

Church Manual

November 2010



First Presbyterian Church
Charlottesville, Virginia

BYLAWS OF THE CONGREGATION
of
First Presbyterian Church
Charlottesville, Virginia

(approved by the congregation March 14, 2010)

Article I: Name

The name of this church shall be the First Presbyterian Church, Charlottesville, Virginia, a congregation of the Presbyterian Church (U.S.A.).

Article II: Purpose

First Presbyterian Church, Charlottesville, Virginia, has been called by God and organized to be obedient to Jesus Christ, serving the cause of Christ in the world and furthering “the Great Ends of the Church” as set out in the *Book of Order* (G-1.0200), Presbyterian Church (U.S.A.).

Article III: Governance of the Church

This church shall be governed in accordance with *The Constitution of the Presbyterian Church (U.S.A.) Part II, Book of Order*. Consistent with the *Book of Order*, these bylaws shall provide specific guidance for this congregation.

Article IV: Meetings of the Congregation

1. **Annual:** The annual meeting of this congregation shall be held at a place and time designated by the Session—ordinarily within the church building no later than the month of February—and, whenever practical, shall be held contemporaneously with the annual meeting of First Presbyterian Church of Charlottesville, Inc. The purposes of the meeting shall be to (a) receive the Annual Report, the year-end financial statement for the church, and the Session-approved budget for the current year; (b) vote on any changes to the Terms of Call for pastor(s); and (c) transact such other business as may be presented by the Session. The Annual Report shall include reports from the Board of Deacons and all committees, councils, and organizations of the church.
2. **Special Meetings:** Special meetings of this congregation may be called by the Session, by Presbytery, and shall be called by the Session when requested in writing by one fourth of the active members of the congregation. Business to be transacted shall be limited to items specifically listed in the call.
3. **Entitled To Vote:** All members on the active roll of First Presbyterian Church who are present for the meeting may vote.
4. **Parliamentary Authority:** All business meetings of the congregation, the Session and affiliate groups shall be conducted in accordance with the most recent edition of *Robert’s Rules of Order*, except in those cases where the *Book of Order* or these bylaws provide otherwise. All meetings shall be opened and closed with prayer. In cases of a tie vote, the moderator shall put the question a second time. If there is a tie vote again, the motion fails.
5. **Notice of Meetings:** Public notice of a meeting shall be given on two successive Sundays by an

announcement in the bulletin, bulletin insert, or other written means. The meeting may be convened following the notice given on the second Sunday. If the meeting is related to the calling of a pastor or pastors, the initial public notice shall be given at least ten days in advance, while also including notice on two consecutive Sundays.

6. **Business:** Business to be transacted at meetings of the congregation shall include the following:
 - a. matters related to the election of elders and deacons;
 - b. matters related to the calling of a pastor or pastors;
 - c. matters related to the pastoral relationship, such as changing the call or requesting, consenting to, or declining to consent to dissolution;
 - d. matters related to the permissive powers of the congregation, such as the desire to lodge all administrative responsibility in the Session.
7. **Quorum:** A quorum of not less than ten (10) percent of the active membership shall be required for the transaction of business at any annual or special meeting.
8. **Moderator:** The Pastor shall be the Moderator of all meetings of the congregation.
9. **Secretary:** The Clerk of Session shall be the Secretary of meetings of the congregation.

Article V: Organization

1. **Session:** The Session is responsible for the mission and government of the church enumerated in the *Book of Order* (G-10.0000). It shall be composed of twenty-one Elders and the installed Pastor and Associate Pastor(s). The Pastor shall serve as Moderator. Elders shall be divided into three classes of seven, serving staggered terms of three years that begin on January 1 or on the date of ordination and/or installation, whichever is later, following each annual class election, ordinarily held in September. Elders may be elected to serve up to one additional year of an unexpired term of office prior to, or following, a regular three-year term for a maximum of four consecutive years of service. No two active members of the same immediate family shall be elected to serve concurrently on the Session. Active members shall not be eligible to serve on the Session while they are paid church staff.
2. **Board of Deacons:** It is the duty of Deacons to minister to those who are in need, to the sick, to the friendless, and to any in distress, as well as to assume such other duties as are delegated and assigned by the Session, to which the Deacons are accountable. The Board of Deacons shall be composed of the pastor(s), in an advisory capacity, and not less than twenty-four members divided into three classes of eight, serving staggered terms of three years that begin on January 1 or on the date of ordination and/or installation, whichever is later, following each annual class election, ordinarily held in September. Deacons may serve consecutive terms, totaling no more than six years. No two active members of the same immediate family shall be elected to serve concurrently on the Board of Deacons.
3. **Attendance of Officers:** Any officer who has a total of three unexcused absences from regularly scheduled meetings within any term year (January through December) shall be deemed to have resigned his or her office on the Session or Board of Deacons.
4. **Church Treasurer:** The Church Treasurer shall be elected annually by the Session and shall be under its authority
5. **Nominating Committee:** The Nominating Committee shall consist of eleven active members, of which no two can be from the same immediate family. At the special officer-election meeting, the congregation shall elect seven active members to serve for the ensuing year, none of whom are in

active service as an officer of the church or a serving member of the Nominating Committee. The Nominating Committee shall prepare and present this slate of seven to the congregation. Members of the Nominating Committee and their immediate families shall not be considered for nomination. An exception would be allowed for a member of the immediate family of the pastor for the Board of Deacons. Any active member may make additional nominations from the floor.

Two Nominating Committee members shall be active elders designated by Session. Ordinarily they shall serve staggered two-year terms; the elder in his/her second year on the Committee shall serve as moderator and the elder in his/her first year shall serve as vice-moderator.

The Board of Deacons shall designate two active deacons to serve on the Nominating Committee. Ordinarily each will rotate off the Committee after serving for two years, in the same rotational manner as the elders.

The pastor shall be a member of this Committee, serving ex officio and without vote.

6. **Committees, Task Forces, and Other Entities:** The Session shall appoint such committees, task forces, and entities as necessary to carry out their respective responsibilities.

Article VI: Elections

1. **Officers and At-large Members of the Nominating Committee:** Elders, deacons and at-large members of the Nominating Committee shall ordinarily be elected in September at a special congregational meeting from a slate submitted by the Nominating Committee and allowing for nominations from the floor. Election shall be by voice vote unless the rules are suspended by two-thirds of the members present or when there are nominations from the floor. In either case, the election shall be by secret ballot.
2. **Filling Vacancies:** Vacancies on the Session and the Board of Deacons may be filled by election to unexpired terms at special meetings of the congregation, although no election shall be required for this purpose within three months prior to the congregational meeting in September. At-large vacancies on the Nominating Committee will ordinarily be filled unless the Committee has begun to meet for that year's cycle.
3. **Eligibility:** All active members shall be eligible for election to church office, within the guidelines set forth by the *Book of Order* and these bylaws.

Article VII: Finances

1. **Fiscal Year:** The fiscal year shall be January 1 through December 31.
2. **Budget:** A budget shall be prepared for each calendar year. No later than January, the Session shall approve a finalized annual budget for church operations and present it, for information only, at the annual meeting of the congregation.
3. **Terms of Call for Installed Pastor(s):** The Terms of Call for the installed pastor(s) shall be reviewed annually by the Session and changes to the Terms of Call shall be recommended to the congregation at the annual meeting.
4. **Solicitation of Funds:** No solicitation of funds for special activities or projects of First Presbyterian Church shall be conducted without the express approval of the Session.

Article VIII: Amendments

Except for provisions that are required by the *Book of Order*, these bylaws may be amended, altered, revised or repealed by a two-thirds vote of active members present at any duly called regular or special meeting of the congregation at which a quorum is present, provided the public notice of said meeting includes a copy of the proposed amendment(s).

Article IX: Effective Date

These bylaws shall be effective on March 7, 2010, and shall supersede and repeal all previous bylaws of the congregation.

Rev. Gavin D. Meek
Interim Pastor and Moderator of Session

Elder Lois W. Baylor
Clerk of Session

CORPORATE BYLAWS
OF
FIRST PRESBYTERIAN CHURCH OF CHARLOTTESVILLE, INC.

ARTICLE 1
Objectives, Purposes, Formation,
Limitations, Powers and Duties, Property

Article 1.1 Formation.

The Corporation is formed by or at the direction of First Presbyterian Church, Charlottesville, Virginia (the “Particular Church”) pursuant to the *Constitution of the Presbyterian Church (U.S.A.)*. [G-7.0401] The Particular Church is a member church of the Presbytery of the James (the “Presbytery”) in the Synod of the Mid-Atlantic.

Article 1.2 Purposes.

The Corporation is formed for the purposes set forth in its articles of incorporation, which include the ownership and management of the property and permanent and special funds of the Particular Church, and the promotion of the Great Ends of the Church. [G-1.0200]

Article 1.3 Powers.

The Corporation has all of the general powers of a nonstock corporation organized under the laws of the Commonwealth of Virginia necessary or convenient for the business of the Corporation.

Article 1.4 Subject to Authority.

In carrying out such purposes, the Trustees and the Corporation shall be subject to the authority of the session of the Particular Church (the “Session”), and shall, at all times and in all respects, conform to and support the *Constitution of the Presbyterian Church (U.S.A.)* as it is now or shall be from time to time amended, established, made, and declared by the authority of the Presbyterian Church (U.S.A.). [G-7.0402]

Article 1.5 Limitation of Powers and Duties.

The powers and duties of the Corporation and its Trustees shall not infringe upon the powers and duties of the Session, or upon the powers and duties of the Board of Deacons of the Particular Church should one be established. [G-7.0401]

Article 1.6 All Property Held in Trust.

All property of the Corporation, both real and personal, is held in trust for the use and benefit of the Presbyterian Church (U.S.A.).

Article 1.7 Particular Property Requirements.

When buying, selling and mortgaging real property, the Corporation and its Trustees shall act only after the approval of the congregation of the Particular Church is granted in a duly constituted meeting.

Article 1.8 Property Conveyances.

Pursuant to the *Constitution of the Presbyterian Church (U.S.A.)*, real property held or acquired by the Corporation, the Particular Church, the Board of Trustees, a trustee or unincorporated association will include the following language in the deed:

The premises herein conveyed shall be used, kept, maintained, and held in trust by the grantee for Divine Worship and other purposes of its ministry as a particular church belonging to the Presbytery of the James, subject to the provisions of the Constitution of the Presbyterian Church (U.S.A.).

ARTICLE 2
Members

Article 2.1 Eligibility for Membership.

Only members on the active roll of the Particular Church shall be members of the Corporation and eligible for election as Trustees. Ministers of Word and Sacrament are not members of the congregation and so are not members of the Corporation.

Article 2.2 Active Members.

The roll of active members established and maintained by the Session, as prescribed by the *Book of Order* comprising a part of the *Constitution of the Presbyterian Church (U.S.A.)*, shall determine those individuals who are active members of the Corporation from time to time.

ARTICLE 3
Trustees

Article 3.1 Qualification; Election.

The directors of the Corporation are designated Trustees. The initial Trustees shall be those persons named in the Articles of Incorporation. Thereafter, the membership of the Board of Trustees shall be identical to the membership of the Session in active service. Election by the congregation of the Particular Church and installation as Elder on the Session shall constitute a person a Trustee of the Corporation. [G-7.0401]

Article 3.2 Removal.

Termination for any reason of a person's active service on the Session shall automatically terminate such person's service as a Trustee of the Corporation.

ARTICLE 4
Meetings of the Board of Trustees

Article 4.1 Annual Meeting.

The annual meeting of the Board of Trustees shall be held in conjunction with or immediately following the first regular meeting of the Session in each calendar year, or at another time in each calendar year determined by the Board of Trustees with the concurrence of the Session.

Article 4.2 Regular and Special Meetings.

- (a) Regular meetings of the Trustees may be held on any schedule adopted or changed from time to time by the Board of Trustees.
- (b) Special meetings of the Trustees may be held at any time upon the call of the President, upon the written request of any two or more of the Trustees, or when directed by the Session or the Presbytery.

Article 4.3 Notice of Meetings.

- (a) Regular meetings of the Board of Trustees may be held without notice of the date, time, place or purpose of the meeting.
- (b) Reasonable notice of the date, time and place and in the case of special meetings the purpose shall be given in person or by mail, telephone or by a form of electronic transmission consented to by the Trustee to whom the notice is given. Meetings may be held at any time without notice if all the Trustees are present or if those not present waive notice of the time, place, and purpose of the meeting, either before or after such meeting.

Article 4.4 Quorum.

A majority of the number of Trustees shall constitute a quorum for the transaction of business. The affirmative vote of a majority of the Trustees present at a meeting at which a quorum is present when the vote is taken shall be the act of the Board of Trustees.

Article 4.5 Action without a Meeting.

Action required or permitted to be taken at a meeting of the Board of Trustees may be taken without a meeting if the action is taken by all members of the Board of Trustees. The action shall be evidenced by one or more written consents stating the action taken, signed by each Trustee either before or after the action taken, and included in the minutes or filed with the corporate records reflecting the action taken. The action so taken shall become effective when the last Trustee signs the consent, unless the consent specifies a different effective date, in which event the action taken is effective as of the date specified provided the consent states the date of execution by each Trustee.

Article 4.6 Procedures.

The meeting requirements and provisions of the *Constitution of the Presbyterian Church (U.S.A.)* shall govern meetings of the Board of Trustees. In addition to those requirements and provisions, these bylaws provide specific guidance for the Corporation. The rules and procedures of the Session governing its meetings shall be applicable to meetings of the Board of Trustees.

Article 4.7 Power and Authority.

The Board of Trustees shall have power and authority to carry out the affairs of the Corporation and in so doing may elect or appoint all necessary officers; may employ all such employees as shall be requisite for the conduct of the affairs of the Corporation; may fix the compensation of such persons; may prescribe the duties of such persons; and may dismiss any appointive officer or agent of the Corporation without previous notice. The Board of Trustees may, in the absence of an officer, delegate that officer's powers and duties to any other officer or a Trustee for the time being.

Article 4.8 Committees.

The Board of Trustees may create one or more committees and appoint members of the Board of Trustees to serve on them. Each committee may have two or more members who serve at the pleasure of the Board of Trustees. Each committee may exercise the authority given to it by the Board of Trustees other than the authority to fill vacancies, amend the articles of incorporation or bylaws of the Corporation, or approve a plan of merger. The rules which govern meetings, action without a meeting, notice and waiver of notice and quorum and voting requirements of the Board of Trustees shall apply to committees and their members unless the Board of Trustees expressly provides otherwise.

ARTICLE 5
Meetings of Members

Article 5.1 Annual Meeting.

An annual meeting of the members of the Corporation shall be held at the same place and time as the annual meeting of the congregation of the Particular Church or immediately thereafter, at the discretion of the President of the Corporation. Both ecclesiastical and corporate business may be conducted at the same meeting. Any stated or called meeting of the congregation shall be a meeting of the members of the Corporation, and any business may be conducted that is appropriate to the Corporation.

Article 5.2 Special Meetings.

Special meetings of the members of the Corporation may be called by the Board of Trustees, the Session or the Presbytery. Only business within the purpose or purposes described in the notice for a special meeting of members may be conducted at the meeting.

Article 5.3 Quorum and Voting Requirements.

Unless otherwise provided by law, a quorum for any meeting of the members of the Corporation shall be the same as the quorum established for a meeting of the congregation of the Particular Church.

Article 5.4 Procedural Requirements.

The meetings of the members shall be conducted to conform as closely as possible to the procedural requirements of the *Constitution of the Presbyterian Church (U.S.A.)*. In addition to those requirements, the provisions of these bylaws provide specific guidance for the Corporation. The rules and procedures applicable to meetings of the members of the congregation of the Particular Church shall be applicable to meetings of the members of the Corporation.

Article 5.5 Proxy Voting.

Except for a matter as to which civil law expressly requires voting by proxy, members may not vote by proxy at any meeting of members but must be present at a meeting in order to vote in person.

ARTICLE 6
Officers

Article 6.1 Officers.

The Board of Trustees, as soon as practicable after the election of Trustees in each year, shall elect from their number a President of the Corporation, and may from time to time elect one or more Vice Presidents, Assistant Secretaries and Assistant Treasurers. The Clerk of Session shall serve as Secretary of the Corporation. The Treasurer elected by the Session shall serve as Treasurer of the Corporation. The same person may hold any two offices except those of President and Secretary. The board may also appoint such other officers and agents as may be deemed necessary for the transaction of the affairs of the Corporation.

Article 6.2 Term.

The term of office for all officers shall be one (1) year or until their respective successors are chosen. Any officer elected by the Board of Trustees may be removed from the office at any meeting of the Board of Trustees by the affirmative vote of a majority of the Trustees then in office, whenever in their judgment the interest of the Corporation will be served thereby. The Board of Trustees shall have full power to fill any vacancies in any offices it is authorized to elect occurring for any reason whatsoever.

Article 6.3 Powers and Duties.

The officers of the Corporation shall respectively have such powers and perform such duties in the management of property and affairs of the Corporation, subject to the control of the Trustees, as generally pertain to their respective offices, as well as such additional powers and duties as may from time to time be conferred by the Board of Trustees. No action taken by the officers shall infringe upon the authority of the Session or of the Board of Deacons (should one be established), and all such actions shall be in conformity with the *Constitution of the Presbyterian Church (U.S.A.)*. Subject to these bylaws and the articles of incorporation of the Corporation, the officers shall have the following respective powers and duties in regards to the Corporation:

- (a) The President shall
 - (i) execute documents to carry out the purpose and functions of the Corporation as approved and directed by the Board of Trustees;
 - (ii) be responsible for carrying out the directives and requirements of applicable law, these bylaws, and the articles of incorporation;
 - (iii) in general, perform all duties incident to the office of president; and
 - (iv) perform such other duties as may from time to time be assigned by the Board of Trustees.

- (b) The Vice President shall
 - (i) assist the President in the exercise of his or her duties;
 - (ii) in the absence or inability of the President, execute the duties of the President;
 - (iii) in general, perform all duties incident to the office of vice president; and
 - (iv) perform such other duties as may from time to time be assigned by the Board of Trustees.

- (c) The Secretary shall
 - (i) perform for the Corporation those duties set out in the *Constitution of the Presbyterian Church (U.S.A.)*;
 - (ii) record all votes by the Board of Trustees;
 - (iii) be the custodian of the corporate seal, if any, and affix it to all documents to be executed on behalf of the Corporation under its seal;
 - (iv) in general, perform all duties incident to the office of secretary; and
 - (v) perform such other duties as may from time to time be assigned by the Board of Trustees.

- (d) The Treasurer shall
 - (i) perform for the Corporation those duties set out in the *Constitution of the Presbyterian Church (U.S.A.)*;
 - (ii) be responsible for the safekeeping of all funds and assets, except for those funds expressly assigned to the care and custody of another;
 - (iii) be responsible for the filling of any and all tax and other financial reports as required by applicable law;
 - (iv) oversee deposit of all monies, drafts, and checks in the name of or to the credit of the Corporation at such banks or depositories as the Board of Trustees shall designate;
 - (v) in general, perform all duties incident to the office of treasurer; and
 - (vi) perform such other duties as may from time to time be assigned by the Board of Trustees.

- (e) Assistant Secretaries shall perform such of those duties of the Secretary as directed by the Board of Trustees.

- (f) Assistant Treasurers shall perform such of those duties of the Treasurer as directed by the Board of Trustees.

Article 6.4 Checks, Notes, Drafts, Etc.

The Board of Trustees may, from time to time, prescribe the manner of making signature or endorsement of bills of exchange, notes, drafts, checks, acceptances, obligations and other negotiable paper or other instruments for the payment of money and designate the

officer or officers, agent or agents, who shall from time to time be authorized to make, sign or endorse the same on behalf of the Corporation.

ARTICLE 7
Miscellaneous

Article 7.1 Fiscal Year.

The fiscal year of the Corporation shall begin on January 1 and end on December 31.

Article 7.2 Seal.

The Corporation may, but is not required to, have a corporate seal. In the event the Board of Trustees elects to have a seal, it shall determine the content of the seal which may be altered at will.

Article 7.3 Office.

The principal office and mailing address of the Corporation is:

500 Park Street, Charlottesville, Virginia 22902

Article 7.4 Election Under G-8.0701.

The Particular Church for which this Corporation owns property made an election under G-8.0701 of the *Book of Order* comprising a part of the *Constitution of the Presbyterian Church (U.S.A.)* (the "*Book of Order*"). The property of such Particular Church shall be held, and its privilege of ownership exercised by this Corporation, under the provisions of the constitution to which such Particular Church was subject immediately prior to the establishment of the Presbyterian Church (U.S.A.).

Article 7.5 Amendments.

These bylaws of the Corporation may be amended or added to, or new bylaws may be adopted by (i) the affirmative vote of two-thirds of those members of the Corporation present and voting at a meeting of members of the Corporation at which a quorum is present, or (ii) the affirmative vote of two-thirds of the entire Board of Trustees at a duly called meeting.

GENERAL RULES FOR ALL STANDING COMMITTEES AND COUNCILS

(approved by the Session 1-29-10)

Standing Committees and Councils

Christian Outreach	Personnel
Discipleship Ministry	Preschool Council
Endowment	Property Management
Evangelism	Stewardship
Finance and Administration	Worship

Note: The Nominating Committee is a committee of the congregation, not the Session.

1. Report and are accountable to Session.
2. Preferably include at least two Session members and ordinarily are chaired by one of them.
3. Ordinarily include at least six at-large members who have skills, interests and abilities that will enhance the success of the committee. At-large members shall be approved by Session (ordinarily in February) and ordinarily shall serve on only one standing committee and for no more than six consecutive years. All Pastors serve as nonvoting ex-officio members of all standing committees except Personnel, on which only the Pastor/Head of Staff is an ex-officio member. Other staff members may be designated by Session as ex-officio members of a particular standing committee.
4. Church members are welcome to attend committee meetings as guests and, in consideration of time constraints and orderly conduct of business, are encouraged to advise the chair, prior to the meeting, should they desire to speak to the committee about issues or concerns. Due to the sensitivity and confidentiality of the work conducted by the Personnel Committee, member attendance and participation in this committee meeting is more constrained; therefore, prior consultation and coordination with the committee chair is required.
5. Ordinarily meet monthly, opening and closing with prayer. Exception: The Endowment Committee will meet at least quarterly.
6. Prepare, submit and oversee the committee's budget.
7. Stay within the Session-approved budget or seek Session approval for changes.
8. Obtain approval from Session before raising funds, in accordance with the Session policy on fundraising.
9. Have right of full responsibility. Prior Session approval is not required when a committee is acting within its stated responsibilities. However, Session may overrule or ask for a reconsideration of any committee action, hopefully, this rarely will occur.
10. Report to Session regularly in writing the decisions, activities and work of the committee. The most recent minutes, though possibly not yet approved by the committee, ordinarily will be sent electronically as a means of reporting. (The exception would be Personnel, where confidential information would be excluded.)
11. Promote committee activities and events using printed and electronic media.
12. Evaluate regularly all work, activities, events, programs and materials for which the committee is responsible.
13. Conduct meetings informally, deciding issues by consensus rather than vote when possible; when necessary, *Robert's Rules of Order* will be followed.
14. Review annually the committee's purpose and responsibilities and recommend needed/desired changes to Session for approval.
15. Provide input to the Personnel Committee, upon request, concerning the work of the staff.
16. Prepare and approve the committee's portion of the Annual Report.

