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# **HIGHLAND PARK CHURCH POLICY MANUAL**

(Both approved and unofficial)

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The mission of Highland Park Church is  
to **reach** people with the Gospel of Jesus  
Christ, to **connect** believers to one another  
and to God, and to **deepen** them in their  
Christian walk.

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## **The Purpose and Principles of Highland Park Church**

**May 16, 1996**

As an independent church, Highland Park Church attracts members from a variety of backgrounds and denominations. This sometimes causes difficulties as we attempt to mold our varieties of perspective into a unified body. A lack of denominational framework gives us freedom, which brings with it an added responsibility for the leaders of the church to clearly define our mission and the principles through which we seek to accomplish this mission. That is the main thrust of this document. It is sometimes called "getting everyone on the same page." It is our hope that as you consider these statements your spirit will agree with ours, and we can, together, find ourselves on the "same page." As a result of much prayer, study, and discussion, the elders have agreed to this series of statements or affirmations.

### **Basis for Decisions Where the Word of God Is Silent**

Decisions should be made first and foremost by the Word of God. However, in those cases where the Bible is silent on an issue, we must take great care to discern the right approach. For instance, the Word of God does not tell us what color to paint the auditorium. In making that sort of decision, the following are good questions to ask:

- Will this contribute toward edifying people?
- Will it create obstacles to openness and warmth?
- What is in the best interest of the church?
- What is in the best interest of those we are trying to reach? The wrong question is "What do I like?"

### **Substance Over Image**

We believe that truth and sincerity are more valuable than slick delivery and professionalism. At the same time, we value individuals who do their best and plan ahead. We are interested in ministry more than production, integrity more than appeal, maturity more than emotional high. Our top concern is the inner man. We want to rightly discern the difference between innovations that will encourage spiritual growth and shallow fads. We want people to be attracted to HPC primarily because they see God at work in the lives of our people. We choose substance over image. We do not want to look like a group of loving believers as much as we want to be loving believers. We do not want marriages that look Christian as much as we want marriages that are Christian. We do not want to hold unproductive evangelistic meetings so that we have an image of concern for the lost; we want to actually care and to effectively reach them. We do not want to give an image of caring for youth, we want to minister to their needs. We do not want to call Jesus "Lord" and yet not do the things that He says.

### **View of Facilities**

We view our facilities as existing to serve our ministry. The buildings are not a shrine or museum to be maintained but exist solely to facilitate ministry. The facilities are God's property, held in trust by the church. We have, therefore, the responsibility to care for them well. Yet, it is what we do as a church, not where we meet, that is sacred. Our facilities and our approach to ministry should enhance interaction and warmth among believers here.

### **Purposes of the Local Church**

Our church exists for edification and evangelism. It is our view that our church gathers primarily for edification, both in group meetings and through personal ministries. We are also commissioned to bring lost people to a saving relationship with Jesus Christ through personal and corporate witness and through organized outreach.

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### **Edification**

One of the two great purposes of the local church is the edification (or encouraging growth toward maturity) of believers. It has many facets and incorporates much of what we do in the church.

### **Foundation and Examples of Edification**

Teaching is a cornerstone of edification. A full view of edification, however, encompasses anything that encourages, trains, or motivates us toward love, good works, and a deepening walk with the Lord. We can do many things that edify, such as teaching, prayer, praising God in word and song (music), acts of mercy, all sorts of encouragement (notes, phone calls), connecting all people in the body (building family life), small group meetings, and service group meetings (Awana staff gatherings, boards, etc.).

### **Multifaceted Approach to Edification**

Individual elements of edification should not be substituted for the whole. Being built up is a many-faceted process. Although a particular element of edification meets a felt need, this does not negate the needs we may not feel. Just like we need to eat a balanced diet, we need a sampling of the whole process of edification. It may be our nature to want all dessert and no vegetables, but we need the veggies! We might prefer teaching, but we also need prayer. The ministry of music might touch us, but we also need to be challenged. This also means that we reject the notion that our church gathers mainly for worship or that it gathers mainly for instruction. A particular service may highlight these elements, but the sum total of our church's activities must be much broader. Personalities and human nature draw us away from balance, but we must constantly seek to better obey the whole counsel of God.

### **All Believers Involved**

We believe that it is God's will for every believer to be involved in the local church in some way, and we are convinced that every believer has something to offer. The Bible compares the church to a body, each member needing to function. The church needs to be structured to let that happen.

### **Purpose of Meetings**

Most of our church meetings and events are designed to contribute to building up believers in some way and should encourage believers toward spiritual maturity. This maturity is especially evidenced by the qualities of faith, hope, and love.

### **Spiritual Maturity**

Spiritual maturity is not an end—it is a direction. We become more spiritually mature by "walking in the Spirit" over a period of time. Spiritual maturity is seen in both the absence of the works of the flesh and the presence of the fruit of the Spirit. Although the list in [Galatians 5](#) details what spiritual maturity looks like, the New Testament often summarizes maturity in three virtues: faith (which produces works), hope (which produces a constant, enduring walk), and love (which produces a heart-felt labor). [1 Corinthians 13](#) tells us that of faith, hope, and love, love is the greatest. Love is others-centered, which is not to be confused with people-pleasing. It involves compassion and forbearance but not permissiveness. Love can be firm for the sake of others but is not selfish. Hope refers to borrowing strength and endurance for today in view of our eternal inheritance. Hope centers around an eagerness for the second coming of Christ. Faith refers to our personal trust in the Lord Jesus Christ. It is closely related to hope but deals more with God's will and goes beyond our own ability. It manifests itself in good deeds, as well as in prayer, evangelism, and a hunger for growth.

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### **Christian Education**

We believe that Christian education is one of the keys to edification of believers. Our philosophy of education is based on the following principles: Our education classes should offer a balanced approach so that over time participants get instruction emphasizing many aspects, such as the following:

- the revealed truths of the Bible (**2 Timothy 3:16**)
- the historic truths of the Bible (**1 Corinthians 10:11**)
- sound doctrine and theology (**Titus 2:1**)
- spiritual depth (**Hebrews 6:1**)
- relevancy of scripture to daily life (**Proverbs 6:23**)

Teaching the Bible, especially to children, is essential to passing on the faith to the next generation. Indeed, this was commanded to Israel concerning the ongoing teaching of God's law. (**2 Timothy 2:2, 3:15; Psalm 78:5-7**) We believe that parents bear the primary responsibility for instructing their children. However, we also recognize that God equips the body of believers with people especially gifted to teach. We, therefore, use these talents in the church to assist our parents' efforts. (**Proverbs 1:8; Romans 12:7**) The emphasis of training should vary depending on the age and spiritual maturity of the group being addressed. For instance, children need material at appropriate reading levels. Also, newer converts need a different emphasis than mature believers. (**1 Peter 2:2**) We believe that many approaches to teaching are valid. Therefore, rather than leadership selecting all methods and materials, we normally prefer that teachers select those techniques and materials that fit their particular gifts and agree with our doctrinal positions. (**Deuteronomy 11:19**) All teachers within the church are merely servants of Jesus Christ. We recognize that the real teacher is God, working through the Scriptures, the Holy Spirit, and our relationship with Jesus. (**Matthew 13:52; Romans 15:4; Luke 12:12; Luke 11:1**)

### **Respect for Parents' Authority**

We acknowledge and work with the sovereignty of the family. We recognize that parents, not the church, are responsible to rear their children in the nurture and admonition of the Lord. We try, therefore, to work with families and respect parental domain. We reject the idea that an institution automatically has a better idea of what is in a child's best interest than the parents. Therefore,

- We think parents should determine if their child is ready to participate in the Lord's Supper.
- We believe that both fathers and mothers are to be the main source of Christian teaching, with Sunday School, Praise Time Kids, Awana, and Soldiers of Christ adding information and support. We recognize this is not always possible, especially in instances when the father isn't saved.
- When approved by the elders, we allow believing parents to baptize their own children upon the child's profession of faith.
- We allow parents to bring their child into an adult Sunday School class as long as the child does not disturb the class.

### **Building Relationships**

Every believer should seek opportunities to encourage other believers. This involves a willingness to meet, visit with, and get to know individuals beyond one's current circle of friends. As a church, we can provide opportunities for body life and relationships. Casual conversations after Sunday morning and evening services can develop into friendships. Attending Flock Groups or inviting people to dinner are other ways to build relationships. We encourage each person to take advantage of these and other opportunities. Unfortunately, it is

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human nature to want people to be available when we need them, yet to feel that we don't have the time when others need us. Many people want close friends, but they are not willing to move beyond intention when it comes to sacrificing time or eliminating other activities to have them. We hold the individual responsible to build friendships and the leadership responsible to organize ways to make this easier. Some individuals need help in getting to know others. The leadership and the body of believers need to help connect these people to appropriate ministries, to opportunities, and to other people. Offering to drive to a social gathering or flock group, sitting with new or unconnected folks during a service or at a church meal, and inviting them for coffee are some ways to accomplish this.

### **Provision For the Needy**

Provision for the needy in the body is a basic tenet that dates to the first church in Jerusalem. ([Acts 2:45, 4:34-35](#)) Jesus instructs us that this is a test of our obedience and devotion to Him in the parable of the sheep and the goats in [Matthew 25:31-46](#). There are many instructions in the New Testament pertaining to the care of those brothers and sisters who are in need. From these references, we draw the following principles:

- We place a high emphasis on personal responsibility of believers. We are each to strive to be financially independent of the charity of others. Anyone who can, should work to provide for their own needs. ([1 Thessalonians 4:11-12](#); [2 Thessalonians 3:7-12](#))
- We are to take care of our own relatives rather than rely on the church for charity. ([1 Timothy 5:4, 8, 16](#))
- As a church, we will follow the scriptural guidance of helping those who are truly needy and devoted to the Lord within our church family. "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?" ([1 Timothy 5:5, 9-10](#); [1 John 3:17](#))
- Whenever we help brothers or sisters in need, we do it quietly, seeking only the heavenly reward of the Father, not the praise of men. ([Matthew 6:1-4](#))

## **VIEWS ON MINISTRIES**

### **Flexibility Toward Ministries**

We believe ministry forms and patterns are not Biblical absolutes. We recognize the need for patterns of ministry and for variety in ministry. We must constantly evaluate whether an existing ministry adds to the edification of our body or whether it is merely a shrine to the past. We must also be cautious about establishing new, on-going ministries or practices; many events may be worthwhile on a one-time or occasional basis or for a limited time. We must flex based upon fruit, workers, and current needs. Therefore, we feel free to eliminate practices no longer productive, no matter how long-standing. We recognize that edification is a varied process which is not necessarily limited to existing methodology.

### **Ministry Style**

The style of our ministries is open to change. We freely draw on various styles based on who the Lord has placed in the local body and what we sense is most edifying. Although we value both our heritage and creative newer approaches, we consider them our servants, not our masters. Our concern is that we are headed toward involving our people in edification and ministry, not matching anyone's model.

### **View Regarding Varied Ministries**

We want to discourage "tunnel vision" when it comes to ministry. We value every ministry, while recognizing some as more crucial than others.

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### Evangelism

The other of the two great purposes of the local church is evangelism, the proclamation of the Gospel in our world. We believe that the command given to the eleven disciples in the Great Commission to "go and make disciples of all nations" necessarily means both evangelism and edification. ([Matthew 28:19](#)) Just as we cannot successfully evangelize the world without a mature, built-up body, neither can we become a mature body without sharing the gospel. In the area of corporate evangelism—which simply means those times when we work together as a church to reach the lost—we hold the following principles:

- Every body of believers must be responsible to its own community first. To the church in Jerusalem, this meant witnessing to Jerusalem before reaching out to all Judea, Samaria, and to the ends of the earth. ([Acts 1:8](#)) For our church, this means that we will not substitute world missions for local outreach. We will do both.
- Corporate evangelism is basic to personal evangelism. This is seen in two ways. First, our effectiveness in individual witness is related directly to the strength of our body life. Jesus said, "Love one another that all men will know that you are my disciples." Second, the witness of two or more establishes truth more effectively than the witness of one. Sometimes men will only be convinced if they see several people witnessing together for Jesus (e.g., Paul and Barnabas). ([John 13:35](#); [Deuteronomy 19:15](#))
- Presenting the gospel to the unsaved is to take place primarily in the world not in the church. While we certainly do not exclude non-believers from church gatherings, most of our contacts with them are outside the church. Rather than preaching salvation messages to the saved, we prefer to send the saved out to seek the lost.
- The primary target for evangelism should be adults and consequently whole households. The biblical models we see for evangelism usually involve the salvation of adults who then reach their spouses and children. ([Acts 16:15, 31-34](#)) This does not mean we should not try to reach children, but it does mean that our efforts are more likely multiplied when we focus on adults rather than children.
- The church is responsible to identify those who are especially endowed by God as people who can carry the good news into the community and beyond—"even to the remotest part of the earth." While not implying that other members of the body are released from the responsibility to witness, we do recognize that God has gifted and chosen some as evangelists and missionaries. ([Ephesians 4:11](#)) We bear the responsibility as a church to identify, train, encourage, and in some cases, support the work of evangelists and missionaries from among our people.
- New believers should be integrated into the life of the church as soon as possible. This is clear given our emphasis on edification.
- Today's church must develop its own contemporary structures and approaches to evangelism utilizing the principles and purposes just stated as biblical guidelines. We believe that some evangelism techniques which may have been effective at one time are not as effective today. This means that we seek new ways to transmit the gospel more effectively. "Sermons from Science" is an example of an approach that combines the gospel with a format that can reach people in our community today.

