealed truth, as stated in the Word of God and known through Jesus Christ, is of higher status than natural truth. For the Christian educator, the locus of truth is God's revelation, contained primarily in the inspired Word but manifest also in creation. Therefore in Christian education the ultimate criterion of truth is found in the revealed Word of God, the Bible.

Truth

The second foundational theological principle guiding Christian education is the matter of truth and ultimate reality. Pilate asked Jesus the profoundest of all questions nearly two millennia ago: "What is truth?" (Jn. 18:38) Yet, confusion still reigns over the answer to this exasperating question. Contemporary discussions regarding the question of truth often betray a cynical and relativistic stance toward the notion of an objectively

existing system of universal truth. The Christian believes not only that universal objective truth exists but that it is also knowable by all individuals.

The fact that truth is objective and knowable is crucial to the enterprise of Christian education. Gaebelein broaches the subject of the objective truth content of Christianity by saying: "Whether we know it or understand it, believe it, or teach it, it remains His truth. And as we come to knowledge of it, we find that it is nothing less than the context of everything that we know or can know."\(^{13}\)

Christian education, like Christianity itself, is posited on the truth as revealed in Jesus Christ and in his Word. Jesus said, "I am the way, the truth, and the life. . ." (Jn. 14:6). John, in showing the contrast between Moses and Jesus, states: "For the law was realized through Moses but grace and truth were realized through Jesus Christ" (Jn. 1:17). Jesus Christ, the very Logos of the Father, is the Truth incarnate.

Not only is Christian truth based on the visible revelation of God in Jesus Christ, it is also an infallible written record contained in the Old and New Testaments. In John 17, the evangelist records Jesus’ prayer to his Father that the disciples would be sanctified (matured) through truth. Jesus clarified the means by which he intended this process to be operationalized in the lives of his disciples

\(^{13}\)Gaebelein, Pattern of God’s Truth, 8.
through his utterance, "thy Word is truth" (Jn. 17:17). Any educational process that does not honor the Word of God may be one in which academic goals are achieved, but can never escape its inability to come to a knowledge of ultimate truth (2 Tim. 3:7).

Christians confess that the Scriptures have the authority of God, which is supreme over everything else—over politics, over education, over the media, i.e., over all the powerful cultural agencies that constantly attempt to shape a person's worldview. However, according to Dr. Albert Wolters,

since all these agencies in our culture deliberately ignore, and in fact usually reject outright, the supreme authority of Scripture, there is a considerable pressure on Christians to restrict their recognition of the authority of Scripture to the area of the church, theology, and private morality—an area that has become basically irrelevant to the direction of culture and society as a whole. That pressure, though, is itself the fruit of a secular worldview, and must be resisted by Christians with all the resources at their disposal. The fundamental resources are the Scriptures themselves.¹⁴

Ironically, this pressure to restrict the authority of Scripture can also be perceived at times within the environment of a Christian school. It is sad but true that in many Christian schools there has been very little effort toward integrating Christianity and the "secular" subjects or even the operating procedures of the school and its

educational philosophy. Frank Gaebelein proposes a reason to explain why this situation has developed among Christian teachers, administrators, and board members: "Though they themselves have received newness of life through faith in Christ, the categories of thought in which they have for years been nurtured are not so readily sloughed off."\textsuperscript{15}

If Gaebelein is correct, then how can the situation be remedied? The simple answer is that teachers must be living Christian lives which are disciplined and normed by the Scriptures in every way. The Scriptures are many things to the Christian, but central to their purpose is instruction. "Everything that was written in the past was written to teach us," says Paul of the Old Testament Scriptures (Rom. 15:4), and the same applies to the New Testament. Sound doctrine must first be seen as practical instruction in the life-and-death realities of walking with God in the world, and only later as orthodox doctrinal formulations. Instruction is also involved in what Paul calls the "renewal of our minds" (Rom. 12:2). "We need that renewal," says Wolters, "if we are to discern what God's will is in the full range of our lives. . . . Testing our worldview against Scripture and revising it accordingly is part of the renewal of the mind."\textsuperscript{16}

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\textsuperscript{15}Gaebelein, \textit{Pattern of God's Truth}, 40. \\
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The axiom, "All truth is God's truth," is one that is defensible on Scriptural grounds. God has revealed himself both in his Word and in his world. Gaebelein speaks of the externalization and internalization of truth with respect to Christian education. He uses the term "external" to designate "something outside and beyond us," i.e., the external meaning of Christian education has to do with God's truth.\footnote{Gaebelein, \textit{Pattern of God's Truth}, 8.} That is to say, it is objectively true. The internal meaning of Christian education has a focus that is quite different from its external one. Gaebelein holds that the internal aspect "relates to the inner workings of education, to all of its courses and every one of its policies. . . . it also has to do with the integration of these things with its external meaning."\footnote{Ibid.}

The primary focus of Christian education is the merging or integrating of the internal into the external, and vice versa. It is this function of integrating that Paul seems to be referring to when he admonishes the Ephesians to grow up into Christ in all things (Eph. 4:15). Neither the internal (coherence) nor the external (truth) poles may be severed from one another in the process of Christian education. Therefore, integration "is the living union of its subject matter, administration, and even of its
Faith

The third foundational theological principle to be examined is that of faith. Generally speaking, faith is viewed by many as a specifically "religious," in the sense of a churchly, phenomenon. It is commonly supposed that people who are "religious" blindly exercise faith in forces they cannot see or directly experience, while others who are "non-religious" rely solely upon their sensory apparatuses to provide reliable information of the world around them. Today many Americans would classify themselves as non-religious and therefore devoid of any "faith" whatsoever. But such a lop-sided and narrow depiction of faith is itself a major factor in fostering widespread misunderstanding of the nature of faith by those in and outside of the local church.

To begin, it must be understood that all persons have a religious or God-ward orientation. Or, stated another way, all human beings no matter where or to whom they may have been born partake of a universally innate sense of divinity. In other words, within all human beings by virtue of the fact that they were once created in the image of their Maker, maintain, even after the fall into sin, an awareness

19Ibid., 9.
of divinity (Rom. 1). "Calvin thought of this *sensus divinitatis* as yielding a rudimentary conviction of dependence on some Maker, as well as a numinous awareness of its glory and majesty."²⁰ Thus, with this in mind, it should come as no surprise that evangelical Christians view all of life’s endeavors (including education) as an answer or response to the God who created and continues to sustain them and the world he has called into being (Rom. 11:36).

Religion is integral to the very nature of man. It is inescapable. All human beings are worshippers, either they worship the one true God or something or someone that this God has created. C. B. Eavey amplifies further this broader conception of religion:

Religion is part of the nature of a human being, so much a part that he cannot escape it. It holds him even against his will. It pervades his whole being and controls both his personal and his social development. From first to last, his interaction with his environment is controlled by religious attitudes and religious ideas. Being endowed with reason, man must think. The thought of a reasoning being is but a factor that relates him to his infinite, eternal Creator. Religion is so built into man as to be at the very heart of his nature.²¹

Human beings may have different ultimate allegiances as well as diverse ways of expressing these allegiances; but,


nevertheless, every man worships someone or thing and builds his life upon a stable center of "religious faith" that provides guidance and orientation in the world. Henry Zylstra states the situation thus:

Whatever is human is religious. The religious in us is as natural and as real as the biological and psychological, as the social and historical. This religious in us, I say, is a part of our being a creature; it is, I say, natural to us. And this continues so in spite of the pervasive presence of sin. Just as we continue to be human beings now that sin has invaded us, so we continue to be religious beings. We say sometimes that man has become a beast because of the presence of sin, but that is only a way of speaking. Man cannot escape being human; if he could, his approaching the bestial would not be a gross disgrace to him. And so he continues to be religious, though to be sure, except for the intervening grace of God, the religion will be false. . . . The fact is that wherever there is a man, there a God is worshipped. All men require a God for the vindication of themselves, the justification of their thoughts and actions, the justification, too, of their cultural activity.

To be human is to be scientific, yes, and practical, and rational, and moral, and social, and artistic, but to be human further is to be religious also. And this religious in man is not just another facet of himself, just another side to his nature, just another part of the whole. It is the condition of all the rest and the justification of all the rest. This is inevitable and inescapably so for all men. No man is religiously neutral in his knowledge of and his appropriation of reality.22

The personal expression of faith in the God who has revealed himself in the Scriptures and in creation is absolutely essential for Christian education. This

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expression of faith is more than belief that—or, rational assent to abstract propositional truth. It is basically a belief in, or a trusting in someone or something. The bottom line of belief-in-type trust is that it always has a relational component. Belief that has the potential to lead a person toward trusting in a sterile set of principles or truths that may finally be seen as irrelevant to life. Believing in leads a person to trust someone, to be loyal to him and to love him. Biblical faith is a call to a personal relationship with God through his Son Jesus Christ.

How does this belief in faith come to express itself?

The Calvin College Curriculum Study Committee came to the following conclusion in their 1970 report:

How do we exercise this faith? When a man believes in God, what does he do? The answer of the evangelical Christian is this: Faith can and must be exercised in everything a man does—in singing hymns, but also in sweeping floors; in offering prayers, but also in studying mathematics; in acts of mercy, but also in tending gardens and writing philosophy. The Christian’s allegiance to God is not exercised merely in some special and isolated “religious” activities, the others being neutral and indifferent. On the contrary, his allegiance to God is exercised in the whole width and breadth of his life, in the whole scope of human activities. The Christian does not try to renounce all cultural activities and withdraw into some special sphere of the religious; rather, he engages in all these activities gladly and willingly and eagerly, seeing in them a means of exercising his faith in God. . . . Obedience to God must be rendered in the concrete affairs of daily life.23

23Calvin Study Committee, Christian Liberal Arts Education, 30-31.
Faith is, then, much more than mere assent to a set of academic beliefs. It is a way of life, a dynamic and visible expression of a person's fundamental orientation and disposition of his "deep self" which involves trusting in the object of his religious commitment--the Creator and Redeemer God of the Scriptures.

The Importance of a Christian Curriculum

The third foundational component of an intrinsically Christian philosophy of education is its curriculum. The importance of this aspect of a Christian philosophy of education is virtually unparalleled. If parents were to place their children in a craft that was set to sail across the Atlantic, but failed to equip this vessel with a compass or a navigational map, most right-thinking individuals would consider these adults to be utterly irresponsible and foolish. Yet, something remarkably close to this is occurring today on an unprecedented scale within local churches and Christian day schools all across the nation. Children are being expected to navigate safely through life's horrendous obstacles by the guiding lights of "discovering their true inner selves" and "getting in touch

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24In Recovering The Christian Mind: Meeting The Challenge of Secularism (Downers Grove, IL: InterVarsity Press, 1988), Harry Blamires presents a powerful treatise for a Christian message intent upon addressing the incredible "emergencies" Christians face in the world today.
with their feelings." To foresee anything less than total disaster calls for an optimism far beyond that which any reasonable person would grant.

In order to counter successfully the growing challenge of secularization, great care must be given to the literature being used in Christian day school educational programs. The belief that morality should be grounded solely in present socio-cultural circumstances without regard to the will of God, the past, or the future, is the prevailing theory in contemporary educational institutions. Nothing less than an honest appraisal of the quagmire in which modern man finds himself immersed, shall motivate the Christian parent and educator to devote the mental and spiritual energy necessary to fight and win this battle for the mind. To capitulate to these alien cultural forces is to betray Christian youth and Christian mission in the world.

If Rousas Rushdoony was correct in remarking that culture is religion externalized, then Christians can trace the problem of secularization back to a failure in religion. That failure, in turn, can be traced to a departure from rigorous study of the Word of God. It has been replaced by a myriad of Christian books, which sometimes appear to be designed more for assuaging the

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conscience of man than being a salient declaration of what God reveals in his Word.

The real practical value of all Christian literature depends upon whether it helps people to discern more clearly God's will for their lives. Studying extra-biblical Christian literature must not be shunned, although it must be properly balanced with studying the Word itself. Today ignorance of the Scriptures among Christians is at an all-time high. This failure cannot be charged to any single account but some alarming attitudes toward the Scripture exist within the Christian community. Youth are infrequently being encouraged to memorize the books of the Bible and Scripture passages vital to assisting them in living the Christian life. But to many people these ideas appear anachronistic.

At the other extreme are orthodox Christians who stand dangerously close to the precipice of a prooftexting (or piecemeal) approach to Scripture. The comprehensiveness of the witness of Scripture along with intensive grammatical analysis of its parts is being eroded gradually. There are many exegetical study aids available today, which maintain a balance between narrower and broader approaches to Scripture study, but their value is being undermined steadily by a "bottom line" mentality among evangelicals.

The local church must return to more than a casual relationship with the Word of God. The study of the Word
itself must become paramount to Christians of all vocations. Only by reversing the trend of marginalizing Scripture can there ever be hope for attaining the goal of widespread Biblical integration in education and all of life. However, if this trend persists, it is feared that the next generation of Christian young people will soon be awash on the shoals of prevailing social and economic theories for they will have inherited no solid reference point.

God knew that his people needed a sure Word in such an uncertain world. Paul's admonition to a young pastor, Timothy, was to "Preach the Word. . . for the time will come when they will not endure sound doctrine, but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires" (2 Tim. 4:2-3). Thus there can be no equipping of the believer apart from an assimilation of the truths of God's Word. Students who become thoroughly trained in the Scriptures develop a standard of measurement by which all other literatures may be assessed.

God has been retelling the story of the creation, governance, and redemption of the world for almost two thousand years now. That story, recorded in the Bible, vividly portrays the glorious nature and purpose of God. In its pages is unfolded the real-life epic drama of the creation of the world ex nihilo, the fall of man into sin and corruption, his magnificent rescue by Jesus Christ at
Calvary, and the cataclysmic reappearance of Christ at the end of time to make all things new. The Bible is, of course, the only book which accurately tells this story from the perspective of the Storyteller himself.

By extricating the Christian story from all parts of its curriculum, public school educators are denying to students the privilege of knowing the truth about God, themselves, history, and eternity. If the church and Christian schools fail to return to a completely God-centered curriculum, they too will be implicated in abetting a deteriorating condition where students determine all values on the basis of a relativistic secular reasoning devoid of eternal truth. Jesus prayed to his Father, "Father sanctify them through thy truth, thy Word is truth" (John 17:17).

The Necessity of Christian Education

It should be obvious by now that the rationale for a Christian education is to develop in students a thoroughly Christian worldview, cultivation of a Christian mind, and internalization of a God-centered orientation on life. Thus the task of the Christian educator entails much more than merely imparting standardized bodies of knowledge to

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students in preparation for their future vocations or lives as American citizens. The purpose of Christian education is to educate students within a Christian framework of knowledge with the end in view of producing whole persons that are spiritually mature and capable of discerning between truth and error.

As a result of this statement of purpose, H. Gene Garrick concludes:

Any education which would understand the nature of reality, God, the universe, man and his purpose for existence, what is true, and how life is to be lived in light of these factors, must be one which teaches the Bible as God's revelation and which educates students as God's images for His purpose, one that sees all of life as contributing to that purpose and that pursues its fulfillment. This is why the Christian school exists. It is the only school giving a complete education which is true to the nature of reality and of man and of the truth.27

Hence, without delving into a knotty discussion of the often extenuating circumstances that prohibit Christian parents from sending their children to Christian day schools, it should be clear why evangelical local churches regularly encourage parents to enroll their children in Christian day schools.

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Summary

The primary motive of Christian education is to construct and then live out a biblical worldview in the whole of one's daily existence. This life-long quest for knowing and living the truth begins with God's revelation in nature and ends with the specific revelation of God in His Word and in the Lord Jesus Christ. All diligence must be employed by the Christian Education Director to ensure that the Bible occupies its proper place of prominence in the educational programs of the local church. As stated before, the aim of these programs is to develop in individuals a thoroughly Christian worldview, the cultivation of a Christian mind, and the internalization of a God-centered orientation on life.
CHAPTER SIX
A THEOLOGY OF MARRIAGE/DIVORCE/REMARriage

Introduction

Discernment as to what the Bible teaches about these subjects is our desire. The possible positions held by Bible-believing people have been multitudinous. David Hocking lists at least twenty different positions.

1. Divorce is always wrong.
2. Divorce is a sin that cannot be erased in this life.
3. Divorce is permissible under certain circumstances, but not remarriage.
4. Divorce and remarriage are permissible under certain circumstances.
5. Divorce disqualifies you from leadership in God’s church.
6. Remarriage after divorce is adultery.
7. Divorce is a sin at all times, but can be forgiven.
8. Divorce is right under certain circumstances.
9. Divorce is a legal action, not a sin. There may be a sin that caused the divorce.
10. Divorce before you were a Christian does not count against you after you become a Christian.
11. It doesn’t matter whether you were a Christian or not; divorce is always wrong.
12. Divorce is okay if your partner is an unbeliever.
13. If you are married to an unbeliever, you should never get a divorce lest you remove the means God uses to win your partner.
14. Divorce is okay if you are the innocent party.
15. No one is innocent in a divorce.
16. If your partner is guilty of immorality, you can get a divorce, but not get remarried.
17. If your partner is guilty of immorality, you can get a divorce, and you are free to remarry.
18. If your partner divorces you, you are free to be remarried.
19. If you get a divorce without Biblical grounds, you can not be remarried.
20. If your divorced partner remarries, you are free to remarry.¹

This fact does not justify an attitude of permissibility or even favorability by God of any or all of these views. It does indicate that when a wide range of views are held by godly people caution should be exercised in preparing one’s own point of view. It also reminds us to be careful in offering our view that we do not present ourselves as the only true, legitimate and knowledgeable teachers of the Word. No one comes to the Scriptures from an unbiased position. Every evangelical teacher would claim biblical support for his view, though to make that claim simply does not substantiate the assertion.

Our Deepest Concern

There is one overriding concern for us and that is to base our convictions on God’s Word. So, to the best of our ability, we have formulated our policies. If we are truly biblical then the following results will occur:

1. People will understand God’s purpose for marriage.
2. People will be able to be better prepared for marriage.
3. People can experience God’s fullest pleasure in their marriages.

¹David Hocking, Good Marriages Take Time (Eugene, OR: Harvest House, 1984), 175-76.
4. More marriages will be preserved.
5. People who are going through problems in their marriages will be treated in a God-honoring way.

We hold the following policies and procedures to be our best understanding of God’s revelation regarding these topics.

**Marriage**

God’s Original Plan

In Matthew 19:4-6, we read:

> . . . Have ye not read, that he which made them at the beginning made them male and female. And he said, for this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

God, from the beginning, intended one man to be married to one woman until either one of the partners died. He used the word cleave, which literally means to be bonded together into one flesh as if by soldering or gluing.¹

The Israelites flagrantly distorted God’s plan by divorcing their mates for any uncleanness or impropriety. God clearly denounces this practice in Matthew 19:4-6. He wants mates to stay married for life. He wants couples to pursue ways that help them stay together.

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God’s Purposes for Marriage

Partnership (Gen. 2:18)

"It is not good that man should be alone." God knew
the best cure for loneliness. "Two are better than one... for if either of them falls, the one will lift up his
companion" (Eccl. 4:9-10).

Procreation (Gen. 1:28)

"... Be fruitful, and multiply and replenish (fill up) the earth." God intends for couples to reproduce.

Pleasure (1 Cor. 7:33)

"... how he may please his wife." The focus is not
self-centered but mate-centered seeking to bring fulfillment
into the other person’s life.

Purity (1 Cor. 7:2)

"Nevertheless, to avoid fornication, let every man have
his own wife, and let every wife have her own husband." In
1 Corinthians 7:9, we are told: "... it is better to
marry than to burn." God created mankind as sexual beings.
Only a few have been given the gift of singleness which
equips them for special ministries unto the Lord (1 Cor.
7:32). All others must realistically face fulfilling their
sexual needs. God made sex (physical intercourse) to be
something powerful and beautiful (Song of Solomon, Prov.
5:18-19, Heb. 13:4). Sex is not something to be ashamed of but rather to be thoroughly enjoyed—exclusively within the bonds of marriage. The enjoyment of sexual union is to be a common practice interrupted only for times of fasting and prayer (1 Cor. 7:5). Paul admonishes couples to come together again lest Satan tempt them due to their inability to control themselves.

Picture of Christ and the Church (Eph. 5:32)

"... but I speak concerning Christ and the Church."

In the preceding verses, Paul likens the husband to our heavenly Bridegroom with a headship role coupled with loving sacrifice and protection. Paul likens the wife in her submissive role as illustrative of the relationship of the Church to Christ (Eph. 5:24). People viewing a couple following God’s guidelines in marriage should see illustrated the spiritual relationship of the Church to Christ. To our shame, many marriages portray quite another picture.

Preparation for Marriage

Couples wishing to be married in our church will become aware of the necessity to fill out a pre-marriage profile. This will give us a better understanding of each partner and their initial reasons for wanting to get married. They will need to agree to a six session pre-marriage counseling
program. Only under the rarest of circumstances will this requirement be waived. Something as precious and serious as marriage demands considerable preparation. Emotion alone will not be a sufficient foundation for a lifetime commitment.

Few couples come to marriage understanding what it takes to make a good marriage. The six counselling sessions will help the couple develop a proper understanding of love, backgrounds, in-laws, communication, expectations, problem solving techniques, goals, how to fulfill needs in each other’s lives, roles and responsibilities, finances, and sex in marriage. This will assist the couple in determining if they are ready for marriage. The final decision by the pastor as to whether there will be a wedding of these two persons in the church will be made after finishing the six session course.

Particulars of the Ceremony

Great liberty will be given to each couple to custom design their wedding if they so desire. Pastoral assistance will be given as requested or needed. All ceremonies are to include vows of intention, covenantal vows, exchanging of rings, prayer, and pastoral admonition/blessing. All music (vocal or instrumental) must be in harmony with our music philosophy. This service is one of asking God’s blessing on this new union.
By far, one of the hardest decisions a pastor makes is denying a couple permission to be married in the church. We wish to go on record concerning which situations will cause a marriage to be delayed or never to occur in this church. Before listing those it is important to understand that when a couple marries in our church their ceremony is symbolic of asking God's blessing on their union. If God does not approve of this wedding, how can we in good conscience ask His blessing upon it? A church is more than just a nice setting with musical accompaniment possibilities. Everything we do in this building or at any place or time is to be for His honor and glory (1 Cor. 10:31). We trust that any who find themselves excluded will understand that our refusal to marry them is only because we desire to be true to our biblical convictions.

The special situations for temporary exclusion are:

**Unprepared couples** (Prov. 11:14)

"Where there is no counsel the people fail" (Prov. 12:15). "Whoso hearkeneth unto counsel is wise." Those couples manifesting serious unresolved problems which would, in the view of the pastor/counselor, certainly lead to major conflict and possibly to divorce will be asked to delay their wedding plans. Either further counseling or termination of the relationship would be recommended. The
pastoral staff will assist in preparing a course of action leading to preparedness for the couple.

**Unreleased couples** (Eph. 6:1)

"Children, obey your parents in the Lord." Underage persons desiring to be married must have the full release and blessing of their parents. Parental blessing must precede this event.

**Unequally yoked couples** (2 Cor. 6:14)

"Be not unequally yoked together with unbelievers. . . ." A Christian and a non-Christian may not marry and receive God's blessing. God forbids it. During the initial interview, if one or both of the parties claim to be a non-Christian the gospel will be shared inviting them personally to receive Jesus Christ as Lord and Savior. It is a fact that couples desiring to be married and find out they have to become Christians might sense an urgency to make a verbal commitment merely to expedite the wedding. The seriousness of this decision is of the highest magnitude. The counselor needs to be sensitive to the seriousness of desire of the counselees to accept Jesus Christ without being judgmental. If either refuses, and there will be no pressure to accept Jesus Christ, the process stops. Pre-marriage counseling leading to a possible wedding will only begin when both persons are believers.
Unsanctified living lifestyle
(couples living in open immorality).

It is a common practice today for couples to live together before getting married. Under normal circumstances a couple must live apart and refrain from all sexual activity for a period of three months and demonstrate repentance in order for there to be a church wedding. This is not intended as a punishment. It rather serves to elevate the sanctity of marriage without condoning or having a cavalier attitude about immorality. The period of abstinence can also help the couple discern whether their decision to marry is based upon criteria other than physical attraction.

In abnormal situations an urgent wedding may be necessary. In that case the three month requirement would be waived but the couple still must live in separate domiciles and refrain from all sexual activity until married.

Couples finding themselves in this situation can still have a wedding in the church but the guests would be limited to parents, children, grandparents, brothers, sisters, aunts, uncles, and step-relatives. Friends and other relatives who have had a ministry in their lives and will be part of the support team around this couple in the future
should be included. The bride and groom need to share with
the pastor their list of guests they plan to invite.

Unmarried former mate (1 Cor. 7:11)

"But if she depart (from her husband), let her remain
unmarried." This situation will be discussed in further
detail under the divorce section; persons who are divorced
and whose mate is unmarried should focus their attention on
doing everything possible to rebuild the marriage rather
than seek another partner. We pledge to do all we can to
help restore the broken walls of this relationship.

Unwilling to forfeit divorce in the future.