17. Provide guidance, support and encouragement to any staff designated to work with the committee, yet recognize that the committee does not have supervisory responsibility of staff.
18. Procure all equipment, materials and supplies needed for the committee's work within the committee's budget or with Session's prior approval for items not within the committee's budget.

Responsibilities of Committee Chairs

1. Recruit committee members, soliciting information from the staff, from stewardship's time-and-talent information and from other elders and committees, as needed, to locate persons appropriate for the committee. (See General Rule #3 with respect to Session approval.)
2. Encourage committee members to participate by delegating and explaining tasks, monitoring and supporting progress on activities, providing needed resources and recognizing/praising the service given.
3. Hold regular monthly meetings and document them with written minutes. (Endowment is to meet at least quarterly.)
4. Prepare an agenda, in consultation with committee members and designated staff, and distribute to all committee members and the pastors, ordinarily no later than 48 hours before the scheduled meeting, so that all committee members have an opportunity to review the agenda before meeting.
5. Appoint a committee secretary to record and electronically distribute meeting minutes to committee members and Session. Ordinarily the minutes are sent for correction to all committee members electronically within one week after the meeting; following a brief delay for correction, the secretary or chair then will forward the minutes electronically to Session members, ordinarily no later than ten days after the committee meeting, thereby providing Session members adequate opportunity for review prior to the regular Session meeting.
6. Ensure that all committee minutes provided to each member of Session accurately reflect all actions, concerns and issues considered by the committee.
7. Ensure that the committee fulfills its stated responsibilities.
8. Oversee the promotion and communication of the committee's activities and events.
9. Prepare the committee's Annual Report, with final approval by the committee.
10. Once a new chair is approved by Session, help to ensure continuity of leadership by conveying information and providing past minutes, documents and materials to that person.

Responsibilities of Committee Members

1. Approach committee work as an opportunity for personal spiritual enrichment and for service to others for the glory of God.
2. Consider the overall mission and welfare of the church in committee decisions and work.
3. Attend meetings, arriving on time, prepared to address the matters on the agenda and ready to work.
4. Participate in debate and support decisions reached.
5. Accept assignments, when appropriate.
6. Be accountable for completing responsibilities, seeking assistance or relief when necessary.
7. Provide assistance with the development of meeting agendas and review of the committee's minutes.
8. To promote healthy Christian community within the committee and in the spirit of Christian love and humility, hold oneself and all committee members accountable for personal excellence, transparency, integrity and concern for others in carrying out the particular acts of discipleship to which each is called.

STANDARDS OF ETHICAL CONDUCT

Approved by the 210th General Assembly (1998)

Presbyterian Church (U.S.A.)



Life Together in the Community of Faith:
Standards of Ethical Conduct for
Members of the Presbyterian Church (U.S.A.)

Life Together in a Community of Faith:
Standards of Ethical Conduct for
Employees and Volunteers of the Presbyterian Church (U.S.A.)

Life Together in a Community of Faith:
Standards of Ethical Conduct for
Ordained Officers in the Presbyterian Church (U.S.A.)

Integrated Version—References and Examples

Professional Code of Ethics

Approved by the
210th General Assembly (1998)
Presbyterian Church (U.S.A.)

Developed by
The Special Committee on a Professional Code of Ethics

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September 1, 1998

Dear Sisters and Brothers in Christ:

As you may be aware, the 210th General Assembly (1998) approved a report submitted by the Special Committee on a Professional Code of Ethics. The report, as approved, is titled "Life Together in the Community of Faith:

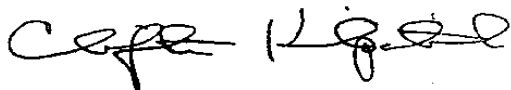
- A. Standards of Ethical Conduct for Members of the Presbyterian Church (U.S.A.);
- B. Standards of Ethical Conduct for Employees and Volunteers of the Presbyterian Church (U.S.A.);
- C. Standards of Ethical Conduct for Ordained Officers in the Presbyterian Church (U.S.A.);"

The General Assembly took several actions to implement the use of "Life Together in the Community of Faith." Though it was not the first action taken, the action that is perhaps of the most interest to you is that the General Assembly commended the Standards, as a model, to presbyteries and synods for study, approval, and inclusion in manuals of operations, and to congregations, as a model, for study, approval, and use with sessions, new member classes, adult education classes, personnel committees, and in contracts. In addition, the General Assembly commended the Standards to seminaries for inclusion in curricula. The General Assembly approved A and B as Standards of Ethical Conduct for those serving in General Assembly entities and instructed those entities to include the Standards in personnel policies.

To make the report available to governing bodies and the seminaries, I have been instructed to publish and distribute the full report, including references and examples. I am pleased to put this important report in your hands. Some may ask why we need "Life Together in the Community of Faith." After all, we have the Bible, *The Book of Confessions*, and the *Book of Order*. However, the 207th General Assembly (1995) recognized there were a number of different perspectives from which the issue of misconduct might be viewed. The committee was given the task of providing a resource that can help the Presbyterian Church (U.S.A.) prevent harm to individuals and the community of faith and provide an example of ethical conduct to the world.

I hope that in your session, presbytery, synod, or seminary faculty, the study of this report and implementation of the standards it upholds will be an enriching experience and will help produce a life together that reflects the shalom that God intends for us.

Yours in Christ,



Clifton Kirkpatrick
Stated Clerk of the General Assembly

**LIFE TOGETHER IN THE COMMUNITY OF FAITH:
STANDARDS OF ETHICAL CONDUCT FOR
MEMBERS OF THE PRESBYTERIAN CHURCH (U.S.A.)**

As a member of the Presbyterian Church (U.S.A.), in obedience to Jesus Christ, I accept Christ's call to be involved responsibly in the ministry of the church, confirm that Jesus Christ is the pattern for my life and ministry and, relying on God's grace, commit myself to the following standards of ethical conduct.

I

I will conduct my life in a manner that is faithful to the gospel and consistent with my membership in the Presbyterian Church (U.S.A.). Therefore I will:

1. Practice the disciplines of study, prayer, reflection, worship, stewardship, and service;
2. Be honest and truthful in my relationships with others;
3. Be faithful, keeping the covenants I make and honoring marriage vows;
4. Treat all persons with equal respect and concern as beloved children of God;
5. Maintain a healthy balance among the responsibilities of my life's work and church membership, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal;
6. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs;
7. Refrain from gossip and abusive speech; and
8. Maintain an attitude of repentance, humility, and forgiveness, responsive to God's reconciling will.

II

I will conduct myself within the Presbyterian Church (U.S.A.) so that nothing need be hidden from sisters and brothers in Christ. Therefore I will:

1. Bear witness to the gospel of Jesus Christ with courage, speaking the truth in love;
2. Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries;
3. Be judicious in the exercise of the power and privileges of positions of responsibility I hold;
4. Avoid conflicts of interest that might compromise my witness and relationships within the community of faith;
5. Refrain from exploiting relationships within the community of faith for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (U.S.A.) policy;
6. Respect the privacy of individuals and not divulge information obtained in confidence without express permission unless an individual is a danger to self or others;
7. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate;
8. Claim only those qualifications actually attained, give appropriate credit to others where due and observe copyrights;
9. Be a faithful steward of and fully account for funds and property entrusted to me; and
10. Accept the discipline of the church.

III

I will participate as a partner with others in the ministry and mission of the Church universal. Therefore I will:

1. Participate in the mission and governance of the Presbyterian Church (U.S.A.) and work for the unity of the holy catholic church;
2. Show respect and provide encouragement for sisters and brothers in Christ;
3. Recruit church members responsibly, respect existing congregational relationships and refrain from exploiting persons in vulnerable situations; and
4. Cooperate with those working in the world for justice, compassion, and peace, including partners in ministry of other faith traditions.

**LIFE TOGETHER IN THE COMMUNITY OF FAITH:
STANDARDS OF ETHICAL CONDUCT FOR
EMPLOYEES AND VOLUNTEERS OF THE PRESBYTERIAN CHURCH (U.S.A.)**

As an employee or volunteer in an entity, governing body, or congregation associated with the Presbyterian Church (U.S.A.), I commit myself to the following standards of ethical conduct.

I

I will conduct my life in a manner that will support the ministry of my workplace. Therefore I will:

1. Be honest and truthful in my relationships with others;
2. Treat all persons with equal respect and concern;
3. Maintain a healthy balance among the responsibilities of my position, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal;
4. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs; and
5. Refrain from gossip and abusive speech.

II

I will conduct myself at my workplace in a manner that will support its ministry. Therefore I will:

1. Honor relationships within the workplace and observe appropriate boundaries;
2. Be judicious in the exercise of the power and privileges of my position;
3. Avoid conflicts of interest that might compromise the effectiveness of my work;
4. Refrain from exploiting relationships within the workplace for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (U.S.A.) policy;
5. Respect the privacy of individuals and not divulge information obtained in confidence without express permission unless an individual is a danger to self or others;
6. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate;
7. Claim only those qualifications actually attained, give appropriate credit for all sources used in papers, music, and presentations, and observe copyrights;
8. Observe limits set by the appropriate governing body for honoraria;
9. Deal honorably with the record of my predecessor and, upon leaving a position, speak and act in ways that support the work of my successor;
10. Be a faithful steward of and fully account for funds and property entrusted to me;
11. Accept the appropriate guidance of those to whom I am accountable;
12. Participate in continuing education and seek the counsel of mentors and professional advisors;
13. Show respect and provide encouragement for colleagues; and
14. Cooperate with persons of other faith traditions.

**LIFE TOGETHER IN THE COMMUNITY OF FAITH:
STANDARDS OF ETHICAL CONDUCT FOR
ORDAINED OFFICERS IN THE PRESBYTERIAN CHURCH (U.S.A.)**

As an ordained officer in the Presbyterian Church (U.S.A.), in obedience to Jesus Christ, under the authority of Scripture and guided by our Confessions, I affirm the vows made at my ordination, confirm that Jesus Christ is the pattern for my life and ministry and, relying on God's grace, commit myself to the following standards of ethical conduct.

I

I will conduct my life in a manner that is faithful to the gospel and consistent with my public ministry. Therefore I will:

1. Practice the disciplines of study, prayer, reflection, worship, stewardship, and service;
2. Be honest and truthful in my relationships with others;
3. Be faithful, keeping the covenants I make and honoring marriage vows;
4. Treat all persons with equal respect and concern as beloved children of God;
5. Maintain a healthy balance among the responsibilities of my office of ministry, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal;
6. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs;
7. Refrain from gossip and abusive speech; and
8. Maintain an attitude of repentance, humility, and forgiveness, responsive to God's reconciling will.

II

I will conduct my ministry so that nothing need be hidden from a governing body or colleagues in ministry. Therefore I will:

1. Preach, teach, and bear witness to the gospel of Jesus Christ with courage, speaking the truth in love;
2. Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries;
3. Be judicious in the exercise of the power and privileges of my office and positions of responsibility I hold;
4. Avoid conflicts of interest that might compromise the effectiveness of my ministry;
5. Refrain from exploiting relationships within the community of faith for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (U.S.A.) policy;
6. Respect the privacy of individuals and not divulge information obtained in confidence without express permission, unless an individual is a danger to self or others;
7. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate;
8. Claim only those qualifications actually attained, give appropriate credit for all sources used in sermons, papers, music, and presentations, and observe copyrights;
9. Refrain from incurring indebtedness that might compromise my ministry;
10. Be a faithful steward of and fully account for funds and property entrusted to me;
11. Observe limits set by the appropriate governing body for honoraria, personal business endeavors, and gifts or loans from persons other than family;

12. Accept the discipline of the church and the appropriate guidance of those to whom I am accountable for my ministry;
13. Participate in continuing education and seek the counsel of mentors and professional advisors;
14. Deal honorably with the record of my predecessor and upon leaving a ministry or office speak and act in ways that support the ministry of my successor;
- **15. Participate in the life of a ministry setting I left or from which I have retired only as directed by presbytery;
- **16. Provide pastoral services for a congregation I previously served only as directed by the presbytery and provide pastoral services to members of other congregations only with the consent of their pastors; and
- **17. Consult with the committee on ministry in the presbytery of my residence regarding my involvement in any ministry setting during my retirement.

III

I will participate as a partner with others in the ministry and mission of the Church universal. Therefore I will:

1. Participate in the mission and governance of the Presbyterian Church (U.S.A.) and work for the unity of the holy catholic church;
 2. Show respect and provide encouragement for colleagues in ministry;
 3. Recruit church members responsibly, respect existing congregational relationships, and refrain from exploiting persons in vulnerable situations; and
 4. Cooperate with those working in the world for justice, compassion, and peace, including partners in ministry of other faith traditions.
- ** These standards apply only to pastors; they also apply to commissioned lay pastors when they are performing pastoral functions.

IV. INTEGRATED VERSION—REFERENCES AND EXAMPLES*

LIFE TOGETHER IN THE COMMUNITY OF FAITH: STANDARDS OF ETHICAL CONDUCT FOR ORDAINED OFFICERS IN THE PRESBYTERIAN CHURCH (U.S.A.)

As an ordained officer in the Presbyterian Church (U.S.A.), in obedience to Jesus Christ, under the authority of Scripture and guided by our *Confessions*, I affirm the vows made at my ordination, confirm that Jesus Christ is the pattern for my life and ministry and, relying on God’s grace, commit myself to the following standards of ethical conduct.

References

Ordination vows—G-14.0405b [ministers]; *G-14.0207* [elders and deacons]:

- “(1) Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?”
- “(2) Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God’s Word to you?”
- “(3) Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?”
- “(4) Will you be a minister of the Word and Sacrament [elders and deacons: Will you fulfill your office] in obedience to Jesus Christ, under the authority of Scripture, and continually guided by our confessions?”
- “(5) Will you be governed by our church’s polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God’s Word and Spirit?”
- “(6) Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?”
- “(7) Do you promise to further the peace, unity, and purity of the church?”
- “(8) Will you seek to serve the people with energy, intelligence, imagination, and love?”

Ordination vows—G-14.0405b(9) [ministers]

- “(9) Will you be a faithful minister, proclaiming the good news in Word and Sacrament, teaching faith, and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church; and in your ministry will you try to show the love and justice of Jesus Christ?”

Ordination vows—G-14.0207 [elders and deacons]:

- “i. (For elder) Will you be a faithful elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?”
- “j. (For deacon) Will you be a faithful deacon, teaching charity, urging concern, and directing the people’s help to the friendless and those in need? In your ministry will you try to show the love and justice of Jesus Christ?”

Jesus Christ as pattern for my life and ministry

Matthew 20:26–28: “. . . whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.” See also [G-6.0101](#).

Philippians 2: 1–5: “If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus . . .” See also *1 Peter 1:15–16*.

C-9:24 (The Confession of 1967): “The new life finds its direction in the life of Jesus, his deeds and words, his struggles against temptation, his compassion, his anger, and his willingness to suffer death.”

G-14.0103: “The purpose and pattern of leadership in the church in all its forms of ministry shall be understood not in terms of power but of service, after the manner of the servant ministry of Jesus Christ.”

Relying on God’s grace

C-9.22–23 (The Confession of 1967): “The new life takes shape in a community in which men know that God loves and accepts them in spite of what they are. They therefore accept themselves and love others, knowing that no man has any ground on which to stand, except God’s grace.

“The new life does not release a man from conflict with unbelief, pride, lust, fear. He still has to struggle with disheartening difficulties and problems. Nevertheless, as he matures in love and faithfulness in his life with Christ, he lives in freedom and good cheer, bearing witness on good days and evil days, confident that the new life is pleasing to God and helpful to others.”

Commit myself to the following ethical standards

I Corinthians 10:31–11:1: “So, whether you eat or drink, or whatever you do, do everything for the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved. Be imitators of me, as I am of Christ.”

Philippians 1:27: “. . . live your life in a manner worthy of the gospel of Christ”

James 1:22: “But be doers of the word, and not merely hearers who deceive themselves.”

James 3:1: “Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness.”

C-5.167 (Second Helvetic Confession):

“SYNODS. Nevertheless, there ought to be proper discipline among ministers. In synods the doctrine and life of ministers is to be carefully examined. Offenders who can be cured are to be rebuked by the elders and restored to the right way, and if they are incurable, they are to be deposed, and like wolves driven away from the flock of the Lord by the true shepherds.”

G-2.0200: “These confessional statements are subordinate standards in the church, subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him. While confessional standards are subordinate to the Scriptures, they are, nonetheless, standards. They are not lightly drawn up or subscribed to, nor may they be ignored or dismissed. The church is prepared to counsel with or even to discipline one ordained who seriously rejects the faith expressed in the confessions. . . .”

I

I will conduct my life in a manner that is faithful to the gospel and consistent with my public ministry.

References

Titus 2:7–8: “Show yourself in all respects a model of good works, and in your teaching show integrity, gravity, and sound speech that cannot be censured; then any opponent will be put to shame, having nothing evil to say of us.”

Hebrew 13:7: “Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith.”

C-4.032 (Heidelberg Catechism):

“Q. 32. But why are you called a Christian?”

“A. Because through faith I share in Christ and thus in his anointing, so that I may confess his name, offer myself a living sacrifice of gratitude to him, and fight against sin and the devil with a free and good conscience.”

G-6.0106a: “To those called to exercise special functions in the church—deacons, elders, and ministers of the Word and Sacrament—God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, natural and acquired, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world.”

G-6.0202a: “. . . When a minister of the Word and Sacrament is called as pastor or associate pastor of a particular church or churches, she or he is to be responsible for a quality of life and relationships that commend the gospel to all persons and that communicate its joy and its justice. . . .”

G-6.0303: “Elders should be persons of faith, dedication, and good judgment. Their manner of life should be a demonstration of the Christian gospel, both within the church and in the world. (G-6.0106)”

G-6.0401: “The office of deacon as set forth in Scripture is one of sympathy, witness, and service after the example of Jesus Christ. Persons of spiritual character, honest repute, of exemplary lives, brotherly and sisterly love, warm sympathies, and sound judgment should be chosen for this office.”

Therefore I will:

I.1. Practice the disciplines of study, prayer, reflection, worship, stewardship, and service;

References

Exodus 20:8: “Remember the sabbath day, and keep it holy.”

Acts 2:42: “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.”

Romans 12:11–13: “Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.”

Ephesians 6:18: “Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints.”

1 Thessalonians 5:16–18: “Rejoice always, pray without ceasing, give thanks in all circumstances, for this is the will of God in Christ Jesus for you.”

C-5.164 (Second Helvetic Confession): “But in order that the minister may perform all these things better and more easily, it is especially required of him that he fear God, be constant in prayer, attend to spiritual reading, and in all things and at all times be watchful, and by a purity of life to let his light to shine before all men.”

W-2.2004: “.... Those responsible for teaching and preaching the Word have a special responsibility to ensure that in their personal worship they observe a discipline of reading from the fullness of Scripture.”

W-2.2007: “.... Preaching requires diligence and discernment in the study of Scripture, the discipline of daily prayer, cultivated sensitivity to events and issues affecting the lives of the people, and a consistent and personal obedience to Jesus Christ.”

W-5.1004: “The life of a Christian is empowered by grace, is expressed in obedience, and is shaped by discipline. God has given as means of grace the elements of worship to be used by households and by individuals as well as by congregations.”

W-5.2001: “Daily personal worship is a discipline for attending to God and accepting God’s grace. The daily challenge of discipleship requires the daily nurture of worship. Daily personal worship may occur in a gathered community of faith (*W-1.1006*; *W-1.3012*; *W-3.4000*), in households and families (*W-5.7000*), or in private. Scripture, prayer, self-offering, and commitments to service are elements of daily personal worship. Baptism and the Lord’s Supper are by their nature communal, but preparing for and remembering these Sacraments are important in daily personal worship. An aspect of the discipline of daily personal worship is finding the times and places where one can focus on God’s presence, hear God’s Word, and respond to God’s grace in prayer, self-offering, and commitment to service.”

W-5.5004–.5005: “Giving has always been a mark of Christian commitment and discipleship. The ways in which a believer uses God’s gifts of material goods, personal abilities, and time should reflect a faithful response to God’s self-giving in Jesus Christ and Christ’s call to minister to and share with others in the world. Tithing is a primary expression of the Christian discipline of stewardship. (*W-1.3030*; *W-2.500*)

“Those who follow the discipline of Christian stewardship will find themselves called to lives of simplicity, generosity, honesty, hospitality, compassion, receptivity, and concern for the earth and God’s creatures. (*W-7.500*)”

W-6.2006: “The primary standard and resource for the nurture of the church is the Word of God in Scripture. The central occasion for nurture in the church is the Service for the Lord’s Day, when the Word is proclaimed and the Sacraments are celebrated. All members of the community, from oldest to youngest, are encouraged to be present and to participate. . . .”

Examples

- *An elder always takes his ten-year-old daughter to Sunday School and returns home to read the Sunday paper and drink a cup of coffee*
- *A minister becomes so wrapped up in church responsibilities that she drops her daily personal time for prayer and study.*

- + *A deacon who teaches the high school Sunday School class leads the class in establishing a recycling program.*
- + *When an elder's son asks why they say prayers every night before they go to sleep, she explains why Christians pray and the variety of prayers she says each day.*

I.2. Be honest and truthful in my relationships with others;

References

Exodus 20:16: "You shall not bear false witness against your neighbor."

Ephesians 4:15: "...speaking the truth in love, we must grow up in every way into him who is the head, into Christ"

Ephesians 4:25: "So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another."

Colossians 3:9–10: "Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator."

G-1.0304: "That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness, according to our Savior's rule, 'By their fruits ye shall know them.' And that no opinion can be either more pernicious or more absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth or to embrace it."