### Interaction With Other Churches and Ministries

We do believe that the broader evangelical church has much to offer us. We, therefore, interact with solid churches, quality magazines, and solid inter-church movements, campaigns, and outreaches. In seeking to "salt the earth," we can join with people of various faiths to promote common cause items so long as we do not convey the image of endorsing the beliefs of those involved or that our differences are unimportant. In such cases, what unites us is a common cause not a common faith. Our level of cooperation with other



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churches shall be dependent upon the nature of the project or ministry and the beliefs of other churches involved. In matters that address detailed doctrinal issues (such as Bible conferences, prophecy conferences, etc.), we expect a higher level of agreement than in matters addressing evangelism. In matters of moral issues, the level of agreement is based on the issue itself. In both doctrinal and evangelistic cooperative efforts, we would like to see leaders and counselors who hold to the basic fundamentals of the faith, such as:

- Inerrancy, inspiration, and sole, absolute authority of the 66-book Bible;
- Trinity, deity of Christ, personality of the Holy Spirit;
- The virgin birth;
- The sacrificial, atoning work of Christ on the cross and His physical resurrection;
- The return of Christ (second coming);
- Salvation by grace through faith apart from rituals or good works;
- A literal heaven and hell.

In matters involving more doctrinal instruction, we would be concerned with many issues, such as the nature of the church, principles of interpretation, the security of the believer, the work of the Spirit, or the literal interpretation of Genesis. Again, the determining factor will be the issues discussed. We go on record as opposing the World Council of Churches because it is composed predominantly of non-Bible-believing churches. We can work with conservative churches in denominations affiliated with the WCC if we are satisfied with the individual church's footing.

### **Political Activity**

We recognize our calling as salt and light to the earth. (**Matthew 5:13**) This means that we seek to persuade men by telling the world the truth about God's hatred of sin, His inevitable judgment, and the good news that Jesus died for the salvation of those who believe. (**2 Corinthians 5:11**) At times, this means that we speak out concerning the sinfulness in our society, such as when we publicly condemn abortion. We also recognize our residence in a free and democratic land. The issues debated in the public square today cry out for moral direction, which can only be found in the unchanging truth of God's Word and the love of Jesus Christ. Therefore, it is right and proper that our people, as dictated by their conscience, should participate fully in the democratic process of our governance. If they speak out, let them speak with grace and truth. If they seek office, let them serve selflessly and righteously, while always remembering that a believer's citizenship is in heaven. (**Philippians 3:20**)

We, as a body, choose to refrain from endorsements or denouncements of particular candidates or political parties. We do so because we do not wish to be unequally yoked to ideologies and movements, which while appealing for evangelical support, are not truly Bible-based or accountable to the Holy Spirit. (**2 Corinthians 6:14**)

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**Policies... from the church constitution**

Article V: Limitations, Policies, and Accountability Checks

6. The deacons are the church's trustees but shall make no purchases without permission or delegated authority (and its accompanying limits) from the elders. The deacons shall not take out a loan or handle real estate without consent of the membership at a business meeting.
7. The elders may not approve funds for any project exceeding one week's average offering (based on previous year) without permission from a two-thirds majority of the members present at a business meeting.
11. Showers, weddings, and other activities may be held in the church building if a member of the church is willing to take responsibility for the facilities, including clean-up and replacement of any damaged items or property. The elders or deacons reserve the right to grant or refrain from granting permission for any and all activities involving church properties.

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## **Board Meeting Protocol**

by Ed Vasicek (rev. 5/01)

At Highland Park Church, we have three boards, all differing. In an attempt to answer long-standing requests for guidance, I am offering this account of how we elders organize and move along our board meetings. Since this is an account of how we do it and not a policy paper, please take it for what it is: suggestions that have worked well for us.

Our approach might be called a "Relaxed Parliamentary Approach." We sort of follow a few of Robert's Rules of Order in an indirect way.

### **Nominating Board Officers**

Each board needs a chairperson and a secretary (to record minutes). It is helpful, but not necessary, for the secretary to be computer-literate.

This can be a sensitive task since we do not want to offend folks or make them feel rejected. Still we want to allow for change or variation if board members feel it is in the best interest of the board. So, how do we select our chairperson and secretary? Sometimes several good candidates might be willing and able to serve.

Here's the best way to handle it. The current secretary takes nominations for chairperson. You may not nominate yourself. Board members submit as many nominations as they think appropriate. It might be one nomination; it might end up being the entire board. You may or may not require nominations to be seconded. The nominees then confirm whether they would serve if elected. The candidates are then voted upon, either by raising a hand (while those being voted upon close their eyes) or paper ballot. If there are more than two candidates and none receives a majority, the top two are run off.

The new chairperson then leads the process of nomination for the secretary, following the same procedure. At all meetings the chairperson only votes to break a tie.

### **Keeping Discussion on Target**

One challenge we all face on our various boards is the enjoyment of conversation not related to matters of our particular board. We elders, for example, often enjoyed talking over deacon matters. Why? Because we, like many HPC folks, enjoy seeing things fixed up, purchased, etc. So we would spend time savoring some of these things. Since our elders' meetings used to run past midnight (we are grateful those days are gone), we had to learn to stay on track. How do you keep things moving? Here are some things we learned:

1. First, the chairperson may say, "I'll entertain a motion on the subject." If someone makes a motion and it is seconded, focus of discussion can now center on the motion.
2. The chairperson may say, "If there are no objections, let's move on to the next item." It is his or her job to nudge the group back into true board matters. I have been nudged this way many times myself. I appreciate it when things are kept on target, even if I have been the culprit leading us to a tangent.
3. If a board member senses that the discussion is getting off the subject at hand, he or she might make a motion. It is then the chairperson's job to ask for a second and then discuss the motion.
4. A board member might ask the chairperson if the matter under discussion is really a matter for that particular board.

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5. If an issue is truly appropriate for the board upon which you serve but is complicated and tentative, suggest to the chairperson that a member study out the issues and bring a report to the next meeting.
6. Do not be afraid to table matters. Believe it or not, some things clear themselves up and no longer need to be addressed a month later. Remember Dale Daniels' axiom: "If it's a good idea this month, it will be a good idea next month."

**Consent/Voting**

There are two ways to pass motions: by vote or by consent.

***For many decisions, particularly important or potentially divisive ones, it is best to vote.***

Voting procedure may sound like this:

**Chairperson:** "I'll entertain a motion on this matter." (Remember, the chair cannot make motions or vote, except in a tie.)

**Member 1:** "I move we buy a new changing table for the nursery, not to exceed \$75."

**Member 2:** "I'll second the motion."

**Chairperson:** "Is there any discussion?"

Discussion, if any.

**Chairperson:** "If there is no other discussion, all in favor of the motion say 'Aye.'" (After a moment) "All opposed, same sign. Motion carries (or is rejected)."

If a vote is expected to be close or the number of "ayes" is unclear, each member of the board should be polled.

Consent is used for non-controversial matters, and we elders use this form of approval most often. For example, meeting minutes (reports) are typically accepted by consent or "thumbs up." When the group is in obvious agreement with a matter, consent is used. A good rule is "when in doubt, bring it to a vote."

Consent procedure may sound like this:

**Chairperson:** "If there are no objections, we'll accept the minutes (or motion) by consent."

If any board member objects, the matter should be brought to a vote.

You want to make it easy for folks to express themselves. ***We don't want board members saying one thing at a meeting (or being silent) and then expressing their disagreement in the parking lot after the meeting. This is a mortal sin as far as church boards go!*** That's why anything controversial should be voted upon with time for discussion.

Thank you for serving our Savior and this local family of believers. God's blessing and direction to you!

Sincerely,  
Pastor Ed

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**2. Finances**

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## **Summary of Highland Park Church's Traditional Method of Handling Finances**

At Highland Park Church, we have traditionally operated under some principles that have been unwritten. They are principles to embrace and apply; they are philosophical. But the system only works if our leaders understand and follow the direction our philosophy leads. So here are some of them:

**1. We do not “stress out” the church finances for what we do not really need.**

**2. We do not play it close to the wire.** When finances are tight, we leave plenty of room for the unforeseen.

**3. We spend on the basis of priority.** Some priorities include:

- Ministry over décor
- Safety and function over beauty
- Realistically maintainable and enduring over temporarily aesthetic
- Quality determined by need and importance
- Public-use mentality over home-use mentality

(Examples listed below.)

**4. A frugal mentality vs. a budgeting mentality.**

A frugal mentality spends where it will do the most good, where it is most necessary, and saves as much as possible beyond that.

A budgeting mentality asks, “What can I do with my budget allowance.” A frugal mentality asks, “Do I really need this?” And if the answer is no, asks, “Will this make a big difference?”

An example of the two approaches would be as follows: A woman needs a summer dress. She expects to pay \$20. When she gets to the store, she finds dresses on sale for \$10. Under a budget, she buys two dresses or one dress and another item she may not really need as a treat. Under frugality, she buys only one dress and saves the \$10 for the future, or if her supply of clothes is low, she may buy three or four dresses from money she has saved elsewhere and now will have enough dresses to last a long time.

The method we operate expects us to focus on the whole forest of Highland Park Church's ministry and not become narrowly focused in our area of concern. It is an honor system, wanting to accomplish as much to God's glory as we can as opposed to attaining the ultimate in our area of concern.

**Examples of “priority spending”:**

**1. Ministry over décor.**

We would rather have excellent Sunday School curriculum with ugly classrooms than beautiful rooms with bargain-basement curriculum. We would rather pay the expense of having AWANA than having a generic club and beautiful sidewalks. The ideal is to have both, but décor will wait; ministry will override many other considerations.

**2. Safety and function over beauty.**

A glass table might look good in the fellowship hall, but it is dangerous to children and not very practical in light of our needs. Roaches are ugly, and roach pellets might work better than spraying, but children can eat roach pellets.

**3. Realistically maintainable and enduring over temporarily aesthetic.**

The carpeting we used to have in the basement looked good. We were told stains would lift off, and such was not the case—so we tried to have something enduring. Had we not asked and just were concerned about aesthetic qualities, we would have gotten what we deserved. Carpeting in restrooms or near water problem areas are likewise asking for short lives and difficult maintenance. We want things to last, to be accessible for repair, and easy to maintain.

**4. Quality determined by need and importance.** We do not always need the biggest or the best. For example, our high speed tape duplicator does only one tape at a time. That is perfectly adequate for our needs. It is a shame to buy an item that is rarely used but the best.

**5. Public-use mentality over home-use mentality.** We need to assume whatever we purchase will be abused. We must assume children will bang their heads on table corners, so we want rounded corners. Some children are going to hang from pipes, spill on the floor, and throw up in inconvenient places. The restrooms are going to get a lot of abuse. Maybe these things should not happen but they will. **CHURCH FACILITIES SHOULD BE VIEWED AS PUBLIC FACILITIES, NOT LIKE YOUR HOME!** Also, things should be evident to use, easy to find, and durable. Impatience destroys many pieces of equipment, so it is good stewardship to include tags with simple instructions, etc.

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**Spending Limits for Regular Church Functions**

<u>FUNCTION</u>	<u>MAXIMUM AMOUNT</u>
Wedding/Baby Shower	\$50; facilities are free
Mother's Day Banquet (*includes meals, honorariums, etc.)	\$500 or \$5 per head (per elders)
Mother's day flowers/gifts for Sunday morning distribution	\$120 or \$1 per head
Father's Day Breakfast	\$50 or \$1.50 per head
Thanksgiving Banquet (*Most of food is carried in. Church pays for turkey, drinks, etc.)	\$225 or \$1.50 per head
Christmas Banquet	\$130 or \$1 per head
Christmas give-away at banquet	\$100 maximum
Parents' Night Out expenses	\$20 beyond covered
Camp Emmanuel (kids, counselors, and cooks included)	\$2.50 per person (includes 2 meals)
Flowers for deceased members	\$30
Funeral Dinners	As needed
Vacation Bible School (*approved 6/06 by elders)	\$550

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Funding supplements: If you would like a more expensive banquet, consider selling tickets to help defray the cost or taking an offering at the event. Be sure to publicize either alternative well in advance.

Asking for an override: If you think the level suggested is not reasonable or if there are extenuating circumstances, approach the elders and we can hear your perspective.

Philosophy of spending: HPC has plenty of catching up to do on our facilities. If you are allowed more money than you need, please leave it in the "kitty" for other needs. We want our activities to be enjoyable, but we want to be as frugal as possible at the same time. Thanks for your positive attitude and desire to minister!



**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**AWANA Financial Arrangements**

1. No household should pay more than \$25 total for uniforms/books in any given AWANA year. Highland Park Church will pick up the rest.

Example: Suppose you have three children, one in Cubbies, one in Sparks, and one in Pals. Total uniform and books costs would add up to \$41.45. Under this plan, you would pay \$25 and the church will pick up the extra \$16.45. (Exception: Lost books and uniforms not covered.)

2. If a family cannot afford uniforms, books, etc. due to financial hardship, we can offer a partial or total scholarship. Please fill out the enclosed form and return it to us in this or another sealed envelope to insure privacy.

3. We do not want ANY CHILD TO MISS OUT because of financial hardship!

-----  
Dear AWANA commander,

I understand that my child(ren) is (are) welcome in AWANA whether or not I can afford expenses. I would appreciate it if a sponsor would pick up:

\_\_\_\_\_ the entire cost of uniforms and books

\_\_\_\_\_ half the cost of uniforms and books

\_\_\_\_\_  
(Signed by parent/guardian)

This form will be kept confidential and simply verifies the situation.  
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**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Audio Accompaniment**

Those who wish to use an accompaniment tape for music ministry may charge the tape or CD to the church's account at the Living Water bookstore. Or they may purchase the tape and present the receipt with the amount circled and their name at the top to the church treasurer (Ken Swinehart) for reimbursement. After they use the tape or CD for church-related ministry, it becomes their property.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

## **Morning Service Tapes**

We provide free tapes of our morning service to anyone who is absent because of ministry – working in Children's Church or the nursery, counting money, etc. Also, if you minister during the service (for example, special music), you are entitled to a free tape. Please use a gold slip near the Pastor's Box to request a FREE copy.