Couples must pledge before God that neither of them
will ever be the initiator of divorce proceedings. This is
not a legally binding commitment but a solemn promise before
God that if problems occur they will seek counsel and try
everything possible to save the marriage rather than seek a
divorce. Divorce cannot always be avoided. Hard as one may
try to save a marriage the partner may still walk out.

Divorce

God's intention for each marriage is for it to last
until death. He summons all His powers and makes them
available for reconciliation and restoration. God is
delighted when His children ask for forgiveness (Matt. 6:14-
Sometimes the guilty party has no desire to ask for forgiveness or to abandon a sinful lifestyle. In this situation, what options are open to the innocent party? Is divorce ever proper for a Christian?

Divorce Before Salvation

This situation is often faced in the church today. We believe the Scriptures teach that divorce prior to salvation is totally forgiven. While the individuals will still carry the pain of a failed relationship, our church will not hold this sin against them causing them to forfeit any fellowship or ministry opportunities. To hold this sin against a couple lacks biblical substantiation. In fact, it has the effect of denying the truth of 2 Corinthians 5:17: "... old things are passed away; behold all things have become new." Of course, all things except divorce some would say. We do not concur with that viewpoint. There is no biblical account of the limitation of spiritual ministry due to a person's sin prior to conversion. Without Christ it is a miracle that any marriage survives today.

Swindoll in commenting on 2 Corinthians 5:17, "Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come," expresses the following implications:

I take this literally. I even take it to the extreme! I think "new" means "new" . . . So when God promises the believing sinner that He is "a new creature," then I take that to mean exactly
that. A brand new, fresh creation. Unlike before. The Greek term, *kainos*, means . . . that which is unaccustomed or unused, not new in time, recent, but new as to form or quality, of different nature from what is contrasted as old."

There can be no question about it, Paul has in mind the brand new, fresh, unused creature one becomes at the moment of salvation. Paul goes on to add "the old things passed away" at that same time. Taken literally that means the old life, with all its old characteristics and sins. They are, in grace, removed.

Many treat divorce as the only sin not covered by the blood of Christ. To them it is the one, permanent spot in our past that cannot be washed away. In light of that Swindoll comments,

it is then questionable that we can take the works of David at face value when he writes: "He has not dealt with us according to our sins, Nor rewarded us according to our iniquities, For as high as the heavens are above the earth, So great is His loving kindness toward those who fear Him. As far as the east is from the west, So far has He removed our transgressions from us (Ps. 103:10-12)."

When the marriage and divorce occurred prior to salvation, because the couple are a totally new creation with all sins forgiven, God grants them freedom to remarry.

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4Ibid., 141.
Remarriage

Divorce and Remarriage After Salvation

If one experiences the tragedy of divorce, and that is what divorce always is, we believe the following focus would be most honoring to the Lord.

First he needs to ask God to forgive him of any sins he may have committed which contributed to the divorce. Even though the real guilty partner is the one who walks away from the marriage through repeated infidelities, the other partner could have contributed to the situation. Then he needs to forgive his former mate unconditionally. That releases him from a focus that would destroy his own future relationships and a possible future reconciliation. He needs to pray for his former mate. Pray for their spiritual needs. Be kind and concerned about all their needs. Especially pray that they will truly repent and return. If there are children involved every effort should be made to remain involved in their lives. If child support has been established this should be paid regularly without complaint. An extra amount given would go beyond the law and demonstrate love and grace. Great care must be exercised in speaking with the children to always give a good report of their mom or dad with whom they are living.

He should remain unmarried as long as their former mate is unmarried, trusting the Lord for a further restoration. He should avoid all dating situations during this time.
Dating will send misleading signals to the mate. It will also diminish the focus on restoration. A critical need will be to pledge himself to purity while trying to rebuild his marriage. Only after his former mate remarries he is free to consider remarriage (1 Cor. 7:7-9, 27-35). A life of singleness may still remain his best option.

Summary

The home is the backbone of society and the local church. Satan has unleashed an assault on the home of unparalleled proportion. God’s clear instructions are being deleted from practice and revisions, mostly driven by pragmatism, are being substituted. Every pastor knows the heartache of dealing with the difficult cases of marital separation, divorce, and remarriage. It is often very difficult and time consuming to determine where the truth really lies in such situations. Finding the facts and determining to provide a biblical prescription carries a greater risk today than ever before for the pastor/counselor if he wishes to have a continuing ministry to families. Troubled people today often seek out pastors/counselors who will tell them what they want to hear instead of what Scripture prescribes.

Our roots must go deep in the Word. Retreat from biblical principles regardless of the earthly cost is not an option for sincere believers. Although tempered by godly
love, the declaration of what God says about marriage, divorce and remarriage must be faithfully proclaimed and practiced. These principles must be communicated from the pulpit, class lecterns, and counselling desks.

Great care must be exercised in premarriage counseling to help couples be adequately prepared. Courage must be exercised in confronting potentially disastrous situations ahead of time. A pastor/counselor can do a lot to help prevent divorce by being alert to relational warning signals. When biblical principles are clearly taught and practiced in the church, God is honored and homes flourish.
CHAPTER SEVEN

A THEOLOGY OF SICKNESS AND HEALING BY ANOINTING WITH OIL

ANOINTING THE SICK

Origin and Purposes for Sickness

We believe God has clearly directed us in how to minister to those suffering from a serious sickness. His instructions are found in James 5:14-16. Before we examine what we are to do, it is very important that we try to understand what the Word of God has to say regarding the origin and purposes of sickness.

All sickness is ultimately a result of Adam’s curse. As fallen people we suffer the process of dying.

Some sickness is for God to demonstrate His mighty power. In John 9, the man born blind had not committed a sin that caused his blindness nor had his parents, but this was for the “glory of God.” Jesus’ demonstration of His sovereignty and omnipotence not only brought sight to the blind but established His credentials as Messiah. God is still healing people to bring attention to Himself that others may trust Him as One who can meet every need of their lives.

Sickness or affliction can be an effective tool to brings into and keep us in a right relationship to God. In
Psalm 119:67, 71, David shared: "Before I was afflicted I went astray, But now I keep your Word . . . It is good for me that I have been afflicted that I may learn your statutes." We are more prone to look up when lying on our backs. God alone knows whether healing in this area would just free us to forget His purposes or would evoke a steadfast dependence upon Him. One thing for sure is that His grace will always be sufficient for us (2 Cor. 12:9). God knew that Paul needed to have the thorn in the flesh lest he be overcome with pride, but God promised Paul His eternal presence and power. That is all anyone really needs.

According to 1 John 5:16, there is a sin unto death. We believe that this may be an illness which will eventually cause the premature death of an individual. If this is the situation, we are admonished to not pray in regard to that particular illness being lifted. Some examples of this can be found in 1 Corinthians 3 and 11. Real spiritual discernment must be exercised by the elders in situations where this may be the case. While prayer for the sick is always a compassionate thing to do, James 5:14-16 is addressing praying for a sickness to be healed that was possibly caused by personal sin. It is within this framework that God has committed Himself to heal if the proper conditions are met.
Recognition of a serious illness.

The word for sick, *astheneo*, means to be feeble or without strength. It refers to someone who has a serious illness. For this to be a teaching tool of God, this illness has to be recognized as a serious problem in distinction to a common cold, etc.

The healing must be desired.

The duty of the afflicted is to call upon the elders of the Church. Much can be made over the fact that the sick one is to do the calling. This, we believe, means that it must be the will of the sick one to meet the conditions. This certainly does not rule out an elder's or anyone else's suggesting to the sick person that he should consider being anointed. Many people do not seek this either due to ignorance of the Word regarding anointing or to the availability of it in their church.

Confession of faults.

Confession (homologeo) means to say the same thing about sin that God does. If the sickness is due to sin, then that sin must be confessed to God in the presence of the elders. In order to help the sick one pinpoint the major area of sin being judged by God, we can have him examine areas of his life such as:
- Habits, including secret sins
- Attitudes such as pride
- Devotional life; Spending time alone with God
- Family life; Under proper authority with proper spirit
- Church life; Loving the brethren, Under authority, Serving the Lord
- Forgiveness; Themselves and others unconditionally and eternally

This list above presents a constant challenge to all of us, but maybe one of these areas is the real sore spot that God wants to have exposed so that healing can come.

Promise for Healing

If the sin is confessed, God promises healing. He links healing, in this context, to the effectual or mighty prayers of a righteous person. God honors the prayers of the elders as they pour out their hearts to God in behalf of a brother who has fallen. The anointing with oil is symbolical of dependence upon the Holy Spirit for recognition of sin and for future direction in the life that it be lived for God’s glory.

Summary

The compassionate attentiveness to illnesses of the church body is, without doubt, one of a pastors’ greatest joys and frustrations. Trying to discern the cause, nature, and purpose of a particular illness demands calling upon God for wisdom. Nothing affects people more dramatically than physical needs. At this critical point in a person’s life a
pastor enters to offer comfort and guidance.

God, knowing how illness would affect us, gave a clear description of how an elder should work through the process of asking God to bring healing. Elders need to inform their congregations of this blessing that God has ordained. The privilege of subjecting one’s life voluntarily to the ultimate will of God, after a total heart cleansing, brings an unrivaled peace. It is the peace which God alone can give.
CHAPTER EIGHT

BIBLICAL COMPENSATION PRINCIPLES

General Principles to Consider in Developing Compensation Packages

David Pollock, director of a church management consulting firm, relates several essential insights regarding the issue of compensation for pastors and workers in the local church. He observes:

Inadequate income does produce consequences. A pastor who is concerned about providing the basic needs of his own family may not have the emotional energy to concentrate on the needs of his church. Financial burdens may contribute to a lack of enthusiasm, a low self-esteem and a negative attitude toward the ministry. Ultimately, this will harm the congregation.

The salary pinch is no respecter of age. Many seminary graduates are forced to leave their first pastorate because they cannot support their families at an adequate standard of living. Meanwhile, combined low pay and substandard retirement programs cause some veteran pastors to stay in the ministry long after they should retire. Their fraying health and vigor hurt both the minister and the church.2

The Apostle Paul wrote to Timothy, "Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching." Likewise

the Scripture states, "You shall not muzzle the ox while he is threshing," and "The laborer is worthy of his wages" (1 Tim. 5:17-18).

The phrase "worthy of double honor" does not mean two pats on the back followed by a rousing rendition of "For He's a Jolly Good Fellow." If financial support of "honor" is provided to the worthy widow (1 Tim. 5:3), then a double dose is certainly due to the man who is her pastor. Context demands that just as one provides an ongoing reward for the work of an animal, so also should a pastor be adequately compensated for his labor.

The Bible also exhorts congregations to "appreciate those who diligently labor among you, and have charge over you" (1 Thess. 5:12). The phrase "have charge over you" literally means "stand before you." This is best illustrated by a father standing before his family (1 Tim. 3:5); it denotes responsibility, duty and accountability. The passage continues: "Esteem them very highly in love because of their work" (v. 13). The love mentioned here may very well manifest itself through compassionate care, concern and generosity when it comes time for the annual salary review.

**Specific Matters to Consider in Developing a Pastoral Compensation Package**

Just as the business community requires a regular
evaluation of persons in positions of responsibility, so should the Elder Board frequently evaluate the ministerial effectiveness of the senior and assistant pastors. A pastor should welcome this evaluative procedure as an opportunity to show his colleagues what he really does—long hours of sermon preparation, hospital visitation, counseling, administrative details, late-night phone calls. Shepherding is much more than preaching a Sunday sermon. A meaningful evaluation will take into consideration the pastor’s effectiveness and his contribution to the local church’s missional goals. Results of the appraisal should be shared personally with the pastor to help him recognize his strengths as well as his weaknesses.

According to Pollock, the following checkpoints can be used to heighten a pastor’s awareness of his strengths and weaknesses:

- **Responsibility** - the number of people under his supervision and the number to whom he ministers.

- **Thrust** - the degree of significance and necessity of this specific ministry in furthering the total church ministry.

- **Replaceability** - the degree of difficulty in replacing the pastor.

- **Teamwork** - the degree of interacting with, contributing to and mutually supporting other ministries.

- **Quality** - the degree of effectiveness in: 1) discipleship and leadership development; 2) evangelism, edification and equipping; 3) creativity and innovation; 4) excitement, dedication and confidence engendered in those involved.
Qualification - number of years on church staff, degrees, background and experience. A point system (e.g. 1 to 5, with 5 being the best) may offer the best means of "grading" the individual.¹

One additional factor should also be considered. In the expression, "especially those who work hard" (1 Tim. 5:17), the English verb "work hard" is really the Greek verb kopiazо, which means "to toil, labor or work."² Inherent in its root is the idea of encountering a degree of difficulty in work. Those devoting extra effort to preaching and teaching should be given special consideration when establishing compensation, particularly in those churches that have multiple staffs with individuals carrying various loads of responsibility. The "up front" leaders are not necessarily the most important. Associate pastors dealing regularly with counseling situations, for example, may carry a load just as heavy as senior pastors.

Any pay increase less than the cost of living rate for the previous twelve months should not be considered a raise. On the other hand, keep in mind the local economy, business climate and financial condition of the church. A good rule of thumb is to pay the senior pastor the average wage of the Elder Board. Simply ask each leader to submit figures

¹Ibid., 88-89.

showing his salary plus the value of his benefits. Then add
the totals and divide the sum by the number of men
participating. In some situations, outside employment may
be a feasible option for supplementing a low salary.
Especially in smaller churches, the pastor should be given
the freedom to pursue a second job without fear of stigma.
Even the apostle Paul worked as a tent maker to avoid
placing a heavy financial burden on the church.

Before allowing the pastor to take that step, however,
the Elder Board must honestly determine whether it has the
resources to assume his full and adequate support.
Sometimes a congregation has more resources than it realizes. In creating a compensation package, leaders
should make every attempt to stretch the dollars as far as they will go. A straight salary is not the only available
option. With just a little imagination, both the minister and the congregation can benefit immensely.

The following are some other matters to keep in mind when developing a compensation package for the pastor:

- **Reimbursement.** The congregation should pay for what it costs to have a pastor. This may involve a car allowance, professional dues, traveling expenses, meals away from home—in other words, the same costs most businesses provide.

- **Benefits.** Any fair compensation package will include health and life insurance. Disability coverage may be added. And a good pension plan should also be provided. All benefits should be furnished to the minister at no cost, thereby allowing him additional tax-free income.
- **Housing.** If the church does not provide a parsonage, a stated housing allowance over and above the pastor's salary should be given. By giving him the opportunity to buy his own home, the congregation helps him build an equity for his future. It's wise to implement the counsel of a church member who knows tax laws. Among other provisions, the Manse Allowance entitlement can be quite beneficial in handling federal taxes and saving taxable dollars.

- **Salary.** Setting a fair salary is the most difficult part of establishing an equitable pay package. A small group of trusted men should consult the pastor, discussing his needs openly, honestly and lovingly. Future discussion or debate should also be limited to a small group situation.²

Many congregations today make a big mistake in committing funds to buildings and programs rather than to people. God does not cause growth through bigger buildings or more programs, but through highly motivated individuals who are loved and appreciated by their people. Faithfulness to God's Word and the effectual labors of his servants are the keys to growth. Resources should be directed at people first, then programs and facilities.

"Let the church keep the pastor poor and God can keep him humble" is a faulty motto. Most men serving in pulpits today are highly trained, with the majority possessing advanced degrees. In obedience to God, a congregation should pay a minister what he is worth. As a result, God can still keep him humble.

²Pollock, *Church Administration*, 90.
Specific Matters to Consider in Developing a Worker Compensation Package

Part time workers paid an hourly wage will be compensated based on an average wage or better for their particular responsibility. Raises will be based upon an annual review. The current financial setting coupled with a reasonable prediction for the coming year will also influence the amount the local church is able to allocate to salary and wage increases. If a church prospers together, it reaps together. If it fails to prosper, it weeps together.
It is simply a fact of ministry that working to achieve God’s mission in and through the local church is a complex and time-consuming endeavor, but one that is absolutely essential in our time. This task, however, is now complicated further by constant changes in the local church’s social and cultural environment, which in turn require more timely evaluations of the church’s organizational structures, processes, and polity.

The programmatic objective for the first part of this thesis has been to establish the foundational theological principles which undergird development of a local church operations manual. We have seen that the complete process of developing a manual of administrative policies for a local church is of singular importance, and should thus be given a high priority once a congregation’s needs and goals have been established. The observation was made that a careful study of present operating conditions and procedures will often point to the fact that a local church either has no real sense of mission or that there is a tremendous need for straightforward guidelines and policies to structure
more coherently its institutional life. It was for these reasons, then, that we presented a case for clearly defining the theological nature and purpose of church administration so that the local church leadership will be assisted in determining their specific needs in the area of administrative policies.

Now, in Part II, our focus will shift to the actual development of a missionally-sensitive local church operations manual. We think that by eliminating ambiguity in the way ministry is conducted, a local church operations manual functions as a preliminary first step in a feedback loop by seeking to collect, arrange, and record pertinent ministry data in such a way as to make it useful for future evaluation, planning, and problem-solving. Thus an operations manual should be considered a guide that verbalizes and preserves lessons learned from the past; yet, because of its status a working draft, remains open to present and future revision.

Furthermore, as the manual itself will demonstrate, it achieves certain practical or organizational objectives: it alleviates ambiguity in job descriptions, promotes openness, and strives for organization-wide cohesion thorough delineating ordered, clear relationships among agencies and persons within the local church.
CHURCH OPERATIONS MANUAL
FOR
CALVARY GRACE BRETHREN CHURCH
KETTERING, OHIO

MARCH, 1995
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CHAPTER ONE

OFFICIAL CONSTITUTION

ADOPTED SEPTEMBER 5, 1990

ARTICLE I

NAME

The name of this church shall be Calvary Grace Brethren Church of Kettering.

ARTICLE II

COVENANT

The covenant by which this church exists as a distinct body, and which every member accepts, is as follows:

Acknowledging Jesus Christ to be our Savior and Lord, and submitting to the authority of the Holy Scriptures as our rule of faith and practice, and recognizing the privilege and duty of uniting ourselves for Christian fellowship, the fulfillment of the Great Commission, the enjoyment of Christian ordinances, the public worship of God and invoking His blessing, solemnly covenant and agree with each other to associate ourselves as a church of the Lord Jesus Christ, as warranted by the Word of God.

We agree to maintain the teaching and the preaching of the Word of God, to submit ourselves to the orderly administration of the affairs of the church and to walk together in brotherly love.

This we do depending on the aid of our Heavenly Father, who so loved the world that He gave His only begotten Son for our salvation, of Jesus Christ, Who has redeemed us with His blood, and of the Holy Spirit, our Comforter and Guide.

CREED

Our creed is stated as follows: "The Bible, the whole Bible, and nothing but the Bible."
ARTICLE III

STATEMENT OF FAITH

The "Statement of Faith" which this church shall embrace, preach, and defend is specifically set forth as follows:

THE BIBLE: The Word of God, the sixty-six books of the Old and New Testaments, verbally inspired in all parts, and therefore wholly without error as originally given of God. (2 Pet. 1:21)

THE ONE TRUE GOD: Existing eternally as three persons - the Father, the Son and the Holy Spirit. (Luke 3:22, Matt. 28:19, 2 Cor. 13:14)

THE LORD JESUS CHRIST: His preexistence and deity (John 1:1-3), incarnation by virgin birth (John 1:14, Matt. 1:18-23), sinless life (Heb. 4:15), substitutionary death (2 Cor. 5:21), bodily resurrection (Luke 24:36-43), ascension into heaven and present ministry (Heb. 4:14-16), and coming again (Acts 1:11).

THE HOLY SPIRIT: His personality (John 16:7-15) and deity (Acts 5:3-4) and His work in each believer: baptism and indwelling at the moment of regeneration (1 Cor. 12:13, Rom. 8:9), and filling (Eph. 5:18) to empower for Christian life and service. (Eph. 3:16, Acts 1:8, Gal. 5:22-23).

MAN: His direct creation in the image of God (Gen. 1:26-28); his subsequent fall into sin resulting in spiritual death (Gen. 3:1-24, Rom. 5:12); and the necessity of the new birth for his salvation (John 3:3-5). All mankind, excepting Adam and Eve, achieve personhood at the moment of conception (Ps. 139:14-16; Jer. 1:5). This life has the right to live and develop to the full potential of God’s sovereign purpose and plan (Luke 1:41-44; John 9:1-3; Rom. 9:20-21).

SALVATION: A complete and eternal salvation by God’s grace alone, received as the gift of God through personal faith in the Lord Jesus Christ and His finished work. (Eph. 2:8-9, Tit. 3:5-7, 1 Pet. 1:18-19).

THE CHURCH: One true church, the body and bride of Christ (Eph. 1:22-23, 5:25-32), composed of all true believers of the present age (1 Cor. 12:12-13), and the organization of its members in local churches for worship, for edification of believers, and for world-wide gospel witness, each local
church being autonomous but co-operating in fellowship and work (Eph. 4:11-16).

CHRISTIAN LIFE: A life of righteousness, good works, and separation unto God from evil ways of the world (Rom. 12:1-2), manifested by speaking the truth (James 5:12), maintaining the sanctity of the home (Eph. 5:22 - 6:4), settling differences between Christians in accordance with the Word of God (1 Cor. 6:1-8), not engaging in carnal strife but showing a Christ-like attitude toward all men (Rom. 12:17-21), exhibiting the fruit of the Spirit (Gal. 5:22-23), and maintaining a life of prayer (Eph. 6:18, Phil. 4:6), including the privilege, when sick, of calling for the Elders of the church to pray and to anoint with oil in the name of the Lord (James 5:13-18).

ORDINANCES: The Christian should observe the ordinances of our Lord Jesus Christ, which are (1) baptism of believers by triune immersion (Matt. 28:19) and (2) the threefold communion service, consisting of washing of the saints' feet (John 13:1-17), the Lord's supper (1 Cor. 11:20-22, 33-34, Jude 12) and the communion of the bread and the cup. (1 Cor. 11:23-26).

SATAN: His existence and personality as the great adversary of God and His people (Rev. 12:1-10), his judgment (John 12:31), and final doom (Rev. 20:10).

SECOND COMING: The personal, visible, and imminent return of Christ to remove His Church from the earth (1 Thes. 4:16-17) before the tribulation (1 Thes. 1:10; Rev. 3:10), and afterward to descend with the Church to establish His millennial kingdom upon the earth (Rev. 19:11-20:6).

FUTURE LIFE: The conscious existence of the dead (Phil. 1:22-23, Luke 16:19-31), the resurrection of the body (John 5:28-29), the judgment and reward of believers (Rom. 14:10-12; 1 Cor. 5:10), the judgment and condemnation of unbelievers (Rev. 20:11-15), the eternal life of the saved (John 3:16), and the eternal punishment of the lost (Matt. 25:46; Rev. 20:15).

ARTICLE IV

CHARTER

Section 1. Authority.

1. The Primary authority by which this church exists as an ecclesiastical body is received from God through the
Holy Scriptures. It recognizes and sustains the obligation of mutual counsel and cooperation which is common among The Fellowship of Grace Brethren Churches.

2. The secondary authority is by the laws of the State of Ohio, under which it is incorporated.

Section 2. Property.

1. The title of the property of this church shall be vested in the corporate body of the church.

2. All property or assets owned by the local church and its auxiliaries shall be irrevocably dedicated to religious purposes and upon dissolution such property or assets shall not inure to the benefit of any private citizen but shall be distributed to a religious organization which is a qualified tax exempt organization and which shall be selected by the members of the local church. In the event of their failure to make such a selection, the Ministerium of The Southern Ohio District of Grace Brethren Churches will be asked to make such selection.

ARTICLE V

MEMBERSHIP

Section 1. Qualifications.

1. Any person who shall have confessed that Jesus Christ is the Son of God and accepted Him as Savior and Lord, and who shall have publicly accepted the Bible as the complete final and inspired Word of God to man, and shall have been baptized by immersion following conversion, and who shall have consented to the covenants and provisions of this constitution and by-laws, may formally become a member of this church.

2. Also one who has complied with the above coming from another congregation with a letter of recommendation in good standing shall be considered by the congregation for full membership.

3. Associate Membership: Persons finding themselves in the Dayton area for a projected temporary time, e.g., college or military situations may be considered eligible for associate membership if the following conditions are met:
a. Have accepted Jesus Christ as Lord
b. Have given testimony to conversion by being
baptized by immersion.
c. Have been accepted into membership of another
church.
d. Can accept our statement of faith.

The normal rights and privileges and expectations
would pertain to this membership with the following
exception: Associate members may not vote on any changes to
the constitution.

Section 2. Duties.

Members are expected to be in good standing by being
faithful in all spiritual duties essential to the Christian
life, to participate in the Communion Ordinances, to be
loyal to the Church, to attend regularly its services, to
contribute by tithes and offerings to its financial support
and charities and to share in its organized work.

Section 3. Privileges.

1. Only those members in good standing, fifteen years
of age and older, are eligible to vote in all business
sessions.

2. One must be a member to be eligible to hold any
Church or Sunday School office, or be approved by the Elder
board upon recommendation of the Christian Education
Commission.