Examples

- *When a conflict arises in a church, the minister tells only partial truths and withholds some of the relevant facts to avoid taking appropriate responsibility for his actions.*
- *An elder with access to the church's tax exempt identification number uses it for his personal benefit.*
- + *A minister puts the wrong date in publicity for a church-wide dinner. Instead of blaming the error on the church secretary, she accepts responsibility for her mistake.*
- + *A deacon discovers an error in his favor on his bill at the hardware store and returns to the store to correct the mistake.*

I.3. Be faithful, keeping the covenants I make and honoring marriage vows;

References

Genesis 21:22–34: Story of the covenant of Abraham with Abimelech.

Exodus 20:14: "You shall not commit adultery."

Exodus 20:17: ". . . you shall not covet your neighbor's wife. . . ."

Matthew 19:4–6: "He answered, 'Have you not read that the one who made them at the beginning "made them male and female," and said, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh"?' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.'"

Hebrews 13:4: "Let marriage be held in honor by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers."

C-6.123 (Westminster Confession of Faith): [Re: keeping covenants]

"An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. It cannot oblige to sin; but in anything not sinful, being taken, it binds to performance, although to a man's own hurt: nor is it to be violated, although made to heretics or infidels."

C-6.131 (Westminster Confession of Faith): "Christian marriage is an institution ordained of God, blessed by our Lord Jesus Christ, established and sanctified for the happiness and welfare of mankind, into which spiritual and physical union one man

and one woman enter, cherishing a mutual esteem and love, bearing with each other's infirmities and weaknesses, comforting each other in trouble, providing in honesty and industry for each other and for their household, praying for each other, and living together the length of their days as heirs of the grace of life." See also *G-6.0106b*.

C-9.47 (Confession of 1967): ". . . Man's perennial confusion about the meaning of sex has been aggravated in our day by the availability of new means for birth control and the treatment of infection, by the pressures of urbanization, by the exploitation of sexual symbols in mass communication, and by world overpopulation. The church, as the household of God, is called to lead men out of this alienation into the responsible freedom of the new life in Christ. Reconciled to God, each person has joy in and respect for his own humanity and that of other persons; a man and woman are enabled to marry, to commit themselves to a mutually shared life, and to respond to each other in sensitive and lifelong concern; parents receive the grace to care for children in love and to nurture their individuality. The church comes under the judgment of God and invites rejection by man when it fails to lead men and women into the full meaning of life together, or withholds the compassion of Christ from those caught in the moral confusion of our time."

G-6.0106b: "Those who are called to office in the church are to lead a life in obedience to Scripture and in conformity to the historic confessional standards of the church. Among these standards is the requirement to live either in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness. Persons refusing to repent of any self-acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons, elders, or ministers of the Word and Sacrament."

[An amendment is before the presbyteries that would revise the language of this section. This reference will reflect the current constitutional language.]

Examples

- *A minister regularly promises to do more than is humanly possible, undercutting the credibility of the office and leading people to see her interest in them as shallow and short-lived.*
- + *An elder who finds himself attracted to a member of a committee begins marriage counseling with his wife in order to strengthen his marriage.*
- + *A single minister discusses with her session the need for an office door with a window so that counseling sessions can be confidential yet observed.*
- + *A Stephen Ministries Committee decides to make home visits in teams after one of their Stephen Ministers is met by parishioner wearing a swimming suit.*

I.4. Treat all persons with equal respect and concern as beloved children of God;

References

Exodus 23:9: "You shall not oppress a resident alien; you know the heart of an alien, for you were aliens in the land of Egypt."

Leviticus 19:15: "You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor."

Matthew 25:37-40: "Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'"

Mark 12:28-31: "One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, 'Which commandment is the first of all?' Jesus answered, 'The first is, "Hear O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." The second is this, "You shall love your neighbor as yourself." There is no other commandment greater than these.' " See also *Matthew 19:19 and 22:39, Romans 13:9, Galatians 5:14, James 2:8-9*.

Acts 10:34-35: "Then Peter began to speak to them: 'I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him.'"

1 Corinthians 11:19–22: “Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. When you come together, it is not really to eat the Lord’s supper. For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing?”

C-7.232 (Larger Catechism):

“Q.122. What is the sum of the six Commandments which contain our duty to man?”

“A. The sum of the six Commandments which contain our duty to man is, to love our neighbor as ourselves, and to do to others what we would have them to do to us.”

C-8.19–20 (Barmen Declaration): “ ‘You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant.’ (Matt. 20:25, 26)

“The various offices in the Church do not establish a dominion of some over the others; on the contrary, they are for the exercise of the ministry entrusted to and enjoined upon the whole congregation.”

C-9.44 (Confession of 1967): “God has created the peoples of the earth to be one universal family. In his reconciling love, he overcomes the barriers between brothers and breaks down every form of discrimination based on racial or ethnic difference, real or imaginary. The church is called to bring all men to receive and uphold one another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church, and the exercise of political rights. Therefore, the church labors for the abolition of all racial discrimination and ministers to those injured by it. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize their fellowmen, however, subtly, resist the Spirit of God and bring contempt on the faith they profess.”

C-9.46 (Confession of 1967): “. . . A church that is indifferent to poverty, or evades responsibility in economic affairs, or is open to one social class only, or expects gratitude for its beneficence makes a mockery of reconciliation and offers no acceptable worship to God.”

G-6.0304: “It is the duty of elders, individually and jointly, to strengthen and nurture the faith and life of the congregation committed to their charge. Together with the pastor, they should encourage the people in the worship and service of God, equip and renew them for their tasks within the church and for their mission in the world, visit and comfort and care for the people, with special attention to the poor, the sick, the lonely, and those who are oppressed.”

Examples

- *A minister spends so much time with members whom he particularly enjoys that he neglects pastoral care for the part of the congregation towards whom he feels less affinity.*
- *A session makes decisions favored by more wealthy/active/powerful members of the church at the expense of less noticeable members.*
- + *A minister makes an effort to talk with other members of presbytery with whom she disagrees.*
- + *An elder on the personnel committee meets weekly for coffee with the congregation’s obnoxious custodian to provide moral support during the custodian’s divorce.*

I.5. Maintain a healthy balance among the responsibilities of my office of ministry, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal;

References

Exodus 20:8–10: “Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work . . .”

Exodus 20:12: “Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.”

Romans 12:2: “Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.”

C-9.47 (Confession of 1967): See I.3. above.

Examples

- *A minister becomes so absorbed in local school politics that he stops giving adequate pastoral care and leadership in developing church programs.*
- + *A deacon negotiates with her family to schedule one dinner hour a week organized around Scripture, prayer, and reflection on family life before anyone flees to the Internet.*
- + *A session discusses the balance of responsibilities the minister carries, so that the session understands her work and the demands on her time and attention. The elders covenant to share in the ministry more fully, expanding their understanding of ordination and providing the minister adequate time to have meals with family, engage in regular exercise, participate in a hobby or sport, and maintain a Sabbath.*
- + *A church secretary asks the session for permission to take a church administration course offered by the continuing education department at a local seminary in order to update her skills and get some new ideas.*

I.6. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs;

References

Exodus 20:15: “You shall not steal.”

Proverbs 20:1: “Wine is a mocker, strong drink a brawler, and whoever is led astray is not wise.”

Proverbs 23:29–35: “Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who linger late over wine, those who keep trying mixed wines. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. At the last, it bits like a serpent, and stings like an adder. Your eyes will see strange things, and your mind utter perverse things. You will be like one who lies down in the midst of the sea, like one who lies on the top of a mast. ‘They struck me,’ you will say, ‘but I was not hurt; they beat me, but I did not feel it. When shall I awake? I will seek another drink.’ ”

1 Corinthians 3:16–17: “Do you not know that you are God’s temple and that God’s Spirit dwells in you? If anyone destroys God’s temple, God will destroy that person. For God’s temple is holy, and you are that temple.”

Galatians 5:13–15: “For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, ‘You shall love your neighbor as yourself.’ If, however, you bite and devour one another, take care that you are not consumed by one another.”

C-7.251–.252 (Larger Catechism):

“Q.141. What are the duties required in the Eighth Commandment?”

“A. The duties required in the Eighth Commandment are: truth, faithfulness, and justice in contracts and commerce between man and man; rendering to everyone his due; restitution of goods unlawfully detained from the right owners thereof; giving and lending freely, according to our abilities, and the necessities of others; moderation of our judgments, wills, and affections, concerning worldly goods; a provident care and study to get, keep, use, and dispose of those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition; a lawful calling, and a diligence in it; frugality; avoiding unnecessary lawsuits, and suretyship, or other like engagements; and an endeavor by all just and lawful means to procure, preserve, and further the wealth and outward estate of others, as well as our own.

“Q.142. What are the sins forbidden in the Eighth Commandment?”

“A. The sins forbidden in the Eighth Commandment besides the neglect of duties required, are: theft, robbery, man-stealing, and receiving anything that is stolen; fraudulent dealing; . . . injustice and unfaithfulness in contracts between man and man, or in matters of trust; . . . all other unjust or sinful ways of taking or withholding from our neighbor what belongs to him, or of enriching ourselves; covetousness, inordinate prizing and affecting worldly goods; distrustful and distracting cares and studies in getting, keeping, and using them; envying at the prosperity of others; as likewise . . . we do unduly prejudice our own outward estate; and defrauding ourselves of the due use and comfort of that estate which God hath given us.”

G-6.0106a: “Their manner of life should be a demonstration of the Christian gospel in the church and in the world. They must have the approval of God’s people and the concurring judgment of a governing body of the church.”

cf: *Freedom and Substance Abuse. Adopted by the 205th General Assembly (1993), 2f, (Minutes, 1993, Part I, p. 762)*:

“Three principles guide this exploration of substance abuse.

“(1) God wills wholeness for each person, and wills the healthy interdependence of family and friends, congregation and community; rather than the loneliness and alienation of dependency.

“(2) The use of mind-altering substances is to be judged by their effect on health, creativity, reason, conscience, and respect for self and others.

“(3) Reformed theology calls on believers as individuals, households, congregations, denomination, and participant in society to accept social responsibility for substance dependency and its public consequences.”

Examples

- *A minister continually yells at his inexperienced secretary when she doesn't "read his mind" and do exactly what he thought she should do.*
- *An elder logs onto a sexually explicit web site each night, gradually increasing his time online.*
- + *A minister takes education opportunities to develop supervision skills to foster growth and professionalism in the staff.*
- + *A personnel committee of a session organizes an intervention for an alcoholic minister of music in which members of the committee, family, and choir participate.*

I.7. Refrain from gossip and abusive speech; and

References

Exodus 20:16: “You shall not bear false witness against your neighbor.”

Leviticus 19:16: “You shall not go around as a slanderer among your people . . .”

Proverbs 20:19: “A gossip reveals secrets; therefore do not associate with a babbler.”

2 Timothy 2:16–17: “Avoid profane chatter, for it will lead people into more and more impiety, and their talk will spread like gangrene . . .”

James 4:11–12: “Do not speak evil against one another, brothers and sisters. Whoever speaks evil against another or judges another, speaks evil against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge. There is one lawgiver and judge who is able to save and to destroy. So who, then, are you to judge your neighbor?”

1 Peter 2:1: “Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander.”

C-7.254–.255 (Larger Catechism): See also *C-4.112 (Heidelberg Catechism)*.

“Q. 144. What are the duties required in the Ninth Commandment?”

“A. The duties required in the Ninth Commandment are: the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own; appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things whatsoever; a charitable esteem of our neighbors, loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocence; a ready receiving of good report, and unwillingness to admit of an evil report concerning them; discouraging talebearers, flatters, and slanderers; love and care of our own good name, and defending it when need requireth; keeping of lawful promises; studying and practicing of whatsoever things are true, honest, lovely, and of good report.

“Q. 145. What are the sins forbidden in the Ninth Commandment?”

“A. The sins forbidden in the Ninth Commandment are: all prejudicing of the truth, and the good name of our neighbors as well as our own, especially in public judicature; . . . speaking untruth, lying, slandering, backbiting, detracting, talebearing, whispering, scoffing, reviling; . . .”

G-1.0304: See I.2. above.

Examples

- *A minister repeats a story about the mayor without checking the facts.*

- *An elder perpetuates an unverified rumor about misuse of money by the denomination.*
- *A member yells, swears, and calls the minister names in order to intimidate the minister into a particular action.*
- *A minister talks negatively about the chair of a committee who won't acquiesce to the minister's wishes.*
- + *A recently ordained elder attempts to dispel unfounded rumors about the personal life of the moderator of the property committee when a conflict develops over a building renovation.*

I.8. Maintain an attitude of repentance, humility, and forgiveness, responsive to God's reconciling will.

References

Psalms 51: "Have mercy on me, O God, according to your steadfast love; according to your abundant mercy, blot out my transgressions," et seq.

Proverbs 28:13: "No one who conceals transgressions will prosper, but one who confesses and forsakes them will obtain mercy."

Matthew 18:21–22: "Then Peter came and said to him, 'Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?' Jesus said to him, 'Not seven times, but, I tell you, seventy times seven.'"

Philippians 2:3: "Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves." See also *Proverbs 22:4*, *1 Peter 5:5–6*.

James 1:21: "Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls."

James 5:16: "Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective."

1 John 1:8–9: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness."

C-4.088–.089 (Heidelberg Catechism): See also *C-4.090–.091*.

"Q. 88. How many parts are there to the true repentance or conversion of man?"

"A. Two: the dying of the old self and the birth of the new."

"Q. 89. What is the dying of the old self?"

"A. Sincere sorrow over our sins and more and more to hate them and to flee from them."

C-7.254–.255 (Larger Catechism): See I.7. above.

C-6.086 (Westminster Confession of Faith):

"As every man is bound to make private confession of his sins to God, praying for the pardon thereof, upon which, and the forsaking of them, he shall find mercy: so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him."

C-9.21 (Confession of 1967):

"The reconciling work of Jesus was the supreme crisis in the life of mankind. His cross and resurrection become personal crisis and present hope for men when the gospel is proclaimed and believed. In this experience, the Spirit brings God's forgiveness to men, moves them to respond in faith, repentance, and obedience, and initiates the new life in Christ."

Examples

- *A minister threatens to sue whenever she disagrees with the actions of presbytery concerning her behavior in the pastorate and the possible dissolution of her pastoral relationship.*
- *A trustee refuses to acknowledge mistakes, blaming them on the financial secretary.*

- + *A minister organizes a feedback group to assist in his growth and development and help him see past his blind spots.*
- + *A member apologizes for unkind words, mistaken statements, or failure to follow through on task.*

II

I will conduct my ministry so that nothing need be hidden from a governing body or colleagues in ministry.

References

Joshua 7:19: “Then Joshua said to Achan, ‘My son, give glory to the Lord God of Israel and make confession to him. Tell me now what you have done; do not hide it from me.’”

Psalms 69:5: “O God, you know my folly; the wrongs I have done are not hidden from you.”

I John 1:5–7: “. . . God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.” See also *Ephesians 5:8–12*.

G-1.0303: “That our blessed Savior, for the edification of the visible Church, which is his body, hath appointed officers, not only to preach the gospel and administer the Sacraments, but also to exercise discipline, for the preservation of both truth and duty; and that it is incumbent upon these officers, and upon the whole Church, in whose name they act, to censure or cast out the erroneous and scandalous, observing, in all cases, the rules contained in the Word of God.”

Therefore I will:

II.1. Preach, teach and bear witness to the gospel of Jesus Christ with courage, speaking the truth in love;

References

Leviticus 19:15: See I.4. above.

2 Samuel 12: Story of Nathan’s encounter with David, the king regarding Bathsheba, at v. 7: “Nathan said to David, ‘You are the man! Thus says the Lord . . .’”

Jeremiah 26: “Jeremiah’s Prophecies in the Temple.” See especially vs. 14–15: “But as for me, here I am in your hands. Do with me as seems good and right to you. Only know for certain that if you put me to death, you will be bringing innocent blood upon yourselves and upon this city and its inhabitants, for in truth the Lord sent me to you to speak all these words in your ears.” See also *Jeremiah 28*, story of Jeremiah and the yokes of wood and iron.

Acts 10:34: See I.4. above. See also *James 2:8–9*.

Acts, Chapters 24–26: Story of Paul’s trial in Jerusalem and imprisonment in Caesarea. See especially 26:22–23: “To this day I have had help from God, and so I stand here, testifying to both small and great, saying nothing but what the prophets and Moses said would take place: that the Messiah must suffer, and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.”

1 Peter 3:13–18: “Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God’s will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God.”

C-7.269 (Larger Catechism):

“Q.159. How is the Word of God to be preached by those that are called thereunto?”

“A. They that are called to labor in the ministry of the Word are to preach sound doctrine, diligently, in season, and out of season, plainly, not in the enticing word of man’s wisdom, but in demonstration of the Spirit, and of power; faithfully, making

known the whole counsel of God. . . .”

G-6.0304: “It is the duty of elders, individually and jointly, to strengthen and nurture the faith and life of the congregation committed to their charge. . . . They should cultivate their ability to teach the Bible and may be authorized to supply places which are without the regular ministry of the Word and Sacrament.”

G-6.0402: “It is the duty of deacons, first of all, to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress. They shall assume such other duties as may be delegated to them from time to time by the session.”

G-14.0801c: “When a presbytery, in consultation with the session or other responsible committee, determines that its strategy for mission in a local church requires it, and after additional instruction deemed necessary by the presbytery has been provided, a presbytery may authorize a commissioned lay pastor to perform any or all of the following functions described in (1)–(6) below.”

Examples

- *A minister fails to address a particular issue from the pulpit even though the text and context warrant it because she knows it will offend a member of the congregation.*
- *A minister does not express his opinion openly regarding local pollution because he pastors a church in a small company town.*
- + *A deacon risks addressing racism and poverty in his affluent Anglo congregation even though he suspects the challenge will not be welcome.*
- + *An elder defends a person under her supervision from racist attacks from the elders’s own supervisor.*

II.2.Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries;

References

Genesis 38: Story of Judah and Tamar.

Genesis 39: Story of Joseph and Potiphar’s wife.

Psalms 55:20: “My companion laid hands on a friend and violated a covenant with me. . . .”

Matthew 26:48–49: “Now the betrayer had given them a sign, saying, ‘The one I will kiss is the man; arrest him.’ At once he came up to Jesus and said, ‘Greetings, Rabbi!’ and kissed him.”

C-4.105:

“Q.105. What does God require in the sixth commandment?”

“A. That I am not to abuse, hate, injure, or kill my neighbor, either with thought, or by word or gesture, much less by deed, whether by myself or through another, but to lay aside all desire for revenge; and that I do not harm myself or willfully expose myself to danger. This is why the authorities are armed with the means to prevent murder.”

G-3.0101b: “God liberated the people of Israel from oppression; God covenanted with Israel to be their God and they to be God’s people, that they might do justice, love mercy, and walk humbly with the Lord; God confronted Israel with the responsibilities of this covenant, judging the people for their unfaithfulness while sustaining them by divine grace.”

cf. *Sexual Misconduct Policy and Its Procedures. Adopted by the 205th General Assembly (1993) (Minutes, 1993, Part I, p. 572), Section II.B.2, Standards of Conduct*:

“Sexual misconduct is a misuse of authority and power that breaches Christian ethical principles by misusing a trust relation to gain advantage over another for personal pleasure in an abusive, exploitative, and unjust manner. If the parishioner, student, client, or employee initiates or invites sexual content in the relationship, it is the pastor’s, counselor’s, officer’s, or supervisor’s responsibility to maintain the appropriate role and prohibit a sexual relationship.”

Examples

- *A single minister has sexual relationships with a single member of his congregation.*

- *A minister of pastoral care whose primary role is counseling fails to arrange for regular supervision.*
- *A male head of staff begins each staff meeting with a brief devotional period, then transitions into the business of the meeting by telling an off-color joke. The nervous laughter of the staff (both male and female) registers their disapproval of this behavior. The head of staff considers the laughter as reinforcement and refuses to stop the behavior.*
- + *A single minister who desires to date a member of the congregation arranges for spiritual direction and counseling to explore the meaning of that desire.*
- + *A church's youth director arranges for an adequate number of male and female adult chaperones for every youth trip event.*

II.3. Be judicious in the exercise of the power and privileges of my office and positions of responsibility I hold;

References

2 Samuel, Chapters 11 and 12: Story of David and Bathsheba.

Matthew 20:25–28: “But Jesus called them to him and said, ‘You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant; and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.’”

Matthew 23:8, 10–12: “But you are not to be called rabbi, for you have one teacher, and you are all students. . . . Nor are you to be called instructors, for you have one instructor, the Messiah. The greatest among you will be your servant. All who exalt themselves will be humbled, and all who humble themselves will be exalted.”

1 Peter 5:1–3: “Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it—not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock.”

C-5.157 (Second Helvetic Confession):

“THE POWER OF MINISTERS OF THE CHURCH. Now, therefore, it is fitting that we also say something about the power and duty of the ministers of the Church. Concerning this power some have argued industriously, and to it have subjected everything on earth, even the greatest things, and they have done so contrary to the commandment of the Lord who has prohibited dominion for his disciples and has highly commended humility (Luke 22:24 ff.; Matt. 18:3 f.; 20:25 ff.) There is, indeed, another power that is pure and absolute, which is called the power of right. According to this power all things in the whole world are subject to Christ, who is Lord of all, as he himself has testified when he said: ‘All authority in heaven and on earth has been given to me’ (Matthew 28:18), and again, ‘I am the first and the last, and behold I am alive for evermore, and I have the keys of Hades and Death’ (Rev. 1:18); also, ‘He has the key of David, which opens and no one shall shut, who shuts and no one opens’ (Rev. 3:7).”

C-9.40 (Confession of 1967): “. . . Different orders have served the gospel, and none can claim exclusive validity. A presbyterian polity recognizes the responsibility of all members for ministry and maintains the organic relation of all congregations in the church. It seeks to protect the church from exploitation by ecclesiastical or secular power and ambition.”

G-1.0307: “That all Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no Church governing body ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger from the usurped claim of making laws than from the right of judging upon laws already made, and common to all who profess the gospel, although this right, as necessity requires in the present state, be lodged with fallible men.”

G-6.0102: “One responsibility of membership in the church is the election of officers who are ordained to fulfill particular functions. The existence of these offices in no way diminishes the importance of the commitment of all members to the total ministry of the church. These ordained officers differ from other members in function only.”

G-11.0403b: “The ministry shall be one that serves others, aids others, and enables the ministries of others.”