If the above paragraph does not apply to you, and you would like a tape for yourself or to share with a friend, we ask that you simply put a note in the Pastor's Box on the counter (e.g. "Tape of 2-24-02 service for Boris Havel"). We also ask that you donate \$2 in the envelope enclosed with your tape. Place this either in the offering or in the strong box on the counter in the foyer. We trust you to handle this at your convenience. We keep no records of who requests a tape, so you are totally on your honor. Don't panic if you don't have two single dollar bills at the time—the church can coast another week.

If finances are keeping you from ordering a tape, feel free to use a gold "Free Tape" form. We do not want anybody to not receive a tape for this reason. Likewise, if you wish to order a quantity of tapes, we can adjust the cost.

You will receive your tapes in your church mailbox, generally by the next Sunday.

Please don't think you are doing us a favor returning tapes you no longer want. We cannot record over pre-existing material with our high-speed duplicator. But you are welcome to use your tapes to record over at home. Or better yet, pass them along to a friend or send a tape to a missionary friend.

On occasion, a tape is defective or problematic. If such is the case, please inform Pastor Ed by note and he will get you another copy.

### 3. Staff and Employees

## Highland Park Church Senior Pastor Job Description

### **GENERAL**

- The senior pastor is assigned certain responsibilities by the elders and is responsible to the elders to fulfill these responsibilities in a manner that is compatible with the desires of the elders. The senior pastor will act as overseer of any other members of the pastoral staff and report to the elders on their performance. The senior pastor will keep the elders informed of the activities of the pastoral staff on a regular basis.
- The senior pastor will seek to learn from God and endeavor to share his experiences with the church.
- The senior pastor will model the Christian life seven days a week as a leader of the church.
- The senior pastor will study, pray, and have a heart for God.

### **SPECIFIC DUTIES**

#### **Leadership**

- Member of the board of elders
- Initiate and implement a vision for the future in conjunction with the elders
- Motivation to service
- General church ministries resource

#### **Edification**

- Visiting hospitalized and shut-ins
- Counseling
- Preparing and preaching sermons
- Teaching Sunday School class
- Equip members for service
- Comforting the flock
- Pray for the church
- Promote fellowship

#### **Administration**

- Oversee staff including directing the work of a church secretary and additional pastors.
- Funerals
- Weddings
- Lord's Supper
- Baptisms
- Miscellaneous
- Support formal performance evaluations by the elders as notified. (At least once per year.)

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Senior Pastor Vacation Policy**

If the Senior Pastor needs to be recalled from a vacation for a crisis (deathbed situation, suicide, loss of limb, tragedy, etc.) involving a church member or regular attender, the church will pay the mileage from the vacation site and back to it and provide him with additional vacation time to cover his loss plus. If he has paid lodging in advance and cannot be reimbursed, the church will reimburse him that amount. If he is called back for a funeral, the person calling him back should reimburse the church for any costs incurred except mileage, unless such costs are negligible.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Custodian Job Description**

(Highland Park Church, 516 W Sycamore, Kokomo, IN 46901)

(Revised January 14, 1997)

***Job Role***

The role of the custodian is to maintain the cleanliness, safety, appearance, and general working order of the church facilities and grounds. Other special projects may be assigned as needed.

***Supervision***

The work of the custodian will be directed by the church Deacon Board or its delegates. A pastor may be delegated the authority to direct the custodian's activities on a daily basis. Work requests for the custodian should be brought to the designated deacon(s). Final authority for the custodian's work direction lies with the church Deacon Board.

***Hiring***

The church Deacon Board or representative is responsible for the interviewing and hiring of the church custodian.

***Compensation and Benefits***

***Pay***

The custodian will be paid an hourly rate for the work performed in the pay period. Pay periods occur twice per month on the 15<sup>th</sup> and at the end of the month. If snow removal is performed by the custodian using the custodian's personal snow blower, the custodian will be paid at twice (3x the hourly rate – Feb. 2000) the normal hourly rate while the snow blower is being used.

***Hours***

The hours are flexible. Currently up to 40 hours per week is authorized.

***Paid Vacation***

A paid vacation is provided to the custodian based on the custodian's completed years of service as custodian at Highland Park Church. Pay for a week of vacation is based on an average of the hours worked per week for the previous year, up to a maximum of 40 hours per week. One week of vacation is provided after the first full year of service as custodian and again after the second full year. Two weeks of paid vacation are provided after the third full year of service and for each year thereafter.

***Paid Holidays***

Six paid holidays are provided to the custodian after completion of ninety calendar days of service as full-time custodian at Highland Park Church. For each paid holiday, the custodian will be paid for eight hours based on the average hourly rate of pay received during the previous pay period. The following are the paid holidays: New Year's Day, Memorial Day, Fourth of July, Labor Day, Thanksgiving Day, Christmas Day.

***Other Benefits***

No medical coverage is provided.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Review**

The compensation and benefits of the custodian will be reviewed on a yearly basis by the church Deacon Board. The results will be reviewed with the custodian.



**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
ADMINISTRATIVE ASSISTANT DUTIES

1. Monitor and either order or purchase office supplies.
2. Service Planner Help  
(Assist Ed by contacting service planners and sound crew to help services run smoothly.)
  - Help service planners as needed with suggestions for their services.
  - Be sure that service plans are done and turned in by Thursday morning so secretary can complete the bulletin.
  - Email service plans to sound guy by Friday.
  - Update the service planner handbook as needed.
3. Monitor HPC Constitution, "Purpose and Principles" paper, quarterly directory, guest packets, "Making It Happen" prayers, etc. Ask secretary to duplicate when needed.
4. Update and print HPC brochures when needed.
5. Monitor and maintain bulletin boards in foyer and across from water fountain on the first floor.
6. Duplicate tapes of morning services. Type labels.
7. Sam's labels – enter or revise address info as needed, print labels, gather contents of packet, and place packet in Sam's box.
8. Print newsletter labels.
9. Outside sign – give Ron the letters and message for the sign; proofread.
10. Answer phone when Ed is out of the office.
11. Handle miscellaneous projects as assigned
  - Format "2001: A Spiritual Odyssey" handouts.
  - Tabulate results of surveys and forms and disseminate information as needed, such as the "Let Me Help" form.
  - Distribute books.
  - Conduct trouble-shooting studies.
  - Distribute public relations materials.
12. Suggest upgrades, improvements of current systems, etc.
13. Work with the pastor to create new systems to enrich ministry.
14. Be available to help with the mechanics of publicity, organization, etc.
15. Maintain database.

JANE'S ADDITIONAL PERSONAL ABILITIES

1. Edit Ed's papers, etc.
2. Layout of various forms, bulletin inserts, signs, etc.
3. Provide MS Word and Publisher expertise and some general purpose computer tech support.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
SECRETARY DUTIES

1. Type and duplicate bulletin.
2. Duplicate and either fold or cut bulletin inserts.
3. Fold bulletins and stuff inserts.
4. Duplicate and collate HPC Constitution, "Purpose and Principles" paper, quarterly directory, guest packets, and "Making It Happen" prayers.
5. Type letters. Send cards.
6. File various papers.
7. Special projects (Ex.: Ed's quote book table of contents, bulletin search for Danny Martin specials).
8. Duplicate and hole punch "2001: A Spiritual Odyssey" handouts.
9. Baptism and Infant Dedication certificates.
10. Answer phone when Ed is out of the office.
11. Fold and post newsletters.
12. Make check-up calls on the ill and elderly.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

Both the Administrative Assistant and the Secretary will be available to assist both the Pastor and the congregation, as needed.

Both the Administrative Assistant and the Secretary will be accountable to the Pastor (first level of accountability) and the Board of Elders (final level of accountability).

Recommended pay for both positions right now, current \$8.50 per hour rate.

Expected time involved: Approximately 8-10 hours per week (will vary some) per position.

Both the Secretary and the Administrative Assistant shall be members of Highland Park Church in good standing.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Paid Nursery Workers**

Requirements to be hired as a paid nursery worker for Sunday morning services are as follows:

1. Female
2. If she attends church services, our service times cannot conflict with her church services.

Payment for these workers:

1. Current and near future starting salaries are \$7.25/hour beginning 7/1/2008 and \$8.00/hour on 7/1/2009. Our minimum wage is 10% above federal minimum wage.
2. Workers above starting salaries will be reviewed annually for future raise considerations.

It would be the responsibility of the Deaconess Board to discipline a paid worker for inappropriate or unsafe behavior while working with the children of Highland Park Church. All actions regarding paid nursery workers are done with Elder Board approval.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Attendance Policy for Paid Nursery Workers**

The following policy will go into effect on \_\_\_\_\_.

Full-time sitters are considered those who are scheduled to work two or more Sundays most months of the year. The coordinator will notify a worker if she is considered full-time or part-time.

Full-time paid sitters cannot miss more than three Sundays (or scheduled days of work) unexcused in a calendar year. Part-time paid sitters cannot miss more than one Sunday unexcused in a calendar year.

Unexcused absences will be defined as missing for any reason without calling the Nursery Coordinator (for paid workers) by noon Saturday. This includes illness, car trouble, or anything else that just comes up. It is expected that you will call the Coordinator any time that you will miss, even if it will still be considered unexcused. An attempt to contact the coordinator as soon as possible will be taken into consideration, although it is preferable that the worker calls by noon Saturday.

Any absence with prior notification (by noon Saturday) will be excused. However, it is preferred that you let the Coordinator know as soon as possible that you will need time off so that a substitute may be found.

We reserve the right to terminate employment if the above guidelines are not met. However, each case will be sent to the deaconesses for review where they will evaluate the nature of the unexcused absences before an employee is terminated.

I have read the above guidelines and understand what is required of me. I agree to abide by these guidelines in order to retain my employment with Highland Park Church.

Signature \_\_\_\_\_

Phone \_\_\_\_\_

Signature of Coordinator \_\_\_\_\_

Phone \_\_\_\_\_

\_\_\_\_\_ (Signature)

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Service Detail Director**

**Job Description**

The Service Detail Director will attempt to serve as a "quality controller" and "double checker" to help support our volunteer staffs and coordinate the physical details of the Morning Service (10:30 a.m.). He will serve as a resource to the sound technicians to assure that the microphones are set up and in their proper positions by 10:30. He will work with the singers, instrumentalists, drama teams, video technicians, light technicians, and other service participants to organize practice times and assure that necessary props are in place or special effects are ready to go (much like a stage manager would). He will work with the above volunteers to funnel equipment requests to the deacons (like the need for additional microphone stands, etc.), offer suggestions for consideration, and address other details as he deems appropriate.

The Service Detail Director is not responsible to plan services, nor shall he interfere with the authority structures of the above-mentioned groups. He is there to serve, co-ordinate, help, offer ideas, and make himself available as a resource. He shall be directly accountable to the board of elders.

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## Highland Park Church Perspective on Song Leading

By Steve Inman (worship leader and elder) and Pastor Ed Vasicek

### I. Basic Concepts

At Highland Park Church we have a number of volunteers who lead singing during the Sunday morning service. Some are trained musicians while others simply enjoy music and have a desire to serve in this area. We want to develop new song leaders as well as help our current song leaders continue to improve.

There is a big difference between leading songs for camp, AWANA, a sing-a-long for the scouts or in school and leading songs for a church service. In secular or sing-a-long settings, it is frequently appropriate for the song leader to be highly energetic, highly animated, and to orchestrate the group singing by being the focus of attention. In a church setting, the typical focus of our singing, and therefore our attention, is either God (praise, thanksgiving, worship) or one another (edification, exhortation, encouragement). In such a setting, the song leader, known in some circles as a "worship leader," needs to become almost invisible. Rather than being the focus of attention, the song leader coordinates the congregation so they can sing as one.

*The goal of song leading in a church context is not getting the congregation to sing with volume, enthusiasm, or musical perfection.* It is, rather, helping nurture **sincerity and clarity** (orderliness) on the part of the congregation so they can better sing **to God and to one another** (Col. 3:16-17). To accomplish this, the song leader needs to be well prepared in order to lead the congregation effectively and to minimize unnecessary distractions that can shift the congregation's focus away from spiritual things.

Preparation is the key to effective song leading and to avoiding most problems. Following are some general thoughts on preparation, leading effectively, and avoiding distractions. After that, we have included several specific tips for more effective song leading.

First and foremost, be prepared musically. Learn the songs. Practice the songs with the musicians in advance (they usually do a run through Sunday mornings at 9:30). Then, during the church service, LEAD the song. Sing confidently and expect the musicians and the projector tech to follow you. Don't be tentative – trust and expect the next slide to be there when it should. Don't wait for it to appear – you are the leader. If you slow down, or glance backwards at the screen, you will likely generate concern among the congregation that you don't know what's coming next. Focus your smiling, confident face toward the congregation and sing away. Also, expect the musicians to follow you.

Sometimes, when we introduce a new song, the song will be new to virtually everyone in the congregation (except for the keyboard player or music team). So make sure you know it. During the church service, ask the musicians to play the new song first (if you have a good voice, offer to sing through the first time with the musicians) and then start from the beginning with the congregation.