3. Any member who feels a dissatisfaction with the
general procedure of any department of this church shall
make known his concern to the Senior Pastor or the Board of
Elders in writing. The resolution of specific differences
or problems is begun by a person to person meeting (Matt.
18:15-18).

Section 4. Restorative discipline

Any member found walking disorderly shall be
admonished, exhorted and reproved seeking to restore to
fellowship on the basis of Matt. 18:15-18 and Gal. 6:1,2.
Those steps are (1) one on one meeting. If repentance and
restitution (if needed) are forthcoming the process stops.
God’s purpose has been fulfilled. If not, (2) two or more
meet with the individual. If no restoration then (3) the
Board of Elders would meet with the individual. The
member’s failure to accept the steps of corrective action
will result in excommunication. The terms of
excommunication will be individualized, but will always
include:

1. A public announcement of excommunication.
2. A public announcement calling our people to fervent prayer for this person’s restoration.
3. A loss of ministry privileges.
5. A loss of voting privileges.

Section 5. Reinstatement.

Members excommunicated according to Section 5 of this article may be reinstated by public rededication of his life, but before such reinstatement, the person shall be visited by the Elder Board and/or Pastor to ascertain whether this is desired.

Section 6. Withdrawal

Members may withdraw official membership at any time except during discipline proceedings.

Article VI

GOVERNMENT

Section 1. Meetings.

1. An annual and semi-annual business meeting shall be held on a date set by the Board of Elders when the annual reports shall be presented and such other business transacted as may properly come before the meeting.

2. Special meetings may be called by the Senior Pastor, or a majority of the Board of Elders.

3. All business meetings shall be publicly announced in at least two regularly scheduled services and in two Sunday bulletins.

4. Those qualified members present at any duly called business meeting shall constitute a quorum required for the transaction of business.

5. All congregational decisions require a majority vote, unless stated otherwise.
Section 2. Officers and Commissions

Officers and Commissions of this church shall be as follows:

1. Senior Pastor
   
a. Call

   The initial call shall be for an indefinite period of ministry. When a vacancy occurs, one candidate at a time shall be recommended to the church by the Board of Elders. Voting will be conducted according to procedure outlined in Article 10, Section 5.

   b. Duties

   He shall provide leadership for the congregation and the Board of Elders serving as Moderator of both. He shall be responsible for the leadership in the following New Testament rites; baptism of repentant believers by triune immersion, the Holy Communion, the anointing with oil for healing and laying on of hands. He shall visit those who are ill, either physically or spiritually, and as the Lord leads promote growth in the membership both numerically and spiritually. He shall consider his primary responsibility that of edifying the saints in accord with Eph. 4:11-16. In addition to preaching and teaching the Word of God, he will set a pattern of good works commensurate with his office. He shall oppose on Scriptural grounds, aggressive military action . . . and the taking of human life, born or unborn except for Capital Punishment; intemperances in all things; and all other ungodliness and sinfulness, such as sinful amusements, extravagant and immodest dress, taking of oaths by swearing. He shall be directly responsible for the selection, conduct and dismissal of the staff. He may at his discretion, appoint any needed committee, either directly or through an act of properly defined delegation.

   c. Termination.

   The Senior Pastor’s ministry may be terminated as the Lord directs by either the Senior Pastor or congregation.

   1. The method for the Senior Pastor to terminate his ministry is that he shall announce his decision to the Board of Elders, 30 days prior to his leaving the church or by mutual agreeable dates by both parties.

   2. The method by which the church may terminate a Senior Pastor’s ministry as follows:
Any member who feels dissatisfaction with the general ministry of the Senior Pastor shall make known his case to the Pastoral Care Commission and thus appeal to the Board of Elders. If the Board feels a Senior Pastoral move is worthy, they shall make such recommendation to the Senior Pastor, and then to the church membership. All complaints must be signed by two or more persons (1 Tim. 5:19).

3. Immorality, insubordination, or teaching contrary to Article III, "The Statement of Faith," without repentance, shall be cause for immediate termination. Temporary or permanent termination may still be appropriate following disciplinary action.

2. Elders

a. Call

The congregation shall elect its own Elders from the church membership according to the qualifications set forth in 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:2-5. Any member sensing God's call to this office may present himself to the Board of Elders and upon their recommendation shall be submitted to the church for congregational approval, the Elder Board may also recommend individuals for consideration. If recognition of this Elder is to be extended beyond the immediate congregation, the normal procedure for licensure and ordination examination in the district shall prevail.

b. Duties.

These Elders shall be responsible for the oversight of all matters of church life and practice, and shall see that opportunity be given for regular schedules of public worship, prayer, and observation of the Christian ordinances. The Board of Elders shall serve as corporate officers of the church and an Elder shall serve as chairman of each commission.

The Board of Elders will submit to the congregation for approval each year a sufficient number of names to provide a full complement to their Board. The number of Elders will be commensurate to the size and growth of the church, but at no time will the Board be less than three members. Initially, the congregational approval of the Board of Elders shall be divided into thirds: one-third for a three year term, one-third for a two year term, and one-third for a one year term. After the initial congregational approval, all terms shall be for three years.
A confirmation of the oversight of this Board shall be attested by:

(1) Congregational approval on Church Officers.
(2) Congregational approval on an annual budget.
(3) Congregational approval on any major building construction.
(4) Congregational approval on any and all amendments to this Constitution.

c. Termination

An Elder may terminate his office to this Board by a written resignation to the Board or Senior Pastor. Immorality, insubordination, or teaching contrary to Article III, the "Statement of Faith," without repentance, shall be cause for immediate termination. Temporary or permanent termination may still be appropriate following disciplinary action.

3. Deacons

a. Call.

Deacons shall be chosen from the members of the church according to the qualifications of 1 Timothy 3:8-13. Recommendation for this office shall be submitted to the Board of Elders who will then present to the church those names selected for congregational approval. The number of Deacons shall be determined by the immediate needs of the congregation. The term of service shall be for a period of three years. The initial term will be similar to the term for Elders.

b. Duties.

Their ministries shall be to assist the Board of Elders. They are to hold residence on such commissions as Finance, Missions, Christian Education of Children, Christian Education of Youth, Christian Education of Adults, Ordinances, Trustees, Benevolence, Social Concerns & Scholarships, Planning & Construction, Pastoral Care, and Ushers.

c. Termination

A Deacon may terminate his office by a written resignation to the Board of Elders or Senior Pastor. Immorality, insubordination, or teaching contrary to Article
III, the "Statement of Faith," without repentance, shall be cause for immediate termination. Temporary or permanent termination may still be appropriate following disciplinary action.

Section 3. Amendments.

This constitution may be amended by a two-thirds vote by ballot of all members eligible to vote and present at any regular business meeting, or at a special called meeting, provided: that in either case at least ten days notice of the proposed amendment shall be given, and that the said period of ten days shall include two Sundays. Two insertions of the proposed amendment in the Church bulletin shall be deemed sufficient notice.

ARTICLE VII

Commitment to Church Covenant and Statement of Faith

Each new member candidate shall consent to this Church’s Covenant and Statement of Faith without reservation.

Membership Committee

The Board of Elders (hereinafter referred to as the "Board") may select and maintain a membership committee which shall review an applicant for membership in order to assure the applicants compliance with the qualifications for membership as outlined in the Constitution. The Moderator or his appointee shall chair this membership committee.

ARTICLE VIII

CHURCH OFFICERS AND DUTIES

Corporate Officers - Titled Capacities

The Board shall serve as corporate officers of the Church (Constitution, Article VI, Section 2, Paragraph 2b). The Board shall annually elect by two-thirds vote, the Vice-Moderator. The offices of Recording Secretary, Assistant Recording Secretary, Treasurer and Assistant
He shall also make the quarterly and annual financial reports available to the congregation. He shall assist in the counting of offerings. The funds, books, and vouchers in his hands shall at all times be subject to verification and inspection of the Board. At the expiration of the Treasurer's term of office, the treasurer shall deliver to his successor or, in the absence of a Treasurer-elect, to the Moderator, all books, money, and other property. He shall record and maintain the personal giving records of all persons who give to the Church and shall issue receipts at the end of each calendar year for those recorded gifts.

Assistant Treasurer:
The Assistant Treasurer shall serve in the absence of the Treasurer. He shall assist in the counting of offerings and shall prepare a weekly offering summary for the Pastor on a format approved by the Board. He shall serve as a member of the Finance Board. He shall be authorized to sign checks in the absence of the Treasurer.

Signing for Property

The Moderator and one or more other Church Officer shall be authorized to sign, as directed and resolved by the Board, on agreements pertaining to the purchase or lease of property, real or otherwise.

ARTICLE IX

CHURCH COMMISSIONS AND DUTIES

Standing Commissions - General Guidelines

A standing commission shall have as its chairman, a member of the Board (Constitution, Article VI, Section 2, Paragraph 3b). Standing commissions shall be composed of Elders and Deacons and may include other qualified members of the Church, selected or approved by the Board. Standing commissions shall assume such duties as specified in these by-laws and such other duties as may be assigned by the Board. Standing commissions shall submit written minutes of commission meetings and recommendations to the Board. A majority of the members of any standing commission shall constitute a quorum. All decisions by a standing commission require a majority vote of members present.
Standing Commissions - Listing and Functions

The following standing commissions may be organized by the Board in order to assist the Board’s ministry of overseeing matters of church life and practice:

a. Evangelism/Outreach Commission

This commission shall be responsible to coordinate a continuing program of personal evangelism and outreach ministries for the Church. It shall develop and oversee a program designed to obtain contacts and prospects for visitation and follow-up, and shall select and develop materials used in this area of ministry. The solicitation, enlisting, and training of Church personnel to serve in this ministry shall be priorities of this commission.

b. The Trustee Commission

The Trustee Commission shall be responsible for the care and maintenance of the real assets and physical property of the Church and shall maintain and review annually a cumulative inventory of equipment and other physical assets of the Church. This commission shall review, at least annually, insurance policies of the Church to assure adequate coverage.

This commission, upon request of the Board, shall prepare feasibility studies on the purchase of equipment and major repairs of the physical facilities. This commission shall be authorized to spend a non-budgeted amount, established by the Board, for emergency situations, subject to the review of the Treasurer and the approval of the Board. Emergency appropriations greater than the pre-established limit are subject to the approval of the Board. The trustee commission shall establish policies for the supervision, use and security of the properties of the Church.

c. Christian Education Commission

Adult: The Adult Education Commission shall oversee the Sunday Morning Bible Fellowship Groups, and other ministries appropriate to developing Bible knowledge and Christian fellowship among adults. The commission will call for nominations of potential teachers. Each adult class will elect its teacher from the approved list.

Youth: The Youth Ministry Commission shall oversee the specialized ministries to Youth including Sunday School Classes, Youth Meetings and other Church youth activities. This commission shall be responsible to enlist and train
personnel for the Youth Ministry according to general guidelines for leadership established by the Board.

Children's Ministry Commission shall oversee the specialized ministries to children including Nursery Care, Sunday School Classes, Children's Church, Wednesday night program, club programs and seasonal ministries. The Commission shall be responsible to make appointments to fill the positions of teachers and other leaders of the Children's Ministries in harmony with the general guidelines for leadership established by the Board.

d. Missions Commission

The Missions Commission shall be responsible to communicate to the Church the ministries and needs of the various mission organizations authorized by the Board and supported by the Church. This commission shall recommend to the Board an annual budget or list of mission goals on or before December 1 for the following year. This commission shall be responsible for hosting visiting missionaries and coordinating a schedule for mission programs in the Church, subject to Board approval. This commission shall make recommendations to the Board for the addition or deletion of a mission fund. Mission funds created as custodial accounts for the purpose of receiving and disbursing funds to mission organizations shall be approved by the Board.

This commission shall be responsible to prepare recommendations to the Board for short-term or permanent missionary candidates. Missionary candidates shall be subject to Board approval.

e. Ordinance Commission

The Ordinance Commission shall be composed of the Pastor, Elders, and Deacons appointed for this ministry. The commission shall be chaired by the Senior Pastor or as growth of the Church would permit, by an Elder or Deacon appointed by the Senior Pastor. This commission shall be responsible for the planning, preparation, and conducting, at the call of the Pastor, the practice of the ordinances of baptism and communion. This commission shall assist the Pastor in the preparation of candidates for baptism. This commission may enlist other qualified personnel to help in the preparation for the practice of these ordinances as directed by the Pastor.

f. Finance Commission

The Finance Commission shall include the Treasurer and Assistant Treasurer of the Church and other members as
determined by the Board. They, along with the Pastor, shall prepare annual church budgets in cooperation with the other standing commissions and shall deliver a written copy of a proposed budget by December 1 for the following year to the Board for their approval and subsequent congregational vote. This commission shall prepare quarterly financial analysis for the Board. Members of this commission may assist the Treasurer and Assistant Treasurer in the counting of offerings and the maintenance of church financial records as approved by the Board.

g. **Benevolence, Social Concerns & Scholarship Commission**

This commission shall be responsible for reviewing areas of personal need within the Church and making recommendations to the Board for meeting those needs. This commission shall be permitted to appropriate sums of money, at limits authorized by the Board, per the annual budget or per designated gifts, to care for areas of personal destitution in the Church. This commission is also charged with the responsibility to inform and encourage involvement of this church body in aggressive, loving action in this world to meet people’s needs as instruments of salt and light (Matt. 5:13-16).

h. **Pastoral Care Commission**

This commission will annually review and assess the following areas of Pastoral care and make appropriate recommendations to the Board: 1) How are the financial provisions for the Pastor(s) and his family meeting his needs; 2) Are the needs of the Pastor’s wife and family being met and how are the needs being met in the church/people relationship; 3) Are there members who have shown a need for reconciliation with the Pastor and his family and, if so, what can be done to bring reconciliation; 4) Does the Pastor feel the Church is accepting his ministry. This commission is a means for the Pastor to receive personal feedback before the Board is exposed to some problem he may have in the Church.

i. **Usher Commission**

This commission shall be responsible for the general oversight, planning, and scheduling of ushering functions in the Church. This commission shall prepare a set of standards, approved by the Board, for those persons who serve in the capacity of usher. This commission shall see that adequate dual control and security measures are maintained for the collection of the offering. This commission will elect its head usher and assistant. The
number of ushers will be dependent upon need but at all
times there shall be at least four ushers and four
assistants.

j. Music Commission

This commission shall be responsible for the total
music program of the church. They will establish Biblical
guidelines for all music and personnel involved in a music
ministry. They will recommend hiring musicians to the
Board. They will work closely with the Pastor in
preparation of worship services. The music director will
chair this commission.

Termination of a Commission Member

A member of a standing commission may terminate his or
her service by a written resignation to the Board or Pastor.
Immorality, insubordination, or teaching contrary to Article
III of the Constitution, "Statement of Faith," without
repentance shall be cause for immediate termination by the
Board. Temporary or permanent termination may still be
appropriate following disciplinary action.

Temporary Committees

Committees may be created from time to time by the
Board to assist in the purposes and objectives of the
Church.

These temporary committees shall be created for a
specific purpose, shall report to the Board, and shall exist
for a duration specified by the Board.

The chairman of these committees shall be an Elder, or
a Deacon or a qualified member of the Church. The members
present at any meeting of a temporary committee shall
constitute a quorum. All decisions by a temporary committee
are to be reviewed by the Elder Board. A committee member
may terminate his or her services by a written resignation
to the Board or Pastor. Immorality, insubordination, or
teaching contrary to Article II of the Constitution,
"Statement of Faith," without repentance, shall be cause for
immediate termination by the Board. Temporary or permanent
termination may still be appropriate following disciplinary
action.

Accountability of Commissions and Committees

All standing commissions and temporary committees shall
be subject to the decisions of the Board.
ARTICLE X

NOMINATIONS AND ELECTIONS

Invitation for Position of Elder and Diaconate

The Pastor shall, at least annually, provide a means for those who aspire to the offices of Elder or Diaconate to conveniently make that aspiration known. This can be done by a written letter to the congregation, bulletin insert, announcement from the pulpit, or other means deemed appropriate by the Pastor.

Elder Preparation Committee

The Pastor shall designate a discipleship Committee to assist him in educating and preparing those persons who aspire to the office of Elder. The Pastor shall submit to the Nominating Committee those names of persons who have been prepared and recommended for the position of Elder by this Committee. This Discipleship Committee shall review and approve the methods and materials used in the preparation of Elders.

Nominating Committee

The Board shall appoint on or about July 1 of each year a committee on nominations consisting of at least three members of the Board to nominate candidates for the Board of Elders, Deacons, and Recording Secretary, Assistant Recording Secretary, Treasurer and Assistant Treasurer. The chairman of the nominating committee shall be selected by the Board. The nominations shall be decided upon by at least a majority of the entire committee and a report thereon, signed by the chairman, filed with the Recording Secretary not later than September 15. The Board shall have the authority to delete any nomination from this report for cause, should the candidate, in the opinion of the Board, not meet the qualifications for the position as set forth in the Constitution.

Annual Election

An election shall be held annually for open positions of Elder, Deacon, Recording Secretary, Assistant Recording Secretary, Treasurer and Assistant Treasurer. The election shall be held prior to December 1 and the elected candidate
will assume the elected position on January 1 of the following year, unless otherwise necessary and approved by the Board.

**Election Process**

All elections shall be by ballot vote of the congregation and shall be announced publicly in a regular worship service at least two weeks in advance of the election. At least two Board members shall be appointed to count the ballots and submit a written and signed summary of the results to the Recording Secretary. The Recording Secretary shall retain the completed ballots for at least one year, subject to inspection by the Board. The ballot for Elders and Deacons shall be constructed to allow for a "yes" or a "no" vote. All "no" votes must be supported by a Biblical objection. This objection may be supported by a signed statement relating the objection on the ballot itself or by noting a request to meet personally with the Elder Preparation Committee. A "no" vote not supported by a Biblical objection shall be counted as a vote of abstention. (1 Tim. 5:19) The Board shall review all "no" votes with supported Biblical objection. If deemed necessary by the Board, a candidate shall be approached concerning the objection. If the Board is not satisfied with the candidate’s response, the candidate will be considered unqualified and shall be given a period of time, as determined by the Board, to become eligible for a future election.

NOTE: The election of the initial Board, however, shall be by secret ballot at a properly called congregational business meeting and will require a majority vote and any "no" vote supported by Biblical objection will be given serious and prayerful consideration.

**ARTICLE XI**

**MEETINGS**

**Activity Report by Pastor**

The membership shall receive a written activity report by the Pastor at each annual meeting. This report shall include certain church statistics and supportive information which clearly reflect the major activities, current condition, and future goals of the church.
Financial Statements by Board

The membership shall receive from the Board a written report at each annual meeting which reflects clearly the financial activity and current financial condition of the Church. This report shall state beginning cash disbursements and ending balances. The report shall also compare the cash activity to the authorized budget. A balance sheet shall be presented which states the Church assets, liabilities, net worth, and year-to-date changes. Assets shall be stated at cost. The format used for this financial report shall be approved by the Board.

Parliamentary Procedures

The rules contained in "Robert’s" latest book on parliamentary procedure shall govern meetings of this Church in all cases to which they are applicable and in which they are not inconsistent with these by-laws. The rules of procedure may be suspended temporarily by two-thirds vote of those present and voting at any meeting.

Voting Rights

All elections will be conducted at regularly called business sessions and every member over 15 years of age shall have one (1) vote. The Board may authorize the use of absentee ballots when use of same is deemed advantageous.

Meeting Agenda

The agenda for each annual or special meeting shall be approved by the Board.

Order of Business

The order of business at meetings shall be as follows:

a. Call of meeting to order and invocation.
b. Reading and approval of minutes of previous meeting.
c. Receiving communications.
d. Reports of officers and staff
e. Reports and recommendations of Board.
f. Unfinished business.
g. New business.
h. Election, if scheduled.
i. Adjournment and benediction.

The order of business may be altered or suspended for any regular meeting by a two-thirds vote of the members.
Meetings of the Board

The following shall govern the meetings of the Board.

a. The Board shall meet at least once monthly at a time and place chosen by the Moderator. All members shall be given notice, as deemed adequate by the Board, for each meeting.

b. The Moderator shall prepare a written agenda and provide the Board with written summary reports and recommendations of the standing commissions.

c. In order to transact business, a majority of the qualified members must be present.

d. All Board decisions require a majority vote of those present and may be by voice vote.

ARTICLE XII

FINANCES AND ACCOUNTING SYSTEMS

Accounts and Records

The Board shall have installed and maintained a system of financial controls, accounts, and records based on generally accepted accounting principles.

Audit Review

At least once in each year the Board shall appoint an audit committee, which shall audit, according to procedures outlined by the Board, the books and accounts of the Church and its related auxiliaries and render a report in writing thereon, which report shall be submitted to the Board and members of the Church at least by the end of the year.

Deposits of Funds

The funds of the Church shall be deposited or kept with a local bank or savings institution. Such funds shall be disbursed upon the order or orders of such officers or other persons as may be prescribed by the Board. Investments of excess money may be held in institutions other than a local bank or saving institution as authorized by the Board.
Investment of Funds

An investment committee may be appointed by the Board to authorize the investments of any excess funds. Such investment activity is to be reported to the Board at least quarterly and is subject to Board approval. The Church may not invest in any securities which are speculative, as deemed by the Board.

Fiscal Year

The fiscal year of the Church shall be the calendar year.

Fidelity Bond

The Treasurer, or any other person entrusted with the handling of funds or property, shall, at the discretion of the Board, furnish at the expense of the Church, a fidelity bond approved by the Board, in such sum as the Board shall prescribe.

Custodial Accounts

Any authorized funds created as custodial accounts and maintained by the Church for the purpose of receiving and disbursing funds to various charitable organizations, such as mission and educational institutions, shall be so disbursed to the designate organization at least semi-annually.

Count of Offerings

No less than two persons shall count an offering of the Church. Persons authorized to count offerings shall be Treasurer, Financial Secretary, and others, if necessary, as approved by the Board. If feasible, the financial officers shall use the services of a night depository to protect the overnight safe keeping of funds by a financial officer.

ARTICLE XIII

VACANCIES

Vacancies of Elder, Deacon

If deemed necessary by the Board, a vacancy occurring during the term of office in a position of Elder, Deacon shall be filled by the following procedure: 1) The Board
shall approve a nomination or nominations from the current appointed nominating committee, and 2) a special meeting shall be called by the Pastor for an election, henceforth following the procedures set forth in Article IV, Section 4 of these by-laws.

Vacancy of Pastor-Moderator

a. Selection of Pastoral Search Committee

The Board may act as the Pastoral search committee or may select a Pastoral search committee from among the elected deacons or Elders. At least two Board Members, including the Vice-Moderator, shall serve on the Pastoral search committee. The Vice-Moderator shall serve as chairman.

b. Recommendation of Pastoral Search Committee

The Pastoral search committee shall prepare a list of possible candidates in order of priority, and make a recommendation to the Board for its approval.

The Board shall then prepare a recommendation of one candidate to the Congregation in a special meeting, to approve an official candidation and authorize payment for expenses. The Board may authorize the chairman of the Pastoral search committee to correspond and make arrangements with the candidate. Only one candidate at a time shall be contacted.

c. Candidation approval

After completing each candidating process, the Board and, if desired by the Board, selected members of the Pastoral search committee, shall prepare a recommendation within one week to the Church for a vote to either 1) issue an official call to the candidate, or 2) decline to issue a call and refer the matter back to the Pastoral search committee. The Church business meeting called for this purpose shall be publicly announced in at least two regularly scheduled morning services or one Sunday morning plus a mailing to the congregation prior to the business meeting. The items of official business which may be addressed in that meeting are 1) the vote concerning the candidate, and 2) related salary and benefit consideration. These decisions shall require a three fourths vote.
CHAPTER TWO

MISSION STATEMENT OF CALVARY GRACE BRETHREN CHURCH

The mission of Calvary Grace Brethren Church is to be a world mission church as instructed in Matthew 28:19-20. We understand that commission to include:

1. Making and reproducing disciples by its members aggressively learning and sharing all the teachings of Jesus (the infallible Word of God).

2. Ministering to the temporal needs of its members and the world through sacrificial compassionate involvement.

3. Accepting its social role in society as salt and light.

We humbly recognize that none of the above can ever be accomplished without the power of the Holy Spirit.
CHAPTER THREE
PERSONNEL ADMINISTRATION

General Expectations of All Leaders

Leadership is a privileged position bestowed by God upon his servants. Thus leaders will be held accountable to a higher standard (Jas. 3:1). A godly leader is one who models a message before making a formal presentation of it (1 Pet. 5:1-3). The following should characterize all leaders of a local church:

Vision

Men and women who have truly seen the Lord and understand his calling upon their lives (Isa. 6:1-8).

Vibrant

Vibrant in testimony and witness for Christ giving glory to his name for who he is and what he has done for his people. Leaders should never be at a loss for words of genuine praise and thanksgiving to God (1 Thess. 5:16, 18).

Vessels

Men and women who understand that while they are able to exercise their wills freely in many directions; it is God who fills and empowers them for his service (Phil. 4:13; John 15:5; Acts 1:8). In fact, servants of God must

\[\text{\textsuperscript{1}}\text{See APPENDIX 31 for a view of our organization.}\]

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recognize that it was God who began initially redirecting their wills so that his good pleasure might be fulfilled through them (Phil. 2:13). All the glory and praise belongs to God for any success of his servants (1 Cor. 1:26-31). The treasure of Christ is in earthen vessels (our bodies), which must in turn channel all the praise back to God himself (2 Cor. 4:7).