G-14.0405b(5), G-14.0207e: See ordination vows above at Introduction.

W-7.4002: “Reconciliation: Justice and Peace:

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

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

Examples

- *A head of staff calls upon others to take assignments without giving time to prepare, changes schedule without warning, does tasks that fall in others’ areas of responsibilities.*
- + *The chair of the nominating committee keeps before the committee and the session the importance of extending opportunities to serve, to be looking for “Who is not here.”*
- + *A minister sees that the new chair of the property committee is insecure with her new responsibility and devotes special time for leadership training, enabling her to do this job well.*
- + *A minister gathers information for the session and invites outside resource persons to assist the session regarding how to invest a large bequest.*

II.4.Avoid conflicts of interest that might compromise the effectiveness of my ministry;

References

Matthew 6:24: “No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.” See also *Luke 16:13*.

G-6.0202a: “. . . When a minister of the Word and Sacrament is called as pastor or associate pastor of a particular church or churches, she or he is to be responsible for a quality of life and relationships that commend the gospel to all persons and that communicate its joy and its justice.”

Examples

- *An elder recommends buying insurance coverage whose premiums are higher than those of another agent because she is related to the first agent.*
- *A minister tries to persuade an auto mechanic member of the congregation to provide free service for her car.*
- *A minister has a joint discretionary bank account with the church that no one is permitted to review.*
- + *A minister whose spouse owns a local business encourages her not to solicit business or clients from the congregation.*
- + *A Committee on Ministry member recuses himself from the committee’s discussion of a conflict in the congregation where he is pastor.*

II.5.Refrain from exploiting relationships within the covenant community for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (U.S.A.) policy;

References

2 *Samuel 11*: David and Bathsheba story.

Psalms 55:20: “My companion laid hands on a friend and violated a covenant with me.”

C-5.157 (Second Helvetic Confession):

“THE POWER OF MINISTERS OF THE CHURCH.” See II.3. above.

C-9.47 (Confession of 1967): See I.3. above.

D-10.0401:

“b. Sexual abuse of another person is any offense involving sexual conduct in relation to

“(1) any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent; or

“(2) any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position.”

Cf: *Sexual Misconduct Policy and Its Procedures* at II.2. above.

Examples

- *A minister requests loans and gifts from a parishioner, i.e., an auto loan, tickets to sports events, or use of a vacation home.*
- *A minister uses a church member’s business connections to lobby the chairperson of a pastor nominating committee in another church where the minister is seeking a new call.*
- + *A tent-making minister refrains from soliciting business for his secular employment from members of the church.*
- + *An elder, acting as youth group sponsor, sensitively declines sexual invitation by teenager from an abusive home and assists teen to find counselor.*

II.6. Respect the privacy of individuals and not divulge information obtained in confidence without express permission, unless an individual is a danger to self or others;

References

Proverbs 11:13: “A gossip goes about telling secrets, but one who is trustworthy in spirit keeps a confidence.”

Proverbs 25:9–10: “Argue your case with your neighbor directly, and do not disclose another’s secret; or else someone who hears you will bring shame upon you, and your ill repute will have no end.”

C-7.254–.255 (Larger Catechism): See I.7. above.

cf: *A Resolution on Clergy Confidentiality*. Adopted by the 199th General Assembly (1987)

“... the 199th General Assembly (1987) of the Presbyterian Church (U.S.A.):

“1. Reaffirms the historic position of the Presbyterian Church that it is a spiritual and professional duty of clergy to hold in confidence matters revealed to them in their counseling, caring, and confessional ministries, and that being called to testify in a court of law does not negate this sacred obligation, the law of God being prior to the laws of human courts.”

D-9.0101: “A member of the Presbyterian Church (U.S.A.) who feels injured by rumor or gossip may request an inquiry for vindication by submitting to the clerk of session or stated clerk of the presbytery a clear narrative and statement of alleged facts.”

Examples

- *A minister uses confidential information as thinly veiled sermon illustrations.*

- *An elder tells a church member about the personal problems shared during a session's prayer time.*
- + *At the presbytery's request, a session maintains confidentiality concerning allegations of embezzlement by the pastor until the presbytery's investigation process is complete.*
- + *A minister breaks the bond of confidentiality when he knows a child is abused and at risk for suicide.*

II.7. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate;

References

Romans 12:3–8: “For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.”

Ephesians 4:7, 11–12: “But each of us was given grace according to the measure of Christ’s gift. . . . The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, . . .” See also [I Corinthians 3:6–7](#).

C-5.151 (Second Helvetic Confession):

“ORDINATION. And those who are elected are to be ordained by the elders with public prayer and laying on of hands. Here we condemn all those who go off of their own accord, being neither chosen, sent, nor ordained (Jer. ch 23). We condemn unfit ministers and those not furnished with the necessary gifts of a pastor.”

G-6.0105: “Both men and women shall be eligible to hold church offices. When women and men, by God’s providence and gracious gifts, are called by the church to undertake particular forms of ministry, the church shall help them to interpret their call and to be sensitive to the judgments and needs of others. As persons discover the forms of ministry to which they are called, and as they are called to new forms, they and the church shall pray for the presence and guidance of the Holy Spirit upon them and upon the mission of the Church.”

W-1.1005a: “. . . The Holy Spirit calls, gathers, orders and empowers the new community of the covenant. To each member, that Spirit gives gifts for building up the body of Christ and for equipping it for the work of ministry.”

W-6.3003–3004: “Some in the community of faith who have special gifts and appropriate training are called in the church to the particular ministry of pastoral counseling with individuals and with groups formed for this purpose.

“In certain circumstances the ministry of pastoral care may call for referral to specialized ministers or others qualified by credentials and faith-perspective to provide appropriate counseling or therapy.”

Examples

- *A minister advises members on their financial investments and retirement planning.*
- *A minister continues to counsel a member even though the person's needs are beyond the minister's level of competence.*
- + *A minister declines to serve as executor of a member's estate.*
- + *A church preschool director refers parents of deeply troubled toddler to child psychologist.*

II.8. Claim only those qualifications actually attained, give appropriate credit for all sources used in sermons, papers, music, and presentations, and observe copyrights;

References

Exodus 20:15: “You shall not steal.”

Proverbs 20:17: “Bread gained by deceit is sweet, but afterward the mouth will be full of gravel.”

Romans 13:7: “Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.”

Galatians 6:3: “For if those who are nothing think they are something, they deceive themselves.”

C-7.251–.252 (Larger Catechism): See I.6. above. See also *C-4.110 (Heidelberg Catechism)*.

Examples

- *A minister purchases books of published sermons and preaches them as her own, and uses prayers for worship published by others without citing the source.*
- *A music director photocopies music for the choir’s use.*
- *A minister censured by presbytery for sexual misconduct deletes the final page required page of his Personal Information Form (certifying no sexual misconduct findings or charges) as he seeks a new call.*
- *A church member who is a therapist is found to have misrepresented his professional qualifications.*
- + *An elder who is a church educator gives proper credit for copyrighted intergenerational materials and lesson plans instead of using them as if they are her own.*

II.9. Refrain from incurring indebtedness which might compromise my ministry;

References

Exodus 20:15: “You shall not steal.”

Proverbs 22:7: “The rich rules over the poor, and the borrower is the slave of the lender.”

Matthew 6:24 and *Luke 16:13*: See II.4. above.

Luke 12:29–31: “And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. For it is the nations of the world that strive after all these things, and your Father knows that you need them. Instead, strive for his kingdom, and these things will be given to you as well.”

Romans 13:8: “Owe no one anything, except to love one another; for the one who loves another has fulfilled the law.”

Hebrews 13:5: “Keep your lives from the love of money, and be content with what you have; for he has said, ‘I will never leave you or forsake you.’ ”

C-7.251–.252 (Larger Catechism): See I.6. above.

Examples

- *A minister with heavy seminary debts and undergraduate guaranteed student loans defaults on the student loans and is later embarrassed by being pursued by the government for defaulting.*
- *A minister buys expensive furniture from a church member who owns a furniture store. When the minister moves to a new call, none of the debt has been satisfied and the store owner pursues collection through the new presbytery.*
- + *Presbytery’s Committee on Ministry makes financial management counseling and assistance with debt available as a part of its service to ministers. A minister with large debts seeks and accepts financial management counseling.*

II.10. Be a faithful steward of and fully account for funds and property entrusted to me;

References

Exodus 20:15: “You shall not steal.”

Luke 16:1–3, 10–13: “Then Jesus said to the disciples, ‘There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, “What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.” . . . Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. . . . if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.’ ”

I Corinthians 4:1–2: “Think of us in this way, as servants of Christ and stewards of God’s mysteries. Moreover, it is required of stewards that they be found trustworthy.”

C-7.251–.252 (Larger Catechism): See I.6. above.

Examples

- *A wealthy church member learns that the minister has been enriching his family for five years with frequent thousand dollar gifts that the member had intended for the church’s emergency fund.*
- *An elder who serves as treasurer pays her personal bills with church funds.*
- + *At the end of the year, a minister discovers that she was overpaid for continuing education expenses and returns the money to the church.*
- + *A minister starts an accounting system for the pastor’s discretionary fund with accountability to the finance committee.*

II.11. Observe limits set by the appropriate governing body for honoraria, personal business endeavors, and gifts or loans from persons other than family;

References

Exodus 23:8: “You shall take no bribe, for a bribe blinds the officials, and subverts the cause of those who are in the right.”

Ecclesiastes 7:7: “Surely oppression makes the wise foolish, and a bribe corrupts the heart.”

Acts 4:32–5:11: See story of Ananias and Sapphira’s sale of land, concealing their holdback of part of the proceeds forwarded to the congregation.

I John 2:15–16: “Do not love the world or the things in the world. The love of the Father is not in those who love the world; for all that is in the world—the desire of the flesh, the desire of the eyes, the pride in riches—comes not from the Father but from the world.”

C-7.251 (Larger Catechism): See I.6. above.

G-10.0102n: [The session . . . has the responsibility and power]

“to provide for the administration of the program of the church, including . . . personnel policies, and the annual review of the adequacy of compensation for all staff . . .”

G-11.0103f: [The presbytery . . . has the responsibility and power]

“to provide encouragement, guidance, and resources to its member churches in the areas of . . . equitable compensation, personnel policies, and fair employment practices;”

G-12.0102f: [Synod . . . has the responsibility and power]

“to consult with its member presbyteries with regard to . . . equitable compensation, personnel policies, and fair employment practices;”

G-13.0201i: [. . . General Assembly . . . Council . . . shall have the following responsibilities:] “to consult with the synods with regard to equitable compensation, personnel policies, and fair employment practices;”

Examples

- *Without disclosing his sources, a minister accepts expensive gifts from wealthy members and friends of the church, such as season tickets to sports events, membership in the local country club, all-expenses paid cruises, use of vacation houses, new cars, and payment of private school or college tuition for his children.*
- + *A minister receives two frequent flier tickets as a gift from a church member in order to take a winter vacation in a warm climate. When negotiating with the session for the time away, the minister discloses the gift of the tickets.*
- + *A presbytery staff member trained as a certified leader in a program area is asked to help a congregation in another presbytery. He discusses with the personnel committee whether an honorarium may be received, and what limitations should apply.*
- + *A tent-making minister entering a new presbytery negotiates the secular part of employment with the committee on ministry and shares the details with the session so that all parties are aware of the extent of this employment and its compensation.*

II.12. Accept the discipline of the church and the appropriate guidance of those to whom I am accountable for my ministry;

References

Joshua 7: Story of Achan. See especially vs.19–20: “Then Joshua said to Achan, ‘My son, give glory to the Lord God of Israel and make confession to him. Tell me now what you have done; do not hide it from me.’”

“And Achan answered Joshua, ‘It is true! I am the one who sinned against the Lord God of Israel. This is what I did.’”

2 Corinthians 5:19–20: “. . . in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.”

1 Thessalonians 5:12–13: “But we appeal to you, brothers and sisters, to respect those who labor among you, and have charge of you in the Lord and admonish you; esteem them very highly in love because of their work. Be at peace among yourselves.”

C-5.165 (Second Helvetic Confession):

“DISCIPLINE. And since discipline is an absolute necessity in the Church and excommunication was once used in the time of the early fathers, and there were ecclesiastical judgments among the people of God, wherein this discipline was exercised by wise and godly men, it also falls to ministers to regulate this discipline for edification, according to the circumstances of the time, public state, and necessity. At all times and in all places the rule is to be observed that everything is to be done for edification, decently and honorably, without oppression and strife. For the apostle testifies that authority in the Church was given to him by the Lord for building up and not for destroying (II Cor. 10:8). And the Lord himself forbade the weeds to be plucked up in the Lord’s field, because there would be danger lest the wheat also be plucked up with it. (Matt. 13:29f.)”

C-5.167 (Second Helvetic Confession): See Above, Introduction, “Commit myself to the following ethical standards.”

C-6.109 (Westminster Confession of Faith): “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.” See also *G-1.0301*.

G-1.0302: “That, in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed; that in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty or the rights of others, but only make an improper use of their own.”

G-1.0305: “. . . while under the conviction of the above principle we think it necessary to make effectual provision that all who are admitted as teachers be sound in the faith, we also believe that there are truths and forms with respect to which men of good characters and principles may differ. And in all these we think it the duty both of private Christians and societies to exercise mutual forbearance toward each other.” See also *G-1.0307* at II.3. above.

G-2.0200: See Introduction above, “Commit myself to the following ethical standards.”

G-6.0108:

“a. It is necessary to the integrity and health of the church that the persons who serve in it as officers shall adhere to the essentials of the Reformed faith and polity as expressed in The Book of Confessions and the Form of Government. So far as may be possible without serious departure from these standards, without infringing on the rights and views of others, and without obstructing the constitutional governance of the church, freedom of conscience with respect to the interpretation of Scripture is to be maintained.

“b. It is to be recognized, however, that in becoming a candidate or officer of the Presbyterian Church (U.S.A.) one chooses to exercise freedom of conscience within certain bounds. His or her conscience is captive to the Word of God as interpreted in the standards of the church so long as he or she continues to seek or hold office in that body. The decision as to whether a person has departed from essentials of Reformed faith and polity is made initially by the individual concerned but ultimately becomes the responsibility of the governing body in which he or she serves. (G-1.0301; G-1.0302)”

G-14.0405b(3) (5), G-14.0207c, e: See ordination vows above at Introduction.

D-1.0101: “Church discipline is the church’s exercise of authority given by Christ, both in the direction of guidance, control, and nurture of its members and in the direction of constructive criticism of offenders. Thus, the purpose of discipline is to honor God by making clear the significance of membership in the body of Christ; to preserve the purity of the church by nourishing the individual within the life of the believing community; to correct or restrain wrongdoing in order to bring members to repentance and restoration; to restore the unity of the church by removing the causes of discord and division; and to secure the just, speedy, and economical determination of proceedings. In all respects, members are to be accorded procedural safeguards and due process, and it is the intention of these rules so to provide.”

Examples

- *An elder whose viewpoint does not prevail at a session meeting threatens to resign unless the decision is reversed.*
- *In a triennial visit, the Committee on Ministry discovers that a minister is making improper use of a pastor’s discretionary fund. The minister refuses to discuss this matter with COM, insisting that this is purely between the minister and the session.*
- + *A minister refuses to leave the session meeting during a triennial visit, seeing no value in giving the elders a chance to discuss anything on their minds which they might be uncomfortable saying in her presence.*
- + *When asked to conduct a private baptism for the grandchild of a church member, a minister uses The Book of Confessions to explain that baptism is an act of the covenant community to be conducted in the context of corporate worship. Even when the member suggests that no one needs to know about the baptism and offers a substantial honorarium, the minister holds firm.*

II.13. Participate in continuing education and seek the counsel of mentors and professional advisors;

References

Ezra 7:10: “For Ezra had set his heart to study the law of the Lord, and to do it, and to teach the statutes and ordinances in Israel.” See also *Neh. 8:13*.

Psalms 32:8–9: “I will instruct you and teach you the way you should go; I will counsel you with my eye upon you. Do not be like a horse or a mule without understanding, whose temper must be curbed with bit and bridle, else it will not stay near you.”

Proverbs 9:9: “Give instruction to the wise, and they will become wiser still; teach the righteous, and they will gain in learning.”

Colossians 3:16: “Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God.”

Titus 1:9: “He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it.”

Re mentoring: Note especially Paul's relation to Timothy, as expressed in *1 Timothy*:

4:16: "Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers."

6:20–21: "Timothy, guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is falsely called knowledge; by professing it some have missed the mark as regards the faith.

"Grace be with you."

2 *Timothy* 3:10–11; 14–17: "Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and suffering the things that happened to me in Antioch, Iconium, and Lystra. . . . But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work."

C-9.49 (Confession of 1967): ". . . effective preaching, teaching, and personal witness require disciplined study of both the Bible and the contemporary world."

G-10.0102k: [re: the session's responsibility and power]: "to engage in a process for education and mutual growth of the members of the session;"

G-11.0103f: "The presbytery is responsible for the mission and government of the church throughout its geographical district. It therefore has the responsibility and power . . . to provide encouragement, guidance, and resources to its member churches in the areas of leadership development, church officer training, . . ."

G-14.0305j(2): "By the end of the candidacy phase, each candidate to be ordained shall demonstrate readiness to begin ministry of the Word and Sacrament by . . . presenting evidence of readiness to participate in a calling presbytery's plan for transition and of plans for continuing study and growth . . ."

G-14.0801d: "The commissioned lay pastor shall work under the supervision of the presbytery through the moderator of the session of the church being served or through the committee on ministry. A minister of the Word and Sacrament shall be assigned as a mentor and supervisor."

Cf. Minutes of the 204th General Assembly (1992), ACC Opinion L, paragraphs 21.257–258, p. 323.

"*Request 89-6* asks whether elders and deacons who have been previously ordained and, at a later time, reelected to be active officers may be required by session to be trained or examined for their new service.

"Session may require such training or examination under *Book of Order*, G-10.0102j that lists as one of the responsibilities and powers of a session 'to engage in a process for education and mutual growth of the members of the session.' "

Examples

- *A minister fails to participate in any continuing education program, merely spending his study leave money on books for his library.*
- *A minister diverts continuing education funds to vacation activities.*
- + *An elder participates in presbytery-sponsored lay spirituality training events.*
- + *A presbytery designs a mentoring program for every pastor entering the presbytery.*

II.14. Deal honorably with the record of my predecessor and upon leaving a ministry or office, speak and act in ways that support the ministry of my successor;

References

Deuteronomy 34:9: "Joshua son of Nun was full of the spirit of wisdom, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the Lord had commanded Moses."

2 Kings 2:1–14: Elisha inherits Elijah's mantle.

Romans 13:7: “Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.”

1 Corinthians 3:3–9: “. . . For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? For when one says, ‘I belong to Paul,’ and another, ‘I belong to Apollos,’ are you not merely human?

“What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. For we are God’s servants, working together; you are God’s field, God’s building.”

C-5.155 (Second Helvetic Confession):

“THE NATURE OF THE MINISTERS OF THE NEW TESTAMENT. Paul explains simply and briefly what we are to think of the ministers of the New Testament or of the Christian Church, and what we are to attribute to them. ‘This is how one should regard us, as servants of Christ and stewards of the mysteries of God’ (I Cor. 4:1). Therefore, the apostle wants us to think of ministers as ministers. Now the apostle calls them uphretaV, rowers, who have their eyes fixed on the coxswain, and so men who do not live for themselves or according to their own will, but for others—namely, their masters, upon whose command they altogether depend. For in all his duties every minister of the Church is commanded to carry out only what he has received in commandment from his Lord, and not to indulge his own free choice. And in this case it is expressly declared who is the Lord, namely, Christ; to whom the ministers are subject in all the affairs of the ministry.”

G-14.0405b(5), (7), G-14.0207e and g: See ordination vows above at Introduction.

Examples

- *A minister talks openly about the mistakes her predecessor made and characterizes him as a poor pastor and administrator.*
- + *A new minister takes his predecessor to a lunch at which they agree that when a family in the church asks that previous pastor to conduct a wedding or funeral, the new pastor will conduct the service, assisted by the previous pastor.*
- + *A congregation celebrates the accomplishments of prior ministries at anniversaries of the church.*
- + *A former pastor is approached by members of the congregation complaining about the new pastor. The former refers the members back to their new pastor for candid conversation.*

****II.15. Participate in the life of a ministry setting I left or from which I have retired only as directed by presbytery;**

References

1 Corinthians 3:3–9: See II.14. above.

C-5.155 (Second Helvetic Confession): See II.14. above.

G-11.0502: (Re: Committee on Ministry)

“f. It shall counsel with sessions regarding stated supplies, interim pastors, interim co-pastors, interim associate pastors, and temporary supplies when a church is without a pastor, and it shall provide lists of pastors, commissioned lay pastors, and qualified lay persons who have been trained and commissioned by the presbytery to supply vacant pulpits. Concurrence of the presbytery through its committee on ministry is required when a session invites an interim pastor, interim co-pastor, or interim associate pastor as provided for in G-14.0513b and c. . . .

“i. It shall serve as an instrument of presbytery for promoting the peace and harmony of the churches, especially in regard to matters arising out of the relations between ministers and churches. . . .”

G-14.0405b(7), G-14.0207g: See ordination vows above at Introduction.

G-14.0605: “When any pastor or associate pastor retires, and the congregation is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a regularly called congregational meeting, elect him or her as pastor emeritus or emerita, with or without honorarium, but with no pastoral authority or duty. This action shall be taken only after

consultation with the committee on ministry of the presbytery concerning the wisdom of this relationship for the peace of the church. This action shall be subject to the approval of presbytery, and may take effect upon the formal dissolution of the pastoral or associate pastoral relationship or anytime thereafter.”

Examples

- *A minister who moves from one church in a metropolitan area to another undermines the continuing ministry of her former parish by encouraging persons from that church to transfer their memberships to her new church.*
- *A minister moves seven hundred miles away from his former parish, but five years later continues to accept telephone calls from elders and to comment on issues before the session.*
- + *A minister whose retirement date is six months away declines to recommend names of interim pastors to the session as his replacement, telling the session that committee on ministry will provide them with such names.*
- + *On the last Sunday prior to leaving a call to become chaplain at a nearby hospital, a minister reads to the congregation the presbytery’s ethics policy for ministers who leave a call. The departing minister assures the members of his love for each of them and indicates that all member contact by him will cease.*

****II.16. Provide pastoral services for a congregation I previously served only as directed by the presbytery and provide pastoral services to members of other congregations only with the consent of their pastors; and**

References

I Corinthians 3:3–9: See II.14. above.