### II. Advanced Concepts



## DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT

*Here are some directions to help you develop even more expertise.*

1. One aspect of the church service that can cause people to feel uncomfortable is a long, awkward pause. Some churches intentionally insert pauses for contemplation and reflection. But a pause where it is not expected can feel very awkward. The key to avoiding this is to have a smooth flow from song to song, or from element to element (music, Scripture, prayer, drama, etc.). One way to help have a smooth flow, or transition, from song to song is to insert a brief comment, either reflecting on the previous song, or introducing the next one.
2. Prepare these transitional comments in advance. Think through the order of the service and the various elements. Decide where you want to interject some comments to transition from one song or topic to the next. Then, determine the essence of your remarks. A brief comment is often appropriate as a transition aid. But don't preach a mini-sermon. The goal is to avoid both long pauses and extended comments between worship elements.
3. Preparation will help to minimize unnecessary distractions due to mistakes. If you, the musicians, and the projection technicians know the songs well, distractions during the songs should be few. If you have planned the transitions in advance, these will typically go fairly smoothly as well.
4. But, what if you haven't been able to prepare as well as you would like? Do not apologize in advance for lack of preparation or other issues unless they will be painfully obvious. If you didn't have time to prepare well enough and you feel uncomfortable, ask God for His provision, but ***don't apologize to the congregation***. This just adds *an unnecessary negative element* and a distraction to the service (and, if things work out, they may never know!). But, if the sound system is not functional Sunday morning due to a lightning strike, THIS is something you will want to apologize for, up front. Then make the best of it without continuing a running apology throughout the service.
5. What should you do when a mistake occurs? Minimize them! Stay calm – don't panic. Plod onward as if they didn't happen; don't make faces, shrug your shoulders, cringe, etc. Some folks probably noticed, others didn't. Don't make a mountain out of a molehill by calling attention to a mistake – you're adding an extra unnecessary distraction, which is in itself a greater mistake. A skilled person sometimes makes a mistake but *minimizes the impact* of a mistake -- and keeps the song moving forward. Keep your attention focused on the future, not on the mistake.
6. Review the slides in advance and compare them with the music. Make sure the projection technician, the musicians and the song leader (you) all agree on which verses will be used, when the chorus / refrain will be sung, what will be repeated, etc. Make sure the lyrics on the slides agree with the way you plan to lead / sing / play the song.
7. The congregation needs to be able to hear you to follow you. Step up to the mic and lead by singing audibly: give the sound tech some volume to amplify! Do not worry: he will not "over-amplify" you.
8. The song leader should not try to re-create the feel of another church or use the opportunity to advance an agenda (such as condemning a certain musical style). On the positive side, feel free to show your pleasure for a certain song.

## DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT

9. Song leaders should not scold the congregation for lack of enthusiasm or volume, nor should they pressure or manipulate the congregation. Assume the goodwill and spirituality of our folks.

10. Since song leading is not a vocal solo performance, don't get carried away and start performing. Remember your goal is to help the congregation focus on God, not you. Save this type of ministry for a real vocal solo when it is scheduled.

11. A song leader should dress in a non-distracting manner. Either semi-formal or casual clothing (nice jeans, etc.) are fine, but avoid short shorts, short skirts, worn clothing, or tank tops when it is your time to lead. The last thing a song leader should be is distracting.

Song leading, like any other ministry or art, is an area to develop. We should never think we have it down. The room for improvement is still the biggest room in the world, and we all live in this same room!

## Checklist

- ☐ 1. Am I familiar with all the songs?
- ☐ 2. Have I arranged to run through the songs with the musicians?
- ☐ 3. Have I previewed (or made arrangement to preview) the slides (you may either obtain them from the video-team by requesting them by e-mail, [videoteam@highlandpc.com](mailto:videoteam@highlandpc.com) or arrange for the video person to be there Sunday morning when you have a run through; you want to make sure you are on the same page)
- ☐ 4. Have I thought about brief transitional comments?
- ☐ 5. Have I asked God for the filling of His Holy Spirit and for His provision for my song leading ministry time?

## **Holiday/Vacation Hours for Hourly Employees** **(Non-nursery)**

These holiday hours apply only to workers who work more than an AVERAGE of 8 hours per week. This does NOT apply to nursery workers.

Contracted Hours	Actual Hour Range	Paid Holiday/Vacation Hours Per Year
8 hours	8-15	26 hours
16 hours	16-19	52 hours
20 hours (half time)	20-23	64 hours
24 hours	24-31	78 hours
32 hours	32-39	104 hours
40 hours  (full time)	40+	128 hours

Details: No carry over to the next year. This applies to the calendar year, retroactive to January 1, 2006. In case of employee separation, vacation is accrued proportionately throughout the year.

The Administrative Assistant will develop the mechanism for holiday/vacation tracking in conjunction with the Treasurer.

Passed by Elders' Board March 20, 2006



# **DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

## Facility Principles

1. No hardwood woodwork or floors are to be painted. This is the Law of the Medes and Persians and is a long-standing elders' mandate.
2. When choosing items to include in a room, it is important to consider all the ministries that occur in the room.
3. Décor works around purpose. We are not going to change the purpose of a room because it would look better if decorated differently. Beauty serves function. Function reigns.
4. Safety matters more than beauty.
5. Durability matters more than beauty. These buildings are public and must stand up to a certain level of wear and tear. We cannot decorate based on how people should behave on church grounds but on the basis of how they in fact do behave. Reality limits what could be.
6. Small children must be taken into account. Many parents let their children roam unsupervised. It ought not to be so, but it is. We must consider protecting these little ones, even if parents do not.
7. It is time to paint a room when the previous coat is worn, soiled, aged, damaged, or the use of the room is changing. We don't want change just for matters of taste. We do not want to be wasteful.
8. The Deaconess Board should attempt to honor decorating decisions made by previous Deaconess Boards when possible, particularly decisions made within the last five years.
9. The deacons determine when a project needs to be done; the deaconesses determine the décor for that project. The deaconesses are free to suggest a project to the deacons.

Numbers 2-9 are not considered absolutes, but we consider them responsible principles, both in our stewardship of the funds God has given us and our "purpose-driven" philosophy of ministry.

We are very proud of the beauty of our facilities. We know many people have devoted many hours in a labor of love to maintain and improve them. We genuinely appreciate those of you who are gifted in determining what is beautiful. Thank you for sharing your gift with the rest of us. And thank you for your patience and realization that relational and spiritual beauties are even more glorious than physical beauty. Team work can be difficult, but we must all work at "maintaining the unity of the Spirit in the bond of peace."

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
Proposed Elders' Statement to be Read/Posted to the Congregation

**The elders wish to affirm the following principles relating to people, ministry, and facilities:**

1. The facilities exist to facilitate ministry to people; the **ministry** is holy, **not** the facilities.
2. Ministry and people take precedence over facilities.
3. Since people are important, we must make a reasonable attempt to promote safety.
4. We are also God's stewards responsible for all He gives us, including the facilities.

In light of this, we offer the following specifics. These specifics are offered as **after-service/practice time** guidelines and do NOT apply to activity during our services:

1. We have to live with the nature of children. If we really want their parents to fellowship, participate in ministry, and be involved in the lives of others, we must accept their active nature.
2. We encourage parents (with children old enough to understand) to instruct their children not to run in the facilities.
3. Younger children (especially toddlers) should be contained in an area where parents are present (auditorium, for example). We recognize that little ones are going to run, but we want to minimize danger.
4. All members, and especially officers, should feel free to re-direct children away from danger or damage potential.
5. Our only concerns are safety and facility damage. We do not feel it is wrong to run or play in our buildings simply because they are "church" facilities.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Use of Church Building**

1. Submit a written proposal to the board of elders.
2. Obtain a member to sponsor.
3. Pay \$165 damage deposit. (\$100 returned if no damage.)

**Rental Fees for Weddings, etc.:**

(Set by elders in 1998.)

Building Rental	\$65
Custodian	\$65
Sound	<u>\$60</u>
Total	\$180

\*Note: The rental fee may be waived if the building is being used by a church member or a member is willing to take responsibility for cleanup, damage, etc.

This policy was created to address rental of facilities to groups with no links to the church.  
(See Article V, section II of the Constitution.)

## **DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT HONORARIUMS FOR WEDDING CEREMONIES...**

Webster defines an honorarium as "an honorary reward, as in recognition of professional services on which no price may be set." In wedding ceremonies, many or few people may be involved. Couples often appreciate guidelines as to what is customary here.

Pianist/Organist:	\$60
Soloist:	\$60
Sound technician:	\$60
Officiating minister:	\$150

(Note: If any of the above are traveling from out of town, you might consider adding 31 cents per mile traveled to their honorariums.)

**Church facility:** If you are a regular attender of Highland Park Church, the use of our facilities is free. We do not normally loan out our building for weddings to others, but when we do, there is normally a direct connection to a member who will assume janitorial oversight (clean up). In those instances we ask only for a donation of \$65 to the church.

**Custodial expenses:** If family or friends will dependably return the church facility to its pre-wedding condition, there is no fee. (See clean-up list). If you choose to have our custodian clean the facilities, you must contact him well in advance as he does not normally work Saturdays. (Contact Ron Erickson 453-0481. Typical cleanup fees would be \$65, payable to Ron. This is not an honorarium but a set fee. If family and/or friends do not adequately clean up after a wedding, a fee will be charged later.

Since most weddings are on Saturdays and the busiest time for our church facility is Sunday morning, it is VERY important that our church be fully presentable for Sunday morning.

### **Questions and Answers**

**Q:** What if a participant is a relative or friend? Should we still give that person an honorarium?

**A:** Yes. If they choose to return it to you, that is their decision.

**Q:** Who is responsible to deliver the honorariums to their recipients?

**A:** The best man and/or maid/matron of honor. The bride and groom have enough on their minds!

(rev.99)



**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT  
HIGHLAND PARK CHURCH DONATION POLICY**

1. All donated items become the property of Highland Park Church.
2. The church board(s) determine what to do with donated property. Once an item is donated, the donor surrenders all rights as to how or where an item is used.
3. If an item is no longer useful or if a better replacement is available, its destiny will be determined by the board(s), not the donor.
4. If the donation is to be considered as a tax deduction, the donor should fill out a "donation form" available from the church financial secretary. The donor bears the responsibility to determine the fair market value of item(s) donated (and any appraisal expenses, if necessary).

(Passed by the Board on Elders on \_\_\_\_ - \_\_\_\_ - \_\_\_\_)

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**TABLE BORROWING INFO**

At Highland Park Church we have liberally loaned out our tables/chairs to folks who attend here for garage sales, family outings, or ministry. We want to keep this going without adding red tape; we can do this if we will all obey these rules.

**1. You may not just come over and borrow tables without permission; you need to check with Pastor Ed.** Also note that the Board chairs do not keep the calendar, which is why Ed is the one to check with (as decided by our three boards years ago). Even though facilities are not his domain, the calendar is. Get permission from Pastor Ed, not the chairman of the Elders, chairman of the Deacons, or chairwoman of the Deaconesses.

**2. All borrowing of tables/chairs must be cleared by Pastor Ed (1) through a note in his box by which he responds with a note back to you, (2) through e-mail to which he responds, (3) through a phone call while Ed is in his office {452-1779}, or, if you don't mind taking a chance, (4) at the time verbally.** Asking Ed after the Sunday Morning Service is not a good idea.

**3. Tables/chairs must be returned promptly after use** (a day or two after). Someone else may not be able to borrow tables if you do not return them promptly . **I cannot emphasize this enough!**

**4. Ministry needs override other needs.** We need to always have some tables here for potential funeral dinners and other ministry situations. *There are a lot more activities taking place in our facilities than most people realize.*

**5. NEVER, EVER assume tables will be available for your use** without arranging for them. We have had to turn down requests before.

**6. NEVER return tables during a church service.**

**7. Return tables to the place from which you took them.**

**8. Have a crew of two when you move tables.** Do not assume Ron will be here (unless you arrange it with him).

**9. Arrange entrance to the church with a deacon, officer, Pastor Ed, or some-one who has a key.** Do not assume the Vasiceks will be home to let you in.

**10. First on the calendar, first served.**

**11. You are responsible for all damage to church property** while you are transporting or using it, except for church ministry.

**12. Only tables kept in the garage** are available for garage sales, family events, etc. (per 2003 decision).

These rules are really matters of sense and courtesy. We don't want to become a church with lots of red tape, so let's keep the honor system going by doing our part. Let's be considerate and conscientious.

# DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT ROLLER SKATING

The Deacon Board at its June 2, 1992 meeting discussed the issue of roller skating in the Church Building.

The issue was discussed and evaluated from both spectrums; parents who think it's okay and individuals who think it should not be done in the church at all. In addition, the Deacons read and discussed the letter from Jane Inman on behalf of the parents' perspective.

## Problem:

Roller skating in basement, foyer, auditorium, library, jumping stairs, and going up and down stairs with skates on.

## Concerns:

- 1) Risk – Church is not insured for any injury from roller skating (this includes the Awana program).
- 2) Risk – Possible injury to children and adults not skating.
- 3) Damage – Wear and tear on carpet and facility.
- 4) Impression on visitors.

## Recommendations:

Feeling that roller skating is a vital activity for our youth instead of running in the church facilities, watching videos, or other mischief, the Deacons propose that we provide a facility safe for roller skating under the following conditions:

- 1) Roller skating will be limited to the basement under the auditorium only (not stairs, Knotty Pine room, auditorium, foyer, or church library) when available – other activities would take precedence.
- 2) Deacons will make a safe facility for roller skating; posts will be padded for safety.
- 3) Insurance will be purchased to cover children.
- 4) Skating must be done under adult supervision – the Deacons should be given the names of the person(s) in charge on a regular basis.
- 5) Skating will cease immediately until insurance is purchased and the basement is made safe.