Vigorous

Vigorous in pursuit of godly goals in ministry (Col. 3:23). Leaders must be ones who labor selflessly for the sake of ministering to the local body of believers (1 Thess. 5:12-13).

Visible

Visible in functions of the local church body. A leader must be one who finds delight in being together with the brethren (Heb. 10:25). Therefore, regular attendance is imperative for all church leaders.

Victorious

Victorious in the fight against the Evil One. Even though the enemy may win a few skirmishes in the lives of leaders, there is no doubt as to the fact that these ones will emerge victorious through the sustaining grace of the Lord Jesus Christ (Rom. 8:37; 2 Tim. 4:7). Leaders, who have themselves been tested in temptation, are able to help others that may be struggling with similar problems.
Virtuous

Nothing will short-circuit a leader’s ministry potential faster than moral impurity. Just as in King David’s situation, immorality always causes the enemies of the Lord to blaspheme his name (2 Sam. 12:14). Leaders must utilize precaution and discretion in every situation. If married, a leader must be mentally, physically, and emotionally committed to his spouse. It should not be surprising that specific temptations may still be strong in a person, but nevertheless, the leader who fastidiously walks in the Spirit will not fulfil the lusts of the flesh (Gal. 1:18).

Purity is first of all a matter of the heart. The heart must be guarded vigilantly (Prov. 4:23; Ps. 119:11). The accountability of a leader is not only between himself and God but between other leaders and the congregation as well. Leaders need to pray for and exhort one another on a regular basis. Leaders need to share concerns with one another within a genuine spirit of love without the fear of gossip or being pre-judged.
Personnel Position Descriptions

I. PRINCIPAL OFFICES OF ELDER AND DEACON

ELDER

Principal Function.
Responsible to the local church body for planning and supervising a comprehensive program of evangelism, worship, instruction, service, and administration of the ordinances.

Qualifications for the Position.
General Qualifications.
1. "Above reproach" (1 Tim. 3:2; Tit. 1:6).
2. "Having a good reputation with outsiders" (1 Tim. 3:7).
3. "Not under compulsion but voluntarily" (1 Pet. 5:2).
4. "Nor yet as lording it over" (1 Pet. 5:3).
5. "Example to the flock" (1 Pet. 5:3).

Specific Qualifications.
1. "Man" (1 Tim. 3:2).
2. "Husband of one wife" (1 Tim. 3:2; Tit. 1:6).
3. "Temperate" (1 Tim. 3:2).
4. "Prudent" (1 Tim. 3:2; Tit. 1:8).
5. "Respectable" (1 Tim. 3:2).
6. "Hospitalable" (1 Tim. 3:2; Tit. 1:8).
7. "Able to teach" (1 Tim. 3:2).
8. "Not addicted to wine" (1 Tim. 3:2; Tit. 1:7).
9. "Not pugnacious" (1 Tim. 3:2; Tit. 1:7).
10. "Gentle" (1 Tim. 3:3).
11. "Uncontentious" (1 Tim. 3:3).
12. "Free from the love of money" (1 Tim. 3:3).


For an in-depth discussion of issues surrounding the offices of elder and deacon, see Part One, Chapter Three, pp. 43-72.
13. "A man who manages his household well" (1 Tim. 3:4-5).
15. "Loves what is good" (Tit. 1:8).
16. "Just" (Tit. 1:8).
17. "Devout" (Tit. 1:8).
18. "Holds fast the faithful Word" (Tit. 1:9).

Responsibilities of the Position.
The pastoral staff is the official arm of the Elder Board and is charged with ensuring that the following responsibilities are properly discharged:

2. Oversight of the ministries of deacons (Acts 6:1).
4. Equip the saints for their work of ministry (Eph. 4:11).
5. Teach the flock (Acts 6:4; 1 Tim. 3:2, 5:17; Heb. 13:7; 1 Pet. 5:2). This responsibility also includes:
   a. Reproving (2 Tim. 4:2).
   b. Rebuking (2 Tim. 4:2).
   c. Exhorting (2 Tim. 4:2).

Procedure for Pursuing Eldership.
1. Obtain the appropriate "Elder Application Form" from the church secretary (SEE APPENDIX 3).
2. Applicant will demonstrate his eligibility for this office by the pastoral office’s receipt of the following completed forms:
   a. "Elder Application Form."
   b. "Elder Self-Evaluation Form" (SEE APPENDIX 4).
   c. "Elder-Spouse Evaluation Form" (SEE APPENDIX 5).
   d. "Elder Friend/Associate Evaluation Form" (SEE APPENDIX 6).
   e. Typed written reply to "Elder Examination Questions" (SEE APPENDIX 7).
3. Presentation of qualified applicants to the church body for selection and approval.

DEACON

Principal Function.
Responsible to the Elder Board, Senior Pastor, and Assistant Pastor(s) to plan and conduct specific ministry functions as requested.
Qualifications for the Position.

General Qualifications.
1. "Beyond reproach" (1 Tim. 3:10).
2. "First be tested" (1 Tim. 3:10).

Specific Qualifications.
1. "Man" (1 Tim. 3:2; Tit. 1:6).
2. "Dignified" (1 Tim. 3:8).
3. "Not double-tongued" (1 Tim. 3:8).
4. "Not addicted to much wine" (1 Tim. 3:8).
5. "Not fond of sordid gain" (1 Tim. 3:8).
6. "Holds to the mystery of the faith with a clear conscience" (1 Tim. 3:9).
7. "Husband of one wife" (1 Tim. 3:12).
8. "Good manager of his children and his household" (1 Tim. 3:12).

Qualifications for the wives of deacons.
1. "Dignified" (1 Tim. 3:11).
2. "Not malicious gossips" (1 Tim. 3:11).
3. "Temperate" (1 Tim. 3:11).
4. "Faithful in all things" (1 Tim. 3:11).

Responsibilities of the Position.
There are no delineated duties for deacons listed in the Scriptures. Their primary role is to assist the elders in ministering to the needs of the local body thus helping the elders to stay within the bounds of their priorities, i.e., to rule and to teach. The seven chosen in Acts 6, while not identified as deacons, serve as a prototype of deacons. They were chosen to see that the widows were given adequate provisions. Deacons and their wives are approved servants waiting for instructions from the elders concerning what particular ministry they are needed to help in.

Procedure for Pursuing Deaconship.
1. Obtain a "Deacon Application Form" (SEE APPENDIX 8) from the church secretary.
2. Demonstrate eligibility for the position by completing the following items:
   a. "Deacon Application Form."
   b. "Deacon Self-Evaluation Form" (SEE APPENDIX 9).
   c. "Deacon's-Spouse Self-Evaluation Form" (SEE APPENDIX 10).
   d. "Deacon Friend/Associate Evaluation Form" (SEE APPENDIX 11).
II. PASTORAL STAFF POSITIONS

SENIOR PASTOR

Principal Function.

The senior pastor is responsible for providing administrative leadership for the church in its proclamation of the Word of God, its pastoral care ministries, and its observances of the ordinances.

Qualifications for the Position.

Must be a licensed or ordained minister. Formal theological education is a requirement and he must be able to demonstrate skill in theological, administrative, and pastoral matters. He must also be a student of the times, as the sons of Issachar were, so that he can properly lead his people in what they ought to do.

Responsibilities of the Position.

1. Plan and conduct corporate worship services (SEE APPENDIX 22, "Worship Service Planner").
2. He shall prepare and deliver expositional messages from God’s Word.
3. He shall see that in his absence from the pulpit God’s Word is clearly and faithfully taught.
4. He shall lead the church in the observance of its ordinances (See Part II, Chapter Five, "Procedure for the Observance of the Ordinances").
5. Lead the church by vision and practice in an effective gospel outreach program.
6. Visit current and prospective members.
7. Conduct funeral and wedding ceremonies as he is able. This responsibility may be shared with other members of the pastoral staff (SEE APPENDIX 24, "Pastoral Wedding Worksheet").
8. Serve as chairman of the Elder Board and Moderator of the congregation.
9. Assist in the selection and preparation of deacons for their responsibilities.
10. Serve as chief administrator of the paid church staff.
11. Prepare a monthly evaluation of the church’s ministries to be presented to the Board of Elders.
12. Ensure that church policies and practices are in accordance with the by-laws.
13. Cooperate with associational, state, and denominational leaders in matters of mutual concern and interest; keep the church informed regarding denominational matters; represent the church in appropriate civic matters.
ASSISTANT PASTOR

Principal Function.
All assistant pastors are responsible to provide leadership in helping the local church fulfill its mission particularly in the areas of Christian education, youth, music, pastoral care, and evangelism.

Qualifications for the Position.
This man must possess particular ministry-related skills such as: the ability to preach, teach, counsel, visit, and disciple new converts. Formal theological training is not required for this position but is strongly recommended. Nevertheless this individual must be able to demonstrate an ability to design and administrate the various programs of the local church that would be under his supervision.

Responsibilities of the Position.
1. Assist the Senior Pastor in all areas of ministry as requested.
2. Facilitate and coordinate the program organizations of the local church under his supervision.
3. Assume all regular responsibilities of the Senior Pastor in his absence.
4. Assume all responsibilities for his specific job description.
5. Assist the Senior Pastor in preparing a yearly calendar.
6. Coordinate the ministry of visitation.
7. Supervise the deacon's ministries.
8. Lead the church in planning, conducting, and supervising its ministry of professional and lay counseling services.
9. Organize and promote small group ministries.
10. Assist the Senior Pastor in working with all Commissions/Committees.
BUSINESS MANAGER

Principal Function.
Responsible for administering the business affairs of the local church as directed by the Senior Pastor.

Qualifications for the Position.
The business manager must have adequate education or equivalent training to be able to be a wise manager of finances, property, and personnel in administering the business affairs of the local church.

Responsibilities of the Position.
1. Assist the Senior Pastor in administering the various operations of the local church.
2. Lead the local church in planning, conducting, and evaluating a comprehensive plan of business operations for the local church.
3. Serve as the purchasing agent for the local church.
4. Establish and operate an efficient plan of financial record keeping and reporting.
5. Prepare financial information for the Finance and Budget Committees and Treasurer of the local church.
6. Prepare a preliminary budget for each year and coordinate the finalization of it.
7. Direct the maintenance program of the local church.
8. Direct the housekeeping program of the local church.
9. Periodically review all insurance policies to be sure that they meet present requirements.
10. Maintain an accurate inventory of all church property. Establish a schedule for replacements or upgrades.
11. Approve all use of equipment or facilities for use other than the regular church program according to church policies (See Part II, Chapter Fifteen, "Policies Regulating Special Use of Church Property").
12. Approve all gifts of equipment or sale of equipment.
13. Maintain accurate records on church staff personnel.
15. Facilitate the use of volunteers in the maintenance and housekeeping operations.
16. Supervise the operation of food services.
17. Serve as transportation officer for the church; plan and coordinate transportation requirements for program activities; maintain transportation assets; make recommendations for major repairs or replacements.

18. Periodically review wage, salary structures, and benefits packages and make pertinent recommendations to the Finance Committee.
CHRISTIAN EDUCATION DIRECTOR

Principal Function.
Provide oversight and assistance to all the educational personnel and educational functions of the local church.

Qualifications for the Position.
Must be able to demonstrate a thorough knowledge of the philosophy of Christian education and how that philosophy can be implemented in the setting of the local church’s Christian day school.

Responsibilities of the Position.
1. Lead the local church in planning, conducting, and evaluating a comprehensive program of Christian education.
2. Serve as a resource person to assist and advise everyone involved in the educational programs of the local church.
3. Chair the Christian Education Commission/Committee.
4. Recruit, train, and supervise all other directors in the Christian Education Department.
5. Lead the church in the selection of the most suitable educational materials.
6. Approve all purchases of new educational materials.
7. Develop a plan for the efficient use of facilities for educational purposes.
8. Develop and promote special educational programs such as retreats, camps, and seminars to meet the specific needs of the congregation.
9. Prepare an annual budget for anticipated educational expenses.
10. Maintain an adequate record keeping system.
11. Serve as staff advisor for the educational facets of special ministry areas such as home-bound and nursing home Bible teaching programs.
12. Assist in the purchase and maintenance of all audio-visual equipment used in the various educational programs.
13. Meet periodically with other Program Directors to evaluate program areas and make new plans accordingly.
MUSIC DIRECTOR

Principal Function.
The Music Director is responsible for assisting the church in its worship through the effective use of music.

Qualifications for the Position.
This person must possess formal training and experience to be able to oversee properly all vocal and instrumental music. Exceptions in certain cases may be made to an obviously skilled applicant who possesses no formal musical training. The applicant's philosophy of music must be clearly stated and in harmony with the existing standards of the local church body.

Responsibilities of the Position.
1. Chair the Music Commission/Committee.
2. Plan, organize, and supervise the comprehensive music program of the local church.
3. Supervise the organization of choirs and orchestras through recruitment and promotion.
4. Direct or delegate the direction of the orchestra, choirs, and congregational singing.
5. Assist the Senior Pastor in planning the weekly worship services.
6. Schedule all monthly special music and ensure that music is in the hands of accompanists at least a week in advance. Preview all music that is to be sung or played in coming week.
7. Plan and supervise two major annual musical presentations (Easter, Christmas).
8. Schedule outside musical performers in consultation with the Senior Pastor.
9. Assist in planning music for weddings and funerals if requested.
10. Responsible for the purchase and proper care of all musical instruments and materials. Develop a musical library.
11. Prepare an annual budget for anticipated musical expenditures.
12. Work with those involved in the music program to help them perform to the best of their abilities.
13. Recruit and supervise those responsible for the set up and use of audio-visual equipment for each service.
14. Schedule all accompanists.
15. Work with the music program leadership in the area of enlisting, training, and supervising the work of volunteers in the church music programs, including graded choir program.
CHOIR DIRECTOR

Principal Function.

Responsible to the Music Director for the planning, conducting, and evaluating the music program for his particular choir(s) as part of the worship program of the church.

Qualifications for the Position.

Formal education or equivalent training. Must be able to understand the age group with which he is working. Must be familiar with traditional and contemporary music.

Responsibilities of the Position.

1. Plan, conduct, and evaluate a music program for a designated choir.
2. Establish and publish rehearsal times.
3. Approve all musical selections with the Music Director.
4. Assist the Music Director in the planning and production of special musical presentations such as the Easter and Christmas programs.
5. Assist the Music Director in all phases of the music program as needed.
**ORCHESTRA DIRECTOR**

Principal Function.

Responsible to the Music Director for the planning, conducting, and evaluating of an instrumental music program as part of the total worship program of the local church.

Qualifications for the Position.

Formal education or equivalent experience to be able to assist a wide range of instrumentalists in proper techniques and performance criteria.

Responsibilities of the Position.

1. Plan, conduct, and evaluate a comprehensive instrumental music program for the local church.
2. Enlist and direct instrumentalists in an orchestra.
3. Approve all musical selections with the Music Director.
4. Prepare the orchestra to accompany the congregational worship singing.
5. Prepare the orchestra to assist in major musical productions as requested by the Music Director.
6. Make recommendations to the Music Director for the purchase of instruments and other equipment as needed by the orchestra.
7. Maintain a careful stewardship of the church’s musical instruments.
8. Assist the Music Director in any area as requested.
SUNDAY SCHOOL DIRECTOR

Principal Function.
Assist the Christian Education Director in the planning, conducting, and evaluation of an effective Sunday School program.

Qualifications for the Position.
Must have a working knowledge of the vital ingredients of a successful Sunday School program.

Responsibilities of the Position.
1. Assist the Christian Education Director in the planning, conducting, and evaluation of the Sunday School Program.
2. Enlist, recruit, and train future Sunday School teachers, especially volunteers.
3. Establish a teacher assistant program.
4. Provide guidance for the Christian Education Director in selecting proper curriculum for each class.
5. Schedule periodic workers' conferences to help train workers.
6. Arrange for proper classroom utilization.
7. Make budget recommendations to the Christian Education Director.
PRESCHOOL DIRECTOR

Principal Function.
Responsible to the Christian Education Director for the development and execution of a comprehensive Christian development and educational program for preschool aged children.

Qualifications for the Position.
Formal training or experience in the spiritual, emotional, physical, and cognitive development of the preschool aged child. Ability to plan, conduct, and evaluate effective programs for preschool aged children.

Responsibilities of the Position.
1. Survey the needs and concerns of preschool aged children and plan a program to meet these needs.
2. Enlist staff and train them for this ministry.
3. Work with other program leaders and directors in developing a comprehensive program of spiritual, educational, physical, and emotional development for the preschool aged child and his parents or guardians.
4. Present programs to the Christian Education Director which could occasionally be part of the church’s worship services.
5. Keep abreast of new developments in preschool programs by attending seminars or through reading recently published books.
6. Plan and conduct a program of effective communication with the parents.
7. Conduct periodic safety and cleanliness inspections of all classroom spaces.
8. Make budget recommendations to the Christian Education Director.
CHILDREN'S DIRECTOR

Principal Function.
Responsible to the Christian Education Director to plan, conduct, and evaluate a comprehensive program for the Christian development of children grades K-6.

Qualifications for the Position.
Must have a working knowledge of the spiritual, emotional, physical, and cognitive needs of children in this age bracket. Must be able to be a vital resource person to parents in the linking together of home and church.

Responsibilities of the Position.
1. Plan, conduct, and evaluate a comprehensive program of spiritual, emotional, physical, and cognitive development for children in cooperation with other leaders.
2. Enlist and train leaders to work in this department.
3. Provide in-service opportunities for refreshment of staff.
4. Evaluate and promote possible camp and retreat and Vacation Bible School programs.
5. Advise in the acquisition and use of all educational space, materials, equipment, and supplies.
6. Make budget recommendations to the Christian Education Director.
YOUTH MINISTRIES DIRECTOR

Principal Function.
Responsible to the Christian Education Director for developing a comprehensive program of Christian development for youth grades 7-12.

Qualifications for the Position.
Must possess a background of training and experience that prepares him to plan, conduct, and evaluate an effective program for youth. Must be able to communicate effectively with teens and parents so as to counsel both when called upon to do so.

Responsibilities of the Position.
1. Survey the needs of youth and design and supervise a program to meet those needs.
2. Work with other leaders ministering to youth in order to develop a comprehensive program focusing on the needs of today’s youth.
3. Evaluate and promote camps, retreats, and seminars which could facilitate spiritual growth.
4. Enlist and train youth leaders to help facilitate an expanded ministry to youth.
5. Effect a channel of communication between the church and the home, e.g., begin a newsletter.
6. Plan for youth leaders to participate in at least one training seminar per year.
7. Keep informed of new trends and ideas in youth work by subscribing to youth publications.
8. Design and effect a missions emphasis in the youth program.
9. Design and effect an evangelistic outreach program for youth.
10. In cooperation with the Christian Education Director make specific plans for including the youth in the corporate worship activities of the church.
11. Make budget recommendations to the Christian Education Director.
COLLEGE AGE DIRECTOR

Principal Function.
Responsible to the Christian Education Director for the planning, conducting, and evaluation of a comprehensive program of Christian education, development, and fellowship for college age individuals.

Qualifications for the Position.
This individual must be able to plan and supervise a varied program designed to meet the special needs of this age group.

Responsibilities of the Position.
1. Survey the needs of this class of persons and submit to the Christian Education Director a realistic program for meeting these needs through the church.
2. Work with other leaders who are ministering to this age group.
3. Plan and promote retreats, seminars, and camping experiences.
4. Keep abreast of mission opportunities through Intervarsity or other campus evangelistic associations.
5. Design and activate an effective short-term mission project.
6. Enlist and train assistant leaders from this group.
7. Advise in the establishment of a one-on-one counselling program.
8. Working through the Christian Education Director assure that ministry opportunities are available to this group.
9. Make budget recommendations to the Christian Education Director.
ADULT DIRECTOR

Principal Function.
Responsible to the Christian Education Director for the creation and correlation of all adult programs to ensure continuing Christian education and development of this age group.

Qualifications for the Position.
Through formal training or experience has a working knowledge of the different characteristics and needs of each age group in order to ensure that every adult can find a place to learn and serve.

Responsibilities of the Position.
1. Survey the needs of each adult age group and ensure that a program is available to meet these needs.
2. Work with other leaders who are ministering to this age group.
3. Enlist and train leaders to work in the adult education department.
4. Plan and promote special events such as camping experiences, retreats, seminars, and outings.
5. Plan and effect a program of outreach for adults. This would include visitation in homes and hospitals.
6. Assure that the widows are cared for properly.
7. Advise in purchase and use of materials, equipment, space, and make budget recommendations.
SENIOR ADULT DIRECTOR

Principal Function.
Responsible to the Christian Education Director for planning and conducting a comprehensive program of Christian education and development for adults 60 years of age and above.

Qualifications for the Position.
Through formal training or experience is very knowledgeable of the special needs of this age group.

Responsibilities of the Position.
1. Survey the needs of senior adults and design a program to be presented to the Christian Education Director.
2. Enlist and train leaders for this group.
3. Work with other leaders who might be ministering to this group.
4. Plan and promote special events such as camping, concerts, nature activities which would meet educational and social needs.
5. Design a program for the effective use of the many skills this group has to offer the church.
6. Assure that there is a support network in place especially for widows and other single senior adults.
7. Advise the Christian Education Director as to purchases and use of space, equipment, materials, and make budget recommendations.
IV. SUPPORT PERSONNEL

SECRETARY TO THE SENIOR PASTOR

Principal Function.
   Responsible to the Senior Pastor for performance of executive and general office work to assist him in performing his duties.

Qualifications for the Position.
   Must be able to type 40 WPM. Must be computer literate. Pleasing phone voice and ability to handle delicate situations tactfully. Familiar with general office procedures and equipment. Must be able to be confidential.

Responsibilities of the Position.
1. Perform all general and confidential secretarial duties for the Senior Pastor.
2. Perform secretarial duties; take dictation and transcribe; answer phone and place calls; maintain appointment book and make appointments for Senior Pastor; open mail; maintain correspondence files.
3. May frequently compose letters for Senior Pastor’s approval and signature; may sign his name on letters of less importance.
4. Gather information from various Church officers and prepare regular church bulletins for the Sunday morning service.
5. Order all supplies for the church office.
8. Answer informational requests by phone or in person; may make independent decisions at times on referral of parties to Senior Pastor or Assistant Pastor.
9. Provide general guidance or supervision to church office staff in the absence of the Senior or Assistant Pastors.
10. Type and mail minutes and agendas for all Elder Board meetings.
11. Type and file all minutes of official church meetings.
12. Maintain accurate and up-to-date membership records.
14. Assist all Directors with correspondence and publications.
SECRETARY TO ASSISTANT PASTOR(S)

Principal Function.
Responsible to the Assistant Pastor(s) for performance of general office work to assist him/them in carrying out their programs.

Qualifications for the Position.
Must be able to type 40 WPM. Must be computer literate. Pleasing phone voice and ability to handle delicate situations tactfully. Must be able to be confidential.

Responsibilities of the Position.
1. Perform all general secretarial duties for the Assistant Pastor(s).
2. Perform secretarial duties; take dictation and transcribe; answer phone and place calls; maintain appointment book; open mail; maintain correspondence and other files.
3. Occasionally compose routine and follow-up letters; may sign supervisor’s name to letters as needed.
4. Maintain card file on church calling program, record calls made, results of contacts, etc.
5. Answer informational requests by phone or by correspondence.
6. Responsible for maintaining special records as required in the work of the Assistant Pastor(s).
7. Perform other duties as assigned.
ORGANIST/PIANIST

Principal Function.
   Responsible to the Music Director for providing assistance in the total music program of the church.

Qualifications for the Position.
   Must be able to demonstrate ability to play the organ/piano in a manner that assists the church in worship. Must know and be able to play traditional as well as contemporary Christian music.

Responsibilities of the Position.
   1. Perform for any or all services of the local church as requested and scheduled by the Music Director.
   2. Serve as accompanist for choirs or orchestras.
   3. Perform for weddings and funerals, upon written request.
   4. Assist the Music Director in attending to music supplies and equipment.
   5. Notify trustees of the need for service to the piano or organ.
   6. Assist the Assistant Pastor and Music Director in planning the Sunday morning worship service.
   7. Serve on the Music Commission/Committee.
CUSTODIAN

Principal Function.
Responsible to the Business Manager for the maintaining of clean buildings and grounds and for making minor repairs of buildings or equipment.

Qualifications for the Position.
Training or experience as a janitor or custodian. Must be generally knowledgeable about the physical systems of the church. Sufficient physical strength to carry out his duties including transportation of equipment from one location to another.