C-5.155 (Second Helvetic Confession): See II.14. above.

G-14.0405b(5): See ordination vows above at Introduction.

G-14.0606: “Former pastors, associate pastors, and assistant pastors may officiate at services for members of a particular church, or at services within its properties, only upon invitation from the moderator of the session or, in case of the inability to contact the moderator, from the clerk of session.”

Examples

- *A minister leaves youth work in a Presbyterian church to work for a nearby church of another denomination in direct competition for the youth of the community.*
- *A minister agrees to do wedding for charter member’s granddaughter without first talking with his successor and being invited to participate.*
- + *A minister from a small town is in the city making hospital calls when she discovers that an elder whom she knows from a presbytery committee is in the hospital. She contacts the elder’s pastor before stopping in for a brief pastoral visit with the elder.*
- + *A minister calls her successor before agreeing to participate in the funeral of a close friend in that congregation.*

****II.17. Consult with the committee on ministry in presbytery of residence regarding my involvement in any ministry setting during my retirement.**

References

I Corinthians 3:19–23: “For the wisdom of this world is foolishness with God. For it is written, ‘He catches the wise in their craftiness,’ and again, ‘The Lord knows the thoughts of the wise, that they are futile.’ So let no one boast about human leaders. For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future—All belong to you, and you belong to Christ, and Christ belongs to God.”

G-11.0412b: “Honorably retired ministers are encouraged to transfer their membership to the presbytery in which they live and the presbytery is encouraged to receive them. If they are active in presbytery, additional elders may be elected to keep a

proper balance between ministers and lay persons at the presbytery meetings. (G-11.0101b) Presbyteries should encourage honorably retired ministers to use their experience and skills in creative and meaningful ways. Those who are able and willing to reengage in ministry and service to others should relate to a particular church or presbytery. For those who do not or cannot, the presbytery should provide nurture and support.”

G-14.0606: See II.16. above.

Examples

- *A retired minister moves to a new community and strikes up a friendship with the associate pastor of the church where he worships. He is drawn into becoming the associate’s advocate as the committee on ministry and the session negotiate with the associate pastor about leaving the call.*
- *A retired minister joins a holistic health clinic as its “spiritual advisor” without contacting the committee on ministry.*
- + *A retired minister who moved to a new presbytery approaches committee on ministry to offer his services for supply preaching and for moderating sessions of churches without an installed pastor.*
- + *A retired minister requests permission to act as the chaplain in a retirement home located within a presbytery that is not his presbytery of membership.*

III

I will participate as a partner with others in the ministry and mission of the church universal.

References

Galatians 6:9–10: “So let us not grow weary in doing what is right, for we will reap at harvest-time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.”

C-5.127 (Second Helvetic Confession):

“PARTS OR FORMS OF THE CHURCH. The Church is divided into different parts or forms; not because it is divided or rent asunder in itself, but rather because it is distinguished by the diversity of the numbers that are in it.”

G-4.0200–.0203: “The unity of the Church is a gift of its Lord and finds expression in its faithfulness to the mission to which Christ calls it. The Church is fellowship of believers which seeks the enlargement of the circle of faith to include all people and is never content to enjoy the benefits of Christian community for itself alone.

“There is one Church. As the Bible speaks of the one body which is the Church living under the one Spirit of God known through Christ, it reminds us that we have ‘one Lord, one faith, one baptism, one God and Father of us all.’ (Ephesians 4:5–6)

“Visible oneness, by which a diversity of persons, gifts, and understandings is brought together, is an important sign of the unity of God’s people. It is also a means by which that unity is achieved. Further, while divisions into different denominations do not destroy this unity, they do obscure it for both the Church and the world. The Presbyterian Church (U.S.A.), affirming its historical continuity with the whole Church of Jesus Christ, is committed to the reduction of that obscurity and is willing to seek and to maintain communion and community with all other branches of the one, catholic Church. (G-15.0000)”

G-15.0101: “The Presbyterian Church (U.S.A.) seeks to manifest more visibly the unity of the Church of Jesus Christ and will be open to opportunities for conversation, cooperation, and action with other ecclesiastical bodies and secular groups.”

Therefore I will:

III.1. Participate in the mission and governance of the Presbyterian Church (U.S.A.) and work for the unity of the holy catholic church;

References

Ephesians 4:4–6: “There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.”

C-5.126 (Second Helvetic Confession):

“ONLY ONE CHURCH FOR ALL TIMES. And since there is always but only one God, and there is one mediator between God and men, Jesus the Messiah, and one Shepherd of the whole flock, one Head of this body, and, to conclude, one Spirit, one salvation, one faith, one Testament or covenant, it necessarily follows that there is only one Church. THE CATHOLIC CHURCH. We, therefore, call this Church catholic because it is universal, scattered through all parts of the world, and extended unto all times, and is not limited to any times or places. . . .”

C-9.40 (Confession of 1967): See II.3. above.

G-1.0303: See II, Introduction above.

G-4.0200–.0203: See Introduction to Section III, above.

G-15.0101: See Introduction to Section III, above.

G-14.0405b (7), (9), G-14.0207g, i: See ordination vows above at Introduction.

Examples

- *A minister votes in favor of the presbytery’s budget, then recommends to the session that it withhold funds from the presbytery.*
- + *A minister who serves as interim pastor in churches around the country changes presbytery membership each time in order to have closer accountability and better relationship with the presbytery in which each church is located.*
- + *A retired elder spends three months as a volunteer in mission.*
- + *An elder agrees to represent the presbytery at the regional council of churches meetings.*

III.2. Show respect and provide encouragement for colleagues in ministry;

References

1 Corinthians 12: 26–30: “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

“Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. . . . Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret?”

1 Thessalonians 5:12–13: See II.12. above.

C-6.186 (Westminster Confession of Faith): “By the indwelling of the Holy Spirit all believers being vitally united to Christ, who is the head, are thus united one to another in the Church, which is his body. He calls and anoints ministers for their holy office, qualifies all other officers in the Church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the Word and to the ordinances of the gospel. By him the Church will be preserved, increased, purified, and at last made perfectly holy in the presence of God.”

G-14.0405b(5), G-14.0207e: See ordination vows above at Introduction.

Examples

- *Some ministers develop a negative climate in presbytery by competing with, judging, and demeaning their colleagues.*
- + *A presbytery sponsors cluster support groups for ministers, elders, and other lay leaders.*
- + *Retired ministers and members-at-large in a presbytery voluntarily step forward to preach on occasion without honorarium so that each installed minister can have an occasional Sunday off.*
- + *An elder takes time to listen to the pain felt by a fellow elder over the direction of the congregation’s evangelism pro-*

gram.

III.3. Recruit church members responsibly, respect existing congregational relationships, and refrain from exploiting persons in vulnerable situations;

References

Exodus 20:17: “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.”

Matthew 7:12: “In everything do to others as you would have them do to you; for this is the law and the prophets.”

C-7.256–.257:

“Q.146. Which is the Tenth Commandment?”

“A. The Tenth Commandment is, ‘Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.’”

“Q.147. What are the duties required in the Tenth Commandment?”

“A. The duties required in the Tenth Commandment are: such a full contentment with our own condition, and such a charitable frame of the whole soul towards our neighbor, as that all our inward motions and affections touching him, tend unto and further all that good which is his.”

G-4.0104: “Each particular church of the Presbyterian Church (U.S.A.) shall be governed by this Constitution. Its officers are ministers of the Word and Sacrament, elders, and deacons. Its government and guidance are the responsibility of the session. It shall fulfill its responsibilities as the local unit of mission for the service of all people, for the upbuilding of the whole church, and for the glory of God.”

Examples

- *A minister calls on persons who are members of other congregations when they are hospitalized, develops a relationship with them, then encourages them to join his church.*
- + *An elder encourages an active member of another congregation to assume volunteer leadership positions in the church where that person is a member.*
- + *A minister leads session in cooperating with presbytery in new church development in nearby community, inviting members to transfer to the small organizing congregation.*
- + *A minister provides pastoral care for a member of a colleague’s congregation while the colleague is on vacation. She then gently discourages the member’s interest in transferring her membership, and consults with her colleague about the request.*

III.4. Cooperate with those working in the world for justice, compassion, and peace, including partners in ministry of other faith traditions.

References

Micah 6:8: [The Lord] “has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”

C-9.41–.42 (Confession of 1967): “The church in its mission encounters the religions of men and in that encounter becomes conscious of its own human character as a religion. God’s revelation to Israel, expressed within Semitic culture, gave rise to the religion of the Hebrew people. God’s revelation in Jesus Christ called forth the response of Jews and Greeks and came to expression within Judaism and Hellenism as the Christian religion. The Christian religion, as distinct from God’s revelation of himself, has been shaped throughout its history by the cultural forms of its environment.

“The Christian finds parallels between other religions and his own and must approach all religions with openness and respect. Repeatedly God has used the insight of non-Christians to challenge the church to renewal. But the reconciling word of the gospel is God’s judgment upon all forms of religion, including the Christian. The gift of God in Christ is for all men. The church, therefore, is commissioned to carry the gospel to all men whatever their religion may be and even when they profess none.”

C-9.46 (Confession of 1967): “The reconciliation of man through Jesus Christ makes it plain that enslaving poverty in a world of abundance is an intolerable violation of God’s good creation. Because Jesus identified himself with the needy and exploited, the cause of the world’s poor is the cause of his disciples. The church cannot condone poverty, whether it is the product of unjust social structures, exploitation of the defenseless, lack of national resources, absence of technological understanding, or rapid expansion of populations. The church calls every man to use his abilities, his possessions, and the fruits of technology as gifts entrusted to him by God for the maintenance of his family and the advancement of the common welfare. It encourages those forces in human society that raise men’s hopes for better conditions and provide them with opportunity for a decent living. A church that is indifferent to poverty, or evades responsibility in economic affairs, or is open to one social class only, or expects gratitude for its beneficence makes a mockery of reconciliation and offers no acceptable worship to God.”

G-3.0401:

“The Church is called:

“a. to a new openness to the presence of God in the Church and in the world, to more fundamental obedience, and to a more joyous celebration in worship and work;

“b. to a new openness to its own membership, by affirming itself as a community of diversity, becoming in fact as well as in faith a community of women and men of all ages, races, and conditions, and by providing for inclusiveness as a visible sign of the new humanity;

“c. to a new openness to the possibilities and perils of its institutional forms in order to ensure the faithfulness and usefulness of these forms to God’s activity in the world;

“d. to a new openness to God’s continuing reformation of the Church ecumenical, that it might be a more effective instrument of mission in the world.”

G-15.0104: “The Presbyterian Church (U.S.A.) will seek new opportunities for conversation and understanding with non-Christian religious bodies in order that interests and concerns may be shared and common action undertaken where compatible means and aims exist.”

G-15.0105: “The Presbyterian Church (U.S.A.) will initiate and respond to approaches for conversation and common action with movements, organizations, and agencies of the business, educational, cultural, and civic communities that give promise of assistance toward accomplishing the mission of the Church in the world.”

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

“a. in the Church universal fragmented and separated by histories and cultures, in denominations internally polarized by mutual distrust, and in congregations plagued by dissension and conflict;

“b. in the world where nations place national security above all else, where the zealotry of religion, race, or ideology explodes in violence, and where the lust for getting and keeping economic or political power erupts in rioting or war;

“c. in communities racked by crime and fear, in schools and workplaces marked by vicious competition and rebellion against order, and in households and families divided against themselves, scarred by violence and paralyzed by fear.”

Examples

- *A minister refuses to participate in ministerial groups and community projects that include persons outside the Christian faith.*

- *An elder makes disparaging, negative comments about other Christian groups and other faith traditions.*

+ *A minister takes her turn as the volunteer police chaplain in her community.*

+ *An elder participates in a Presbyterian-related mission trip to the Middle East, visiting with both Muslim and Jewish communities.*

* The examples are intended to be illustrative, not exhaustive.

** These standards apply only to pastors; they also apply to commissioned lay pastors when they are performing pastoral functions.

+ Indicates example of appropriate conduct.

- Indicates example of inappropriate conduct.

Abbreviations for Sources and References:

The Book of Confessions: C

Form of Government: G

Directory for Worship: W

Rules of Discipline: D

Translation of the Bible—New Revised Standard Version (NRSV)

Ministry Goals and Activities: Assignments and Timeline

Approved 10-18-10 by Session

Goal	Activity	Responsibility	Action	Deadline
Governance	Activities assigned & timeline defined	Session	Implement	2010 October
Governance	Youth nominee for elder & deacon	Session/Nominating Committee	Implement	2010 November
Governance	New website	Web Site Task Force	Implement	2010/11 Winter
Variety of learning opportunities	Classes on Pres/Reformed theology, etc	DMC & pastors	Implement	2011
Worship fulfilling diverse needs	Multi-generational lay involvement	Worship	Plan	2011 Spring
Worship fulfilling diverse needs	Newcomer welcome	Evangelism	Plan	2011 Spring
Variety of learning opportunities	Flexibility in delivery	DMC	Evaluate rotational model/Plan	2011 Spring
Variety of learning opportunities	Small group Bible studies	DMC	Plan	2011 Spring
Fellowship and community	Using technology to support church activities	Member Care	Report on approach	2011 Spring
Increased outreach	Participation with others on local needs	COC	Plan	2011 Spring
Increased outreach	Expanded mission programs and trips	COC	Plan	2011 Spring
Increased outreach	More support where relationships are strong	COC	Plan	2011 Spring
Church family support	Culture of participation	Member Care & Stewardship	Task force formed	2011 Spring
Church family support	Process for contact with members at risk	Member Care	Report on approach	2011 Spring
Governance	Time & talent data available to ministry leaders	Member Care	Report on process	2011 Spring
Governance	Identifying & supporting church leaders	Session & Diaconate	Task force formed	2011 Spring
Governance	Session & Diaconate work publicized	Staff	Plan	2011 Spring
Worship fulfilling diverse needs	Worship service style development	Worship	Plan	2011 Summer
Fellowship and community	Welcoming environment	Evangelism	Plan	2011 Summer
Fellowship and community	Fellowship activities other than Sunday	Fellowship	Plan	2011 Summer
Governance	Communications / leaders & congregation	Staff	Plan	2011 Summer
Variety of learning opportunities	Increased offerings	DMC	Plan	2011 Fall
Fellowship and community	Youth participation in life of church	Member Care	Plan	2011 Fall
Increased outreach	Ongoing international mission	COC	Investigate/report	2011 Fall
Church family support	Deacon support	Session & Diaconate	Task force formed	2011 Fall
Church family support	Care groups	Health & Visitation	Plan	2011 Fall
Worship fulfilling diverse needs	Periodic unified worship services.	Worship & staff	Schedule	2011 October
Worship fulfilling diverse needs	Pastor call	PNC	Call	2011
Governance	Staffing model	Personnel	Report on model	2011/12 Winter
Worship fulfilling diverse needs	Music director	Personnel	Hire	2012
Variety of learning opportunities	Lead staff member for CE	Personnel	Hire	2012
Fellowship and community	Multi-generational mentoring	DMC	Plan	2012 Spring
Increased outreach	Vegetable garden	COC	Investigate/report	2012 Spring
Fellowship and community	Enhanced Fellowship Time attendance	Fellowship	Plan	2012 Summer
Church family support	New member mentoring including confirmands	New Member Team & DMC	Plan	2012 Summer
Worship fulfilling diverse needs	Worship/music assessment	Worship	Plan	2012 Fall
Variety of learning opportunities	Use of external resources	DMC	Plan	2012 Fall
Variety of learning opportunities	Ed program assessment & plan of action	DMC	Plan	2012 Fall
Increased outreach	Participation in rapid-response relief services	COC	Investigate/report	2012 Fall
Variety of learning opportunities	Equipping parents/faith development at home	DMC	Plan	2012/13 Winter
Fellowship and community	Small group, neighborhood offerings, etc.	Fellowship & DMC	Plan	2013 Spring
Governance	Evaluation of mission/ new goals & activities	Session	Task force formed	2013 Spring

Ministry Goals and Activities: Assignments and Timeline

Approved 10-18-10 by Session

Goal	Activity	Responsibility	Action	Deadline
Worship fulfilling diverse needs	Multi-generational lay involvement	Worship	Plan	2011 Spring
Worship fulfilling diverse needs	Newcomer welcome	Evangelism	Plan	2011 Spring
Worship fulfilling diverse needs	Worship service style development	Worship	Plan	2011 Summer
Worship fulfilling diverse needs	Periodic unified worship services.	Worship & staff	Schedule	2011 October
Worship fulfilling diverse needs	Pastor call	PNC	Call	2011
Worship fulfilling diverse needs	Music director	Personnel	Hire	2012
Worship fulfilling diverse needs	Worship/music assessment	Worship	Plan	2012 Fall
Variety of learning opportunities	Classes on Pres/Reformed theology, etc	DMC & pastors	Implement	2011
Variety of learning opportunities	Flexibility in delivery	DMC	Evaluate rotational model/Plan	2011 Spring
Variety of learning opportunities	Small group Bible studies	DMC	Plan	2011 Spring
Variety of learning opportunities	Increased offerings	DMC	Plan	2011 Fall
Variety of learning opportunities	Lead staff member for CE	Personnel	Hire	2012
Variety of learning opportunities	Use of external resources	DMC	Plan	2012 Fall
Variety of learning opportunities	Ed program assessment & plan of action	DMC	Plan	2012 Fall
Variety of learning opportunities	Equipping parents/faith development at home	DMC	Plan	2012/13 Winter
Fellowship and community	Using technology to support church activities	Member Care	Report on approach	2011 Spring
Fellowship and community	Welcoming environment	Evangelism	Plan	2011 Summer
Fellowship and community	Fellowship activities other than Sunday	Fellowship	Plan	2011 Summer
Fellowship and community	Youth participation in life of church	Member Care	Plan	2011 Fall
Fellowship and community	Enhanced Fellowship Time attendance	Fellowship	Plan	2012 Summer
Fellowship and community	Small group, neighborhood offerings, etc.	Fellowship & DMC	Plan	2013 Spring
Fellowship and community	Multi-generational mentoring	DMC	Plan	2012 Spring
Increased outreach	Participation with others on local needs	COC	Plan	2011 Spring
Increased outreach	Expanded mission programs and trips	COC	Plan	2011 Spring
Increased outreach	More support where relationships are strong	COC	Plan	2011 Spring
Increased outreach	Ongoing international mission	COC	Investigate/report	2011 Fall
Increased outreach	Vegetable garden	COC	Investigate/report	2012 Spring
Increased outreach	Participation in rapid-response relief services	COC	Investigate/report	2012 Fall
Church family support	Deacon support	Session & Diaconate	Task force formed	2011 Fall
Church family support	Culture of participation	Member Care & Stewardship	Task force formed	2011 Spring
Church family support	Process for contact with members at risk	Member Care	Report on approach	2011 Spring
Church family support	Care groups	Health & Visitation	Plan	2011 Fall
Church family support	New member mentoring including confirmands	New Member Team & DMC	Plan	2012 Summer

Ministry Goals and Activities: Assignments and Timeline

Approved 10-18-10 by Session

Goal	Activity	Responsibility	Action	Deadline	
Governance	Activities assigned & timeline defined	Session	Implement	2010	October
Governance	Youth nominee for elder & deacon	Session/Nominating Committee	Implement	2010	November
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Governance	Time & talent data available to ministry leaders	Member Care	Report on process	2011	Spring
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Governance	Session & Diaconate work publicized	Staff	Plan	2011	Spring
Governance	Communications / leaders & congregation	Staff	Plan	2011	Summer
Governance	Staffing model	Personnel	Report on model	2011/12	Winter
Governance	Evaluation of mission/ new goals & activities	Session	Task force formed	2013	Spring

Our Vision

“You shall love the Lord your God with all your heart,
and with all your soul, and with all your strength,
and with all your mind;
and your neighbor as yourself.”

Luke 10:27

Our Mission

As brothers and sisters in Christ, we are called to:

WORSHIP God faithfully and joyfully, prayerfully seeking God’s direction for our lives;

NURTURE our faith in Jesus Christ through education and fellowship, growing in wisdom and deepening our relationship with God and one another;

SERVE one another, our community and the world with humility and love, relying on the empowerment of the Holy Spirit to lead us in witnessing to the love of God in Jesus Christ.

Ministry Goals and Activities

1. **Provide worship that fulfills the diverse spiritual needs of our congregation and brings in new members.**
 - a. Increase multi-generational lay involvement in worship services. (Worship Committee reports plan; Spring, 2011)
 - b. Develop and implement innovative practices for welcoming newcomers that encourage repeat visitation. (Evangelism Committee reports on plan; Spring, 2011)
 - c. Continue and further develop Sunday worship services in a variety of styles. (Worship Committee reports plan; Summer, 2011)
 - d. Offer periodic unified worship services. (Worship Committee and worship staff reports annual schedule each; starting October, 2011)
 - e. Call a pastor who offers thought-provoking, intellectually challenging, Biblically based sermons which inspire us and provide guidance in our daily lives. (Pastor Nominating Committee; 2011)
 - f. Employ a highly qualified music director to lead the overall music ministry of the church. (Personnel Committee; hired 2012)

- g. Assess worship and music preferences of the congregation periodically and adjust accordingly. (Worship Committee reports plan; Fall, 2012)

2. Offer a wide variety of educational opportunities that equip us for discipleship while strengthening our Christian community.