Deacon Board  
Highland Park Church  
Gary L. Sutton, Chairman

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**5. Elders**

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

Highland Park Church, Kokomo, IN

Job Description: Sunday School Teacher

**Task:** To prayerfully build relationships with children in order to lead them in life-changing Bible learning.

**Term:** One year, beginning September 1.

**Expectation:** Dependable service, endeavoring to be present as many Sundays as possible.

Responsibilities include:

- 1) Weekly preparation for teaching in advance. This can include studying the curriculum, selecting which portions will be taught, and preparing additional teaching content or activities as desired.
- 2) Arrive on time to prepare the room and the materials for the children. This may involve organizing the chairs and tables, as well as getting out materials and supplies.
- 3) Teach the class using Bible stories, verses/passages, questions and comments appropriate to the age level. Use Bible learning activities as appropriate.
- 4) Teach and lead the class with love, gentleness, and patience while maintaining control of the classroom environment. Encourage each student to actively participate.
- 5) Notify the Sunday School Superintendent in advance when you cannot teach on a given Sunday so that a substitute can be arranged.
- 6) Participate in selection of the curriculum for your class (as needed) and give the Superintendent feedback on the curriculum as you use it.

Personal Responsibilities include:

- 1) Maintain a personal relationship with Jesus Christ.
- 2) Desire to grow in faith and commitment to God and participate in personal Bible study and prayer.
- 3) Attend church regularly.

April 6, 2003

DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT

# Sunday School Superintendent

(Revised 6/19/08 in Elder's Mtg.)

## Responsibilities Include:

- Recruit new teachers and substitutes, in conjunction with the Elders
- Develop and maintain substitute teacher list
- Work with the Administrative Assistant to ensure all teachers and substitutes are properly screened and have completed the Child Protection Forms
- Assist in selection of curricula in conjunction with the Elders
- Ensure curricula materials are ordered, picked up, and stocked
- Pray regularly for the Sunday School staff
- Locate a substitute when a teacher is absent
- Organize and conduct the yearly "Promotion Sunday" in August during the morning service
- Recognize teachers for their service on a yearly basis
- Communicate with the congregation and church leaders about the purpose and value of the Sunday School ministry
- During Sunday School the superintendent or an appointed assistant shall regularly circulate outside the children's classes.

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## **6. Deacons**

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

## Guidelines for Deacon Chairman

1. Report to the congregation at monthly congregational meetings.
2. Lead monthly deacons' meetings.
  - a. Take up the duties commonly associated with the title of chairman involving entertaining motions, breaking ties, etc.
    - b. See that a secretary is elected to take minutes and provide a written report to the elders.
    - c. Facilitate discussion and assure the dignity of those with differing views or less aggressive personalities and bring out their input.
    - d. Avoid "plowing over" people just to get things done.
    - e. Keep discussion on track and relevant to the realm and authority of the deacons.
3. Help organize a system to distribute the work load and responsibilities (to coordinate, take volunteers, assign, develop committees, etc.) in conjunction with the board of deacons.
4. Remind the deacons to solicit the help of non-deacons.
  - a. Schedule work days, complete with a project list, and see that supplies are on hand. These work days should be well publicized in advance, inviting non-deacons to participate. Dates should be checked first with the church calendar by contacting Pastor Ed.
  - b. Develop a list of small projects (in counsel with the other deacons) which can be posted for non-deacon volunteers to complete.
5. Foster a team spirit among the deacons.
6. Foster a cooperative spirit toward the elder and deaconess boards and discourage antagonistic attitudes.
7. Contact any deacons who are delinquent in attendance, emphasizing the importance of attending all meetings when possible. If, after inquiry and discussion with the delinquent attendee, the chairman feels the deacon is not truly concerned about his responsibilities, he should refer the matter to the elders.
8. Report significant problems or strife to the elders if they seem to elude a solution within the deacons' board.





# **DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

## **Deaconess Mission Statement**

Deaconesses are to be women who are motivated by a heart of compassion and by the Holy Spirit to meet the needs of the women and children at Highland Park Church. The Board of Deaconesses is to be concerned that their faith is not without works and that their works are preceded by faith. They will demonstrate their faith by building up the body of Christ and helping those they serve feel encouraged and grow spiritually. As a means of accomplishing this, the Board of Deaconesses will oversee given areas of ministry and will disciple others to serve.

### **STATEMENT OF OPERATION**

Deaconesses will assist the Board of Elders and the Board of Deacons in making sure that the spiritual, physical, and emotional needs of the women and children are being met. 1. The Deaconesses will yearly assess the needs of the women and children and set some general priorities and goals. 2. Individual Deaconesses will then volunteer, or be assigned by the chairwoman, to act as coordinator for a general area of ministry. As coordinator, she will be given a list of specific ministries under her care, but it will be her responsibility to set goals for that area and see that they are accomplished. She is not responsible for doing all the work herself, rather she is to encourage those already involved in that service and to disciple other women to serve by involving additional members of the congregation. Coordinating a general ministry does not restrict a Deaconess from serving ministries in other categories.

The Board of Deaconesses will meet monthly to report to, support, and exhort each Deaconess to keep her ministry focused on faith which produces works and works preceded by faith. The Board of Deaconesses will choose a chairwoman annually. The group of seven women will function as a board separate from but under the authority of the Board of Deacons in regard to the facilities and responsible to the Board of Elders in regard to spiritual ministries. The Board of Deaconesses may bring specific requests or concerns to an individual Deacon or Elder. A representative and/or the chairwoman from the Deaconesses may meet with the Deacon board or the Elder board if so requested by those boards.

### **CRITERIA FOR DEACONESSSES (1Tim. 3:11 and 1Tim. 5:10)**

- Worthy of respect
- Self-controlled
- Not malicious talkers
- Trustworthy
- Known for good works
- Hospitable

### **DEACONESS MINISTRIES (This list is neither exhaustive nor mandatory.)**

#### **I. Spiritual**

- (Ladies' Missionary Society)
- Ladies' Bible Studies
- Care of women before and after baptism
- Women's retreats and workshops
- Ladies' prayer breakfasts
- Advise pastors on sermon topics which pertain to women
- Add resource books to the library

#### **II. Church Interior and Interior Decorating**

- Spring and fall cleaning days
- Permanent interior decorating

## **DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

Altar flowers

Cleanliness of church interior (weekly check – i.e. restrooms)

### **III. Kitchen**

Storage room inventory

Dinners –

Thanksgiving

Christmas

Funeral

Mother/Daughter Banquet

Men's Breakfast

Lunch for Deacon's Workday

Camp meals

Supplies and equipment (clean, orderly, and supplied)

### **IV. Mom's Support**

Companionship for new moms

Babysitting

Baby showers

Baby meals

Nursery

Parents' Night Out

Lunch and activities for moms and toddlers

### **V. Older Women's Support**

Spring cleaning or winterizing if help is needed

Nursing home services and Bible studies

Driving ministries (errands, groceries, etc.)

Adopted Grandma or Grandpa

### **VI. Compassion**

Meals for the ill

Visits to female shut-ins or those hospitalized

Support during trials or grief

Crisis prayer and fellowship

### **VII. Hospitality**

Housing for speakers

Wedding packet

Greet new women and help them find places they would enjoy fitting into

Coordinate photo directory

Bridal showers

Craft groups

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Meal Policy**

Meals will be offered to all women who have had a baby regardless of how many children they have. Meals will be offered to those who have surgery, have broken bones, are emotionally distressed, or any other crisis that comes up and a meal would be appreciated.

## **DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

### **Baby Showers and Wedding Showers**

At their December 1995 meeting, the elders approved the request to increase the spending limit for church sponsored Baby and Wedding Showers from \$0 to \$25. Due to this change it becomes necessary to establish written guidelines for when these funds may be used. When referenced, “church-sponsored showers” are those for which Highland Park Church funds may be used to help pay.

In April 2004 the elders approved an increase in the spending limit, from \$25 to \$50, to be used to purchase a cake, nuts, mints, and drink. The deaconess board plans to purchase standard, reusable decorations and table coverings using their current spending budget.

#### **BABY SHOWERS**

Church-sponsored baby showers will be given for the first child only. Church-sponsored showers will be given for women who are members or regular attenders of Highland Park Church. It will be the new mother’s decision whether to have the shower before or after the birth of the baby.

#### **WEDDING SHOWERS**

Church-sponsored wedding showers may be given in honor of any woman or the bride of any man who is a member or regular attender of Highland Park Church.

Church facilities may be used at no cost for baby or wedding showers for family or friends pending approval by the pastor, to avoid event conflicts. A member must sponsor the shower, and the event will not be subsidized with any Highland Park Church monies.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Funeral Dinner and Flower Policy**

Funeral dinners shall be provided for spouses, parents, and children of members and regular attenders of Highland Park Church. Funeral bouquets shall be sent for spouses, parents, and children of members and regular attenders of Highland Park Church.

**Widow/Widower Birthday Policy**

A birthday floral planter is sent to widows who are Highland Park Church members.

A gift certificate for a restaurant or for groceries is sent to widowers who are Highland Park Church members.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Collected Deaconess Decisions**

From 2/8/07

**Hospitalized and Sick Children**

Policy for children receiving gift cards: If any child stays overnight at a hospital, they shall receive a gift card (not subject only to surgery). No outpatient. Child is age 12 or under. The amount received in a year is of no consequence.

From 2/7/06

**Perfume and nursery workers**

The board decided on a "no policy" policy. "We feel we cannot enforce a policy on perfume wearing...."

From 10/26/98

**Funeral Flowers**

Besides current members or attenders who go to be with the Lord, the church will send a \$30 bouquet of flowers for the death of parents, spouse, or child of an attender/member. Cards will be sent to the member who loses an extended family member (paraphrased).





# **DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

## **Highland Park Church Doctrinal Summary for Guest Speakers**

### **I. Essential Evangelical Beliefs**

We believe that the 66-book Bible, in the original manuscripts, is the inspired, inerrant Word of God and the only infallible authority for beliefs and morals.

We believe in the Trinity--that there is One God, yet He exists as three distinct Persons: Father, Son, and Holy Spirit. We believe each of these three Persons is co-equal and co-eternal.

We believe Jesus Christ is fully God and fully Man. We believe He was miraculously conceived while Mary was yet a virgin.

We believe Christ died to pay the penalty for our sins, shedding His blood as a sacrifice on our behalf; we believe that He rose from the dead literally and bodily on the third day.

We believe Christ ascended into heaven, and that He will one day return as Judge and King.

We believe men are born with a depraved nature and can do nothing to merit God's favor.

We believe in salvation by grace through faith, apart from good works, rituals, baptism, etc. We believe genuinely saved individuals will evidence conversion by lifestyle and continuity in the faith.

Since salvation is not earned or deserved, we believe the Christian can have assurance of salvation.

We believe the saved will spend eternity in heaven rejoicing and that the lost (those who have not been saved) will spend eternity in the lake of fire.

Believers are to live lives of holiness, setting their minds on things above and glorifying God by their lives, works, and especially heart attitudes.

**I AGREE WITH ALL OF THE ABOVE STATEMENTS OF FAITH  
FULLY.**

Please sign: \_\_\_\_\_

Note any special concerns, comments, or ambiguity:

(Please note: We only allow speakers who agree to all of the above without reservation. Please take this seriously--we do) See back for Section II.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**II. Beliefs of Highland Park Church We Consider Important**  
**(but not essential to the Evangelical faith)**

Please check off each item you agree with:

- ☐ Eternal security/perseverance
- ☐ All believers have been both indwelt and baptized by the Spirit.
- ☐ It is not God's will for all believers to speak in tongues, be healed, or be financially prosperous.
- ☐ Believer's baptism should be after salvation by immersion, a requirement for obedience, not salvation.
- ☐ The Premillennial return of Christ
- ☐ Dispensational interpretation of Scriptures
- ☐ Separation from those who deny the essentials

I agree with the above statements I have checked.

Please sign: \_\_\_\_\_

Comments:

You need not agree with all Section II beliefs to minister here. We do ask you, however, to **avoid** the areas in which you disagree. Please do not get off on tangents and practice courtesy, including **ending on time**.

Our traditional viewpoint on the rapture is Pretribulational. We generally use the NIV Bible, though you may use another version if you wish. **Please leave controversial or divisive subjects for the pastor to address.** Share something positive and edifying. Thank you!

## Speaker's Etiquette

Mandated by the Board of Elders, September 2003

Please acknowledge each statement by checking. Please turn in one of these etiquette papers **before preaching each sermon.** We expect you to be considerate of your audience, children's workers, the pastor, and the church board.

1. I will leave offensive (or potentially offensive) or controversial subjects for the Pastoral Staff or Elders' Board to address. I will not deal graphically or in detail with \_\_\_\_\_ matters like homosexuality, divorce, abortion, rape, torture, cannibalism, incest, or \_\_\_\_\_ anything that might make parents with youngsters uncomfortable. I will avoid graphic \_\_\_\_\_ or sexual matters. **I understand that some of these issues do need to be addressed, but I will leave these issues for the staff or board.** I want to be considered a "safe" speaker by the board.

\_\_\_\_\_ Agree      \_\_\_\_\_ Agree with reservation      \_\_\_\_\_ Disagree

2. I believe that I can control what I say. I do not believe the Holy Spirit will lead me to \_\_\_\_\_ violate what I have just agreed to do.

\_\_\_\_\_ Agree      \_\_\_\_\_ Agree with reservation      \_\_\_\_\_ Disagree

3. I will try to avoid making my presentation a "beat up" time. Although I may offer Biblical correction, I will aim for a constructive sermon that builds up, not one that \_\_\_\_\_ tears down. **Although tearing down is necessary, I will leave that to the pastoral staff.**

\_\_\_\_\_ Agree      \_\_\_\_\_ Agree with reservation      \_\_\_\_\_ Disagree

4. I will try to avoid polarizing issues (such as controversies or debates within evangelicalism like tongues, healing, politics, etc.) unless I am asked to address them. **I will leave those issues for the staff.**

\_\_\_\_\_ Agree      \_\_\_\_\_ Agree with reservation      \_\_\_\_\_ Disagree

5. I will take seriously ending on time (between 11:40 and 11:45). All of us must consider \_\_\_\_\_ others, including the Children's Church workers who aim to end at 11:45 and our \_\_\_\_\_ nursery workers. Therefore, I will not look only at my own ministry, but also take into \_\_\_\_\_ account the ministry of others.