Responsibilities of the Position.
1. Develop a systematic schedule for all cleaning operations and submit this plan to the Business Manager.
2. Survey maintenance needs while cleaning and report those needing further attention to the Business Manager.
3. Operate heating and cooling equipment according to the church calendar.
4. Open and secure all buildings daily. Make arrangements for opening and closing for activities, special meetings, and other events. Check secretary’s log book daily for changes or additions.
5. Prepare baptistry for use as needed and cleaning following its use.
6. Set up for weddings, funerals, and other special events. Special additional remuneration may be given for such events.
7. Mow grass with proper trimming. Trim shrubbery.
8. Remove snow/ice from walks sufficiently for safe entrance to all church buildings.
9. Be responsible to see that parking areas are cleared of snow.
CHAPTER FOUR
PERSONNEL POLICIES

Hiring

All prospective employees are required to complete the "Application For Employment" form (SEE APPENDIX 12) in its entirety and then to sign and date it. All employees and members will be asked to complete the Membership Ministry Profile (SEE APPENDIX 2). A spiritual gift test may also be administered at the time of interview.

After a personal interview with the immediate supervisor and pastor is completed, a final determination of employment will be made. A prompt phone call will then be made to the applicant notifying him/her of his/her application status. If hired, financial arrangements will be reviewed at that time.

Termination

No person will be permanently terminated by the church for failure in job performance without first having been consulted in a review of the problem. If there is flagrant violation of the initial agreement, accompanied by a lack of repentance, termination will abruptly follow. A severance pay package in this case may be appropriate. The church will seek to be merciful and gracious in every circumstance.
Job termination may occur due to change in philosophy or insufficient funds. In these cases, the employee will be notified thirty days in advance of such a change.

Sometimes termination is necessary because the person is out of God's will for his life. He is not equipped for the position into which he has been placed. The best thing the church can do after considerable prayer and compassionate dialogue is to inform the person that he is out of place. He needs to find the particular ministry for which God has suited him. A reasonable timetable (not in excess of thirty days) will be given to the employee to seek other employment before being terminated.

**Grievances**

Employees have a scriptural, moral and legal right to address problems with their supervisors, etc. All problems will be handled expeditiously. However, the employee is to follow the Matthew 18:15-18 principle in reporting problems that exist within his working relationships. First, he must go to the person directly responsible for the problem. If he fails to find a hearing or resolution, he may schedule an interview with the next in authority. Final appeals can be made to the Elder Board but not without having followed the intermediate steps.

**Salaries**

The church should aim to pay all employees a reasonable
compensation for their labors.¹ A careful study needs to be made periodically of comparable salaries. A minister should receive an average of that figure. Some have suggested taking an average of the salaries of the Elder Board as a guideline. If an attitude of generosity is conveyed to workers, they will tend to focus more on their work and less on complaining. The church that tries to see how little it can pay and get by, will find its usually very conscientious employees doing only their necessary responsibilities. As income to the church increases so should salaries and benefits. The basic desire of the church is to give what is "just and equal" to its employees (Col. 4:1).

Benefits for Full Time Personnel

Hospitalization

A plan will be provided for each employee and his dependents. The plan may include some deductibles.

Retirement

The church will deposit no less than two percent of an employee's salary on a yearly basis in a designated retirement account (preferably within the Grace Brethren Churches retirement plan). If the employee contributes to

¹See Part I, Chapter Eight, pp. 130-136 for general principles to consider in developing compensation packages.
that account, the church will match up to five percent annually. The employee thus becomes vested immediately.

Vacations (Paid)

Vacations are viewed more for their re-creational value than as reward for longevity; therefore, the following policy is to allow staff sufficient time to be away from the normal routine in order to gain new perspective and renewed strength. Therefore, vacation time cannot be accrued from year to year.

The following schedule will regulate the amount of paid vacation time allotted to employees. Employees of more than six months in a calendar year will receive one week of vacation. Those serving one to four years will receive two weeks vacation. Employees serving five to seven years will receive three weeks. Finally, employees serving eight or more years will receive four weeks.

Holidays

Employees will be granted the following days off for holidays: New Year’s Day, Independence Day, Veterans’ Day, Thanksgiving Day and the following day, Christmas Day and the following day.

Paid Leave

The following policy will be adhered to regarding paid leave for each calendar year. Leave will be granted due to:
personal illness; illness of a member of the immediate family which requires hospitalization; a death in the family. The immediate family includes spouse, child, parent, and sibling.

Prior to the completion of one year of service, leave will be pro-rated on the basis of one day for each month employed. Leave is not to exceed ten work days. After one year of continuous service, two weeks leave (ten work days) will be granted. After five years of continuous service, four weeks leave (twenty work days) will be granted.

Three days leave will be granted for the death of a member of the immediate family. One day will be granted for the death of grandparent, aunt, uncle, niece, nephew, and first cousin. Leave will be granted whether deceased person was related by blood or marriage.

Non-Paid Leave

Deductions from salary will be made for leave extending beyond above stated policies unless an extension has been granted by the senior pastor or Elder Board. A request for extension of leave should be made to the senior pastor or Elder Board. Leave is not cumulative, nor will employees be paid for unused leave upon termination of employment.

Time Off

The ministerial staff will be granted two weeks with
pay each year to attend conferences (not including National Conference of F.G.B.C.) either as a speaker or simply as an attendant. Expenses for these conferences are the responsibility of the individual.

Study Leave

In order to sharpen their skills for enhanced effectiveness in ministry, ministers will be granted a leave every five years, with pay, to engage in academic study. This leave is in addition to other time off. Study leave is based on the following incremental schedule:

- After five years - two months
- After ten years - three months
- After fifteen years - four months.

The church shall consider paying the costs for this time of study.

Workers' Compensation

Workers Compensation packages will be paid for all employees of the church.

Social Security

Payment of F.I.C.A. is mandatory for every employee with the exception only of ordained clergy who have signed an Internal Revenue Service form which grants them personal exemption. Those persons having been exempted will have
that percentage added to their retirement program.
CHAPTER FIVE

PROCEDURE FOR THE OBSERVANCE OF THE ORDINANCES

Baptism

The Time

A person’s baptism should occur relatively close to his conversion experience. Unnecessary delays allow the enemy to gain a foothold in this area of obedience. Since this is a public witness to one’s personal reception of Jesus Christ as Lord and Savior, the baptism should occur during the morning worship service. There will be times when it must be scheduled otherwise but this will be our normal procedure. Discretion will be given to the presiding elder as to when during the service the baptism will occur. As a general rule we will perform baptism near the beginning of the service so that the candidates can return to the service and receive ministry rather than be preoccupied with the impending event. An earlier baptism also allows the participants to be available immediately after the service for congratulations by the congregation.

1This chapter has been adapted from the Ministers Handbook Revised Edition (Winona Lake, IN: Brethren Missionary Herald Books, 1986).
The church will furnish special announcement cards and envelopes to each candidate which they can send ahead of time to relatives and other friends notifying them of pertinent service times and dates. These cards are available upon request from the pastor’s office. Please specify the number of cards needed at least three weeks in advance.

SAMPLE

Baptismal Invitation Card

You are invited to attend
the public testimony of

[Name]

faith in Jesus Christ
to be given by
Christian Baptism
at
Calvary Grace Brethren Church
Kettering, Ohio

Date: ____________
Time: ____________

The Place

Normally baptisms would take place in our church baptistry. Although there could arise special circumstances, such as a person receiving Christ at a conference or camp meeting, in which case that person might desire to be baptized
immediately. No church ordinance would forbid that from occurring provided proper explanations are afforded to the person and trine immersion practiced.

The Person Baptizing

Historically, the rites of baptism have been administered almost exclusively by the clergy but there is no biblical command stating that this must be the case. It seems clear that on the day of Pentecost more people performed baptisms than simply the apostles. Though, many people feel the most at ease having the pastor, who is many-times experienced here, perform this special function. However, we will allow, and occasionally even recommend, that another person of special significance perform the service. For example, the person who led the recent convert to Jesus Christ would be a top priority. At no time would pressure be forcibly exerted upon a lay person to perform this task. Officially, the ordinance of baptism is a responsibility of the paid staff.

The Preparation

The one performing the baptism shall counsel the candidate in order to be properly prepared. That counseling shall include:

1. The meaning of baptism.
2. The candidate's assurance of salvation.
3. The procedure to be employed in the baptism.
   Actually walking them through it.

4. Prayer.

The Service

1. There will be a time of worship and praise while
   the candidates and baptizer prepare for the
   service.

2. An explanation will be given by the baptizer
   concerning the significance of this service. Any
   or all of the following points can be shared after
   reading Matthew 18: 19-20. The spiritual truths
   connected with this passage are rich indeed.
   In the first place, there is testimony here to the
   unity of God in this one act of baptism. In the
   second place, we notice testimony to the triunity
   of God.

   We understand the Matthew 18 command to teach
three separate immersions as distinctly as the
elliptical sentence of Luke 23:38 teaches that the
superscription on the cross was "written" in three
separate languages. Trine immersion indicates
that the believer has a definite relation to each
one of the persons of the Godhead in the
experience of salvation. (God elected, Eph.
1:4-5; Son died, Eph. 1:7; Holy Spirit sealed,

3. Curtain closes.
4. Candidate enters the baptistry.
5. Curtain opens.
7. Testimony of candidate.

Depending on the age and maturity level of the candidate he/she may need to be facilitated by being asked some of the following basic questions:

-Do you believe the Bible is God’s Word?
-Do you believe you have sinned?
-Do you believe you deserve eternal punishment?
-Do you believe Jesus died on the cross for your sins?
-Have you received Jesus Christ as your Savior?
-When?
-Is it your desire now to live obediently for Him?

It is always very enriching when the candidate shares in his own words what led him to Christ and how he actually came to accept Christ as Savior. Discretion needs to be exercised when talking about sins committed in the past. The candidate needs to be especially careful to avoid subtly glamorizing past sin or implicating others unnecessarily. The baptism is a time for the participant to thank Jesus for saving him, not to rehearse past events. The focus of the one
participating in baptism should be exclusively on Jesus Christ.

8. The Act of Baptism
The candidate will be immersed three times forward. The one performing the baptism will then repeat: "Upon your confession of faith, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

9. Prayer
The baptizer will now lay hands on the head of the candidate while the candidate is still kneeling and pray explicitly for him/her.

10. Curtain Closes
The previous candidate exits the baptistery and another enters if there are still additional candidates remaining.

11. The congregation proceeds with the order of service while the baptizer and candidates prepare to rejoin the service.

Communion

Purpose

The communion service was instituted by our Lord Jesus Christ to remind us of His death continually until he comes again for His church (1 Cor. 11:26). This is a time when His Body gathers together with a common purpose, namely, to
remember the Lord. The communion service is a time of worshipful celebration deserving our fullest participation. Every member needs to understand the privileges and obligations involved when participating in the communion service. Unfortunately, many treat this time with triteness or disdain. Even though Grace Brethren people devote much time and attention to the communion service, we must realize that we are not immune to missing its real significance for our lives.

No special grace is bestowed upon any one person partaking in this service. Although a certain blessedness does accompany those who obey our Lord’s commands (John 13:17). The real joy of this service is being able to focus on God’s ministry of bringing us out of the kingdom of darkness and securely placing us into the kingdom of light.

Frequency of Communion

Traditionally, Brethren have partaken of communion twice a year once in the spring and again in the fall. Some schedule it quarterly. There is no Biblical guideline concerning the frequency of communion. In fact, throughout the book of Acts it is recorded that believers broke bread daily as they gathered to study the teachings of the apostles and to pray. Even though the regular breaking of bread might not have been an officially sanctioned communion its significance far surpasses simply eating broken bread.
Every time we conduct a fellowship meal together, perhaps the most important point to bear in mind is that our physical gathering together as believers is due solely to Jesus’ death for us. Reflection on Christ physically suffering for us that we might be called together as One into His corporate body, the Church, elevates our fellowship times to true worship experiences.

The Elders will be responsible for determining the frequency, times and dates of the communion services. Our policy concerning the frequency of communion services is that we have no less than two, though possibly more, services per year. Advance notices for services will be given so that all members may participate. Nothing would forbid us from having a communion service as part of a youth camp or an adult retreat. The more we actually perform this ordinance, the more we remember Christ’s death for us on the cross.

Parts of the Service

As Brethren, we practice a threefold communion. Each aspect represents a special ministry of our Lord.

1. Feetwashing

Feetwashing (John 13) symbolically reminds us of our Lord’s daily cleansing us from sin (Heb. 7:25). The present ministry of sanctification is based upon our positional sanctification (1 Cor.
positionally righteous (2 Cor. 5:21) Christ commits Himself to daily helping us. The washing of one another’s feet is a joyous time of thanking Jesus for His ministry to us and through us. Christ taught us that important lesson through His example to the disciples in the upper room. The example of Christ washing feet was intended to teach us more than simple humility; otherwise Peter would have easily understood.

2. Love Feast

This meal shared together symbolizes the future meal and fellowship we will enjoy as Christ’s bride when we get to heaven (Rev. 19:7-9). This too, is a joyous celebration.

3. The Eucharist (Bread and the Cup)

The foundation for our communion celebration is the death of Jesus Christ which issues forth in our justification (Rom. 5:1-11). The bread which we break reminds us of our Lord’s death for our sins. The cup is a fresh reminder of the ultimate sacrifice of the Lamb of God for us. Christ literally shed his blood and died for our sins. Without the shedding of blood there is no cleansing from sin (Heb. 9:22). Jesus did not go into a coma or a swoon. He actually died. As we
partake of the cup together, we share in a time of reverent thanksgiving for the price Christ paid for our salvation.

Preparation for the Service

1. Spiritual Preparation
Paul admonishes us to take great care to examine our own lives before partaking of the elements (1 Cor. 11:27-34). All known sin should be confessed. Any problems between members should be taken care of prior to participation in the communion service. We need to be inwardly clean when we come to the communion table.

2. Physical Preparation
The ordinance commission will see that all things are prepared for this celebration.

Order of Service
The chronological arrangement of the order of service is for practical rather than theological reasons.

1. Opening
When all the communicants are finally seated at the tables, then the minister will take charge of the assembly and will lead them in the singing of several hymns such as "There Is A Fountain Filled with Blood," "At the Cross," and "Amazing Grace."
2. Scripture
For devotional purposes the pastor may read in any of the following passages: 1 John 1, Romans 3:10-28, Ephesians 2:1-10, Psalm 51, or some other fitting portion of Scripture.

3. Explanation
If the pastor desires to make any explanation relating to the forthcoming service he will do so at this time. The pastor may also desire to give last-minute directions for the execution of the service during this time. If used, this time for explanations will be brief.

4. Feetwashing
A. Prayer and Confession
The minister, resident elder, deacon, and several members from the congregation should lead the group in prayer. This alone should lead to personal confession of all known sin before the service is executed further and should also prepare for the blessing that the service will bring (1 John 1:9).

B. Retirement for Washing
After the time of prayer and confession, the minister will read John 13:1-18 and make appropriate explanations. At which time the deacons and the deaconesses will retire for
serving, followed by all those who are participating in the service (men and women each retiring to their respective rooms). Feetwashing may be attended to at the tables when propriety and a division of sexes is maintained.

C. Return and Thanksgiving
When all of the communicants have finally finished the washing of the saints' feet and have returned to the tables, then the one in charge may offer a prayer of thanksgiving for the reminder of daily cleansing thus wrought by the Word of God. Note: the Holy Kiss of Love (Rom. 16:16, 1 Pet. 5:14) is often practiced by some following the washing of feet.

5. Love Feast
A. Prayer of Thanksgiving
The minister will announce when the time has come for the feast of fellowship; the meal that our Lord instituted the same night he was betrayed by Judas. The minister himself, or another designated person, will offer a prayer of thanksgiving for the meal, asking God to cause the saints to realize the blessing of fellowship now and its perfection at the coming of Christ.
B. Feasting and Fellowship

The saints now enter into the meal with rejoicing, quietly sharing the precious things of our Lord with one another in conversation. Our conversation should focus on encouraging one another and learning more about each other. This meal is a love feast. Let your love flow to those around you. The service need not be sad and ritualistic but full of fervor and Christian vitality.

C. Testimony and Praise

When everyone has finished the meal, if the one who is officiating is led of the Spirit, he may open the service to individual testimony and praise. This portion of the service is often one of the most precious and touching of the entire evening. Usually memories of it will linger long with those who have participated. Some have found that the addition of a testimony time after the bread and cup is likewise appropriate.

6. Eucharist

A. Explanation and Thanksgiving for the Bread

It should be pointed out that the same night in which our Lord was betrayed He took bread following the meal, and after giving thanks, gave it to His disciples saying: "Take, eat, this is
my body which is for you: this do in remembrance of me" (1 Cor. 11:24). After explaining the function of the eucharist, the pastor, or one of the deacons, will offer a prayer of thanksgiving for the bread.

B. Passing and Partaking of the Bread
The minister will instruct everyone to tarry one for another in partaking of the bread no matter what method of passing and breaking might be used. The formula to be spoken by each person when breaking the bread is a positive restatement of 1 Corinthians 10:16b: "Dear brother (or sister), the bread which we break is the communion of the body of Christ." If the bread is passed from person to person, the formula will be spoken by each member individually as he/she passes the bread and breaks it with the next person. If the method of distribution has been employed, then as the entire group breaks bread together the formula will be spoken in unison.

C. Explanation and Thanksgiving for the Cup
When the bread has been consumed by all, the minister will then point out that the Scriptures teach: "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as
ye drink it, in remembrance of me" (1 Cor. 11:25).

The pastor may call upon someone to offer a prayer of thanksgiving for the cup and its significance in our lives.

D. Passing and Partaking of the Cup

The same procedure with the cup will be followed as with the bread, each person will wait on the others until everyone has received the cup. The formula will be the positive restatement of 1 Corinthians 10:16a in unison: "Dear brother (or sister), the cup of blessing which we bless is the communion of the blood of Christ." If the cup is passed from person to person, the formula will be spoken by each person as he/she passes the cup on to the next person. Whereas, if the cup is already at the place setting, each participant will repeat the formula in unison. After the congregation has spoken, the minister may give directions for partaking of the cup saying, "Let us partake of the cup discerning the Lord’s blood which was shed for us."

E. Closing

After the congregation has partaken of the cup, the minister may observe that the night on which this service was first instituted believers sang a hymn and then went out. The pastor may announce a
hymn, such as "My Jesus I Love Thee," and when finished singing, all may then quietly leave.

Order of Service

1. Prayer by one of the elders asking for God's will to be done in this service.

2. Reading of James 5:13-16 with explanation so that all understand and can appreciate the truths revealed.

3. Explanation of the service and procedure to be followed.

4. Time of spiritual introspection. Explanation will be given as to the necessity for confession. Assistance will be given to the sick person as he seeks discernment regarding unconfessed sin in his life. No sin is to be taken lightly. If the sick person recognizes remaining unconfessed sin in his life, this is to be shared immediately with the elders. If the unconfessed sin involves another person a determination must be made to follow through on clearing up the situation.

5. Prayer from the sick person asking God's forgiveness in his life.

6. Anointing with oil.

The person assisting the leading elder will pour a few

\(^2\)See Part I, Chapter Seven, pp. 125-129, for developing discernment in this area.
drops of olive oil in the palm of his hand. The elder will place oil on his fingers and then gently wipe a little oil on the person's forehead. After the oil has been applied, hands will be gently placed on the head of the person for prayer. The leading elder will say, "I anoint you in the name of Lord Jesus Christ."

7. Prayer by all the elders for God to restore the person to health again according to His perfect will.
CHAPTER SIX

CHRISTIAN EDUCATION PROGRAMS AND POLICIES

Purpose

Christ’s final words to His disciples were clear. They were to make disciples through the process of teaching. Instruction in the teachings of Christ is to be a constant process beginning at home (Deut. 6:4-6). The gathered church has a special opportunity to use gifted persons also to teach God’s word. This teaching coupled with the teaching and reinforcement in the home and Christian school helps form the strongest possible foundation for a disciple.

All teaching is to be in conformity to our statement of faith and is designed to equip the learner for witness and ministry (2 Tim. 3:16,17; Eph. 4:12-16).

Personnel

The selection and training of persons to lead or to teach will be the responsibility of the Christian Education Minister. The importance of pedagogical principles cannot be overstated, but even higher than this is the realization that
the teacher/leader himself, in a real sense, is the presentation. Jesus said, “When the student is fully taught he will be like his teacher” (Luke 6:40). The teacher’s ideals, values, etc. will be transferred. Therefore, the following are vital requirements for teaching personnel:

1. Must be able to demonstrate a clear knowledge of the plan of salvation.
2. Must be able to give a clear testimony as to their own salvation experience.
3. Must be involved in a systematic devotional Bible study and prayer time.
4. Must understand their role as a model and be willing to lead a lifestyle that would emulate Christ, thus being a proper example to follow.
5. Must have a working knowledge of the major Bible doctrines.
6. Must pursue a study of the characteristics of the age group with which they will be working.
7. Must accept our statement of faith without reservation.
8. Must be an active part of the church.
Programs

Sunday School Classes

Beginning with the nursery, groups will be formed by age divisions. Career Adults through Senior Adults constitute our Adult Bible Fellowship (A.B.F.). Within the A.B.F. electives will be offered periodically. All adults are encouraged to engage in the elective most appealing to them.

Sunday Evening Equipping Electives

There will be quarterly offerings in a more formal education setting. Persons desiring Continuing Education Credits (C.E.U.) may do so by fulfilling the course requirements for credit. These courses are approved by the Association of Christian Schools International (A.C.S.I.) for up to two credits. These courses will be for a minimum of thirteen weeks. Some of the course offerings will be:

- Doctrines of Salvation
- Bible book studies
- Themes in victorious Christian living
- Prophetic studies
- Growing Kids God’s Way

Wednesday Evening Family Night

The following ministries occur on this night:
Children’s and youth programs

Infants - birth to 23 months
Toddlers - 24 months to 35 months
Skippers - Age 3
Scooters - Ages 4, 5
Voyager Boys - Grades 1, 2
Boys’ Club - Grades 3-6
Pioneer Club - Girls Grades 1-6
Crossroads - Grades 6-8
Christians Under Construction - Grades 9-12

Adult programs

Abraham Ministry - prayer ministry
Understanding the Times course - building a Biblical worldview. Video based.
Choir ministries
Pastoral Bible study

Weekday Morning Bible Studies

Current relevant studies of interest to all adults.

Mens’ Accountability Groups

A voluntary bi-weekly meeting of men in homes for mutual encouragement and accountability through Bible study, prayer and discussion. These groups are founded on the principles of Promise Keepers. The major focus is developing Godly men of integrity, who by their example can lead in their homes, church and world.
Single and Career Adults Fellowship

A weekly study and fellowship time coupled with many recreational activities.

Support Groups as Needed

When the pastoral staff senses the need for grouping of individuals with needs demanding a support system beyond the normal church life, such groups will be established. The curriculum and leader will be carefully chosen in order to facilitate interaction and growth.

Retreats and Seminars

Each fall there will be separate retreats for men and women. Other retreats for staff development and program design will be scheduled as needed.

Christian Day School

In keeping with our mission, we encourage all parents of our church to enroll their children in Dayton Christian School which offers classes from Pre-K1 (age 3) through grade 12.1 Dayton Christian Schools, Inc. is accredited by the

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1 See Part I, Chapter Five, pp. 83-109, for a theology of Christian education.
Association of Christian Schools, International and the State of Ohio. Parents needing financial assistance need to fill out a Financial Assistance Form, SEE APPENDIX 21. The scholarship committee will review each request and determine the amount of assistance in light of needs and available funds.

Library

Our church will maintain a reference and leisure reading library. Materials selected will satisfy a variety of interests. Materials selected will meet standards of Christian principles of taste, language, and content. The doctrine presented in a library book does not necessarily mean endorsement by our church. All readers must exercise discernment.

Specific Policies for the Library:

a. A librarian shall be chosen by the Christian Education Director.

b. A schedule of library hours shall be posted.

c. The librarian shall present a budget to the Christian Education Director yearly.

d. The library will be available to the church at no cost.
e. Certain reference works may be reserved for use in the library only.

f. Lost books or materials must be replaced by the person using them.

g. Check-out procedures will be clearly announced. Extensions may be granted if a particular work is not in demand.

h. For special projects, books needed and not found in the library may be part of the personal library of someone on the pastoral staff.

General Policies Governing Christian Education Activities

1. All programs and activities must be approved by the Christian Education Minister.

2. All groups desiring to form must secure permission from the Christian Education Minister.

3. All curriculums must be approved by the Christian Education Minister.

4. All meeting times and activity schedules are to be cleared with the church Secretary to avoid conflicts.
5. Groups may form based upon a specific gender, age or interest area. However, all such groups must be open to all individuals. Notice of the formation of such groups and an open invitation to all qualified persons to join shall be published at least twice in the church bulletin.

6. Basic curriculum costs for the Sunday School and Wednesday night programs shall be part of the Christian education budget. Additional books, tapes and other materials may be suggested for study enhancement. The cost of these items shall be the responsibility of the student.

7. Students taking elective courses on Sunday night shall assume responsibility for purchasing necessary books, etc.

8. All special speakers outside our church must be approved by our Christian Education Director.

9. Groups and classes may operate their own treasury for special projects. More than one person must have full knowledge of moneys received and spent with an accounting given to the class or group periodically.
10. All projects of groups and expenditures of moneys must be consistent with our mission.

11. The use of facilities and/or equipment must be approved by the Business Manager. A cost may be involved if special supervision, setup or cleanup is necessary.