- a. Provide a periodic educational offering on Presbyterian/Reformed theology, worship, polity and practice and their importance for our congregation. (Discipleship Ministry Committee and pastors begin offerings; Spring, 2011)
- b. Provide flexibility in scheduling commitments, program content and presentation style for lay teachers. (Discipleship Ministry Committee evaluate Workshop Rotation Model for children/youth and present plan on integrating other flexible models for adults; Spring, 2011)
- c. Develop an ongoing and varied ministry of small group Bible studies. (Discipleship Ministry Committee reports on plan; Spring, 2011)
- d. Increase the breadth of content, scheduling and style in educational offerings for students of all ages. (Discipleship Ministry Committee reports plan; Fall, 2011)
- e. Employ highly qualified staff to lead the Christian education ministry of the church. (Personnel Committee; 2012)
- f. Utilize external resources (UVA, PVCC, Union Presbyterian Seminary, Presbytery, etc.) to enrich our educational ministries and offer programs of interest to the broader community as well as our members. (Discipleship Ministry Committee begins; Fall, 2012)
- g. Complete the overall assessment of our church's educational program and develop a plan of action for approval and implementation. (Discipleship Ministry Committee reports plan; Fall, 2012)
- h. Develop an ongoing ministry to equip parents for faith development in the home. (Discipleship Ministry Committee reports on plan; Winter, 2012/13)

3. Create opportunities for fellowship that deepen relationships and foster a sense of community.

- a. Utilize technology more broadly and effectively to help promote and coordinate church activities and fellowship groups. (Member Care Team reports approach; Spring, 2011)
- b. Foster a friendly and welcoming environment through greeting and conversation, especially for newcomers and those we don't know. (Evangelism Committee reports approach; Summer, 2011)
- c. Offer fellowship activities, not less than quarterly, such as talent shows, film discussion groups, picnics with games, music events, book clubs and potluck meals, at times other than Sunday morning. (Fellowship Team reports plan; Summer, 2011)
- d. Cultivate youth participation in all aspects of church life. (Member Care Team reports plan; Fall, 2011)
- e. Plan activities to enhance attendance at Sunday morning Fellowship Time. (Fellowship Team reports plan; Summer, 2012)
- f. Increase small group and neighborhood offerings, special interest seminars and classes, social gatherings, activities for young adults, circles, retreats and mid-week fellowship. (Fellowship Team and Discipleship Ministry Committee reports plans; Summer, 2012)

- g. Create multi-generational mentoring opportunities, including opportunities for youth to mentor younger children. (Discipleship Ministry Committee reports plan; Spring, 2013)

4. Increase our commitment to Christian outreach ministry.

- a. Increase our participation in multi-church and community efforts that identify and address local needs. (Christian Outreach Committee reports plan; Spring, 2011)
- b. Continue and expand existing local, regional, national and international mission programs and trips, integrating and engaging all ages. (Christian Outreach Committee reports plan; Spring, 2011)
- c. Increase support to organizations with which we have a strong relationship, and which address critical needs, and through which we can become readily involved, such as Building Goodness Foundation, Habitat for Humanity and Presbyterian Education Board of Pakistan. (Christian Outreach Committee reports; Spring, 2011)
- d. Investigate the establishment of ongoing international mission efforts, such as sponsoring refugees, developing a sister church relationship or a similar relationship with a school, village or other entity. (Christian Outreach Committee reports; Fall, 2011)
- e. Investigate the possibility of maintaining a vegetable garden for our Soup Kitchen as a joint adult/youth/child project. (Christian Outreach Committee reports; Spring, 2012)
- f. Investigate opportunities to participate in rapid-response disaster relief services provided by organizations such as Red Cross or Presbyterian Disaster Assistance. (Christian Outreach Committee reports; Fall, 2012)

5. Support our church family.

- a. Identify means to better support the Deacons in addressing the expanding needs of the church. (Task Force formed jointly by Session and Board of Deacons; Fall, 2011)
- b. Promote a culture of participation, reliability and active engagement in the work of the church. (Task Force to develop a plan formed joint by Member Care Team and Stewardship; task force established; Spring, 2011)
- c. Establish an ongoing process of identifying and reaching out to members whose commitment to the church may be at risk. (Member Care Team reports process to the Board of Deacons and Session; Spring 2011)
- d. Establish “care groups” based on proximity, affinity or other factors, overseen by the Diaconate, to identify and provide support to members in need. (For example, errands, transportation, meals, etc.) (Health and Visitation Team reports plan to the Board of Deacons and Session; Fall, 2011)
- e. Establish a ministry to mentor new members (including confirmands) and engage them in the life and work of the church. (New Member Team and Discipleship Ministry Committee reports plan to establish ministry; Summer, 2012)

6. Unify the church around its mission and ministry through improved governance.

- a. Assign responsibility for each Ministry Activity and establish a timeline for the entire mission plan. (Session; October, 2010)
- b. Consider a youth nominee as elder and deacon annually. (Session change responsibilities of Nominating Committee; November, 2010)

- c. Develop a new web site, which can be easily maintained and updated, to improve communication and provide a positive image that will attract newcomers. (Web Site Task Force; Winter, 2010/11)
- d. Provide time and talent data to all ministry leaders. (Member Care Team reports process; Spring, 2011)
- e. Develop a plan to identify, recruit, train and support qualified persons for church leadership. (Task force formed jointly by Session and Board of Deacons; Spring 2011)
- f. Publicize further the work of Session and its committees, and the Board of Deacons and its teams in the First Pres and on the Internet, creating opportunities for member feedback. (staff reports plan; Spring, 2011)
- g. Improve communication among church leadership and the congregation through the use of traditional and innovative means (i.e. Facebook, Twitter, forum, blogs, etc.). (staff reports plan; Summer, 2011)
- h. Develop a staffing model for the church that supports its specific Ministry Goals most cost effectively. (Personnel Committee presents model; Winter, 2011/12)
- i. Recommend a Session-approved task force to provide an evaluation of the mission plan at its completion with recommendations of new Ministry Goals and Activities. (Session appoints task force; Spring, 2013)

2012 COMMITTEES, COUNCILS, TASK FORCES

Christian Outreach

*Pamela Turner, chair
*Jayne Rathburn
Chris Dean
Don Dougald
Stuart Fears
Glenn Forloines
Gary Greene
Heather Halsey
Rich Lutz
Vernon McMinimy
Kaki Pearson
Debbie Vermillion
Kim Wells, staff

Discipleship Ministry

*Amy Gillespie, chair
*Linda Hitt
*Debbie McPhillips
Susan Berger
Elaine Knight
Colleen Plitt, staff
Kim Wells, staff

Endowment (Corp. Cmte.)

Wayne Turner, chair
Tom Baylor
Lara Casteel
Ed Gatewood
David Maloney, liaison to Session
Deborah Starns
Mack Halsey, advisory
Judy Blair, staff

Evangelism

*Karen Dougald, chair
Nancy Bolton
Cathy Burgess
Elizabeth Gatewood
Steve Harris
Pat Wood
David Forney, staff

Finance and Administration

*David Maloney, chair 1/1-3/31
*Ed Gatewood
*Mack Halsey, chair 4/1-12/31
Tom Baylor
Dick Brownlee
Bill Burgess
Gayle Fears
Presley Thach
Judy Blair, staff

Nominating

*David Maloney, chair
*Gweneth West
Pat Doyle, deacon
Susan Howard-Smith, deacon
Travis Brown
Terry Forbes
Lesley Forloines
Bob Garnett
Ellen Roberson
Betsy Swett
Kathy Warren
David Forney, staff

Personnel

*David Pettit, chair
*Nancy Lutz
Jonathan Agop
Vernon McMinimy
Downing Miller
Bob Nootbaar
Judy Blair, staff
David Forney, staff

Preschool Council

*Alice Micklem, chair 1/1-6/30
*Jim Miller, chair 7/1-12/31
Class of 2012
Mark Sackson, treas.
Class of 2013
Matt Ewen, parent
Karen Hathaway
Vicki Snead, sec'y
Class of 2014
Cathy Meany
Jamie Price
Susie Morris (class ?)
Donna Buchanan, staff

Property Management

*Jim Snead, chair
*Ron Critzer
*Jim Hubbard
Tom Baber
Bill Carswell
Bryan Chambers
Michael Hastings
Dick Herath
Bill Otis
Michael Joyce, staff

Stewardship

*Lee Witherow, chair
*Tom Doyle
David Bear
Richard Stairhime
Sommer Witherow
Kevin Dean, advisory
David Forney, staff

Worship

*Bettie Kienast, chair
*Jeannette Halpin
*Gweneth West
Sue Brown
Melanie DeBerardinis
Peter Doby
Carol Jepson
Jennifer Jones
Amy Richardson
Nancy Roche
Jim Whorley
Bob & Susan Wilson
Jeff Bailes, staff
David Forney, staff
Elizabeth Norfrey, staff

Staffing Model Task Force

*David Pettit, chair
Gayle Fears
Bettie Kienast
Downing Miller
Elaine Knight
Diane Schmidt
Judy Blair, staff
David Forney, staff

*Session assignment

ANNUAL CHURCH CALENDAR

Revised 4-22-11

- JANUARY:** Ordination and Installation of Officers
PACEM Hosting?
Mission Trip
- FEBRUARY:** Souper Bowl Sunday
PACEM Hosting?
Ash Wednesday Evening Service
Welcome New Members
Annual Meeting of Congregation: Annual Report, Act on Terms of Call changes
Annual Meeting of the Corporation
- MARCH:** Palm Sunday
Maundy Thursday Evening Service
Good Friday Evening Service
Easter Sunday
One Great Hour of Sharing received
- APRIL:** (Holy Week and Easter events if not in March)
Extended Service of the Communion
PW Spring Gathering
- MAY:** Pentecost Offering received
Confirmation
Spring Church Picnic
- JUNE:** Mission Trip
Youth Mission Trip
Vacation Bible School (or July; Sun.-Thurs.; Mon.-Fri.)
- JULY:** Mission Trip
Montreat Youth Conference
- SEPTEMBER:** Kick-Off Sunday
Fall Church Picnic
Congregational Meeting to Elect Officers and Nominating Committee
- OCTOBER:** World Communion - Extended Service of the Communion
CROP Walk
PW Fall Gathering
Peacemaking Offering received
Welcome New Members
Stewardship Campaign
Cider on the Lawn
- NOVEMBER:** All Saints Sunday
Pledge Dedication Sunday
Thanksgiving Food Box Project
Alternative Marketplace
- DECEMBER:** Christmas Joy Offering received
Hanging of the Greens Service
Officers Christmas Party
Family Candlelight Christmas Eve Service (5:00 p.m.)

Candlelight Christmas Eve Service (9:00 p.m.)
Christmas Giving Trees

**ARTICLES OF INCORPORATION
OF
FIRST PRESBYTERIAN CHURCH OF CHARLOTTESVILLE, INC.**

1. Name.

The name of the corporation is First Presbyterian Church of Charlottesville, Inc. (the "Corporation").

2. Relationship With PC (USA).

The Corporation is formed by or at the direction of the First Presbyterian Church, Charlottesville, Virginia (the "Particular Church"). The Corporation shall support at all times and in all respects the *Constitution of the Presbyterian Church (U.S.A.)*. The Corporation and all of its property, both real and personal, shall be subject to, and the business of the Corporation shall be conducted in conformity with, the *Constitution of the Presbyterian Church (U.S.A.)* as it is now or shall be, from time to time, amended, established, made and declared by the authority of the Presbyterian Church (U.S.A.). The Particular Church for the ownership of whose property this Corporation was formed made an election under G-8.0701 of the Book of Order comprising a part of the *Constitution of the Presbyterian Church (U.S.A.)* (the "*Book of Order*"). The property of such Particular Church shall be held, and its privilege of ownership exercised by this Corporation, under the provisions of the constitution to which such Particular Church was subject immediately prior to the establishment of the Presbyterian Church (U.S.A.), as provided in G-8.0701 of the *Book of Order*.

3. Purposes.

The Corporation is formed for the following purposes:

(a) Property Ownership. For the benefit, ministry and witness of the Particular Church:

- (i) To receive, hold, encumber, manage and transfer property, real and personal, for the Particular Church;
- (ii) To accept and execute deeds of title to such property;
- (iii) To hold and defend title to such property; and
- (iv) To manage any permanent special funds for the furtherance of the Particular Church.

(b) Great Ends of the Church. To promote and witness to the Great Ends of the Church: (G-1.0200)

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

4. Property Held in Trust.

All property, both real and personal, held by or for the Particular Church, whether title is lodged in the Corporation, the board of trustees or a trustee, or an unincorporated association, and whether the property is used in programs of the Particular Church or retained for the production of income, is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.). (G-8.0201)

5. Members; Voting.

The members of the Corporation shall be the members on the active roll of the Particular Church from time to time, and only the members on such active roll shall be members of the Corporation and eligible for election and to serve as Trustees. Members shall be entitled to vote on all matters properly presented to a meeting of Members.

6. Trustees.

(a) The directors of the Corporation are designated Trustees. Only members on the active roll of the Particular Church shall be eligible for election and to serve as Trustees.

(b) The Trustees shall be those persons who are elected, installed and serving from time to time as active elders of the Session of the Particular Church. The Trustees will be elected by the Members.

(c) The powers and duties of the Trustees shall not infringe upon the powers and duties of the Session and, if there be one, the Board of Deacons of the Particular Church and such powers and duties shall be exercised in conformity with the *Constitution of the Presbyterian Church (U.S.A.)*.

7. Initial Trustees.

The initial Trustees are those persons elected, installed and serving as active elders of the Session of the Particular Church on the date of filing of these Articles.

8. Officers.

The officers of the Corporation shall be those persons elected or appointed in accordance with the bylaws of the Corporation.

9. Bylaws.

The bylaws of the Corporation shall be in conformity with the *Constitution of the Presbyterian Church (U.S.A.)* as it is now or shall be, from time to time, amended, established, made and declared by the authority of the Presbyterian Church (U.S.A.). The bylaws shall be adopted by the Trustees of the Corporation and may be amended or repealed by the Trustees or members of the Corporation in the manner provided by law, but must at all times and in all respects remain in conformity with the *Constitution of the Presbyterian Church (U.S.A.)*.

10. Registered Office, Agent.

The address of the Corporation's initial registered office in the Commonwealth of Virginia is Feil, Pettit & Williams, PLC, 530 East Main Street, Charlottesville, Virginia 22902, which is located in the City of Charlottesville, Virginia. The name of the initial registered agent of the Corporation is David H. Pettit, Esq., whose business office is identical with the registered office and who is a resident of Virginia and a member of the Virginia State Bar.

11. Tax Exemption Restriction.

No part of the net earnings of the Corporation shall inure to the benefit of or be distributable to its members, trustees, officers, or any other private persons, except that the Corporation may pay reasonable compensation for services rendered to or for the Corporation and may make payments and distributions in furtherance of the purposes of the Corporation. No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the Corporation shall not participate in or intervene in (including the publishing or distribution of statements) any political campaign on behalf of or in opposition to any candidate for public office. Notwithstanding any other provision of these articles of incorporation, the Corporation shall not carry on any other activities not permitted to be carried on (i) by a corporation exempt from federal income tax under Section 501(c)(3) of the Internal Revenue Code or corresponding section of any future federal tax code, or (ii) by a corporation contributions to which are deductible under Section 170(c)(2) of the Internal Revenue Code or corresponding section of any future federal tax code.

12. Dissolution.

If the Particular Church has become extinct by reason of the dispersal of its members, the abandonment of its work or any other cause, all such property, both real and personal, present and future, as the Corporation may have shall be vested in and be the property of the Presbytery of The James of the Presbyterian Church (U.S.A.) (the "Presbytery") pursuant to the *Constitution of the Presbyterian Church (U.S.A.)*, the Presbytery being an organization qualified under Section 501(c)(3) of the Internal Revenue Code (G-8.0401). In the alternative, said property of the Corporation shall be held, used and applied for such uses, purposes and trust as the Presbytery may direct, limit and appoint, or such property may be sold or disposed of as the Presbytery may direct in conformity with the *Constitution of the Presbyterian Church (U.S.A.)* (G-8.0301).

13. Limitation on Liability.

In every instance in which the Virginia Nonstock Corporation Act, as it exists on the date hereof or may hereafter be amended, permits the limitation or elimination of liability of Trustees or officers of a corporation to the corporation or its members, the Trustees and officers of the Corporation shall not be liable to the Corporation or its members.

14. Indemnification.

The Corporation may indemnify any individual who is, was or is threatened to be made a party to a civil, criminal, administrative, investigative or other proceeding (including a proceeding by or in the right of the Corporation or by or on behalf of its members) because such individual is or was a Trustee, officer, employee or agent of the Corporation or of any legal entity controlled by the Corporation, or is a fiduciary of any employee benefit plan established at the direction of the Corporation, against all liabilities and reasonable expenses incurred by such person on account of the proceeding if such person (a) acted in good faith, (b) such person believed (i) in the case of conduct in the person's official capacity, that the conduct was in the Corporation's best interests or (ii) in the case of a Trustee's conduct with respect to an employee benefit plan, that the Trustee's conduct was in the interest of the participants in and beneficiaries of the plan, or (iii) in all other cases, such conduct was not opposed to the Corporation's best interests, and (c) in the case of any criminal proceeding, such person had no reasonable cause to believe that the person's conduct was unlawful. Before any indemnification is paid a determination shall be made that indemnification is permissible in the circumstances because the person seeking indemnification has met the standard of conduct set forth above. Such determination shall be made in the manner provided by Virginia law for determining that indemnification of a Trustee is permissible. Unless a determination has been made that indemnification is not permissible, the Corporation may make advances and reimbursement for expenses incurred by any of the persons named above upon receipt of an undertaking from him or her to repay the same if it is ultimately determined that such individual is not entitled to indemnification. Such undertaking shall be an unlimited general obligation of the Trustee or officer and may, at the option of the Corporation, be conditioned upon the Corporation's determination that such Trustee or officer has the financial ability to make repayment or has provided adequate security for the repayment.

The termination of a proceeding by judgment, order, settlement, conviction, or upon a plea of *nolo contendere* or its equivalent shall not of itself create a presumption that a Trustee or officer acted in such a manner as to make such Trustee or officer ineligible for indemnification. The Corporation is authorized to contract in advance to indemnify any of the persons named above to the extent it is required to indemnify them pursuant to the provisions of this Article 14.

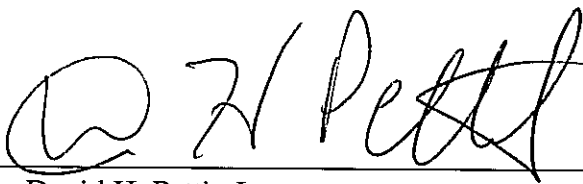
15. Concerning Indemnification.

The rights of each person entitled to indemnification under Article 14 shall inure to the benefit of such person's heirs, executors and administrators. Indemnification pursuant to Article 14 shall not be exclusive of any other right of indemnification to which any person may be entitled, including indemnification pursuant to a valid contract, indemnification by legal entities other than the Corporation and indemnification under policies of insurance purchased and maintained by the Corporation or others. However, no person shall be entitled to indemnification by the Corporation to the extent such person is indemnified by another including an insurer.

16. Amendments.

The Articles of Incorporation of the Corporation may be amended, modified or restated as proposed by the Trustees and upon receiving the affirmative vote of two-thirds of the votes cast by the Members present and voting at a meeting of Members at which a quorum is present.

Dated: April 16, 2010

By: 
David H. Pettit, Incorporator

Commonwealth of Virginia



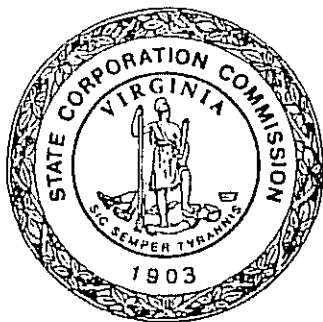
STATE CORPORATION COMMISSION

Richmond, April 28, 2010

This is to certify that the certificate of incorporation of

First Presbyterian Church of Charlottesville, Inc.

was this day issued and admitted to record in this office and that the said corporation is authorized to transact its business subject to all Virginia laws applicable to the corporation and its business. Effective date: April 28, 2010



State Corporation Commission

Attest:

Joel H. Beck
Clerk of the Commission



COMMONWEALTH OF VIRGINIA
STATE CORPORATION COMMISSION

Office of the Clerk

April 28, 2010

DAVID H PETTIT
FEIL PETTIT ET AL
PO BOX 2057
CHARLOTTESVILLE, VA 22902

RECEIPT

RE: First Presbyterian Church of Charlottesville, Inc.

ID: 0722426 - 4

DCN: 10-04-22-0010

Dear Customer:

This is your receipt for \$75.00, to cover the fees for filing articles of incorporation with this office.

The effective date of the certificate of incorporation is April 28, 2010.

If you have any questions, please call (804) 371-9733 or toll-free in Virginia, 1-866-722-2551.

Sincerely,

Joel H. Peck
Clerk of the Commission

CORPRCPT
NEWCD
CISLFD

**MINUTES OF THE ORGANIZATIONAL MEETING
OF THE
BOARD OF TRUSTEES
OF
FIRST PRESBYTERIAN CHURCH OF CHARLOTTESVILLE, INC.**

June 21, 2010

The organizational meeting of the Board of Trustees of First Presbyterian Church of Charlottesville, Inc. (the "Corporation") was held at 500 Park Street, Charlottesville, Virginia 22902 on the 21st day of June, 2010, pursuant to the call of the incorporator and due notice of the time, place and purpose of the meeting given to all Trustees. (The Trustees had convened as the Session of First Presbyterian Church at 7:00 p.m. in the Chapel of the church.) The incorporator called the meeting of the Board of Trustees to order at 8:14 p.m.

Present in person and acting throughout were:

Trustees:	<u>Class of 2010</u>	<u>Class of 2011</u>	<u>Class of 2012</u>
	Bill Carswell	Sue Brown	Ed Gatewood
	Rod Beckwith	Ed Davis	Jim Hubbard
	Kathy Doby	Chris Dean	Bettie Kienast
	Terry Forbes	Bob Garnett	Nancy Lutz (Excused)
	David Rathburn	Elaine Knight	David Maloney
	Jocelyn Schauer	Beth O'Donnell	David Pettit
	Diane Schmidt		Jim Snead
Others:	Lois Baylor, Clerk of Session		
	The Rev. Gavin Meek, Interim Pastor		
	The Rev. Kim Wells, Associate Pastor		
	Judy Blair, Business Manager		
	Sarah VanderZee, Ministry Intern		

Incorporator David Pettit acted as chair of the meeting and Lois Baylor acted as secretary and recorded the minutes.

Issuance of Certificate of Incorporation

The Chair presented a copy of the Certificate of Incorporation of the Corporation issued by the State Corporation Commission of Virginia on the 28th day of April, 2010, and presented to the meeting a conformed copy of the Articles of Incorporation as filed with said Commission. Thereafter, said notice and a copy of the Articles of Incorporation were ordered filed in the corporate minute book.

Bylaws

The Chair presented to the meeting a set of proposed Bylaws, after which, upon **motion** duly made and seconded, the following resolution was unanimously adopted:

RESOLVED, that the proposed Bylaws presented to this meeting be, and they hereby are, adopted and approved as the Bylaws of this Corporation, and a copy thereof shall be filed in the corporate minute book.