\_\_\_\_\_ Agree      \_\_\_\_\_ Agree with reservation      \_\_\_\_\_ Disagree

I have read or reviewed the above, and with God's help, will abide by the above agreement.

Signed: \_\_\_\_\_

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

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## *Speaker's Etiquette*

By Ed Vasicek

It is great of you to share with us. Many churches do not allow as much input from as many folks as we do. We would like to keep this openness going, so we ask you to observe these principles of "speaker's etiquette." Your goal should be to "build up" the believer.

1. **Let the pastoral staff handle controversial subjects.** We should not need to hold our breath while you are in the pulpit.

2. **Talk about something you know about and think will BUILD US UP.** Your purpose is not to advance your agenda for Highland Park Church, to get a frustration out of your system, or to "straighten us out."

3. **Take a positive approach.** This is not a time for you to emphasize where you disagree with Ed, the Elders, or our constitution.

4. **Please end on time!** When your time is up, people usually turn you off anyhow. Don't confuse the Spirit's leading with your ego!

5. **Don't worry about not being polished or apologize for your inexperience.** Be yourself. As part of the body, you have something to offer. We don't expect you to be a Chuck Swindoll. Trust God to use you.

6. **Please stay within our doctrinal statement.** You may disagree with a secondary point (outside of the essentials), but this opportunity should not be viewed as a forum to state your case.

7. **Unity is essential in a church body.** Please do not speak on a subject that will bring division and polarization.

8. **Remember, Ed and the Board are the ones who have to pick up the pieces and fallout from those who abuse the privilege.** We really want to continue to allow many to share, but not if it hurts the unity and fiber of our church. Do not exploit a captive audience.

9. **Please avoid the guilt trip.** Our folks do not appreciate attempts to be persuaded by guilt. Please let the elders determine when something is significant enough to risk driving people away.

Thank you for your consideration and observing these principles of courtesy.  
Ed Vasicek

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

## **Honorarium Levels**

(Should be revised frequently)

### **Speakers (pulpit supply)**

One service -- \$100.00

Two services -- \$125.00

\$25 per additional service/Sunday School class plus additional amounts for mileage  
(not necessarily a per mile amount).

### **Visiting Missionaries We Support**

A report to the congregation -- \$100.00

Morning service preaching -- \$150.00

Morning and evening -- \$200.00

If we "call in" a missionary, rather than a missionary "passing through," we should add an additional amount for mileage.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**9. Sexual Abuse Prevention**

## **Child Protection Policy**

Highland Park Church, Kokomo, IN

### **1) Volunteers Under age 14 Working with Minors**

Definition: minors are defined as persons under 18 years of age.

- a) All unpaid volunteers under 14 working with minors must have attended the church for at least 6 months before beginning their ministry to youth/children.

### **2) Volunteers 14 or older Working with Minors**

- a) Requirement of 1a above applies.
- b) They shall sign form 2004-02 (Teachers/Leaders/Workers Agreement) indicating that they have read form 2004-01 (Guidelines to Reduce Exposure to Potential Sexual Abuse) and indicating that they have not been convicted of child abuse or sexual abuse anywhere at any time in the past. Parents must also sign if volunteer is a minor.
- c) They will be checked to see if their names appear on the Indiana Sex and Violent Offender Directory, a publicly available website listing.

### **3) Special Volunteers**

Special Volunteers are defined as those who are involved with overnight activities with minors, counseling with minors, one-on-one mentoring of minors, or supervisors of Parents' Night Out activities.

- a) Requirements of #1 and #2 apply.
- b) Must fill out the attached "Consent for Special Volunteer Background Check" form (2004-03) and agree to allow a national background check to assure they have no child/sexual abuse convictions in any state.

### **4) Paid Church Employees**

Defined as including, but not limited to pastors, counselors, nursery attendants, administrators, secretaries, custodians.

- a) Must fill out the attached "Consent for Employee Background Check" form (2004-04) and agree to allow a national background check to assure they have no child/sexual abuse convictions in any state.
- b) Must meet the requirements of 2c.

### **5) Outside Contractors**

Outside contractors such as event speakers or performers will not be granted one-on-one access to youth.

### **6) Employee Candidates**

- a) All candidates for employment must give at least two (preferably institutional) references, which must be checked before employment.
- b) Requirements of #4 for church employees must be fulfilled.

### **7) In the event of a sexual abuse allegation**

- a) A church officer (not accused of the abuse) shall write down the nature of the accusation, carefully noting the date, time, and circumstances of the alleged abuse.
- b) If the parents are not aware of the allegation, the HPC officer shall immediately notify the senior pastor or his delegate, who shall contact the parents.
- c) The officer shall then immediately notify the elders.
- d) The Elder Board shall see to it that Guide One Insurance Company is notified (1-877-448-4331) of the alleged event and shall fully co-operate with law enforcement investigations if requested. In no case shall any church officer seek to cover up the alleged abuse. Enclose forms 2004-01, 2004-02, 2004-03, and 2004-04.

## Highland Park Church's Procedural Guidelines to Reduce Exposure to Potential Sexual Abuse

- 1. In all church-sponsored Christian Ed activities (Sunday School, Children's Churches, AWANA, Children's Choir, and any other such gatherings), for children grade 2 and below, no male teacher/leader shall teach/lead a class as the only adult/teen present. A woman may teach such classes alone, but a man needs to have another (woman, man, or teen) present at all times.**
2. For grades 3 and above, a man may only teach a class alone if the classroom door remains open and is located adjacent to another classroom, which is also occupied at the same time. We would nonetheless prefer another adult be present if possible up through grade 8.
3. All our nursery workers must be female, including volunteers.
4. During Sunday School, the superintendent or an assistant he appoints shall regularly circulate outside the children's classes.
5. All individuals working with youth of any age shall sign a statement to verify that said individuals have no child or sexual abuse convictions in this or any state.
6. Private, one-on-one meetings between a male and a minor should be avoided. A private, one-on-one meeting is defined to be either two people alone in a room with a closed door or two people alone in a room with an open door and no one else in the immediate vicinity. Pastoral staff and drivers are exempt from this provision.



# Teachers/Leaders/ Workers Agreement

**(Note: The first two portions of this agreement were mandated by our insurance company. Please do not take our request to complete this form the wrong way).**

As a teacher, leader, or worker at Highland Park Church or in one of its ministries (AWANA, Sunday School, Children's Church, Children's Choir, or other such ministries), I affirm that I have never been convicted of child abuse or sexual abuse in this state or any other. I understand that Highland Park Church will check for my name on the publicly available Indiana Sex and Violent Offender Directory, a website listing.

I have read the paper entitled "*Highland Park Church's Procedural Guidelines to Reduce Exposure to Potential Sexual Abuse*" (2004-01) and will attempt to follow its directives.

I also will submit to the leadership of the Board of Elders as pertains to my involvement in this particular ministry.

---

Signature

Date

---

Parent Signature (if above individual is a minor)

Date

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

**Highland Park Church**

**Consent for Special Volunteer Background Check**

I, \_\_\_\_\_, hereby authorize Highland Park Church and/or its agents to make an independent investigation of my criminal or police records, including those maintained by both public and private organizations and all public records for the purpose of confirming the information below which may be material to my qualifications for ministry to minors. (The information asked for below is needed in order to perform this investigation.)

I release Highland Park Church and/or its officers or agents and any person or entity, which provides information pursuant to this authorization, from any and all liabilities, claims, or law suits in regards to the information provided by me or the information obtained from any and all of the above referenced sources used.

The following is my true and complete legal name, and all information is true and correct to the best of my knowledge:

(Please print)

Last Name	First Name	Middle Name	Suffix
-----------	------------	-------------	--------

Maiden name or other names used
---------------------------------

Social Security Number	M/F	Date of Birth
------------------------	-----	---------------

Present Street Address	How long?
------------------------	-----------

City	State	Zip Code	County
------	-------	----------	--------

Former Street Address	How long?
-----------------------	-----------

City	State	Zip Code	County
------	-------	----------	--------

\_\_\_\_\_(\_\_\_\_\_)\_\_\_\_\_  
Phone Number

Signature	Date
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Please check box if you would like a copy of the report. ☐

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Highland Park Church**  
**Consent for Employee Background Check**

I, \_\_\_\_\_, hereby authorize Highland Park Church and/or its agents to make an independent investigation of my background, references, character, past employment, education, credit history, criminal or police records, including those maintained by both public and private organizations and all public records for the purpose of confirming the information contained on my application and/or obtaining other information, which may be material to my qualifications for employment, and if applicable, during the tenure of my employment with Highland Park Church.

I release Highland Park Church and/or its officers or agents and any person or entity, which provides information pursuant to this authorization, from any and all liabilities, claims, or law suits in regards to the information obtained from any and all of the above referenced sources used.

The following is my true and complete legal name, and all information is true and correct to the best of my knowledge:

(Please print)

Last Name	First Name	Middle Name	Suffix
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Maiden name or other names used
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Social Security Number	M/F	Date of Birth
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Present Street Address	How long?
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City	State	Zip Code	County
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Former Street Address	How long?
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City	State	Zip Code	County
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(_____) Phone Number
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Signature	Date
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Parent Signature (if above individual is a minor)	Date
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Please check box if you would like a copy of the report. ☐

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**10. Ushers**

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Explanation of the Ushers' Duties**

(rev. 6/01)

**1. Before the Service**

- Please arrive at church 15 minutes before the beginning of the service to give you time to gather the people who will take the offering.
- Assign the aisle that each will cover and instruct them in the procedure they are to follow.
- Help greet people attending the service, pass out bulletins, and assist those who need help getting around.
- Make yourself available to assist latecomers by remaining in the back of the sanctuary or in the foyer.

**2. Offering**

- The ushers should move to the front before the offering prayer, pausing at the end of their aisle.
- After the prayer, the ushers on the center aisles will pick up the plates from the front pew and begin collecting the offering.
- When the plates reach the rear of the sanctuary, the two center ushers will hold the plates until the offertory music is completed. Then they will hand the plates to the offering counters.

**3. Attendance**

- The head usher or assistant head usher will take the attendance after the children are dismissed to Children's Church. Please allow sufficient time for all the adults to return to their seats.
- Go up to the balcony and count those in the sanctuary. Be sure to include those on the stage, in the balcony, and those seated under the balcony.
- Go to the nursery, the Knotty Pine room, the basement, the parlor, and the foyer and count all people present (babies, children, adults).
- Add together all figures, being sure to include yourself.
- Post number on the attendance board in the foyer and in the attendance book on the counter beneath it.

**4. After the Service**

- The head usher and/or his assistant should again station himself in the hallway to assist people in leaving the church after the service.

**5. Before Sunday**

- Two or three days before, the head usher might consider contacting greeters and ushers (perhaps by email) to make sure they are still available. If not, he should contact new people to fill in.

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Duties and Responsibilities of Head Usher, Assistant Head Usher, and Usher Committee**

The primary duties of the Head Usher, who is selected and confirmed each year by the Deacon Board through nomination and a vote of confidence, are as follows:

1. He will select an Assistant Head Usher, who will fill in for him when he is not present or is involved in other activities.
2. He, along with the Assistant Head Usher, will establish schedules of people who will pass out the bulletins and greet people before and after the services and people to take the offering.
3. He will select an Usher Committee consisting of five members – the Assistant Head Usher, a member of the Elder Board, two members of the congregation, and himself. The Head Usher and the Assistant Head Usher do not have to be members of the Deacon Board, but at least one member of the Committee has to be a deacon. The Usher Committee will answer to the Deacon Board. The Usher Committee will oversee the actions of the ushers, approve the schedule of ushers and greeters, and correct any problem that arises with the ushers.
4. If the Head Usher or the Assistant Head Usher should be unable to attend church for any reason, each should let the other know as soon as possible (at least two hours before church in the morning). If both individuals should be unavailable, they should contact the Deacon Chairman for assistance.
5. The duties of the Head Usher on Sunday and other occasions are to supervise and assist with greeting people in the foyer, assist passing out bulletins, supervise the taking of the offering, take and record the attendance, and help in any other manner needed to make the service enjoyable to those attending. He should be in the foyer fifteen minutes before the service begins and remain until all others are seated. He should then remain at the rear of the sanctuary until after the offering is taken in order to greet latecomers and assist them in finding a seat. After counting and recording the attendance, he may join his family for the remainder of the service. At the end of the service, he should assist those who need help in leaving the church, especially the elderly.
6. Other duties of the ushers are to help seat guests, know the location of the first aid kit, and know the location of the nursery, Sunday School classes, and children's churches. They should also be prepared to deal with disturbances and rowdy kids. They are also expected to know the location of all exits, light switches, fuse boxes, **fire extinguishers**, telephones, wheelchair ramp, and restrooms. (Remember the small restroom in the parlor entrance for elderly or handicapped.) All ushers should also be familiar with the controls for heat and air conditioning.

Remember, you are one of the first people that visitors to our church see. Please hand them a visitor's packet and greet them in a friendly, helpful, courteous, and most of all, sincere manner.



**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

## Highland Park Church Application for Membership

Thank you for showing interest in church membership! Although we provide many ministry services for regular attenders, whether members or not, membership is important. It demonstrates a **commitment** and a **willingness to identify with the church family**. Members have privileges like voting and holding office; they exercise a deeper level of influence upon the direction of our church. If you love the Lord and consider yourself “settled” at Highland Park Church, it’s time to consider membership.