12. Outreach should remain a major ultimate focus of all educational programs.
CHAPTER SEVEN
WORSHIP POLICIES

Its Focus

Worship is attributing to God the worth which is rightfully His by nature of His person and His works. It is a God-centeredness. In worshipping, man chooses to turn from self to God. This act involves his mind and emotions as well.

It is an activity which pleases our Father (John 4:23). It is an activity which occurs often in heaven (Rev. 4:8,10,11; 5:8,14; 7:7-17; 11:15-18; 15:3,4; 16:5-7; 19:5,6).

Biblical Requirements for Worship

"In spirit and in truth" (John 4:24). True worship comes from the sincere heart of a believer. Proper worship of God must be based upon the truth about Him and His works.

Preparing the Church for Worship

These important questions should be answered if we wish to have a worship experience in church:

1. What is our focus today? It could be one or more

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\(^1^\)See Part I, Chapter Four, pp. 73-82, for a Theology of Worship.
of His special attributes. It could be for some of His mighty works. Words of praise, as well as music could provide a means to express this.

2. Do the worship leaders understand their role?

3. Are the leaders spiritually, as well as organizationally, prepared?²

4. Are all the parts of the service a revelation of truth about God?

5. Is there a particular focus in the word our pastor will be sharing that a theme of praise and worship can be built around?

6. Have good introductions and transitions been designed to give unity to the service?

7. Are our forms helping our people have a genuine worship experience?

Hustad offers excellent standards to satisfy our concern about maturity in the use of music for our evangelical church life:

1. It should express and communicate the gospel in text and music languages that are richly understandable by the culture for which it is intended.

2. It should offer a worthy "sacrifice of praise," for the individual and for the corporate body in worship experience. It should be "their best"—their best performance of the most meaningful text and music that is shared by most of those present. It should be offered in love, humility, gratitude, and grace, without arrogance or shame in comparing it to the

²SEE APPENDIX 22, "Worship Service Planner."
offering of other persons in the same culture or in other cultures.

3. It should express and enhance the best Christian theology of each particular culture or subculture, supporting all tenets of that faith in proper balance.

4. It should express and support all the activities related to the group’s beliefs—worship, proclamation, education, pastoral care, and fellowship—with due consideration of the musical needs of each.

5. It should speak from the whole person to the whole person, carefully balancing the physical, intellectual, and emotional, while avoiding the sentimental.

6. It should be genuinely creative, shunning the hackneyed and trite as well as the elitist and abstruse.³

CHAPTER EIGHT
WEDDING POLICIES

Purpose

The wedding is a declaration by the couple that they are leaving father and mother and are cleaving to each other for life. Entering this new adventure they are asking God to bless and guide them and for their many friends to assist them by praying for them and exhorting them.

Therefore, the wedding is a service of Christian worship. The couple are coming to the marriage altar thanking God for His grace in bringing them into this world and then bringing them together.

The service should include hymns of praise, scripture, Christian and classical music. All music should glorify God.

Policies

1. Couple fills out our pre-marriage application.  
2. Meet with one of the pastors before announcing the wedding.
3. Those qualifying under any of the exclusions for marriage must be counselled immediately as to the

SEE APPENDIX 23, "Pre-Marriage Application."
procedure they must follow. ⁵ Those exclusions are:

- Unprepared
- Unreleased
- Unequally yoked
- Unsanctified
- Unmarried former mate
- Unwilling to forfeit divorce

4. Couple must agree to pre-marriage counselling. Six sessions will be scheduled. Each session will last one to one and a half hours. They will need to purchase materials and do homework assignments. ⁶ The following topics will be covered in detail:

- What is marriage?
- Uniqueness and acceptance in marriage
- Understanding love as a basis for marriage
- Expectations in marriage
- Goals in marriage
- Fulfilling needs in marriage
- Roles, responsibilities and decision-making
- In-laws, out-laws - it’s your choice
- Communication
- Conflict resolution
- Finances
- Sex in marriage

The couple must demonstrate seriousness in diligently completing assignments and participating in the counseling program or the pastor will suggest either the wedding be postponed or canceled.

5. The pastor(s) of our church will officiate at all

⁵See Part I, Chapter Six, pp. 110-124, A Theology of Marriage/Divorce/Remarriage.

⁶Our primary source is Wes Roberts and H. Norman Wright, Before You Say "I Do" (Eugene, OR: Harvest House, 1978).
weddings unless other arrangements are made which meet their approval.

6. All music must be approved by our Music Director.

7. All musicians, vocal and instrumental must be approved by our Music Director. Our regular church musicians may be counted upon to assist.

8. The prospective bride and groom should not feel bound by any particular marriage liturgy. They may write their own vows. The pastor will assist in options available. The final choice must be Biblically correct and include:

   Scripture
   Prayer
   Pastoral charge
   Vows of intention
   Giving of the bride
   Marriage vows
   Exchange of rings

9. Arrangements must be made with our sound technician for use of that equipment.

10. There may not be any flash pictures taken between the processional and the recessional.

11. Videos may be made of the service but the positioning of the camera and operator must not detract from the service.

12. Arrangements must be made for clean-up. There will be a fee.

13. Rice, confetti, etc. may not be thrown in the church.

14. The facilities of the church may be used for a
reception provided arrangements are made with kitchen personnel. A form is provided for scheduling this.  

15. No alcoholic beverages may be served.

16. The beauty of the sanctuary will add to the significance of the wedding. Only decorations which are set on the floor or which can be tied with a ribbon to existing furniture are permitted. No decorations of any kind may be installed which are fastened to permanent furniture by such means as nails, staples, screws, thumbtacks or gummed tape.

17. Accouterments such as a kneeling bench, candelabrum, candle lighters may be used without charge.

18. The aisle runner is the responsibility of the couple.

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7SEE APPENDIX 28, "Facility Use - Wedding Request Form."
CHAPTER NINE
CHILD DEDICATION POLICIES

Purpose

The gift of human life is always to be treasured and honored (Ps. 127; 139). Christian parents carry a special responsibility given by the Lord. In Ephesians 6:4, parents are given the directive to bring up their children "... in the nurture and admonition of the Lord."

A child dedication is a public declaration whereby parents give recognition to the fact that their child is a special gift from God entrusted to their keeping. This service allows parents to go on record affirming their understanding of their God-given tasks, and it also affords parents the opportunity to request the church body's assistance through prayer, education, and exhortation. Grandparents and other relatives are to be encouraged to be present because they will play a significant role later in the child's life.

Prerequisites

1. Parent(s) must have personally received Jesus Christ as Lord and Savior.
2. Parent(s) must be walking in fellowship with the Lord and His local church.
3. Parent(s) will have met with a staff person who explained the significance of the dedication service and the procedure to be followed.

4. Parent(s) must have signed the covenant form.\footnote{SEE APPENDIX 26, "Child Dedication Covenant."}

**Single Parents**

Single parents may participate in this act of dedication if the second prerequisite is met. Children conceived previous to marriage or born after a divorce has occurred are by no means disqualified from this special service. Discretion and gentleness will characterize this delicate matter. The sins of the past do not disqualify God’s future blessing on our children, but the parent’s lack of a broken and contrite heart will cause them to be bypassed as God’s special channel of blessing.

**Child Dedication Service**

So that the largest number of people have an opportunity to witness this special event, the morning worship service will be the designated time spot for child dedications. The service will be announced in the bulletin and will be placed near the beginning of the service. At the appropriate time, the parent(s) and child will come to the front of the church. No special dress for the child is required. The pastoral staff person will begin by sharing
each of the participants' names. He will then make some general remarks regarding the dedication service. The staff person will then read a relevant scripture passage such as Psalm 127; 1 Samuel 1; or Matthew 18.

The person officiating will then review a few of the more salient points of the covenant. Following this he will ask for a public declaration by each parent that he has willingly agreed to fulfill, by God's wisdom and power, each and every one of the propositions in the covenant. Both parents will simply answer "I do." Other members of the family if present will be asked to stand. Grandparents and great-grandparents will be recognized and will be reminded of the special part they will play in helping this child develop in God's way. The pastor will hold the child, if a baby, and lead the congregation in prayer asking for God's special blessing upon both the parents and the child. The parents will then be presented with a dedication certificate and a flower.
CHAPTER TEN
FUNERAL POLICIES

Introduction

Death is a very real part of the human story. The expected or unexpected passing of a loved one always leaves a void and is a special opportunity for the church to minister. The members of this church should look to the church family as a primary source of comfort, counsel and support during this time of loss. The church will consider the following six areas as special ministries that seek to assist the family during the time of bereavement.

Visitation

As soon as word is received, a staff person will arrange a home or hospital visit to comfort and pray with the family and to provide help in making arrangements. Many decisions that need to be made such as funeral home, type of casket, quality of vault, markers, viewing procedure, flowers, burial place, cremation, donation of organs, autopsies (optional), etc. are new to many people. Most funeral directors are extremely helpful. They are trained professionals in this area. Most pastors have much experience in dealing with all of this and can help avoid
unnecessary costs while making the entire experience a glory to God. This service is extended but no family need feel any pressure to involve the pastoral staff in the preceding services.

**Floral Arrangements**

Flowers will be sent in memory of any church member or a member of his immediate family.

**Use of the Church**

The familiar custom today is to hold both the viewing and the funeral service in the funeral home. Generally, this is done for the convenience of the funeral home. We maintain that a believer’s funeral is a very special event worthy of the church’s setting and support. The home going of a saint should warrant a worship service. The church building, staff and resources will be available to help make this service one of worship and comfort, if so desired.

**Family Meal**

Following the funeral service, if the family desires, a meal will be provided at the church for the family and close friends.

**Memorial Service Preparation**

Preparation of the memorial service, including the grave side, will be assumed by the pastoral staff. The family will be consulted for any special features they would
like to have included in this service.

**Follow-up Assistance**

Following the funeral, contacts will be made to see that there is a network of support for the ones remaining. If there is no family support, the deacons of the church will seek to assist in every way possible within its means to give counsel and see that physical needs are met.

Of top priority will be ministry to widows, orphans, single parents, home bound, and elderly members.

Deacons will have authority to spend up to $100.00 without authorization for immediate needs. Amounts greater than that need approval of the Business Manager.
CHAPTER ELEVEN
VISITATION POLICIES

Introduction

In Matthew 25:31-46, Jesus addresses the future judgment of the nations. One of the major characteristics of the nations designated as "sheep nations" is their attention to the needs of the "least ones." Their attention to these needs, said Christ, was in reality giving proper attention to Him. Jesus stressed the importance of visiting the sick and those in prison along with caring for the needs of the hungry, thirsty and unclothed.

The door that visibly opens our eyes to the needs of others is that of visitation. Most often, this activity is demanding, time consuming, and untimely in accord with our busy schedules. Even with all of its drawbacks, visitation is an absolutely essential ministry for the local church. Without this ministry we can not tangibly demonstrate to others and our Lord that we really care.

The ministry of visitation is designed to demonstrate to one another that we genuinely care for them. In visitation, we search for ways to assist, encourage or exhort other people. Simply put, visitation is love on a fact-finding mission. It is vital to spend time with others.
so they can share what is on their hearts. Our desire ought to be to see their world through their eyes and try to extend Christ’s love to them.

**Procedure**

**Paid Staff**

All paid staff persons, regardless of their field of ministry, will be expected to be actively involved in visitation. The top priority of each staff person would be to visit those people most closely involved in his field of ministry; for example, the music director would follow the members of the choir. When those in closest proximity are covered, the staff person will become available for other areas of visitation outside of his own.

A significant portion of each staff person’s week is to be spent outside the office meeting people at their place of business or in their homes.

**Every Member**

We realize that the ministry of visitation is for all, not just paid staff personnel. This church will constantly stress the importance of every member making a priority to be involved in outreach in some way, that is, we are all expected to show love to one another.

Since there are many available areas of ministry, everyone can begin ministry in areas with which he feels...
most comfortable. The following list is not only for paid staff members, but all others as well. As stated earlier, staff persons will be expected to be involved in all aspects of visitation.

**Types of Visitation**

**Soul Winning Calls**

These are special calls made with the sole intention of leading someone to Christ. Evangelistic calls are always of top priority. As much as possible, it is best to go in pairs during these times.

**Membership Visitation**

It is the goal of this church to see that the home of every member is visited at least once per year preferably by a staff person. Appointments for this exercise will be made through the secretary. Throughout the course of the visit the staff person will be prepared to address any special needs or concerns that the family might have. Special notations of pressing needs will be made and will be shared for corporate prayer, if this meets the family's approval.

**Church Visitors**

Each week, on a designated night, we will attempt to visit first-time visitors to our church that attended the previous Sunday. Visitor cards with addresses will be
available for these situations. Normally, visitors who do not sign cards are usually not desirous of a home visit. Phone calls should be made in advance, simply asking permission to visit their home. This respects their privacy.

Hospital calls are extremely important. Regardless of a patient’s condition, the person is out of his normal environment and so can feel scared and lonely. These calls are deeply appreciated by people. The staff will frequently make calls to hospitals. When visiting hospitals please keep the following important guidelines in mind:

1. Tell yourself before entering the room, I must leave in 15 minutes. Patients are in the hospital to recuperate. Talking takes large amounts of energy. Your mere presence tells them you care. Even if they say “don't go,” determine to leave on time. Many times, you will have had no knowledge of how many visitors they have already had that day or how many will follow you.

2. If the door is closed, ask a nurse for permission to enter.

3. If the patient is sleeping, do not wake him. He may just have gotten to sleep after some painful experience. Leave a note in the room, relating that you stopped by and conveying your love and prayers for that person.

4. Leave the room if an attendant comes to perform any procedure.

5. If there are a number of people in the room when you arrive, leave a note with the nurse to give to the patient conveying your love and prayers. Do not interrupt their visit.

6. Help the patient focus on his hope for the future. If you know what he is facing, go prepared with Scripture and other literature that may encourage them.

7. Always read some Scripture and pray.
Those Homebound or in Nursing Homes

These ones need continual care. In these cases, it is important that visitation is made by a staff person at least monthly. Other members should frequently participate in this ministry. Sunday school classes and youth groups can minister in a special way to these shut-ins. It is so easy for these ones to feel forgotten. Loneliness is constantly listed as the number one problem of the elderly. They fear being forgotten.

Collegians

As time and resources permit, the staff will attempt to visit its collegians on campus to encourage and pray with them.

Missionaries

It is the prayer of this church that we will be able to build close partnerships with missionaries and even periodically visit them on the mission field.
CHAPTER TWELVE

AIDS POLICY

Introduction

Without question, some of the most fear-provoking words one can hear is "You are HIV positive." Fortunately, the medical profession with each day is becoming more and more knowledgeable about this dreaded disease. While much is already known, there are still volumes to be learned. Tragically, though, in the midst of this knowledge explosion, people are contracting the disease and, hence, need the ministry of the church. The church is God's primary care giver on earth today. Every evangelical church, if it is reaching out in love to its community, is destined to come into contact with AIDS patients. As Christ's representatives, we must be certain how He would want us to act. Our total preparedness will help us over the initial alarming disclosure and despair that AIDS victims will invariably face. We want to be there to help. We must be there. We also address this particular disease because of the ramifications to our church program. Having a known AIDS person in the congregation can produce a lot of fear if the congregation is not properly prepared.
AIDS Acquired Through Homosexual Activity

Acquired Immunity Deficiency Syndrome (AIDS) is acquired in various ways; the most common being through homosexual relationships. Homosexuality, as a sinful lifestyle, must be addressed. Regardless of how one contracts the disease, our church will stand ready to try to help those in need. In providing spiritual guidance to help the person find healing of his soul, homosexual relations as a lifestyle change will certainly be addressed. Whether AIDS is a directed judgment of God or simply the consequences of ungodly behavior may never fully be determined. One matter we are sure of is how God views homosexual activity. The scripture is unmistakably clear. God condemns this action as sin. It is unnatural and immoral (Rom. 1:20-32). Under the Mosaic Law, this act was punishable by death (Lev. 20:13).

The homosexually active AIDS patient may never become physically well, but he/she can experience God’s total forgiveness and cleansing by confession of his sin and willful determination to forsake this lifestyle. Confession is God’s number one priority for him. It is possible (Phil. 4:13). We must remember that true confession can never be coerced. Only those decisions that come from the heart really bring effective change in one’s life. Nobody can ever be brow-beaten into confession.

While our deepest concern for the AIDS patient is that
he experience inner healing, we recognize that this healing may come about in the process of our helping him deal with his immediate problems. His societal ostracism makes him a prime target for genuine Christian love. We must, as a church, unconditionally accept AIDS patients for ministry in the same way Jesus approached and ministered to lepers.

A Legitimate Concern of the Church

At the present time there is no cure for AIDS. While much is known about how it is contracted, the jury is still out as to a final verdict. With this enshrouding cloud of uncertainty, it becomes a legitimate concern of the church to make adequate provisions for the safety of its members. While each Christian must personally be willing to risk all for Jesus; even his life, it becomes a different issue in making this risk mandatory for others. It is within the rightful responsibilities of a local church to give careful consideration and make adequate preparation for such encounters. All AIDS related ministries are to be supervised by the Senior Pastor. We, therefore, will take the following steps of procedure for ministry to AIDS persons attending our church:

1. If we learn that a person has AIDS the Senior Pastor will schedule a counselling session.
   Issues that will be addressed in that session are:
   a. How he contracted AIDS.
b. If he is presently practicing a homosexual lifestyle, or has in the past. If the answer is affirmative and he is a member of our church, procedures for church discipline will be initiated if he does not manifest a repentant attitude regarding this sin. Discipline will focus only on the sin, not AIDS. Every effort will be made to seek full spiritual restoration of this believer according to principles found in Matt. 18:15-18 and Gal. 6:1.

If he is not a member of our church, we will minister to him as we would to any other person coming to us for help.

c. What ministry he feels he is going to need in the future.

d. Does he have a good support team around him such as family?

e. How does he feel about our disclosing this information to others who would be part of a special support team.

2. We recognize that legally we cannot disclose information about a person having AIDS without his permission. We will honor that. If the time should ever come that we felt the condition had to be shared and he refused permission, he would be
asked to change his mind on this, leave or face disciplinary action for refusing to be under the authority of the elders.

3. To obtain current information we will contact Americans for a Sound AIDS Policy, P.O. Box 17433, Washington, DC 20041, (703) 471-7350. This is a Christian agency devoted to helping churches minister to AIDS persons

4. We will assemble all pertinent information and will make appropriate recommendations to all necessary care givers with the permission of the person with AIDS.

5. We will determine never to put an AIDS patient in a situation where he could in any way infect another person. Our procedures will be documented for future reference.

What we have addressed here is a legitimate concern and hopefully we have developed an adequate process to handle this apprehension. Doubtless, because we are imperfect people, some will feel very uncomfortable around persons who have AIDS, always fearing they may become infected. That anxiety must be given to Christ. As a church, we must rid ourselves of that phobia, especially if it’s medically unsound.
Concerns of the AIDS Patient

As an AIDS patient, probably the most devastating thing to deal with is the knowledge that he contracted AIDS through no fault of his own, which is often true. Many patients become infected through blood transfusions, etc. Bitterness can easily arise out of this victimization. We need to realize that the families of the AIDS victims routinely deal with these same types of feelings. The prolonged demise of a loved one is a highly traumatic experience. Many family members feel cheated, alone and helpless. This situation is especially true if the person with AIDS was the primary financial provider of the home.

Having to deal with constant rejection is never easy for anyone. Married couples always face problems with a high degree of intimacy. Children of AIDS victims also face feelings of fear and rejection. It is within this societal context that the church has been called to minister. A contemporary rendition of James 2:14-15 might read as follows:

What good is it for a person to say he has a true faith and fails to demonstrate it? Can that kind of a faith really be genuine? For example, if a brother or sister be taken with AIDS and feels outcast and needs help and one of us says, I'm sorry, you are not welcome in our church, we are afraid, depart in peace maybe someone else can help you, while all along we have what they need because of Christ's love for us, what good is our faith? That kind of faith is dead being separated from good works.
CHAPTER THIRTEEN
COUNSELING POLICIES

Purpose

We are told that forty-two percent of people in crisis reach out to pastors for help. In spite of all the other counseling professionals which abound today, people still look for the spiritual dimension in seeking solutions to their problems. Our church staff will continually make itself available to help people gain a biblical perspective on their situations. The Word of God will be our textbook without apology. The counselee's personal relationship to Jesus Christ and His will for his life will be the primary focus of all counseling. Trained lay counselors will be used to facilitate care to hurting people and to relieve the often overwhelming counseling load pastors carry.

Policies

1. The counseling program will be under the direction of the Associate Pastor.


2. A program for training lay counselors will be implemented.

3. Counselors shall be assigned according to their availability and expertise in dealing with special needs.

4. No fees will be charged for our ministry of counseling.

5. There will be times when the nature of the counselee’s need is such that a referral is necessary. Names of competent counselors will be provided. It will be the individual’s responsibility to make contact and to meet any financial obligations such counseling may demand. Our deacon fund is a possible source of help for those without coverage.

6. Confidentiality will be strictly observed. No privileged conversations will be shared without the express consent of the counselees.

7. In cases where in the process of counseling the person reveals a crime has been committed, the counselor will assist the individual in understanding his need of divine forgiveness and for making restitution for his sin to those he has sinned against. The counselor shall strongly encourage the counselee to report his crime to the proper authorities.

8. In cases where there is child abuse or a strong suspicion of it, the counselee will be informed that the counselor is under federal law to report such to
the local state or county Children's Services Agency.

9. For cases of spouse abuse we will attempt to locate temporary housing until the abuser receives counseling and the present danger is eliminated.

10. All threats of suicide or other forms of bodily harm to the counselee's self or others must be taken very seriously. Consultation with the Senior Pastor is mandatory in all such cases.

11. The counselor shall keep a card file for each counselee which contains a thorough documentation of each counseling session.

12. The names of all counselors shall be presented to our insurance carrier. Each counselor shall be insured by the church for not less than one million dollars as liability coverage.

13. All counseling sessions involving members of the opposite sex shall be conducted in such appropriate places and at times so as to remove temptation and suspicion. As much as possible, men will counsel men and women will counsel women.
CHAPTER FOURTEEN
MISSIONS POLICIES

Purpose

To fulfill the Great Commission of saving men and women, helping them reach maturity in Christ by teaching them to observe all things Jesus taught us (Matt. 28:19,20; Acts 1:8; Rom. 10:8-15).

Procedure

In order to help our church fulfill the Great Commission, the Missions Commission shall be responsible for developing a six-fold commitment plan for world missions. That plan will include:

1. The formulation of a world mission strategy.
2. Enlisting, training and recommending mission personnel short-term and career. SEE APPENDIX 27 for "Application to Become a World Outreach Member."
3. Organizing and sustaining an effective prayer ministry for missions.
4. Assisting the mission candidates in obtaining and sustaining adequate financial support.
5. Enlisting persons who will become a special Partner in the Great Commission. A Partner is one
who commits himself to become a vital link between the church and the missionary by faithful prayer and monthly communication. Partners will be responsible to share updates periodically with the church body.

CHAPTER FIFTEEN
POLICIES REGULATING SPECIAL USE OF CHURCH PROPERTY

General Guidelines

All physical assets of our church have been dedicated to the service of our Lord Jesus Christ. Many opportunities will arise apart from the regular church services for these assets to be used in Christian ministry. The following guidelines for these additional meetings are given to help us stay true to our calling as a Church and to help us maintain these assets as good stewards so that future ministries will not be curtailed due to misuse.

Policy

1. Proper request forms must be filled out prior to use.
2. Approval granted by the Business Manager.
3. Approved copy forwarded to church secretary for scheduling.
4. No smoking or use of alcoholic beverages in the building.
5. Respect for facilities. Children should be under control.
6. Responsibility for leaving building clean and lights out, etc.
7. Responsibility to replace any broken items.
8. Responsibility to pay for any special custodial services needed.
9. Responsibility to be acquainted with emergency evacuation exits and procedures.
10. Responsibility to limit access and use to areas specified.
11. All activities must be consistent with the Christian philosophy of our Church.

**Policy if the Kitchen is Used**

1. Kitchen users are to make their own arrangements for food, supplies and paper goods. In emergencies, church supplies may be used but they are to be replaced the next day. Notation is to be left indicating items used.
2. The kitchen appliances, sink, and floor are to be cleaned before leaving.
3. Any plates or silverware used are to be washed and returned to the proper location.
4. Any tables used are to be cleaned and returned to the proper location.
5. All scraps etc. are to be placed in trash bags.
6. All appliances (stove, coffee urn, etc.) are to be turned off.
7. All lights are to be turned off.
APPENDIX 1

CHURCH MEMBERSHIP APPLICATION FORM

PERSONAL HISTORY

Name (include maiden name)________________________________________
Address _________________________________________________________
Phone ___________________ Birthday (month, day, year)________
Parents' Names ________________________
Parents' Address ________________________________________________________

List your brothers and sisters in birth order ____________________________

Give significant facts about your family that would help us know you better.

SPIRITUAL HISTORY

Explain in a few words what it means to be a Christian.

Give the circumstances of your conversion.