Election of Corporate Officers

The Chair then announced that it would be in order to elect officers for the Corporation, and, on **motion** duly made, seconded and unanimously carried, the following were elected to the offices indicated, to take office upon the conclusion of this meeting and to serve, unless sooner removed, until the next annual meeting of the Board of Trustees or until their successors are duly elected and qualified:

<u>NAME</u>	<u>OFFICE</u>
David Maloney	President
Bill Carswell	Vice President
Lois Baylor	Secretary
Robert Ramsey	Treasurer

Banking Resolution

The Chair stated that it was not anticipated that it would be necessary for the Corporation to maintain a bank account and that, therefore, no resolutions authorizing the establishment of a deposit account would be presented for adoption at this time.

Fiscal Year; Accounting Method

The Chair reported that the Corporation’s counsel had recommended that the Corporation adopt a fiscal year commencing on January 1 and ending on December 31 of each calendar year and that the Corporation adopt the cash method of accounting. Thereafter, on **motion** duly made and seconded, resolutions to this effect were unanimously adopted.

Transfer of Real Property; Lease

The Chair stated that it would be necessary to the fulfillment of the Corporation’s purpose to accept the conveyance of real property owned by First Presbyterian Church of Charlottesville (the “Church”), located at 500 Park Street, Charlottesville, Virginia (the “Church Property”), and enter into an agreement leasing the Church Property to the Church. Thereafter, on **motion** duly made and seconded, the following resolutions were unanimously adopted:

RESOLVED, that the Corporation accept conveyance of the Church Property, to be used, kept and maintained by the Corporation for Divine Worship and other purposes of its ministry as a particular church belonging to the Presbytery of the

James, subject to the provisions of the *Constitution of the Presbyterian Church (U.S.A.)*.

The Chair next presented the form of a lease agreement between the Church and the Corporation dated July 1, 2010 (the “Lease”), pursuant to which the Corporation would lease the Church Property to the Church for a term of thirty (30) years at an annual rental of \$1.00 per year, with automatic renewals for seven (7) renewal terms of ten (10) years each. Pursuant to the Lease, the Church would be responsible for all expenses and obligations relating to the Church Property, including, without limitation, the obligation to pay the cost of casualty and liability insurance and the responsibility to repair, maintain and replace as necessary and appropriate any of the improvements to the Church Property.

RESOLVED, that the officers of the Corporation, any one of whom may act, are authorized and directed on behalf of the Corporation to execute and deliver the Lease and take such other and further steps as may be appropriate to enter into the Lease and perform the obligations of the Corporation thereunder.

Endowment Funds; Endowment Committee; Articles of Endowment

The Chair stated that it would be necessary to accept the assignment by the Church to the Corporation of the Church’s endowment funds, to form an Endowment Committee, and to adopt the Church’s articles of endowment. Thereafter, on **motion** duly made and seconded, the following resolutions were unanimously adopted:

RESOLVED, that the officers of the Corporation are authorized and directed on behalf of the Corporation to accept the assignment by the Church to the Corporation of the Church’s endowment funds;

RESOLVED, that the Articles of Endowment of the Church are hereby adopted on behalf of the Corporation; that the officers of the Corporation are authorized and directed on behalf of the Corporation to form an Endowment Committee, which Committee’s purpose shall be to use, keep and maintain the endowment funds assigned to the Corporation by the Church and such other and further endowment funds as may be received by the Corporation or the Church; and that the Endowment Committee of the Corporation is authorized and directed on behalf of the Corporation to adopt the Articles of Endowment of the Church and perform its duties in accordance therewith; and

RESOLVED, that the following persons are appointed to serve on the Endowment Committee, being the same persons presently serving on the Endowment Committee of the Church, to serve until their successors are appointed by the Trustees:

Ron Critzer, chair	David Maloney
Tom Baylor	Deborah Starns, advisory
Ed Davis	David Swett, advisory
Amy Gillespie	Judy Blair, church staff
Mack Halsey	

*FINAL
PENDING APPROVAL
AT NEXT BOARD MEETING*

Adjournment of Meeting

There being no further business to come before the meeting, it was adjourned at 8:20 p.m.

Respectfully submitted,

Secretary

CORPORATE BYLAWS
OF
FIRST PRESBYTERIAN CHURCH OF CHARLOTTESVILLE, INC.

ARTICLE 1
Objectives, Purposes, Formation,
Limitations, Powers and Duties, Property

Article 1.1 Formation.

The Corporation is formed by or at the direction of First Presbyterian Church, Charlottesville, Virginia (the “Particular Church”) pursuant to the *Constitution of the Presbyterian Church (U.S.A.)*. [G-7.0401] The Particular Church is a member church of the Presbytery of the James (the “Presbytery”) in the Synod of the Mid-Atlantic.

Article 1.2 Purposes.

The Corporation is formed for the purposes set forth in its articles of incorporation, which include the ownership and management of the property and permanent and special funds of the Particular Church, and the promotion of the Great Ends of the Church. [G-1.0200]

Article 1.3 Powers.

The Corporation has all of the general powers of a nonstock corporation organized under the laws of the Commonwealth of Virginia necessary or convenient for the business of the Corporation.

Article 1.4 Subject to Authority.

In carrying out such purposes, the Trustees and the Corporation shall be subject to the authority of the session of the Particular Church (the “Session”), and shall, at all times and in all respects, conform to and support the *Constitution of the Presbyterian Church (U.S.A.)* as it is now or shall be from time to time amended, established, made, and declared by the authority of the Presbyterian Church (U.S.A.). [G-7.0402]

Article 1.5 Limitation of Powers and Duties.

The powers and duties of the Corporation and its Trustees shall not infringe upon the powers and duties of the Session, or upon the powers and duties of the Board of Deacons of the Particular Church should one be established. [G-7.0401]

Article 1.6 All Property Held in Trust.

All property of the Corporation, both real and personal, is held in trust for the use and benefit of the Presbyterian Church (U.S.A.).

Article 1.7 Particular Property Requirements.

When buying, selling and mortgaging real property, the Corporation and its Trustees shall act only after the approval of the congregation of the Particular Church is granted in a duly constituted meeting.

Article 1.8 Property Conveyances.

Pursuant to the *Constitution of the Presbyterian Church (U.S.A.)*, real property held or acquired by the Corporation, the Particular Church, the Board of Trustees, a trustee or unincorporated association will include the following language in the deed:

The premises herein conveyed shall be used, kept, maintained, and held in trust by the grantee for Divine Worship and other purposes of its ministry as a particular church belonging to the Presbytery of the James, subject to the provisions of the Constitution of the Presbyterian Church (U.S.A.).

ARTICLE 2
Members

Article 2.1 Eligibility for Membership.

Only members on the active roll of the Particular Church shall be members of the Corporation and eligible for election as Trustees. Ministers of Word and Sacrament are not members of the congregation and so are not members of the Corporation.

Article 2.2 Active Members.

The roll of active members established and maintained by the Session, as prescribed by the *Book of Order* comprising a part of the *Constitution of the Presbyterian Church (U.S.A.)*, shall determine those individuals who are active members of the Corporation from time to time.

ARTICLE 3
Trustees

Article 3.1 Qualification; Election.

The directors of the Corporation are designated Trustees. The initial Trustees shall be those persons named in the Articles of Incorporation. Thereafter, the membership of the Board of Trustees shall be identical to the membership of the Session in active service. Election by the congregation of the Particular Church and installation as Elder on the Session shall constitute a person a Trustee of the Corporation. [G-7.0401]

Article 3.2 Removal.

Termination for any reason of a person's active service on the Session shall automatically terminate such person's service as a Trustee of the Corporation.

ARTICLE 4
Meetings of the Board of Trustees

Article 4.1 Annual Meeting.

The annual meeting of the Board of Trustees shall be held in conjunction with or immediately following the first regular meeting of the Session in each calendar year, or at another time in each calendar year determined by the Board of Trustees with the concurrence of the Session.

Article 4.2 Regular and Special Meetings.

- (a) Regular meetings of the Trustees may be held on any schedule adopted or changed from time to time by the Board of Trustees.
- (b) Special meetings of the Trustees may be held at any time upon the call of the President, upon the written request of any two or more of the Trustees, or when directed by the Session or the Presbytery.

Article 4.3 Notice of Meetings.

- (a) Regular meetings of the Board of Trustees may be held without notice of the date, time, place or purpose of the meeting.
- (b) Reasonable notice of the date, time and place and in the case of special meetings the purpose shall be given in person or by mail, telephone or by a form of electronic transmission consented to by the Trustee to whom the notice is given. Meetings may be held at any time without notice if all the Trustees are present or if those not present waive notice of the time, place, and purpose of the meeting, either before or after such meeting.

Article 4.4 Quorum.

A majority of the number of Trustees shall constitute a quorum for the transaction of business. The affirmative vote of a majority of the Trustees present at a meeting at which a quorum is present when the vote is taken shall be the act of the Board of Trustees.

Article 4.5 Action without a Meeting.

Action required or permitted to be taken at a meeting of the Board of Trustees may be taken without a meeting if the action is taken by all members of the Board of Trustees. The action shall be evidenced by one or more written consents stating the action taken, signed by each Trustee either before or after the action taken, and included in the minutes or filed with the corporate records reflecting the action taken. The action so taken shall become effective when the last Trustee signs the consent, unless the consent specifies a different effective date, in which event the action taken is effective as of the date specified provided the consent states the date of execution by each Trustee.

Article 4.6 Procedures.

The meeting requirements and provisions of the *Constitution of the Presbyterian Church (U.S.A.)* shall govern meetings of the Board of Trustees. In addition to those requirements and provisions, these bylaws provide specific guidance for the Corporation. The rules and procedures of the Session governing its meetings shall be applicable to meetings of the Board of Trustees.

Article 4.7 Power and Authority.

The Board of Trustees shall have power and authority to carry out the affairs of the Corporation and in so doing may elect or appoint all necessary officers; may employ all such employees as shall be requisite for the conduct of the affairs of the Corporation; may fix the compensation of such persons; may prescribe the duties of such persons; and may dismiss any appointive officer or agent of the Corporation without previous notice. The Board of Trustees may, in the absence of an officer, delegate that officer's powers and duties to any other officer or a Trustee for the time being.

Article 4.8 Committees.

The Board of Trustees may create one or more committees and appoint members of the Board of Trustees to serve on them. Each committee may have two or more members who serve at the pleasure of the Board of Trustees. Each committee may exercise the authority given to it by the Board of Trustees other than the authority to fill vacancies, amend the articles of incorporation or bylaws of the Corporation, or approve a plan of merger. The rules which govern meetings, action without a meeting, notice and waiver of notice and quorum and voting requirements of the Board of Trustees shall apply to committees and their members unless the Board of Trustees expressly provides otherwise.

ARTICLE 5
Meetings of Members

Article 5.1 Annual Meeting.

An annual meeting of the members of the Corporation shall be held at the same place and time as the annual meeting of the congregation of the Particular Church or immediately thereafter, at the discretion of the President of the Corporation. Both ecclesiastical and corporate business may be conducted at the same meeting. Any stated or called meeting of the congregation shall be a meeting of the members of the Corporation, and any business may be conducted that is appropriate to the Corporation.

Article 5.2 Special Meetings.

Special meetings of the members of the Corporation may be called by the Board of Trustees, the Session or the Presbytery. Only business within the purpose or purposes described in the notice for a special meeting of members may be conducted at the meeting.

Article 5.3 Quorum and Voting Requirements.

Unless otherwise provided by law, a quorum for any meeting of the members of the Corporation shall be the same as the quorum established for a meeting of the congregation of the Particular Church.

Article 5.4 Procedural Requirements.

The meetings of the members shall be conducted to conform as closely as possible to the procedural requirements of the *Constitution of the Presbyterian Church (U.S.A.)*. In addition to those requirements, the provisions of these bylaws provide specific guidance for the Corporation. The rules and procedures applicable to meetings of the members of the congregation of the Particular Church shall be applicable to meetings of the members of the Corporation.

Article 5.5 Proxy Voting.

Except for a matter as to which civil law expressly requires voting by proxy, members may not vote by proxy at any meeting of members but must be present at a meeting in order to vote in person.

ARTICLE 6
Officers

Article 6.1 Officers.

The Board of Trustees, as soon as practicable after the election of Trustees in each year, shall elect from their number a President of the Corporation, and may from time to time elect one or more Vice Presidents, Assistant Secretaries and Assistant Treasurers. The Clerk of Session shall serve as Secretary of the Corporation. The Treasurer elected by the Session shall serve as Treasurer of the Corporation. The same person may hold any two offices except those of President and Secretary. The board may also appoint such other officers and agents as may be deemed necessary for the transaction of the affairs of the Corporation.

Article 6.2 Term.

The term of office for all officers shall be one (1) year or until their respective successors are chosen. Any officer elected by the Board of Trustees may be removed from the office at any meeting of the Board of Trustees by the affirmative vote of a majority of the Trustees then in office, whenever in their judgment the interest of the Corporation will be served thereby. The Board of Trustees shall have full power to fill any vacancies in any offices it is authorized to elect occurring for any reason whatsoever.

Article 6.3 Powers and Duties.

The officers of the Corporation shall respectively have such powers and perform such duties in the management of property and affairs of the Corporation, subject to the control of the Trustees, as generally pertain to their respective offices, as well as such additional powers and duties as may from time to time be conferred by the Board of Trustees. No action taken by the officers shall infringe upon the authority of the Session or of the Board of Deacons (should one be established), and all such actions shall be in conformity with the *Constitution of the Presbyterian Church (U.S.A.)*. Subject to these bylaws and the articles of incorporation of the Corporation, the officers shall have the following respective powers and duties in regards to the Corporation:

- (a) The President shall
 - (i) execute documents to carry out the purpose and functions of the Corporation as approved and directed by the Board of Trustees;
 - (ii) be responsible for carrying out the directives and requirements of applicable law, these bylaws, and the articles of incorporation;
 - (iii) in general, perform all duties incident to the office of president; and
 - (iv) perform such other duties as may from time to time be assigned by the Board of Trustees.

- (b) The Vice President shall
 - (i) assist the President in the exercise of his or her duties;
 - (ii) in the absence or inability of the President, execute the duties of the President;
 - (iii) in general, perform all duties incident to the office of vice president; and
 - (iv) perform such other duties as may from time to time be assigned by the Board of Trustees.

- (c) The Secretary shall
 - (i) perform for the Corporation those duties set out in the *Constitution of the Presbyterian Church (U.S.A.)*;
 - (ii) record all votes by the Board of Trustees;
 - (iii) be the custodian of the corporate seal, if any, and affix it to all documents to be executed on behalf of the Corporation under its seal;
 - (iv) in general, perform all duties incident to the office of secretary; and
 - (v) perform such other duties as may from time to time be assigned by the Board of Trustees.

- (d) The Treasurer shall
 - (i) perform for the Corporation those duties set out in the *Constitution of the Presbyterian Church (U.S.A.)*;
 - (ii) be responsible for the safekeeping of all funds and assets, except for those funds expressly assigned to the care and custody of another;
 - (iii) be responsible for the filling of any and all tax and other financial reports as required by applicable law;
 - (iv) oversee deposit of all monies, drafts, and checks in the name of or to the credit of the Corporation at such banks or depositories as the Board of Trustees shall designate;
 - (v) in general, perform all duties incident to the office of treasurer; and
 - (vi) perform such other duties as may from time to time be assigned by the Board of Trustees.

- (e) Assistant Secretaries shall perform such of those duties of the Secretary as directed by the Board of Trustees.

- (f) Assistant Treasurers shall perform such of those duties of the Treasurer as directed by the Board of Trustees.

Article 6.4 Checks, Notes, Drafts, Etc.

The Board of Trustees may, from time to time, prescribe the manner of making signature or endorsement of bills of exchange, notes, drafts, checks, acceptances, obligations and other negotiable paper or other instruments for the payment of money and designate the

officer or officers, agent or agents, who shall from time to time be authorized to make, sign or endorse the same on behalf of the Corporation.

ARTICLE 7
Miscellaneous

Article 7.1 Fiscal Year.

The fiscal year of the Corporation shall begin on January 1 and end on December 31.

Article 7.2 Seal.

The Corporation may, but is not required to, have a corporate seal. In the event the Board of Trustees elects to have a seal, it shall determine the content of the seal which may be altered at will.

Article 7.3 Office.

The principal office and mailing address of the Corporation is:

500 Park Street, Charlottesville, Virginia 22902

Article 7.4 Election Under G-8.0701.

The Particular Church for which this Corporation owns property made an election under G-8.0701 of the *Book of Order* comprising a part of the *Constitution of the Presbyterian Church (U.S.A.)* (the "*Book of Order*"). The property of such Particular Church shall be held, and its privilege of ownership exercised by this Corporation, under the provisions of the constitution to which such Particular Church was subject immediately prior to the establishment of the Presbyterian Church (U.S.A.).

Article 7.5 Amendments.

These bylaws of the Corporation may be amended or added to, or new bylaws may be adopted by (i) the affirmative vote of two-thirds of those members of the Corporation present and voting at a meeting of members of the Corporation at which a quorum is present, or (ii) the affirmative vote of two-thirds of the entire Board of Trustees at a duly called meeting.



EIN Assistant

Your Progress: 1. Identity ✓ 2. Authenticate ✓ 3. Addresses ✓ 4. Details ✓ 5. EIN Confirmation

Congratulations! The EIN has been successfully assigned.

EIN Assigned: 27-3694985

Legal Name: FIRST PRESBYTERIAN CHURCH OF CHARLOTTESVILLE INC

The confirmation letter will be mailed to the applicant. This letter will be the applicant's official IRS notice and will contain important information regarding the EIN. Allow up to 4 weeks for the letter to arrive by mail.

We strongly recommend you print this page for your records.

Click "Continue" to get additional information about using the new EIN.

Continue >>

Help Topics

? [Can the EIN be used before the confirmation letter is received?](#)

Prepared by and return to:
 Feil, Pettit & Williams, PLC
 530 East Main Street
 P.O. Box 2057
 Charlottesville, VA 22902

City of Charlottesville Tax Map Parcel Nos.: 530131000 and 530131100

This transfer is exempt from recordation taxes pursuant to Section 58.1-811(A)(2) of the Code of Virginia, as amended.

DEED

THIS DEED dated this 18th day of October, 2010, by and between **ROBERT J. BRADLEY, WILLIAM T. BURGESS, KENNETH W. DERBY, ANN G. FOSTER, KAL W. HOWARD, CAROYL J. GOOCH, WILLIAM R. ISAACS, CHRISTINE S. KENNEDY, BETTY M. LEAKE, ELIZABETH G. MEIBURG, LYLE V. ROGERS, ROBERT O. SNODDY, THOMAS J. WESTBURY, JR. and BARBARA A. WORRELL, THE TRUSTEES OF FIRST PRESBYTERIAN CHURCH, CHARLOTTESVILLE, VIRGINIA**, whose address is 500 Park Street, Charlottesville, Virginia 22902, the Grantors, and **FIRST PRESBYTERIAN CHURCH OF CHARLOTTESVILLE, INC.**, a Virginia corporation, whose address is 500 Park Street, Charlottesville, Virginia 22902, the Grantee.

WITNESSETH:

WHEREAS, the Grantors are the duly appointed, qualified and acting Trustees of First Presbyterian Church, Charlottesville, Virginia (the "Church"), as certified by the Incumbency Certificate of the Clerk of the Session of the Church attached hereto as Exhibit A and incorporated herein by this reference;

WHEREAS, the Grantors hold legal title in trust on behalf of the Church to two (2) parcels of real property located in Charlottesville, Virginia;

WHEREAS, such real property shall be referred to hereinafter as "Parcel 1" and "Parcel 2," respectively, and together, the "Property;"

WHEREAS, the Grantee has been incorporated in accordance with *The Book of Order*, G-70401 and Section 57-16.1 of the Code of Virginia;

WHEREAS, the Session and the Congregation of the Church have deemed it to be in the best interests of the Church to transfer the Property to the Grantee, and have directed and authorized the Grantors to do so; and

WHEREAS, the Grantors, on behalf of the Church, desire to transfer the Property to the Grantee.

NOW, THEREFORE, FOR AND IN CONSIDERATION of the sum of One and No/100 Dollars (\$1.00), cash in hand paid, the receipt and sufficiency of which is hereby acknowledged, the Grantors do hereby **GRANT, BARGAIN, and CONVEY** with **GENERAL WARRANTY OF TITLE** unto the Grantee the Property, as further described below:

PARCEL 1:

ALL that certain lot or parcel of land with improvements thereon and appurtenances thereto pertaining, situated in the City of Charlottesville, Virginia, fronting about 129 feet on Park Street and about 137 feet on Seventh Street, containing 1.0 acre, more or less;

BEING the same property conveyed to the Grantors by deed of L.W. Wood and Eunice W. Wood, husband and wife, C.B. Bailey and Laura W. Bailey, husband and wife, and J. Drury Wood and Gladys D. Wood, husband and wife, dated August 9, 1950, recorded in the Clerk's Office of the Circuit Court of the City of Charlottesville, Virginia, in Deed Book 153, page 51; and

PARCEL 2:

ALL that certain lot or parcel of land with improvements thereon and appurtenances thereto pertaining, situated in the City of Charlottesville, Virginia, fronting 211.70 feet on the east side of Park Street and running back between nearly parallel lines to Eighth Street, N.E., according to a plat of Thomas D. Blue dated March 20, 1965, recorded in the aforementioned Clerk's Office in Deed Book 264, page 566;

BEING the same property conveyed to the Grantors by deed of Sallie P. Haden, a widow, dated April 1, 1965, recorded May 18, 1965, in the aforementioned Clerk's Office in Deed Book 264, page 563.

This conveyance of the Property is subject to all other easements, conditions, restrictions and reservations contained in duly recorded deeds, plats and other recorded instruments, if any, constituting constructive notice in the chain of title to the Property, which have not expired by a limitation of time contained therein or have not otherwise become

ineffective, there being no intent by this Deed to reimpose any such easement, condition, restriction or reservation.

[SIGNATURES ON FOLLOWING PAGES]

[SIGNATURE PAGE TO DEED - GRANTORS]

WITNESS the following signatures and seals:

GRANTORS:

THE TRUSTEES OF FIRST PRESBYTERIAN CHURCH

By: Robert J. Bradley (SEAL)
Robert J. Bradley, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 18th day of October, 2010, by Robert J. Bradley, as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct. 31, 2012
Registration No. 354216

By: William T. Burgess (SEAL)
William T. Burgess, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 18th day of October, 2010, by William T. Burgess, as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct. 31, 2012
Registration No. 354216

[SIGNATURE PAGE TO DEED - GRANTORS]

By: *Kenn W. Derby* (SEAL)
Kenneth W. Derby, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 18th day of October, 2010, by Kenneth W. Derby, as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct. 31, 2012
Registration No. 354216

By: *Ann G. Foster* (SEAL)
Ann G. Foster, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 15th day of October, 2010, by Ann G. Foster, as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct. 31, 2012
Registration No. 354216

[SIGNATURE PAGE TO DEED - GRANTORS]

By: Kal W. Howard (SEAL)
Kal W. Howard, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 18th day of October, 2010, by Kal W. Howard, as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct. 31, 2012
Registration No. 354216

By: Carol J. Gooch (SEAL)
Carol J. Gooch, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 18th day of October, 2010, by Carol J. Gooch, as Trustee of First Presbyterian Church.