Since we are an independent, evangelical (Bible-believing) church, we encourage folks at all spiritual levels to attend here. But we do hold our **members** to a higher standard. Since our members have more influence, we expect them to: **1.** Clearly understand and claim a saving relationship with Jesus Christ; **2.** Agree with the general nature of our doctrinal statement; and **3.** Live in a way that honors the Lord. (Honoring the Lord means being dedicated to obeying the truths of Scripture in your daily life. This doesn't mean we expect perfection.)

If you are interested in membership, please briefly answer the questions below. Then one of our elders will discuss membership with you before your application is taken to our church board. Thank you for caring enough to connect! Please consider joining our team!

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

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

Phone: \_\_\_\_\_ E-mail: \_\_\_\_\_

1. Have you looked over our constitution, especially the doctrinal portion? \_\_\_\_\_ Are there any areas in which you disagree? If so, please list areas of disagreement:

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2. Do you have the assurance that you are saved, forgiven, and right with God? \_\_\_\_\_

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3. Share your understanding of "How A Person Can Be Saved" (right with God, forgiven, and heaven-bound): \_\_\_\_\_

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**(Note: If we think you are not clear on this point, we will ask you to take a single lesson titled “The Way of Salvation.” We want all our members to be crystal clear on this matter since this is most crucial. Please do not be offended by this precaution; we do occasionally ask folks to review this material.)**

4. Since our church is primarily about knowing and serving Jesus, do you have a serious desire to “grow in the grace and knowledge of our Lord Jesus Christ”? \_\_\_\_\_



**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

5. Since our church is a body and we each have a part to play, will you (or are you already serving) serve/help this church in some capacity, depending upon your gifts, abilities, and personality?

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6. We do not set quotas for our members as far as financially supporting the church; we do not pressure for funds, but we leave this matter strictly between God and the individual Christian. But will you prayerfully seek God's direction about giving to support this ministry?

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7. Although we rarely need to enforce it, our church does practice church discipline for what we call "gross sin." To preclude these situations, we want to inform you of the types of things we believe are totally incompatible with a Christian walk:

**Active, current engagement in** adultery, fornication (sexual relations before marriage or with someone other than one's spouse), homosexual acts, fraudulent/ dishonest business dealings, spousal/child abuse, flippant divorce, drunkenness, use of illegal drugs, etc. **If you have engaged in some of these sins in the past but have repented of them, you are certainly welcome to apply for membership.**

Also, if you consider these practices to be viable options for your future (you are open to them), please do not join our church until you are ready to rid yourself of such behaviors. Are you free from such practices **right now** and do you agree to seriously shun such practices, with God's help, **in the future**? \_\_\_\_\_

8. The mission of Highland Park Church is "**To reach people with Gospel of Christ, to connect believers to one another and to God, and to deepen them in their Christian walk.**" Are you comfortable with our mission? \_\_\_\_\_

9. Our church will always be far from perfect. You may have a few things you would like to see changed and improved. But can you be content with the church as it now is? \_\_\_\_\_

10. Will you seek to be patient and gracious to your fellow church members? \_\_\_\_\_

11. We expect our members to attend regularly. (We recommend weekly.) Members who attend only a few times a year, unless there are matters of distance, health, work schedules, etc., will be removed from our membership roll. Do you anticipate attending regularly? \_\_\_\_\_

Thank you for completing this form. Either place it in the offering, the pastor's box in the foyer, or hand it to any elder. We want our church to grow and have more influence for Jesus Christ. Thanks for helping us and working together with us!

My signature: \_\_\_\_\_ Date: \_\_\_\_\_

*If you have any additional comments or questions, please jot them down here:*

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Highland Park Church Membership Intentions**

NAME: \_\_\_\_\_

\_\_\_\_\_ Yes, I want to keep my membership at Highland Park Church. I plan to resume attending.

\_\_\_\_\_ Yes, I want to keep my membership at Highland Park Church, but I cannot attend due to \_\_\_\_\_.

\_\_\_\_\_ No, please remove me from the membership list at Highland Park Church. I have joined another church.

\_\_\_\_\_ No, please drop my membership at Highland Park Church. I do not plan to resume attending regularly.

COMMENTS:

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12. Youth

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
**Youth Funding Policy**  
(1/13/03)

"HPC will provide Free camp, Free (1) annual retreat, curricula costs (apart from spending limits).

"2003 Youth Program funding: \$1,200 plus fund raiser proceeds (future fundraisers may be held). \$400 of the funding reserved for Summer activities, \$800 for the "school year."

"For "major" activities: HPC will pay for 50% of the cost (up to the \$1200 budget limit). The balance is covered either by individual kids or through the funds from fundraising activities or special donations. Scholarships approved on a case by case basis. The \$1200 Youth Budget will not be applied for lodging. These expenses may, however, come from fundraisers or individuals participating.

"The Elders Board is drafting this policy because a 2003 Youth Program plan does not exist and potential costs are not known. A member of the Elder Board must approve scholarship funding."

# Sonburst Summer Youth



## Activities – 2008

Highland Park Church  
Kokomo, IN



Youth's Name: \_\_\_\_\_

Birth date: \_\_\_\_\_

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

Phone: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_

Zip: \_\_\_\_\_

### Permission for Treatment and Release of Liability:

I, \_\_\_\_\_ [print], as parent or guardian, give my child,

\_\_\_\_\_ [print], permission to attend the events listed below with a group from Highland Park Church, with transportation provided by private vehicles to and from the events. I also understand my child we be held accountable to the following rules, and I will retrieve my son or daughter from the event if called upon to do so. I give my permission for my child to receive any necessary medical treatment and will hold Highland Park Church free of any liability in case of accident, injury, etc.

### **EVENT NAME: Any and all activities listed as Sonburst Summer activities below.**

#### *RULES ABOUT BREAKING INTO COUPLES, ETC.*

1. Whenever genders are *mixed*, there must be at least 3 youth/people in an area. Youth are not allowed to be alone as a gender-mixed couple on outings or segment-off during events, lock-ins, camp outs, meals, retreats, etc., except in groups of three or more when allowed.
2. No show of public affection is allowed during youth events, youth meetings, youth activities, or before or after these gatherings while hanging out or waiting.
3. Youth are expected to follow the rules and directions provided by youth leaders (or places we visit). Youth leaders have the discretion to correct what they consider inappropriate behavior. Failure to comply will result in parental notification or being sent home.
4. **Part of the reason for youth gatherings is to *socialize* with other youth. This is hard to do if you are isolating yourself by listening to an Ipod, CD walkman, or an MP3 player**, for example. So we discourage you from bringing these to youth gatherings. Please keep cell phone use minimal and switch them off or put them on "vibrate" during meetings.

## *Signature Page*

### **YOUTH**

I agree to abide by the above rules: x \_\_\_\_\_  
(signature of youth) (date)

Optional Tee-Shirt, yes or no? \_\_\_\_\_

Shirt size (if getting) \_\_\_\_\_

Cost: \$10, payable upon receipt of shirt

**Deadline: July 1st**

### **2008 SONBURST ACTIVITIES INCLUDE BUT ARE NOT LIMITED TO:**

1. June 12 — Ballroom Dance Lesson & Dance
2. June 19— Water Fight/Kite/Cookout at Reservoir Park/Christensons
3. June 26 — Miniature Golf
4. July 2 — Distributing programs at Park Band Concert/Kokomo Custard
5. July 24 — Swim Party/Cookout at Fred/Towana Aldridge residence
6. August 1 — Indianapolis Indians Baseball Game (Indianapolis) & Transportation
7. August 7 — Semi-Formal Dance & Banquet
8. August 10 — Scoop's (ice cream parlor) after evening service
9. August 15 — Heat Wave Swim/Pizza Party at Fred/Towan Aldridge residence

### **PARENT/GUARDIAN SIGNATURE**

I agree to all the above and permit my child(ren) to attend these activities.

Parent/Guardian Signature: x \_\_\_\_\_

Date signed: \_\_\_\_\_ Phone: \_\_\_\_\_

Cell phone # or emergency contact # \_\_\_\_\_

#### **Please Mail to:**

**Highland Park Church**

**P.O. Box 11**

**Kokomo, IN 46903=0011**

*or put them in the "Pastor's Box" or, if necessary, have youth bring with them to first activity!*

*\* 516 W. Sycamore St.*

**Kokomo, IN 46901 \* (765) 452-1779 <[church@highlandpc.com](mailto:church@highlandpc.com)>**

[illegible]

## **Overview of Flock Groups at HPC**

(Draft by Harry Husted, January 31, 2004)

(Taken from "A Flock Group Proposal – Revisited" 6/22/99 by Harry Husted and Ed Vasicek)

### **I. GOALS OF FLOCK GROUPS AT HIGHLAND PARK CHURCH**

1. Build relationships among members, providing opportunities for more intimate fellowship/friendships.
2. Provide a way for new church attenders/members to be linked to the body at HPC.
3. Develop godly leaders through the experience of shepherding a flock group.
4. Provide a way of keeping track of people and insuring they don't "fall through the cracks," especially as the church grows.

### **II. GOALS OF A FLOCK GROUP**

A Flock Group should seek to:

1. Build relationships among members, providing opportunities for more intimate fellowship/friendships.
2. Provide an open, receptive atmosphere where members can ask questions and discuss issues (realizing that many people won't raise questions during Sunday School or the Sunday evening service).
3. Pray for each other and for the needs of others in the church.
4. Show care and concern for its members, so that someone is "looking out for them."
5. Welcome new members. This includes people who are new to HPC.

### **III. PRINCIPLES**

1. **LEADER:** The flock leader (shepherd) will lead the flock group meetings. Shepherding should be based on giftedness, not title. Although all elders do some shepherding, all elders do not necessarily have the gift of shepherding. This philosophy will provide an avenue of ministry for those who could not otherwise use their gifts. Regarding training, the goal will be to provide some training and apprenticeship to new shepherds to help them become comfortable with leading a meeting. Also, a goal will be to help them provide a meeting time that allows discussion by all attenders (vs. a study time when only one or two people dominate the discussion). \*Flock leaders are required to be HPC members in good standing.
2. **LOCATION:** Flock leaders aren't necessarily the flock hosts. The flock will choose where it meets, based on who is able to host the meeting.
3. **FREQUENCY:** The flock meetings should be held at least monthly. The frequency can be up to weekly if the flock group members agree.
4. **FORMAT:** The format of the flock meeting is flexible, depending on the desires and needs of the members. The recommended format will be a 1½ hour meeting, with roughly 15 minutes of sharing and visiting, 45 minutes of discussion-oriented Bible study, and then 30 minutes of sharing requests and conversational prayer. After the meeting ends, most flocks opt for refreshments.
5. **STUDY AIDS:** The shepherd and group are free to choose appropriate study materials. New shepherds will be recommended to use study guides from the InterVarsity LifeGuide series. This series provides studies that have a reasonable preparation time for the leader and promote discussion rather than a teaching session. The study topic can be chosen by the leader, typically with input from the flock group members (hopefully reaching a consensus).



## **DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

6. NEW MEMBERS: The group will be open to adding one or two new couples within a year (new church folks or current attenders who are interested in joining a flock).
7. NEW GROUPS: Flocks can be divided as necessary; ideally, it would be great if new shepherds arose from within the group to form the nucleus of a new group.
8. TIME AND DATE: The group will decide when it will meet (e.g. taking into account Christmas rushes, vacations, Living Scenes, etc.).
9. GROUP SIZE: Roughly 8-10 persons is optimal to allow participation and fit in the typical home living room. Twelve is probably a practical limit for regular meetings.
10. INTERESTING OPTIONS:
  - a. SHUT-INS: A flock could choose a shut-in to pray for and monitor. They can send birthday/Christmas cards, and visit or even bring to a meeting, if feasible.
  - b. EVANGELISM: A flock will set a goal to bring one lost couple into the group and lead them to faith.

## **IV. MEMBERSHIP**

1. VOLUNTARY: Membership in the group will be strictly voluntary, but taking part in a flock group will be encouraged by the church leadership. The error many church make is they assign unenthusiastic shepherds to a flock of unenthusiastic sheep.
2. NEW ATTENDERS: When enough groups get going, new folks in the church may be approach has proven fruitful in many churches, resulting not only in numerical growth, but a rapid attachment to the believers in the group and spiritual growth as a result. The average family moves every five years.
3. ASKING PEOPLE: Although a call may be put out for group members, groups will do better if the shepherd prayerfully and carefully asks people to be part of the group, working with Pastor Ed.
4. HPC ATTENDERS: In light of the goals of flock groups at Highland Park Church (Section 1), flock group members should be composed of attenders/members at Highland Park Church.

# **DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**

## Communion Remarks

Dear fellow elders:

Here are some of the things I usually communicate when leading communion. I sometimes leave out an item or two.

1. "You do not need to be a member of Highland Park Church to join us in partaking communion. If you know the Lord and your heart is right with God, you may join us."
2. "It is our custom to wait until we all have the bread or the cup, and then we all partake together."
3. "If you believe your child has accepted Christ as Savior and if you know they understand the meaning of the Lord's Supper, then you may decide whether your child is ready to participate with us."
4. "Before we distribute the elements, let's have a time of silent prayer to prepare our hearts and silently confess any sin we are aware of to the Lord. Then \_\_\_\_\_ will lead us in a prayer of dedication for the symbol that represents the body of Christ."
5. After the bread is distributed, I often say something like: "This bread pictures for us the broken body of Jesus Christ. Let's partake together."
6. Then I'll ask someone to offer prayer for the cup.
7. After the cups are out, I'll say something like: "The Bible says, 'Without the shedding of blood, there is no remission of sin.' This symbol reminds us of the blood of Jesus Christ shed for our sins nearly 2,000 years ago."
8. I usually like to end in a hymn or chorus that almost everybody knows so we don't need a hymnal.