Were you baptized? When and how? (single immersion, trine immersion, sprinkled, poured)

CHURCH HISTORY

Are you presently a member of a Church? If so, which Church?

What is your reason for leaving that Church? (be specific without giving a bad report about any person)

Are you being officially disciplined by any Church now?

MARITAL HISTORY

Single ___ Married ___ Divorced ___ Remarried ___ Widow/Widower ___ Separated ___

Anniversary date if married (month, day, year) _____________________________
If divorced, give details:

When? ______________________ Who initiated? ______________________
Reason? ____________________ Before or after conversion? __________
Either open to reconciliation? _________ Has former mate remarried? ___
Children’s names and birth dates?

Indicate if any of the children are adopted or are foster children.

**GENERAL QUESTIONS**

Have you ever been a member of a Grace Brethren Church? ____ Which one? __________

Have you read our Constitution? __________

Have you completed the Membership Class? _____ Date? __________

Have you taken the Spiritual Gift Inventory? ______________________

How would you like to minister (serve) at our Church? ______________

Have you filled out the membership profile and ministry form? _______

What would you like our Church to do for you? ______________________

Any questions you have or other items you want to comment on?

For Office Use Only:
Date Application Received ______ Date Received into Membership _______
Any special action taken in regard to this application __________________
APPENDIX 2  
MEMBERSHIP MINISTRY PROFILE

Name: ____________________________

Bible Training

1. Church offices held:________________________

2. Committees:

<table>
<thead>
<tr>
<th>Ministry</th>
<th>Have Served On</th>
<th>Interested In</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Evangelism</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Publicity</td>
<td>___</td>
<td>___</td>
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<tr>
<td>Worship</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Property</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Christian Education</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Youth</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Other</td>
<td>___</td>
<td>___</td>
</tr>
</tbody>
</table>

Have Served On

3. Would you be interested and willing to take training to equip yourself for a place of service?

___ Yes
___ No
___ Not at this time, but after ______ (date)

4. Remarks and/or other ministries to which the Lord has called you to serve:

SERVICE ABILITIES

Prayerfully fill out the following. Your check mark in the "willing to help" column will indicate your willingness to serve in that area for one year.

AREAS OF SERVICE

Christian Education

<table>
<thead>
<tr>
<th>Role</th>
<th>Have Done It</th>
<th>Willing to Help</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Substitute Teacher</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Clerical</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Music</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Youth Advisor</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Board of Christian Ed.</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Administration</td>
<td>___</td>
<td>___</td>
</tr>
</tbody>
</table>

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### Sunday School

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Have done it</th>
<th>Willing to help</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-3 year olds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-5 year olds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6-8 year olds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9-11 year olds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12-14 year olds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15-17 year olds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adults</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boys Brigade</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pioneers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vacation Bible School</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Camp</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Children’s Church

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Have done it</th>
<th>Willing to help</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-3 year olds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-5 year olds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grades 1, 2, 3</td>
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</tr>
<tr>
<td>Grades 4, 5, 6</td>
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</table>

### Office Help

<table>
<thead>
<tr>
<th>Task</th>
<th>Have done it</th>
<th>Willing to help</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type - at home</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Type - at church</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dictation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Filing, Mailing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Telephone</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mimeographing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Building/Grounds Help

<table>
<thead>
<tr>
<th>Task</th>
<th>Have done it</th>
<th>Willing to help</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Construction</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Electrical</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plumbing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Painting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vehicle Maintenance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Landscaping</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lawn Maintenance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Electronic Equip Repair</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
ELDER APPLICATION FORM

Name:______________________
Date:______________________

1. Time and place of conversion. Briefly share how you came to know Christ as Savior.

2. Why do you desire to serve as a church elder?

3. In what areas of church ministry have you participated in the past?

4. What do you discern your spiritual gift(s) to be?

5. Have you been baptized?_____ By what mode?_______________________ Have you read our statement of faith?_____ Are you in agreement with this document?_____ Are you willing to submit to the procedures of our church as outlined in our church constitution?_____.

6. Have you been divorced?_____ If so, please give details such as why? When? Who initiated? Has spouse remarried? Is there a possibility of reconciliation? How would you use your past experiences in marriage as a teaching tool for prospective couples or young married people?

7. Explain Matthew 18:15-18 as it relates to solving differences between believers?

8. What are your convictions about Christian Education in day schools and college?
9. Leadership involves loyalty and example. Do your attendance patterns at all scheduled services present a model that others in our church can follow? Please comment.

10. Are you faithful to the Communion Services of the church?

11. Briefly explain your views on church discipline.

12. Are you a district-recognized licensed or ordained elder? If not, will you be pursuing it?

13. Do you consume alcoholic beverages? Do you smoke? Would you be willing to take an oath to abstinence?

14. One-on-one discipling is a significant need in our church. Would you be willing to work with another man to help him in his Christian walk?

15. Confrontation is a necessary part of spiritual leadership. To protect the flock, disruptive, immoral conduct must be dealt with. Restoration begins with confrontation. Will you be one who is willing to confront rebellious members of the body?
APPENDIX 4
ELDER SELF EVALUATION FORM

Name: ________________________
Date: ________________________

Please analyze the strengths and weaknesses of your life in relation to the qualities of an elder in Scripture. The number one (1) indicates severe problems, while number ten (10) declares maturity. Be realistic—not overly critical or forgiving of yourself.

1. (BLAMELESS) - People who know me cannot bring specific charges against me of regular patterns of violating God’s will as a believer. Reputable.
   1 2 3 4 5 6 7 8 9 10

2. (HUSBAND OF ONE WIFE) - I have been completely loyal and faithful to my wife.
   1 2 3 4 5 6 7 8 9 10

3. (TEMPERATE) - I remain calm in frustrating situations. Moderate.
   1 2 3 4 5 6 7 8 9 10

4. (SOBER-MINDED) - People see me as level-headed when it comes to evaluations of myself and others. Temperate, self-controlled and serious about eternal matters.
   1 2 3 4 5 6 7 8 9 10

5. (GOOD BEHAVIOR) - My priorities are clear and I pursue them in an orderly way. Not slipshod or careless.
   1 2 3 4 5 6 7 8 9 10

6. (APT TO TEACH) - I spend consistent time in God’s word and am capable of explaining it’s meaning to others.
   1 2 3 4 5 6 7 8 9 10
7. (GIVEN TO HOSPITALITY) - My home is used to entertain church family, as well as non-church people.
   1 2 3 4 5 6 7 8 9 10

8. (NOT GIVEN TO WINE) - Free from the control of alcohol.
   1 2 3 4 5 6 7 8 9 10

9. (NOT VIOLENT) - I do not resort to physical violence when annoyed.
   1 2 3 4 5 6 7 8 9 10

10. (NOT GREEDY OF FILTHY LUCRE) - Financial gain is not my motivation for serving Christ or living.
    1 2 3 4 5 6 7 8 9 10

11. (PATIENT) - I am gentle, meek and long-suffering. Can bear with others a long time.
    1 2 3 4 5 6 7 8 9 10

12. (FREE FROM THE LOVE OF MONEY) - I am content with what God has given to me materially.
    1 2 3 4 5 6 7 8 9 10

13. (NOT A BRAWLER) - I can control my mouth when under tension. I am not contentious, argumentative or apt to hit someone.
    1 2 3 4 5 6 7 8 9 10

14. (NOT SELF-WILLED) - I am considerate and understanding of the feelings of others and not stubborn or inflexible on non-essentials.
    1 2 3 4 5 6 7 8 9 10

15. (NOT SOON ANGRY) - I am capable of dealing with life’s injustices in a calm, Christ-like manner. I’m not volatile.
    1 2 3 4 5 6 7 8 9 10

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16. (LOVER OF GOOD) - I am careful about intimate friendships, selecting them on the basis of God’s word.
   1 2 3 4 5 6 7 8 9 10

17. (JUST) - I desire to be righteous and fair in judgments.
   1 2 3 4 5 6 7 8 9 10

18. (HOLY) - I maintain a clear separation from the evils of worldliness. I am dedicated to mental and physical purity.
   1 2 3 4 5 6 7 8 9 10

19. (HOLDING FAST THE FAITHFUL WORD) - I do not compromise on my Biblical convictions and defend them when challenged by false teachings.
   1 2 3 4 5 6 7 8 9 10

20. (RULETH WELL HIS OWN HOME) - My children (remaining at home) are under my control. The management of my home can be used as a good example.
   1 2 3 4 5 6 7 8 9 10

21. (NOT A NOVICE) - I have been a Christian for several years and have seen God make significant changes in my life.
   1 2 3 4 5 6 7 8 9 10

22. (GOOD REPORT) - Those outside the church respect my Christian testimony.
   1 2 3 4 5 6 7 8 9 10

Please give two references in each of the following categories:

A. Close neighbor or friend (other than family):
   Name: ______________________________ Name: ______________________________
   Address: __________________________ Address: __________________________
   City: __________________ Zip: ______ City: __________________ Zip: ______
   Phone: ____________________________ Phone: ____________________________
   Relationship: __________________________ Relationship: __________________________
   Believer__Non Believer__Not Sure___ Believer__Non Believer__Not Sure___
B. People I work with:

Name: ________________________________
Address: ____________________________
City: ____________ Zip: ________
Phone: ____________________________
Relationship: ______________________
Believer__Non Believer__Not Sure

Name: ________________________________
Address: ____________________________
City: ____________ Zip: ________
Phone: ____________________________
Relationship: ______________________
Believer__Non Believer__Not Sure

C. Church family (not related):

1. Man
Name: ________________________________
Address: ____________________________
City: ____________ Zip: ________
Phone: ____________________________
Relationship: ______________________
Believer__Non Believer__Not Sure

2. Woman
Name: ________________________________
Address: ____________________________
City: ____________ Zip: ________
Phone: ____________________________
Relationship: ______________________
Believer__Non Believer__Not Sure

D. Family:

1. In-Law
Name: ________________________________
Address: ____________________________
City: ____________ Zip: ________
Phone: ____________________________
Relationship: ______________________
Believer__Non Believer__Not Sure

2. Brother or Sister
Name: ________________________________
Address: ____________________________
City: ____________ Zip: ________
Phone: ____________________________
Relationship: ______________________
Believer__Non Believer__Not Sure

23. Describe your personal devotional life. Include what you do, when you do it; why you do it; any variations and how long you have had a consistent pattern of doing it.
APPENDIX 5

ELDER-SPouse EVALUATION FORM

Elder Applicant: ________________________
Elder’s Spouse: __________________________
Date: _________________________________

Please rate the following characteristics on a scale of one to ten (one meaning serious problems and ten meaning excellent). You will also find room to make comments on your number evaluations if you so desire.

1. My husband is the spiritual leader of our home. His spiritual life provides a model for the rest of the family to follow.
   1 2 3 4 5 6 7 8 9 10
   Comment: ____________________________________________________

2. He makes decisions based upon a personal submission to the will of God in his life.
   1 2 3 4 5 6 7 8 9 10
   Comment: ____________________________________________________

3. I feel he is considerate and understanding of my needs as a woman.
   1 2 3 4 5 6 7 8 9 10
   Comment: ____________________________________________________

4. He encourages me in a loving way to submit to his authority.
   1 2 3 4 5 6 7 8 9 10
   Comment: ____________________________________________________

5. Biblical Qualifications:

   A. (BLAMELESS) - I cannot bring specific charges against him of regular patterns of violating God’s will as a believer. He is reputable.
   1 2 3 4 5 6 7 8 9 10
   Comment: ____________________________________________________
B. (HUSBAND OF ONE WIFE) - He has been completely loyal and faithful to me.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________________

C. (TEMPERATE) - He remains calm in frustrating situations. He is moderate.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________________

D. (SOBER-MINDED) - People see him as level-headed when it comes to evaluations of himself, me and others. He is temperate, self-controlled and serious about eternal matters.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________________

E. (GOOD BEHAVIOR) - His priorities are clear and he pursues them in an orderly way. He is not slipshod or careless.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________________

F. (APT TO TEACH) - He spends consistent time in God’s word and is capable of explaining its meaning to others.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________________

G. (GIVEN TO HOSPITALITY) - Our home is used to entertain church family, as well as non-church people.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________________

H. (NOT GIVEN TO WINE) - He is free from the control of alcohol.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________________
I. (NOT VIOLENT) - He does not resort to physical violence when annoyed.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________

J. (PATIENT) - He is gentle, meek and long-suffering. He bears with others a long time.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________

K. (FREE FROM THE LOVE OF MONEY) - He is content with what God has given to him materially.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________

L. (NOT A BRAWLER) - He can control his mouth when under tension. He is not contentious, argumentative or apt to hit someone.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________

M. (NOT SELF-WILLED) - He is considerate and understanding of my feelings and of others and is not stubborn or inflexible on non-essentials.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________

N. (NOT SOON ANGRY) - He is capable of dealing with life's injustices in a calm, Christ-like manner. He is not volatile.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________

O. (LOVER OF GOOD MEN) - He is careful about intimate friendships, selecting them on the basis of God's word.
1 2 3 4 5 6 7 8 9 10
Comment:____________________________________________________
P. **(JUST)** - He desires to be righteous and fair in judgments.

Comment: ____________________________________________

Q. **(HOLY)** - He maintains a clear separation from the evils of worldliness. He is dedicated to mental and physical purity.

Comment: ____________________________________________

R. **(HOLDING FAST THE FAITHFUL WORD)** - He does not compromise on his Biblical convictions and defends them when challenged by false teachings.

Comment: ____________________________________________

S. **(RULETH WELL HIS OWN HOME)** - Our children (remaining at home) are under his control. The management of our home could be used as a good example.

Comment: ____________________________________________

T. **(NOT A NOVICE)** - He has been a Christian for several years and I have seen God make significant changes in his life.

Comment: ____________________________________________

U. **(GOOD REPORT)** - Myself and those outside the church respect his Christian testimony.

Comment: ____________________________________________

6. Please state any possible reservations you may have regarding your spouse’s becoming an elder.
7. What do you perceive your responsibility to be as an elder's wife?

Signed: ___________________
ELDER FRIEND/ASSOCIATE REFERENCE EVALUATION FORM

Prospective Elder’s Name: ____________________________
Date: ______________________________________________
Your Name: _________________________________________
Relationship to Prospective Elder: ____________________

Please rate the following characteristics on a scale of one to ten (one meaning serious problems and ten meaning excellent). You will also find room to make comments on your number evaluations if you so desire.

1. He has a good Christian reputation with me. He demonstrates Christian convictions.
   1  2  3  4  5  6  7  8  9  10
   Comment: __________________________________________

2. He does not hold grudges, but confronts people who oppose him in an effort to resolve differences.
   1  2  3  4  5  6  7  8  9  10
   Comment: __________________________________________

3. He has a reputation for being loyal to his employer.
   1  2  3  4  5  6  7  8  9  10
   Comment: __________________________________________

4. He works hard and could not be charged with being slothful in his work.
   1  2  3  4  5  6  7  8  9  10
   Comment: __________________________________________

5. Biblical Qualifications
   A. (BLAMELESS) - I cannot bring specific charges against him of regular patterns of violating God’s will as a believer.
      1  2  3  4  5  6  7  8  9  10
      Comment: _________________________________________

273
B. (HUSBAND OF ONE WIFE) - He is completely loyal and faithful to his wife.

Comment: ____________________________________________________

C. (TEMPERATE) - He remains calm in frustrating situations.

Comment: ____________________________________________________

D. (SOBER-MINED) - I see him as level-headed when it comes to evaluations of himself and others. He does not exaggerate to make a point.

Comment: ____________________________________________________

E. (GOOD BEHAVIOR) - His priorities are clear and he pursues them in an orderly way.

Comment: ____________________________________________________

F. (APT TO TEACH) - He spends consistent time in God’s word and is capable of explaining its meaning to others.

Comment: ____________________________________________________

G. (GIVEN TO HOSPITALITY) - His home is used to entertain church family, as well as non-church people.

Comment: ____________________________________________________

H. (NOT GIVEN TO WINE) - Free from the control of alcohol.

Comment: ____________________________________________________

274
I. (NOT VIOLENT) - He does not resort to physical violence when annoyed.

Comment: ________________________________

J. (NOT GREEDY OF FILTHY LUCRE) - His pursuance of eldership is not primarily an opportunity for him to gain.

Comment: ________________________________

K. (PATIENT) - He is willing to submit himself to the needs and demands of others.

Comment: ________________________________

L. (FREE FROM THE LOVE OF MONEY) - He is content with what God has given to him materially.

Comment: ________________________________

M. (NOT A BRAWLER) - He can control his mouth when under tension.

Comment: ________________________________

N. (NOT SELF-WILLED) - He is considerate and understanding of the feelings of others.

Comment: ________________________________

O. (NOT SOON ANGRY) - He is capable of dealing with life's injustices in a calm, Christ-like manner.

Comment: ________________________________
P. (LOVER OF GOOD) - He has a good moral reputation and knows how to apply it to the challenges of daily living.
1 2 3 4 5 6 7 8 9 10
Comment: _______________________________________________________

Q. (JUST) - He follows a pattern of obedience to the will of God.
1 2 3 4 5 6 7 8 9 10
Comment: _______________________________________________________

R. (HOLY) - He maintains a clear separation from the evils of worldliness.
1 2 3 4 5 6 7 8 9 10
Comment: _______________________________________________________

S. (HOLDING FAST THE FAITHFUL WORD) - He does not compromise on his Biblical convictions.
1 2 3 4 5 6 7 8 9 10
Comment: _______________________________________________________

T. (RULETH WELL HIS OWN HOME) - His children (remaining at home) are under his control. The management of his home could serve as good example.
1 2 3 4 5 6 7 8 9 10
Comment: _______________________________________________________

U. (NOT A NOVICE) - He has been a Christian for several years and I have seen God make significant changes in his life.
1 2 3 4 5 6 7 8 9 10
Comment: _______________________________________________________

V. (GOOD REPORT) - Myself and those I know outside the church respect his Christian testimony.
1 2 3 4 5 6 7 8 9 10
Comment: _______________________________________________________

276
EXAMINATION QUESTIONS FOR POTENTIAL ELDERS

Study these and be prepared to answer any or all using only your Bible.

1. What is the difference between the local church and the church universal? How are they related? Is one more important than the other? Why should a Christian join a local church?

2. Where do we find the biblical qualifications and responsibilities of an elder? How are the terms overseer (bishop), pastor, teacher and elder related to one another? What are the differences between the elder and the deacon in qualifications and responsibilities?

3. Explain the following leadership gifts given to the church in Ephesians 4:11-12; apostles, prophets, evangelists, pastors and teachers. Are there church apostles and prophets today? Why or why not?

4. Define what you believe is a church ordinance and list the ones you believe the Bible teaches we should practice today. Present the biblical support for Christian water baptism and trine immersion. What did your own personal baptism by trine immersion mean to you?

5. Present the biblical support for the Feet Washing Service and the Love Feast.

6. Please explain from the Bible how you believe God heals the sick today. How would you answer someone who said they had been miraculously healed at a healing service.

7. What was Speaking in Tongues in the New Testament church? Should Christians today be involved in Speaking in Tongues? Why or why not (biblically)? How should our church treat someone who would speak in tongues in one of our services?

8. How many Spiritual Gifts do you believe are for the Church today? What Spiritual Gifts do you believe you personally possess? How are you using them?
9. Please explain the following terms and give a supporting passage of Scripture; Justification, Sanctification, Glorification, Regeneration, Propitiation, Reconciliation.

10. Explain Christian Stewardship of time, talents and treasures. What are the important principles on New Testament giving? How are you fulfilling them?

11. Are there Biblical grounds for divorce and remarriage? If so, name them and give supporting Scripture. Should divorced individuals be permitted to serve as elders or deacons in the church?

12. What commitments does our church make in order to be associated with the Grace Brethren Fellowship? What do you believe are the advantages of our church belonging to the Grace Brethren Fellowship?

13. Do you believe the Bible is inerrant? Please explain what you mean using Scripture and logic.

14. Explain the Trinity of the Godhead and give Scripture evidence for each person being God.

15. Please explain why the bodily resurrection of Jesus Christ is so important. Use I Corinthians 15 in your answer.

16. State your view of the time of the rapture of the Church and support it from Scripture. What difference in your walk with the Lord does the doctrine of the imminent rapture make?

17. What is the difference between the filling of the Holy Spirit, the baptism of the Holy Spirit, the sealing of the Holy Spirit and the indwelling of the Holy Spirit?

18. Explain your view of Divine Election and Human Free Will (use Scripture).

19. What are the differences between the Judgment Seat of Christ and the Great White Throne Judgment?

20. What are the differences between Israel and the church? What are the continuities?

21. Describe with Scriptures, Heaven, Hell and Hades. What is the purpose of each place?
22. Should deacons and elders abstain from the use of alcoholic beverages and tobacco? Please use scripture.

23. What special commands are given to husbands, wives, and children in Scripture?

24. What should an elder’s personal devotional life with the Lord be like? Please describe your personal devotional life with the Lord.

   How does Hebrews 10:25 relate to church attendance (Sunday School, Worship, Evening and etc.) and to church ministry? Please give your opinion on the purpose and the importance of each service.

25. What is each Christian’s responsibility with regard to fulfilling the Great Commission? Please give Scripture. What are the marks of an effective witness for Christ? Please give Scripture. Describe your involvement in personal evangelism since your salvation.

26. How can and should an elder personally apply the discipleship principles of 2 Timothy 2:2? Describe your discipleship involvement since your salvation.
APPENDIX 8
APPENDIX 8
DEACON APPLICATION FORM

Name: ____________________________
Date: ____________________________

1. Time and place of conversion. Briefly share how you came to know Christ as Savior.

2. Why do you desire to become a deacon?

3. In the past, in what areas of church ministry have you participated?

4. What do you discern your spiritual gift(s) to be?

5. Have you been baptized?_____ By what mode?__________________________ Have you read our statement of faith?_____ Are you in agreement with this document?_____ Are you willing to submit to the procedures of our church as outlined in our church constitution?_____

6. Have you been divorced?_____ Is so, please give details such as why, when, and who initiated. If divorced, has your spouse remarried?_____ Is there a possibility of reconciliation? How would you use your past experiences in marriage as a teaching tool for prospective couples or young married couples?

7. Explain Matthew 18:15-18 as it relates to resolving differences between believers?

8. What are your convictions about Christian education in day schools and college?
9. Leadership involves loyalty and example. Do your attendance patterns at all scheduled services present a model that others in our church can follow?____

10. Are you faithful to the communion services of our church?____

11. Do you consume alcoholic beverages?____ Do you smoke?____ Would you be willing to take an oath of abstinence for ministry's sake?____

12. One-on-one discipling is a significant need in our church. Would you be willing to work with another man to help him in his Christian walk?
APPENDIX 9

DEACON SELF-EVALUATION FORM

Prospective Deacon: ______________________
Date: ______________________

Please rate yourself on a scale of one to ten, (one meaning serious problems and ten meaning excellent). Be just to yourself in your evaluations.

1. (DIGNIFIED) - One worthy of respect; not given to frivolity.
   1 2 3 4 5 6 7 8 9 10

2. (NOT DOUBLE-TONGUED) - Is honest and unhypocritical in speech.
   1 2 3 4 5 6 7 8 9 10

3. (NOT ADDICTED TO MUCH WINE) - Free from the control of alcohol.
   1 2 3 4 5 6 7 8 9 10

4. (NOT FOND OF SORDID GAIN) - Not given to pursuing dishonest gain.
   1 2 3 4 5 6 7 8 9 10

5. (HOLDING TO THE FAITH WITH A GOOD CONSCIENCE) - A man of spiritual depth without glaring inconsistencies.
   1 2 3 4 5 6 7 8 9 10

6. (FIRST BE TESTED) - Has demonstrated a servant’s heart.
   1 2 3 4 5 6 7 8 9 10

7. (BEYOND REPROACH) - Blameless; no one can bring an accusation of unresolved sin.
   1 2 3 4 5 6 7 8 9 10

8. (HUSBAND OF ONE WIFE) - Has a history of loyalty and faithfulness to his wife.
   1 2 3 4 5 6 7 8 9 10
9. (GOOD MANAGERS OF THEIR CHILDREN AND THEIR HOUSEHOLDS) - The management of his home can be used as a good example.

10. If married, does your wife meet the following qualifications:

   1. (DIGNIFIED) - Worthy of respect.
      Yes___ No____

   2. (NOT A MALICIOUS GOSSIP) - Not guilty of slanderous or accusatory speech.
      Yes___ No____

   3. (TEMPERATE) - Can remain calm in frustrating situations, moderate.
      Yes___ No____

   4. (FAITHFUL IN ALL THINGS) - Trustworthy; fulfills responsibilities.
      Yes___ No____
APPENDIX 10
Deacon Applicant: ____________________
Deacon's Spouse: ____________________
Date: ______________________________

You can help us in the consideration of your husband for the office of deacon by indicating your evaluations of each of these Biblical requirements (one means serious problems, ten means excellent).

1. (DIGNIFIED) - Worthy of respect.
   1 2 3 4 5 6 7 8 9 10

2. (NOT DOUBLE-TONGUED) - Is honest and unhypocritical in speech.
   1 2 3 4 5 6 7 8 9 10

3. (NOT ADDICTED TO MUCH WINE) - Moderate; free from the control of alcohol.
   1 2 3 4 5 6 7 8 9 10

4. (NOT FOND OF SORDID GAIN) - Not given to pursuing dishonest gain.
   1 2 3 4 5 6 7 8 9 10

5. (HOLDING TO THE FAITH WITH A GOOD CONSCIENCE) - A man of spiritual depth without glaring inconsistencies.
   1 2 3 4 5 6 7 8 9 10

6. (FIRST BE TESTED) - Has demonstrated a servant's heart.
   1 2 3 4 5 6 7 8 9 10

7. (BEYOND REPROACH) - Blameless; no one can bring an accusation of unresolved sin.
   1 2 3 4 5 6 7 8 9 10
8. (HUSBAND OF ONE WIFE) - Has a history of loyalty and faithfulness to you.

9. (GOOD MANAGERS OF THEIR CHILDREN AND THEIR HOUSEHOLDS) - The management of his home can be used as a good example.
APPENDIX 11

DEACON FRIEND/ASSOCIATE REFERENCE EVALUATION FORM

Prospective Deacon: ______________________________________
Date: ____________________________________________________
Your Name:________________________________________________
Relationship to Prospective Deacon:___________________________

Please rate the following characteristics on a scale of one to ten (one meaning serious problems and ten meaning excellent). You will also find room to make comments on your number evaluations if you so desire.

1. (DIGNIFIED) - Is one worthy of respect.
   1 2 3 4 5 6 7 8 9 10
   Comment:________________________________________________

2. (NOT DOUBLE-TONGUED) - Is honest and unhypocritical in speech.
   1 2 3 4 5 6 7 8 9 10
   Comment:________________________________________________

3. (NOT ADDICTED TO MUCH WINE) - Free from the control of alcohol.
   1 2 3 4 5 6 7 8 9 10
   Comment:________________________________________________

4. (NOT FOND OF SORDID GAIN) - Not given to pursuing dishonest gain.
   1 2 3 4 5 6 7 8 9 10
   Comment:________________________________________________

5. (HOLDING TO THE FAITH WITH A GOOD CONSCIENCE) - A man of spiritual depth without glaring inconsistencies.
   1 2 3 4 5 6 7 8 9 10
   Comment:________________________________________________

6. (FIRST BE TESTED) - Had demonstrated a servant’s heart.
   1 2 3 4 5 6 7 8 9 10
   Comment:________________________________________________

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7. **(BEYOND REPROACH)** - Blameless; I cannot bring an accusation against him of unresolved sin.

8. **(HUSBAND OF ONE WIFE)** - Has a history of loyalty and faithfulness to his wife.

9. **(GOOD MANAGER OF HIS CHILDREN AND HOUSEHOLD)** - The management of his home can serve as a good example.

If married, his wife meets the following Biblical requirements:

1. **(DIGNIFIED)** - Worthy of respect.

2. **(NOT A MALICIOUS GOSSIP)** - Not guilty of slanderous or accusatory speech.

3. **(TEMPERATE)** - She can remain calm in frustrating situations; moderate.

4. **(FAITHFUL IN ALL THINGS)** - Trustworthy; fulfills responsibilities.
APPENDIX 12
APPENDIX 12

APPLICATION FOR EMPLOYMENT

Confidential

Calvary Grace Brethren Church

This application is to be completed by all applicants for any position (volunteer or compensated). All church ministries either involve directly or indirectly working around and with minors. It is being used to help the church provide a safe and secure environment for those children and youth who attend our church.

PERSONAL

Name ___________________________ Date ____________

Present Address ___________________ Home phone _________

What type of work do you prefer? ________________________

On what date would you be available? ____________________

Minimum length of commitment? _________________________

Have you ever been accused or convicted of child abuse or a crime involving actual or attempted sexual molestation of a minor? Yes ____ No ____ If yes, please give details on a separate sheet of paper. Be sure to include how it was resolved.

Were you a victim of abuse or molestation while a minor? Yes ____ No ____ (If you prefer, you may discuss your answer to this question with one of our pastors or Business Manager rather than answering it on the form).

Do you have a current driver's license? Yes ____ No ____ If yes, please list your driver's license number. ____________

Have you ever been convicted of a traffic offense? Yes ____ No ____ If yes, please describe all convictions for the past five years.
CHURCH ACTIVITY

Name of church of which you are a member? ______________________

List (name and address) other churches you have attended regularly during the past five years.

List all previous church work involving youth (identify church and type of work):

List any gifts, calling, training, education, or other factors that have prepared you for this work:

PERSONAL REFERENCES
(Not former employers or relatives)

Name ______________________ Name ______________________
Address __________________ Address __________________
Telephone ________________ Telephone ________________

APPLICANT’S STATEMENT

The information contained in this application is correct to the best of my knowledge. I authorize any references or churches listed in this application to give you any information (including opinions) that they may have regarding my character and fitness. I release all such references from any liability for furnishing such evaluations to you, provided they do so in good faith and without malice. I waive any right that I may have to inspect references provided on my behalf.

Should my application be accepted, I agree to be bound by the bylaws and policies of Calvary Grace Brethren Church and the refrain from unscriptural conduct in the performance of my services on behalf of the church.

Applicant’s Signature ______________________ Date ____________
Witness ______________________ Date ____________
APPENDIX 13

BUDGET WORK SHEET

Account #: ________________

Ministry: ________________________________

Budgeted Amount this Year: ______________

Actual Expense to Date: ________________

Projected +/-: __________________________

Amount Requested for Next Year: __________

Breakdown Per Area:

______________________________ $_______

______________________________ $_______

______________________________ $_______

______________________________ $_______

Signature Approved by Elder or Deacon: ________________

Amount Approved by Finance Commission: ________________

Signature: ____________________________

SPECIAL NOTES:
APPENDIX 14

SUMMARY OF RECEIPTS/PAYMENT REQUEST

<table>
<thead>
<tr>
<th>Date:</th>
<th>Loose Offering: $________</th>
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<tr>
<td>Envelopes:</td>
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<td>______</td>
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<tr>
<td>Total Envelopes: ______</td>
<td>Total Offering $________</td>
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</table>

Designated:
- General Fund $________
- Building Fund $________

Counted By: __________________________

PAYMENT REQUISITION

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<tr>
<th>Date:</th>
<th>Make Check Payable to: __________________________</th>
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<tbody>
<tr>
<td>Address:</td>
<td>____________________________________________</td>
</tr>
<tr>
<td>Purpose of Check:</td>
<td>____________________________________________</td>
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<tr>
<td>Amount of Check:</td>
<td>____________________________________________</td>
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<tr>
<td>Charge to Account:</td>
<td>____________________________________________</td>
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<tr>
<td>Must be Paid by (date):</td>
<td>__________</td>
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<tr>
<td>Supervisor Approval:</td>
<td>__________________________</td>
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APPENDIX 15

MONTHLY ELDER BOARD BUDGET ACCOUNTING

Month: ____________________________  Cash on hand at beginning of Month: ____________

INCOME:
- Regular Gifts
- Designated Gifts
- Interest Earned

BUILDING FUND:

EXPENDITURES:

<table>
<thead>
<tr>
<th>Account Number</th>
<th>Monthly Budget</th>
<th>Monthly Actual</th>
<th>Year To Date Budget</th>
<th>Year To Date Actual</th>
<th>Over/Under</th>
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<tbody>
<tr>
<td>100 - Pastoral Salary</td>
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<td>101 - Health/Life Ins.</td>
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<td>102 - WageTaxes</td>
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<td>103 - Retirement</td>
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<td>106 - Secretarial Salary</td>
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<td>110 - Music supplies</td>
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<td>200 - Special Meetings</td>
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<td>225 - Conference Dues</td>
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<td>230 - Flowers/Fruit</td>
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<td>250 - Deacon</td>
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<td>270 - Communion/Social</td>
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<td>290 - Misc.</td>
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<td>430 - Pioneer Clubs</td>
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<td>720 - Cleaning Salary</td>
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<td>770 - Trash</td>
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SPECIAL NOTES:

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APPENDIX 16

REQUEST FOR REIMBURSEMENT

Submitted by: ________________ Date: ________________
Budget Account #: ________________

SECTION 1
Out of Pocket Expenditures (Receipts attached) ________________

TOTAL SECTION 1 ________________

SECTION 2
Mileage Reimbursement ___ (List all trips on reverse side - Date, Purpose, Mileage)

Period covered _______ to _________
Mileage claimed ____ miles at ____ cents per mile

TOTAL SECTION 2 ________________

TOTAL REIMBURSEMENT REQUESTED: ________________

FOR LAY LEADERS:
Approved for payment by:
Pastor, Administrative Asst., or Commission Chairman

FOR PAID STAFF:
Approved for payment by:
Chairman of Finance Commission or Corporation Officer

FOR OFFICE USE ONLY
Date Paid: ________________
Check Number: ________________
Paid to: ________________

NOTE: It is the policy of our Church to reimburse its members and staff for out of pocket costs directly related to carrying out tasks of the church's ministry. Paid staff or others who travel by direct delegation in the work of the ministry may be reimbursed for mileage according to the rate established by the Internal Revenue Service.
APPENDIX 17
APPENDIX 17

PETTY CASH

PETTY CASH
Date: ___________  Amount: ______
For: ____________________________________________________
_____________________________________________________
Account No.: __________
Signed: ______________________________________________
Receipt Attached
APPENDIX 18

CUSTODIAL RESPONSIBILITIES

Instructions - These items are to be done WEEKLY. A regular schedule should be established with the Business Manager. Changes should be approved by the Business Manager.

Initial each item when completed.

___ 1. Empty all trash cans (office, restrooms, halls, nursery, classrooms.) Put full bags in janitor’s closet in the basement.

___ 2. Vacuum all carpets (offices, restrooms, classrooms, halls, auditorium, landing and steps).

___ 3. Sweep/dust all vinyl floors.

___ 4. Dust auditorium - pews, piano, organ, pulpit
Classrooms - chairs, tables
Offices - exposed surfaces on desks and bookcases, etc.

___ 5. Clean glass (outside doors, auditorium doors, mirrors in restrooms, glass windows on North side of vestibule reachable without a ladder). Clean water fountain.

___ 6. Remove trash from hymn racks and replenish with envelopes and visitors cards. Check pew pencils periodically to see if they are worn down and replace as needed.

___ 7. Wash and sanitize all fixtures in restrooms (lavatories, tanks, bowls and urinals).

___ 8. Damp mop vinyl restroom floors.

___ 9. Replenish paper and soap supplies in restrooms.

___ 10. Put toys etc. in proper places in early childhood classrooms.

___ 11. Walk through building checking for anything that needs to be cared for immediately.

___ 12. Report malfunctioning items to trustees.

Week of __________________ Approval Signature __________________

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APPENDIX 19

RESPONSIBILITIES OF SOUND TECHNICIANS

1. To become thoroughly familiar with all sound equipment.
2. To work with performers during rehearsal times.
3. To come prepared to play fitting pre-service, offertory, and post-service music if needed.
4. To review the whole worship service form to anticipate and be ready for all special needs.
5. To set up before Sunday School or at 10:20.
6. To have the correct number of microphones in proper places.
7. To test all microphones for volume and tone.
8. To cue all accompaniment tapes.
9. To check monitor system.
10. To know and adjust settings for each performer.
11. To record the entire worship service.
12. To remain alert during the service in order to avoid a major recording problem.
13. After the service, to rewind tape, make copies as needed, leave master tape in the church office, put all microphones in protective bags and store them, and report any malfunction to the trustees.
APPENDIX 20

BAPTISMAL INFORMATION

1. In addition to use of the women's and men's restrooms, two classrooms will also be designated as dressing areas if the situations warrants.

2. The baptismal service will be held either at the beginning of the morning service or at the close of the evening service. (Morning 10:35 a.m.; Evening 6:00 p.m.) Participants should arrive an hour early.

3. Male participants are asked to wear a pair of wash pants and a t-shirt or a white shirt of some kind under their baptismal robe. Female participants should wear clothing that will not be transparent when wet.

4. If robes are provided, ladies should wear either a bathing suit or proper undergarments beneath the robes to avoid clinging.

5. Ladies may wear a bathing cap (plain, white preferred) if personally desired, but this is not necessary.

6. The service will begin with some hymns led by the song leader. The pastor will then inform participants when it is time to begin the baptismal portion of the service. Under normal conditions only one at a time will enter the baptistry.

7. Participants should be sure to bring a towel with which to dry off, and whatever clothes or undergarments are wanted to put on after baptism. People often bring hair dryers and other primping devices to their baptismal service.

8. If a candidate prefers, he/she may want to wear some rubber sandals to avoid slipping in the walk to and from the baptistry.

9. As one enters the pool (drapes are closed) he should kneel down in the water, but remain erect on his knees. When the drapes are opened, the pastor will say a brief word or two, and the candidate will be asked to give a word of testimony, and then will be addressed in the following way:
Is it true __________ (name) that you have received Jesus Christ as your Lord and Savior? (Answer - yes) Therefore upon the confession of your faith and by the authority of the Word of God, I now baptize you . . . (the pastor will then put one hand behind your head, and the other over your mouth and nose, and put your head down under the water three times, releasing his hand as he brings you up each time, that you may breathe again) . . . in the name of the Father, and of the Son, and of the Holy Spirit.

As soon as the pastor finishes, he will take a small towel and wipe the candidate’s face and place his hands on the top of the candidates head, and offer up a prayer of dedication and thanksgiving for his first step of obedience to the Word of God in his brand new life. The candidate should remain kneeling until the drapes are closed at which time he may then return to the dressing room.

10. If one has any questions, please feel free to ask either the pastor or one of the deacons or persons assisting in the service.
APPENDIX 21

FINANCIAL AID FOR CHRISTIAN EDUCATION

Name: _____________________________ Date: __________________

Address: ___________________________

______________________________

Children: Child(ren) needing financial aid

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>School Attending</th>
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<tbody>
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</table>

Have they been officially accepted? ______

Cost of their education? ________________

Amount you feel you will need? ___________

Are you willing to meet with one of our financial advisors to review your budget? _______

Do you understand that acceptance of their recommendations is necessary for approval for financial assistance? ________________

From what other sources do you expect help? ________________

What church ministry are you presently serving in? ________________

Date met with financial advisor? ________________

Recommendations of advisor (a copy is given to applicant)

____________________________________(Advisor’s Signature)

Acceptance of these recommendations ________________ (Signature)

Amount approved by Scholarship Committee ________________

Any special notes by the Committee:
## WORSHIP SERVICE PLANNER

<table>
<thead>
<tr>
<th>Date:</th>
<th>ORDER OF SERVICE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Speaker:</td>
<td></td>
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<tr>
<td>Topic of Message:</td>
<td></td>
</tr>
<tr>
<td>Scripture Reference:</td>
<td></td>
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<tr>
<td>Congregational Praise (Hymns):</td>
<td></td>
</tr>
<tr>
<td>1.</td>
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<td>2.</td>
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<tr>
<td>3.</td>
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<tr>
<td>Special Music:</td>
<td></td>
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<tr>
<td>1.</td>
<td></td>
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<tr>
<td>2.</td>
<td></td>
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<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>Praise and Worship Songs:</td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td></td>
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<tr>
<td>2.</td>
<td></td>
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<td>3.</td>
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<tr>
<td>4.</td>
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<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>Sound Technician on Duty:</td>
<td></td>
</tr>
<tr>
<td>1. Number of microphones needed:</td>
<td></td>
</tr>
<tr>
<td>2. Arrangement of microphones:</td>
<td></td>
</tr>
</tbody>
</table>

## APPENDIX 22

<table>
<thead>
<tr>
<th>ORDER OF SERVICE</th>
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<tbody>
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</table>

| Number of microphones needed: |                  |
| Arrangement of microphones:  |                  |

Prelude:
Offertory:
Postlude:
APPENDIX 23
PRE-MARRIAGE APPLICATION

Wedding Date: ___________________ Time: ___________________
Bride: ___________________ Groom: ___________________
Address: ___________________ Address: ___________________
________________________________________________________
Phone: ___________________ Phone: ___________________
Age: _______ Age: _______
Parents' Consent: Yes ____ No ____ Parents' Consent: Yes ____ No ____
Pastor Requested: ___________________________________________.
Why do you want to be married at this church?
Will you arrange to counsel with the Pastor for at least six sessions before the wedding?
Will you complete assignments as requested? ________________________________
Are you a Christian? Bride: _______ No ____ Not Sure ____
                      Groom: _______ No ____ Not Sure ____
If yes, how did you become a Christian?
Bride: _________________________________________________________
                      _______________________________________________________
                      _______________________________________________________
Groom: _________________________________________________________
                      _______________________________________________________
                      _______________________________________________________
How long have you dated? _______ How long have you been engaged? _______
(Bride) Are you pregnant? _______ Are you living together? ______________
What is your previous marriage experience? Bride: _________________
                      Groom: _________________
   (If divorced, give detail on back When? Why? Any children?)
Where is the groom presently employed? _____________________________
Where is the bride presently employed? _____________________________

________________________________ Signature of the Bride
________________________________ Signature of the Groom
APPENDIX 24
APPENDIX 24

PASTORAL WEDDING WORKSHEET

<table>
<thead>
<tr>
<th>Names:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Date of Wedding and Time:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Minister Officiating:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Names of Bride's Parents:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Names of Groom's Parents:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Names of Attendants:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Names of Ushers:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Photographer:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Florist:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Color Scheme:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Marriage License Obtained:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Date of Pre-marriage Counseling Sessions:</td>
<td></td>
</tr>
<tr>
<td>1. _______________________ 2. _______________________ 3. _______________________</td>
<td></td>
</tr>
<tr>
<td>4. _______________________ 5. _______________________ 6. _______________________</td>
<td></td>
</tr>
<tr>
<td>Assignments fulfilled:</td>
<td>_________________________</td>
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<tr>
<td>Marriage approval by pastoral staff:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Facility Use form filled out:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Special items to be used for service:</td>
<td></td>
</tr>
<tr>
<td>_____ Candelabrum ____ Kneeling bench</td>
<td></td>
</tr>
<tr>
<td>_____ Pew Candleholders _______ Aisle Runner</td>
<td></td>
</tr>
<tr>
<td>Musicians: Piano _______ Organ _______ Vocal _______ Other _______</td>
<td></td>
</tr>
<tr>
<td>Sound Person:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Reception in the Church:</td>
<td>Person in charge of food: _________________________</td>
</tr>
<tr>
<td>Person in charge of setup/take down:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Fee schedule explained:</td>
<td>_________________________</td>
</tr>
<tr>
<td>Fee received:</td>
<td>_________________________</td>
</tr>
<tr>
<td>License signed and mailed:</td>
<td>_________________________</td>
</tr>
</tbody>
</table>
APPENDIX 25

FACILITY USE - WEDDING REQUEST FORM

Date Requested: ________________  Time: ________________
Name of Bride and Groom: ______________________
Address: ________________________________
Phone:  Work: ________________  Home: ________________
Presiding Minister: ________________________
Rehearsal Date: ________________  Time: ________________
Rooms Needed: ________________________________
Reception at Church? ______
Person in Charge? ________________________

<table>
<thead>
<tr>
<th>Non-member Fees</th>
<th>Paid</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Use</td>
<td>____ $50.00</td>
</tr>
<tr>
<td>Custodial</td>
<td>____ $50.00</td>
</tr>
</tbody>
</table>
CHILD DEDICATION PARENTAL COVENANT

1. We recognize and accept the fact that this act of dedication does not procure nor assure the future salvation of our child.

2. We understand that our child is a child of depravity by nature having inherited a sinful nature as a member of Adam’s race (Ps. 51:5; Rom. 5:12). This means that he/she will need to recognize his/her sinfulness personally (Rom. 3:23) and accept Jesus Christ as his/her personal Savior and Lord. This time of recognition is termed the age of accountability. Until this moment we believe our child is covered by the blood offering of Jesus who paid the price for Adam’s sin (1 Cor. 15:22; Rom. 5:11; Matt. 18:1-14) thus allowing his/her entrance into heaven if death would precede the time of his/her personal accountability.

3. As parent(s) we purpose to teach our child from the earliest days possible the need for his/her to receive God’s gift of salvation personally through Jesus Christ (John 1:12; John 3:16).

4. We recognize that we must live our lives so that from the earliest days our lives’ patterns will be a visible incentive to holy living (2 Tim. 1:5; 3:15). We understand our sinfulness and lack of perfection, but we are not relinquishing our responsibility to pursue perfection.

5. We will purpose to assist our child in pursuance of God’s directive and moral will. We will not put selfish interests above our child’s complete obedience to the Lord. If conflict arises in this area, we agree to discuss the matter with a pastor after much prayer and fasting.

6. We understand the importance of the Word of God in our lives for spiritual growth (2 Tim. 3:15-17). Therefore, we commit ourselves to read and study the Bible regularly for our own edification. By designating a daily routine (time and place) for our
quiet time alone with God, we realize we are not only gaining insights for each day but we also provide a living example for our child to follow.

7. We will be faithful in attending and supporting our local church (Heb. 10:25).

8. We covenant to renew our commitment to each other in marriage constantly knowing that our relationship is to be an earthly reflection of the relationship between Christ and His Bride (Eph. 5:21-33).

Signed this _____ day of ________, 19___

Father__________________________  Mother__________________________

Address _______________________________________________________

Name of Child __________________________

Date of Birth __________________________

Place of Birth (home, hospital) _________

City/State________________________________________

The ________ family has met the prerequisites for public dedication of their child.

_____________ Pastoral staff interviewer

_____________ Officiating Pastor
               for the dedication

_____________ Date of Interview

_____________ Date of Dedication

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APPENDIX 27

APPLICATION FOR BECOMING A MEMBER OF CALVARY GRACE BRETHREN’S WORLD OUTREACH TEAM

Name: __________________________ Birthdate: __________________________
Address: __________________________
______________________________
Parent’s Name: __________________________ Parent’s Address __________________________
Children’s Name: __________________________ Age: __________
______________________________
If you are not a member of our church, what church are you a member of?

How are they supporting you in this mission effort?

Offices held or ministries you serve/served in there:

Type of service anticipated:

Place of service anticipated:

Length of term anticipated:

Mission Board you will be serving with:

Schools attended post-high and degrees received:

How did you realize God was calling you into this ministry?

What has been the response of parents and pastoral staff to your calling?

What will be your needs? List immediate and ongoing.

Have you served any internships? Where and when?
Do you have promise of any support presently? If so, please list with amounts and by whom.

Have you read our missions policy and statement of faith? Are you in agreement with it without reservation?

Please share your personal testimony on the back of this page. Relate all significant steps in your spiritual adventure.
APPENDIX 28

FACILITY USE REQUEST FORM

Name of Group: ________________________________
Purpose of Group: ________________________________
Officers of Group: ________________________________
Person in Charge: ________________________________
Day(s) Desired: ________________________________
Room(s) Desired: ________________________________
No. of Persons Expected: ________________________________

Does your group carry insurance? What company and agent?
____________________________________________________

Will a fee be charged for this event? ________________

Will you need special custodial service? ____ Specify: ______
____________________________________________________

Trustee or Business Manager Approval/Disapproval: Date:
______________________________________________________

Rooms Assigned: ________________________________

Secretary Approval: ________________________________

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APPENDIX 29

VEHICLE USE FORM

Vehicle: ______________________

Date(s) of use: ________________

*Driver(s): ______________________

Driver(s) Insurance Company: ______________________

Destination: ______________________

Purpose of Trip: ______________________

Fee Charged for Trip: ______________________

Miles Traveled: ________________

Maintenance Needs. List any repairs needed or conditions to be corrected.

Driver’s Signature: ________________ Date: _________

*All drivers must be approved prior to using the vehicle
APPENDIX 30
QUESTIONNAIRE
(Use a separate sheet if necessary)

1. Do you think a philosophy and procedure manual is something every church should have? Please share your thoughts.

2. Does your church presently use such a manual in the administration of church affairs? If yes, briefly explain what led your church to adopt that manual. If no, would your church be interested in a procedure manual, why or why not?

3. If your church now uses, or would use, a manual of this nature; what do you now include, or think should be included in this document? This question calls for general answers, not highly specific ones.

4. Are there any other general comments that you would like to make about this project?

Name: _______________________
Church: _____________________
Address: ____________________
_____________________________
APPENDIX 31
A VIEW OF OUR ORGANIZATION


Hoyt, Herman A. All Things whatsoever I Have Commanded You. Winona Lake, IN: By the author, 1948.
This Do in Rememberance of Me. Winona Lake, IN: By the author, 1947.


Young, Robert A. Developing a Church Policy Manual. Fort Worth, TX: National Association of Church Business Administration, [N.D.].

VITA
Daniel J. Grabill

PERSONAL
Born: April 22, 1936
Married: Joan A. Simon, August 27, 1960.

EDUCATIONAL
Diploma in Bible, Philadelphia Bible Institute, 1957.

MINISTERIAL
License: Warsaw Grace Brethren Church, 1966.
Ordained: Patterson Park Brethren Church, 1972.

PROFESSIONAL
Superintendent/Associate Pastor: Grace Brethren Church
and Christian School, 1993-Present.