I hope this is helpful!

Ed

P.S. Remember to always have my mother-in-law's number handy in case I need to be reached over a holiday (708-788-6503).

**DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT DRAFT**  
An Open Letter About Holiday Myths for Our Teachers, Leaders, and Assistants

Dear friends and fellow laborers in Christ,

Greetings to each one of you. Let us personally thank you for your labor of love. Your efforts keep our church strong, healthy, and effective. We are a good team.

As elders, it is our job to offer direction to our folks. In the process, we often agree upon policies, but it can be difficult to communicate them as the years go by. So we would like to publicize a long-standing policy the elders determined in the middle 1980's. The policy pertains to placing a Christian emphasis on the holidays, holiday myths, etc.

Many Christians see nothing wrong with some or all listed here: Santa Claus, jack o' lanterns, Halloween, Easter Bunnies, the Tooth Fairy, etc. On the other hand, many Christians have trouble with some or all of the above.

Our church's position is to respect family domain. We do take a stand against occultism and, positively, wish to emphasize the religious nature of Christmas and Easter, yet we respect the fact that godly Christians differ over many of these particulars. The degree of conviction also varies: some of us have preferences but it is not big deal either way; others of us feel strongly about these matters. We have lost some good people to our church over these very issues in the past, so please help out our church by noting the direction that follows.

As a teacher or assistant, we encourage you to emphasize the Christian meaning of religious holidays and avoid giving offense by either endorsing the above controversial items or attacking them (while serving in the church). Obviously, the position you hold or teach your family is your own business. We do not want to unnecessarily place our church in an adversarial position to parents. Here is our particular advice for the holidays.

1. Christmas is about the birth of Christ. Parents who wish to rear their children with Santa Claus will find plenty of support in the schools and malls, but our unique role is to provide the religious side to Christmas. Do not endorse Santa Claus and do not speak out against him. Let parents handle this.

So avoid decorations with Santa, Elves, or Rudolph or candy with the same; emphasize stars, manger scenes, shepherds, angels, etc.

2. Easter is about the Resurrection. Avoid Easter Bunny materials. Emphasize the Lamb theme (Christ as the Lamb of God). We usually get by with chocolate Easter eggs and no one seems to object to this. Most children have no idea what Easter is about. Our job is to change that.

Again, avoid contradicting the home by refocusing discussions on the true meaning of the cross and the empty tomb.

3. Halloween is viewed by many Christians as an occult celebration. As such, many Christians oppose Trick or Treat, Jack o' lanterns, or even non-occult costumes. Other Christians view Halloween as a celebration of victory over Satan's kingdom to the point that we mock it. Again, to avoid controversy, avoid gifts, candy, etc., with anything that might be associated with Halloween.

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We do allow non-occult costume "alternative" Halloween parties, but the above mentioned items should be avoided. We have also allowed our teens to go to the Corn Maze that incorporates a bit of a haunted house. We are somewhat less sensitive about these issues when it comes to teens or adults.

We have received criticism over the years for being either too wimpy in not aggressively tackling Santa, Halloween, etc., or caving in to legalists for not defending them. But we have learned that some people are genuinely offended at some or all of the above; it is not a legalistic "control" ploy. Others are sincerely offended when teachers crusade against the above. So whatever your view, one thing is clear: our task is to teach the Word. If we keep our focus there, all benefit. We should aim to keep home and church allies, not turn them into adversaries (except when the essentials are at stake).

We hope you understand and sympathize with our determination to keep such matters from causing conflict in our congregation.

Truly in Him,

The Board of Elders  
November, 2001

# Highland Park Church

## Pastoral Wedding Policies

Every couple seeking a wedding at Highland Park Church should ask themselves a question: **Are you merely seeking a wedding ceremony or are you seeking to prepare for the responsibilities of Christian marriage and building a Christian home?** Couples should recognize that the calling of the pastor(s) of Highland Park Church is such that we are focused on the latter. Consequently, our policies are in line with this objective.

1. The parties must demonstrate a genuinely submissive spirit to the pastoral guidance they receive.
2. The couple must agree to several required premarital counseling sessions (as many as the pastor deems necessary).
3. The couple will be expected to understand and embrace a biblical covenant of marriage (a commitment for life, vowed before God).
4. Both parties must give evidence of saving faith in Christ. This is more than nominal Christian faith. Both parties must be born again of the Spirit, having personally trusted in Jesus Christ for salvation.
5. Given the clear statement of Scripture, our pastors cannot marry a believer to one who is not yet a believer.
6. Given the importance of the nurture of Christian marriages, couples must evidence a commitment to active participation in the body of Christ, our own church, or another like-minded congregation.
7. As God's Word states that sexual purity before marriage is the only acceptable standard, couples are asked to establish and maintain such a standard in their relationships.
8. Couples who are living together will be expected to make arrangements to establish separate residences, and then to recommit to and maintain sexual purity for the duration of the preparation process.
9. If there is divorce in the background of either party, this should be made known immediately to the pastor.
10. Couples will be asked to sign a premarital covenant agreement. Only after this step is taken will a wedding date be confirmed on the church calendar.

## Premarital Covenant Agreement

- We have read and agree to fulfill all of the wedding policies set forth.
- We agree to prepare for marriage by doing assigned work.
- We agree to actively participate in the believing community now and after our marriage.
- We agree to maintain a standard of sexual purity throughout the time of our courtship.
- We agree to make a vow to God for a lifetime covenant of marriage.
- We agree to enthusiastically engage in the premarital preparation and counseling process.

Signed: \_\_\_\_\_  
(Groom)

Signed: \_\_\_\_\_  
(Bride)

Upon receipt of this signed covenant, the wedding can be placed on the church calendar. Our pastor(s) retain the right to end the premarital process and cancel Highland Park Church's participation in the wedding if this agreement is not sincerely fulfilled.

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# Camp Counselor Job Description

Camp Counselors shall "buy in to" and seek to further the goal of Camp Emmanuel, "...that the campers will (1) be made strong in their faith in the Lord Jesus Christ (2) their knowledge of His Word (the Bible), and (3) be encouraged to live faithfully for Jesus Christ."

## **MAJOR DUTIES AND RESPONSIBILITIES**

Counselors shall obey the rules and standards of Camp Emmanuel and set an example of Christian character and team-work.

Counselors shall be responsible to oversee designated camp activities and dormitory life. They shall operate under the authority of the Camp Dean and Head Counselor. They should demonstrate a cooperative spirit in their relationship to fellow counselors, camp nurse, and other staff. Counselor should seek to promote a positive, safe, healthy environment for the campers -- and encourage them in their spiritual growth.

They will seek to help the campers get along with one another and have a positive camp experience. Although counselors should offer positive guidance or correction when necessary, they should avoid unnecessary scolding or lecturing.

Counselors will keep an eye on the social adjustment of each camper and promote camper participation in all activities, assist campers with housekeeping chores, and take turns with other counselors for shared responsibilities. If insolvable discipline problems arise, counselors should contact the Head Counselor who may then choose to contact the Camp Dean.

Counselors should exhibit personal habits, health, dress, speech, table etiquette and relationships with other staff that serve as a beneficial model to campers. They should work with the rest of the staff to iron out difficulties with facilities, programs and campers, respecting the "chain of command."

## **Qualifications:**

Camp Counselors must generally be at least 21 years of age and have a clear testimony of salvation through faith in Jesus Christ. They need to demonstrate Christian character, *ability and willingness to accept supervision and guidance*. They are expected to show respect for their fellow counselors, dean, pastors, and other camp personnel and concern for the wellbeing of the campers.

Potential counselors need to satisfactorily fill out the "Camp Emmanuel Counselor Application Form" and receive the approval of the Camp Coordinator and Camp Deans. Since our camp needs a limited number of counselors, we frequently reject qualified applicants simply because we are fully staffed. This should not be taken personally.

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**Camp Junior-Counselor Job Description**

**Duties:**

Junior Counselor will act as a floating assistant to Senior Camp Counselors. In the event the absence of a Senior Counselor, the Junior Counselor will act as a substitute counselor.

When all counselors are present, Junior Counselor will perform other duties as needed in addition to providing break time to Senior Counselors.

The ideal candidate must enjoy the company of children and have the ability to provide creative nature-based programming. He/she must be self-motivated, energetic, enthusiastic and be able to provide leadership to younger children.

**Qualifications:**

Junior Camp Counselors must generally be at least 16 years of age and have a clear testimony of salvation through faith in Jesus Christ. They need to demonstrate Christian character, ability and willingness to accept supervision and guidance. They are expected to show respect for their fellow junior counselors, counselors, dean, pastors, and other camp personnel and concern for the well-being of the campers.

Potential junior counselors need to satisfactorily fill out the "Camp Emmanuel Counselor Application Form" and receive the approval of the Camp Coordinator and Camp Deans. Since our camp needs a limited number of counselors, we frequently reject qualified applicants simply because we are fully staffed. This should not be taken personally.



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# **CAMP EMMANUEL**

## **COUNSELOR APPLICATION**

### **GENERAL INFORMATION ABOUT US:**

1. Camp Emmanuel is a “faith-based” organization. The campers pay no fee to attend camp. All the “workers” volunteer their time – no remuneration.
2. The purpose of Camp Emmanuel is to provide an environment to encourage the campers to strengthen their faith in Jesus Christ, to increase their knowledge of His Word – the Bible, and to live faithfully for Jesus.
3. Two weeks of camp are offered – the first week Senior Camp for the teenagers – the second week Junior Camp for ages 9 – 12.

### **GENERAL EXPECTATIONS FOR COUNSELORS**

1. Senior Camp Counselors must generally be at least 21 years of age. Assistant Counselors must have been out of high school for at least one year.  
Junior Camp Counselors must generally be at least 18 years of age.  
Junior Counselors must usually be at least 16 years of age.
2. Counselors must be regular, faithful attendees of their local church and must memorize the “Romans Road.”
3. Counselors must have evidence in their lives of their personal relationship with and commitment to Jesus Christ. This must be attested to by their Pastor.
4. Counselors must have a desire to minister to the campers – not simply looking for something to do for a couple weeks.
5. Counselors must accept the standards, guidelines and codes given for the campers in the Camp Brochure.
6. Counselors should be familiar with the appropriate “job description.”

### **PROCEDURE TO MAKE APPLICATION**

1. Please complete information of back side of page. Attach additional pages if needed.
2. Send completed application to:  
Pastor Rod Ruberg, 1320 Washington, Rochester, IN 46975.  
574-223-4193. Email: [rodruberg@rtcol.com](mailto:rodruberg@rtcol.com)

**THANK YOU!**

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**INFORMATION ABOUT YOU:**

NAME: \_\_\_\_\_ AGE: \_\_\_\_\_ M \_\_\_\_\_ F \_\_\_\_\_.

ADDRESS: \_\_\_\_\_ BIRTHDATE: \_\_\_\_ / \_\_\_\_ / \_\_\_\_.

PHONE: \_\_\_\_\_

Please write a brief testimony of your faith in Jesus Christ:

Have you been a Camp Counselor at Camp Emmanuel or another Camp?

If so, please describe your experience along with your responsibilities.

Please describe your special abilities that will be helpful in ministering to our campers.

Would you like to be Camp Counselor for: Senior Camp \_\_\_\_\_ Junior Camp \_\_\_\_\_.

Please provide the following references:

Pastor Name: \_\_\_\_\_ Church: \_\_\_\_\_.

Phone: \_\_\_\_\_.

Church Leader Name: \_\_\_\_\_ Church: \_\_\_\_\_.

Phone: \_\_\_\_\_.

Friend Name: \_\_\_\_\_ Church: \_\_\_\_\_.

Phone: \_\_\_\_\_.

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**CAMP EMMANUEL**

**Teachers/Leaders/Workers Agreement**

As a teacher, leader, counselor or worker at Camp Emmanuel, I affirm that I have never been convicted of child abuse or sexual abuse in this state or any other. I understand that Camp Emmanuel will check for my name on the publicly available Indiana Sex and Violent Offender Directory, a website listing.

I have read the following statements:

All individuals working with youth of any age shall sign a statement to verify that said individuals have no child or sexual abuse convictions in this or any state.

Private, one-on-one meetings between a male and a minor should be avoided. A private, one-on-one meeting is defined to be either two people alone in a room with a closed door or two people alone in a room with an open door and no one else in the immediate vicinity. Pastoral staff are exempt from this provision.

and will attempt to follow these directives.

I also will submit to the leadership of the Camp Council as pertains to my involvement in Camp Emmanuel.

I, \_\_\_\_\_, hereby authorize Camp Emmanuel and/or its agents and/or its agents to make an independent investigation of my criminal or police records, including those maintained by both public and private organizations and all public records for the purpose of confirming the information below which may be material to my qualifications for ministry to minors. (The information asked for below is needed in order to perform this investigation.)

I release Camp Emmanuel and/or its officers or agents and any person or entity, which provides information pursuant to this authorization, from any and all liabilities, claims, or law suits in regards to the information obtained from any and all of the above referenced sources used.

The following is my true and complete legal name, and all information is true and correct to the best of my knowledge:

(Please print)

_____	_____	_____	_____
Last Name	First Name	Middle Name	Suffix
_____			
Maiden name or other names used			
_____		_____	_____
Social Security Number		M/F	Date of Birth
_____			_____
Present Street Address			How long?
_____	_____	_____	_____
City	State	Zip Code	County
_____			_____
Former Street Address			How long?
_____			

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City

State

Zip Code

County

( )

Phone Number

Signature

Date

Parent Signature (if above individual is a minor)

Date