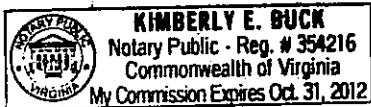
Kimberly E. Buck
Notary Public
My commission expires: October 31, 2012
Registration No. 354216

[SIGNATURE PAGE TO DEED - GRANTORS]

By: William R. Isaacs (SEAL)
William R. Isaacs, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 28th day of October, 2010, by William R. Isaacs, as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct. 31, 2012
Registration No. 354216

By: Christine S. Kennedy (SEAL)
Christine S. Kennedy, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 18th day of October, 2010, by Christine S. Kennedy, as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct. 31, 2012
Registration No. 354216

[SIGNATURE PAGE TO DEED - GRANTORS]

By: Betty M. Leake (SEAL)
Betty M. Leake, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 28th day of October, 2010, by Betty M. Leake, as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct. 31, 2012
Registration No. 354216

By: Elizabeth G. Meiburg (SEAL)
Elizabeth G. Meiburg, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 18th day of October, 2010, by Elizabeth G. Meiburg, as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct 31, 2012
Registration No. 354216

[SIGNATURE PAGE TO DEED - GRANTORS]

By: *Lyle V. Rogers* (SEAL)
Lyle V. Rogers, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 18th day of October, 2010, by Lyle V. Rogers, as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct. 31, 2012
Registration No. 354216

By: *Robert O. Snoddy* (SEAL)
Robert O. Snoddy, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 18th day of October, 2010, by Robert O. Snoddy, as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct. 31, 2012
Registration No. 354216

[SIGNATURE PAGE TO DEED - GRANTORS]

By: Thomas J. Westbury, Jr. (SEAL)
Thomas J. Westbury, Jr., Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 19th day of October, 2010, by Thomas J. Westbury, Jr., as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct. 31, 2012
Registration No. 354216

By: Barbara A. Worrell (SEAL)
Barbara A. Worrell, Trustee

COMMONWEALTH OF VIRGINIA
CITY OF CHARLOTTESVILLE, to-wit:

The foregoing instrument was acknowledged before me this 18th day of October, 2010, by Barbara A. Worrell, as Trustee of First Presbyterian Church.



Kimberly E. Buck
Notary Public
My commission expires: Oct. 31, 2012
Registration No. 354216

EXHIBIT A

INCUMBENCY CERTIFICATE

OF THE CLERK OF THE SESSION OF

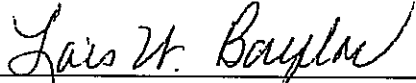
FIRST PRESBYTERIAN CHURCH, CHARLOTTESVILLE, VIRGINIA

I, Lois W. Baylor, DO HEREBY CERTIFY that I am the Clerk of the Session of First Presbyterian Church, Charlottesville, Virginia (the "Church"), and I DO HEREBY FURTHER CERTIFY as follows:

As of the date of this Incumbency Certificate, the below-named persons are the duly appointed, qualified Trustees of the Church:

Robert J. Bradley
William T. Burgess
Kenneth W. Derby
Ann G. Foster
Kal W. Howard
Caroyl J. Gooch
William R. Isaacs
Christine S. Kennedy
Betty M. Leake
Elizabeth G. Meiburg
Lyle V. Rogers
Robert O. Snoddy
Thomas J. Westbury, Jr.
Barbara A. Worrell

WITNESS my hand as of the 18th day of October, 2010.



Lois W. Baylor, Clerk of Session

STATE TAX \$ _____ (039)
CITY TAX \$ _____ (214)
TRANS \$ 1.00 (212)
TECH. FEE \$ 5.00 (106)
CLERK'S FEE \$ 14.50 (301)
VSLF \$ 1.50 (145)
STATE FEE \$ _____ (036)
SEC 58.1-801
STATE TAX \$ _____ (038)
LOCAL TAX \$ _____ (220)
LOCAL TAX \$ _____ (223)

TOTAL \$ 22.00

Admitted to Record in the Clerk's Office of the
Circuit Court of the City of Charlottesville,
Virginia, on the 22 day of Nov, 20 10
at 4:06 o'clock P M., and recorded in
Deed Book No. _____ Page _____
The taxes imposed by §§58.1-801 and 58.1-
802 of the Virginia Code have been paid.

Paul C. Garrett Clerk

COMMONWEALTH OF VIRGINIA



OFFICIAL RECEIPT
CHARLOTTESVILLE CIRCUIT COURT
DEED RECEIPT

DATE: 11/22/10 TIME: 16:06:43 ACCOUNT: 540CLR201004340 RECEIPT: 1000001165P
CASHIER: TDS REG: VP12 TYPE: DBS PAYMENT: FULL PAYMENT
INSTRUMENT : 201004340 BOOK: PAGE: RECORDED: 11/22/10 AT 16:06
GRANTOR: BRADLEY, ROBERT J;TR EX: N LOC: CI
GRANTEE: FIRST PRESBYTERIAN CHURCH OF CHARLOTTESVILLE INC EX: N PCT: 100%
AND ADDRESS : 500 PARK ST, CHARLOTTESVILLE, VA 22902
RECEIVED OF : FEIL PETTIT^{II} DATE OF DEED: 10/18/10
CHECK: \$22.00
DESCRIPTION 1: PARS 1 & 2-PARK ST PAGES: 0 O/P 0
2: NAMES: 0
CONSIDERATION: .00 A/VAL: .00 MAP: 530131000 530131100
PIN:
301 DEEDS 14.50 145 VSLF 1.50
212 TRANSFER FEE 1.00 106 TECHNOLOGY TRST FND 5.00
TENDERED : 22.00
AMOUNT PAID: 22.00
CHANGE AMT : .00

CLERK OF COURT: PAUL C. GARRETT

LEASE AGREEMENT

THIS LEASE AGREEMENT (the "Lease") made effective this 1st day of July, 2010 (the "Commencement Date"), by and between **FIRST PRESBYTERIAN CHURCH OF CHARLOTTESVILLE, INC.**, a Virginia corporation, located at 500 Park Street, Charlottesville, Virginia 22902, ("Corporation") and **FIRST PRESBYTERIAN CHURCH OF CHARLOTTESVILLE**, having an office located at 500 Park Street, Charlottesville, Virginia 22902 ("Church") (collectively, the "Parties" and each a "Party").

WITNESSETH:

For and in consideration of the rental herein reserved, and of the covenants, conditions, agreements and stipulations hereinafter expressed, the Parties agree as follows:

1. Premises.

(a) Corporation hereby leases to Church, and Church hereby leases from Corporation the land, together with the buildings and other improvements now or hereafter located thereon, commonly known as 500 Park Street, Charlottesville, Virginia 22902, more particularly described in Exhibit A, attached hereto and incorporated herein (the "Leased Premises").

(b) Church acknowledges that: (i) Church has inspected the Leased Premises and hereby accepts same in "as is" condition; and (ii) Corporation has made no warranties or representations regarding the condition of the Leased Premises.

2. Term.

(a) Initial Term. The initial term of this Lease shall be for thirty (30) years commencing on the Commencement Date and terminating on the thirtieth (30th) anniversary thereof (the "Initial Term").

(b) Renewal Terms. Provided Church performs all of the terms, covenants and conditions of this Lease on Church's part to be performed, this Lease shall be automatically renewed for seven (7) consecutive periods of ten (10) years each (the "Renewal Terms"), unless Church shall give written notice of non-renewal prior to the expiration of the then existing term hereof. This Lease, as renewed, shall be upon the same terms as are contained herein, except as to the duration of the term hereof and any other provisions of this Lease which by their terms are applicable only to any portions of the term and excluding, upon the expiration of the Seventh Renewal Term, any further option of renewal. The Initial Term and the Renewal Terms are hereinafter collectively referred to as the "Term."

3. Rent.

(a) Net Lease. The rent payable hereunder shall be absolutely net to Corporation so that this Lease shall yield, net to Corporation, the rents specified herein in each year during the Term.

(b) Base Rent. Church hereby covenants and agrees to pay to Corporation at 500 Park Street, Charlottesville, Virginia 22902, or at such other place as Corporation may from time to time designate in writing, as rent for the Leased Premises during the Term, an annual rental in the amount of ONE DOLLAR (\$1.00) ("Base Rent"), beginning on the Commencement Date and continuing on the same day of each year thereafter for the entire Term.

(c) Additional Rent. As additional rent, Church shall pay directly or reimburse Corporation, at Corporation's option, for the following:

(i) all taxes imposed on the Leased Premises by any lawful authority, should any such taxes be imposed;

(ii) all electric light, heat, power, water, sewerage, fuel and all other utility service charges and assessments upon the Leased Premises; and

(iii) all costs for maintenance and repair of the Leased Premises (collectively, "Additional Rent").

(d) All Base Rent and Additional Rent may be collectively referred to as "Rent".

4. Use of Leased Premises. Church shall be permitted to use the Leased Premises for Divine Worship and other purposes of its ministry as a particular church belonging to The Presbytery of the James, in conformity with the *Constitution of the Presbyterian Church (U.S.A.)* as it is now or shall be, from time to time, amended, established, made and declared by the authority of the Presbyterian Church (U.S.A.). Church shall comply with all present and future laws or ordinances applicable to the Leased Premises and shall not commit or suffer waste on the Leased Premises, or use or permit anything on the Leased Premises which may be illegal, or constitute a private or public nuisance, or conflict with or invalidate or increase the cost of any of Corporation's fire and extended coverage insurance, or which may be dangerous to persons or the property of the Corporation.

5. Maintenance and Repair.

(a) Church shall promptly, throughout the Term of this Lease, at its sole expense, maintain the Leased Premises and all landscaping, roadways, sidewalks and curbs on, adjacent and appurtenant thereto, in good order and repair, and shall promptly remove all accumulated snow, ice, and debris from any and all roadways, sidewalks and curbs located upon or appurtenant to the Leased Premises and from any and all other sidewalks and curbs adjacent to the Leased Premises.

(b) Church shall promptly, throughout the Term of this Lease, at its sole expense, make all necessary replacements, restorations, renewals and repairs to the Leased Premises and appurtenances thereto, whether interior or exterior, structural or non-structural, ordinary or extraordinary, and foreseen or unforeseen, ordinary wear and tear excepted. Repairs, restorations, renewals and replacements shall, to the extent possible, be at least equivalent in quality to the original work or the property replaced, as the case may be. Church shall not make any claim or demand upon or bring any action against the Corporation for any loss, cost, injury, damage or other expense caused by any failure or defect, structural or non-structural, of the

Leased Premises or any part thereof. If Church fails to perform its obligations of maintenance or repair hereunder, Corporation is authorized to come onto the Leased Premises, make such repairs, and upon billing to Church by Corporation, Church shall reimburse Corporation for the costs of such repairs within thirty (30) days of receipt of the billing.

(c) Upon the expiration of or prior termination of this Lease, Church shall remove all property of Church from the Leased Premises, except plumbing and other fixtures and leasehold improvements which may have been installed by Church and except as otherwise provided in this Lease, and surrender the Leased Premises to Corporation "broom clean" in as good order and condition as they were upon Church commencing occupancy, ordinary wear and tear excepted. Any property left on the Leased Premises after the expiration or other termination of this Lease may be disposed of by Corporation in any manner and without any liability to Church.

6. Changes, Alterations and New Construction by Church. Church, at its sole cost and expense, shall have the right, at any time and from time to time during the term of this Lease, to make interior and/or exterior changes and alterations to any building, landscaping, roadways, sidewalks, curbs or any other improvements on the Leased Premises or to construct new improvements thereon or repair or replace any such improvement that is damaged, destroyed or taken.

7. Damage to Church's Property or Leased Premises. Corporation and its agents shall not be liable in damages, by abatement in rent or otherwise, for any damage either to the person or the property of Church, or for the loss of or damage to any property of Church by theft or from any other cause whatsoever, whether similar or dissimilar to the foregoing. Corporation and its agents shall not be liable for any injury or damage to persons or property, or loss or interruption to Church's operations resulting from fire, explosion, falling plaster, steam, gas, electricity, water, rain, snow or leaks from any part of the Leased Premises, or from the pipes, appliances or plumbing works, or from the roof, street or subsurface, or from any other place, or by dampness, or by any cause of whatsoever nature. Corporation and its agents shall not be liable for any damage caused by operations in construction of any private or public or quasi-public work. None of the limitations of the liability of Corporation or its agents provided for in this Paragraph shall apply if such loss, injury or damages are proximately caused by the gross negligence or willful misconduct of Corporation or its agents.

8. Church's Liability for Damage to Corporation's Property. Church shall be liable for any damage to the Leased Premises or any other property of Corporation which may be caused by its act or negligence, or the acts of its agents or employees.

9. Indemnity, Liability Insurance, Building Insurance and Waiver of Subrogation.

(a) Church hereby indemnifies and agrees to hold Corporation harmless and free from any and all damages sustained by person or property, and against all claims of third persons for damages arising out of Church's use of the Leased Premises, and for all damages and monies paid out by Corporation in settlement of any claim or judgments, as well as for all expenses and attorney's fees incurred in connection therewith.

(b) Church shall, at Church's expense, during the entire Term of this Lease, keep in full force and effect a policy of public liability insurance with coverage of at least \$1,000,000.00 and property damage insurance with respect to the Leased Premises and the business operated by Church. Church shall cause Corporation to be named as an additional insured on said insurance policy.

(c) Corporation shall keep the Leased Premises insured against loss or damage by fire or other casualty insurable under standard fire and extended coverage insurance in an amount equal to the full current replacement cost of the Leased Premises. Church shall pay directly or reimburse Corporation, at Corporation's option, for all costs of such insurance.

(d) To the extent it is then obtainable from any financially responsible insurance company, Corporation's insurance policies for fire and extended coverage covering the Leased Premises and the personal property, fixtures and equipment located thereon or therein belonging to Corporation, will contain a waiver of subrogation against Church. Provided such waiver is obtained, and to the extent that any such loss is covered by such insurance, Corporation shall not make any claim against, or seek to recover from, Church for any loss or damage to the Leased Premises and/or the personal property, fixtures and equipment of Corporation located thereon or therein, by such fire or the perils of the extended coverage insurance within the scope of the aforesaid policies, whether or not the loss or damage is due to carelessness or negligence of Church, or its agents or employees.

10. Damage or Destruction to the Leased Premises. This Lease shall remain in full force and effect notwithstanding any damage to the Leased Premises. If the Leased Premises or any portion thereof shall be damaged during the Term by fire or any casualty insurable under the standard fire and extended coverage insurance policies, Corporation shall repair and/or rebuild the same as promptly as possible, to the extent such may be accomplished utilizing the proceeds from Corporation's insurance policies. Corporation's obligation to repair shall be subject to any delays from labor troubles, material shortages, insurance claim negotiations or any other causes, whether similar or dissimilar to the foregoing, beyond Corporation's control. If the proceeds from Corporation's insurance coverage shall be insufficient to rebuild the Leased Premises, Corporation and Church shall work together to raise additional funds and complete the rebuilding of the Leased Premises.

11. Eminent Domain. If the Leased Premises or any part thereof shall be taken under eminent domain proceedings or transferred to a public authority in lieu of such proceedings, Church may terminate this Lease as of the date when possession is taken, and Corporation and Church will work together to purchase and/or construct alternate property suitable to the needs of the Church, which shall be leased to Church by Corporation on terms substantially identical to those of this Lease. All damages awarded for such taking shall belong to and be the property of Corporation. Church shall have no claim against Corporation by reason of such taking or termination and shall not have any claim or right to any portion of the amount that may be awarded or paid to Corporation as a result of any such taking. However, Church shall have the right to make a claim against such public authority for its loss of operations and for any other relief available to Church by law in the event such taking involves the physical taking of all or a portion of the Leased Premises.

12. Attornment, Subordination and Execution of Documents.

(a) Church shall, in the event any proceedings are brought for the foreclosure of, or in the event of exercise of the power of sale under any mortgage covering the Leased Premises, attorn to the purchaser upon any such foreclosure or sale and recognize such purchaser as the landlord under this Lease, subject to all of Church's duties, obligations, rights and options under this Lease.

(b) Upon request by Corporation, Church shall subordinate its rights hereunder to the lien of any mortgage or mortgages, or the lien resulting from any other method of financing or refinancing, now or hereafter in force against the Leased Premises are a part, and to all advances made or hereafter to be made upon the security thereof. A condition precedent to Church's requirement to subordinate hereunder shall be that Church, upon any default in the terms of such financing by Corporation, shall have the right to assume and perform the obligations of the Corporation to such mortgagee or other party to whom Corporation may be obligated under such financing and, as long as Church does so perform such obligations, this Lease and all Church's rights and options hereunder shall remain in full force and effect as to such mortgagee or other financing obligee of Corporation.

(c) Within ten (10) days of Church's receipt of a request of any party in interest, Church shall execute instruments or certificates to carry out the intent of this Paragraph as shall be requested by the Corporation. However, nothing contained in such instruments or certificates required by Corporation shall be in derogation of any rights granted to Church hereunder, nor expand Church's obligations hereunder, and if any such instruments or certificates would have the effect of accomplishing one or both of the foregoing, either explicitly or implicitly, then Church shall not be obligated to execute the same.

13. Default.

(a) If Church shall, at any time, be in default of the payment of either Rent or any payments required of Church hereunder or any part thereof for more than ten (10) days after the same shall be due hereunder, or if Church shall be in default of any of the other covenants and conditions of this Lease to be kept, observed and performed by Church for more than ten (10) days after the giving of written notice by Corporation to Church of such default, Landlord's sole remedies shall be to (i) take such action as may be appropriate to perform the covenant or obligation of Church which is in default and recover from Church for the cost of such action, and/or (ii) to commence legal action to recover money damages from Church, and/or (iii) seek injunctive relief. If Church shall vacate or abandon the Leased Premises, or fail to take possession of the Leased Premises and actively operate therein, or if Church shall be adjudged bankrupt, or if a receiver or trustee shall be appointed and shall not be discharged within thirty (30) days from the date of such appointment, then and in any such events Corporation may re-enter the Leased Premises by summary proceedings or otherwise, and thereupon may expel all persons and remove all property therefrom, without becoming liable to prosecution therefor, and may, among other remedies, terminate this Lease and immediately resume possession of the Leased Premises, wholly discharged from any obligations under the Lease, and re-enter and repossess the Leased Premises, free from any and all claims of Church. In such event, Corporation shall hold and utilize the Leased Premises in conformity with the *Constitution of the*

Presbyterian Church (U.S.A.) as it is now or shall be, from time to time, amended, established, made and declared by the authority of the Presbyterian Church (U.S.A.).

(b) Corporation shall not be in default unless it fails to perform the obligations required of Corporation by this Lease within ten (10) days after written notice by Church to Corporation specifying which obligation(s) Corporation has failed to perform. If the nature of the specified obligation(s) is such that more than ten (10) days are required for performance, then Corporation shall not be in default if it commences performance within such ten-day period and thereafter diligently prosecutes the same to completion. If Corporation has not cured or commenced to cure the default set forth in said notice within said ten-day period, Church may cure such default and deduct the reasonable costs and expenses incurred from the next and succeeding Rent payment(s).

14. Rents. Any and all income and rents collected by Church with respect to the Leased Premises, including, without limitation, leases of rights to park automobiles thereon, shall be the sole property of Church.

15. Subletting and Assigning. Church may sublet any portion of the Leased Premises and assign this Lease in whole or in part without the prior written consent of Corporation. In the event of a subletting, Church shall nevertheless remain obligated to Corporation under the terms of this Lease Agreement.

16. Signs. Church may install and maintain signs on the Leased Premises without the prior written consent of Corporation.

17. Quiet Enjoyment. Upon Church paying the Rent and performing all the covenants and conditions aforesaid on Church's part to be observed and performed, Church shall and may peaceably and quietly have, hold and enjoy the Leased Premises for the Term.

18. Memorandum of Lease. Church shall not record this Lease or otherwise make it a matter of public record unless required in any litigation involving Church. If Church or Corporation request, the Parties shall enter into a short form lease, describing the Leased Premises and the Term of this Lease, and including any other terms necessary to permit the recording of such short form lease. Such recording shall be at Church's sole expense.

19. Notices. All notices to be given under this Lease shall be in writing and shall either be served personally or sent by certified mail, return receipt requested. Notices shall be sent to the addresses set forth in the preamble hereof or such other address as either Party may specify by written notice to the other Party.

20. Expense of Enforcement. If either Party should substantially prevail in any litigation by or against the other party related to this Lease, or if either Party should become a party to any litigation instituted by or against the other with respect to any third party, then as between Corporation and Church, the substantially losing party shall indemnify and hold the substantially prevailing party harmless from all costs and reasonable attorney's fees incurred by the substantially prevailing party in connection with such litigation.

21. **Inspection.** Church shall permit Corporation and its agents to enter all parts of the Leased Premises at reasonable times and upon reasonable notice to inspect the same and to enforce or carry out any provisions of this Lease.

22. **Non-Waiver.** Either Party's failure to insist upon strict performance of any covenant of this Lease or to exercise any option or right herein contained shall not be a waiver or relinquishment for the future of such covenant, right or option, but the same shall remain in full force and effect.

23. **Captions.** The captions and headings herein are for convenience and reference only and should not be used in interpreting any provision of this Lease.

24. **Applicable Law, Severability and Time is of the Essence.** This Lease shall be governed by and construed under the laws of the Commonwealth of Virginia. If any provision of this Lease, or portion thereof, or the application thereof to any person or circumstance shall, to any extent, be invalid or unenforceable, the remainder of this Lease shall not be affected thereby, and each provision of this Lease shall be valid and enforceable to the fullest extent permitted by law.

25. **Successors.** This Lease and the covenants and conditions herein contained shall inure to the benefit of and be binding upon Corporation, its successors, and assigns; and shall be binding upon Church and its successors and assigns; and shall inure to the benefit of Church, its successors and assigns.

26. **Force Majeure.** The time within which either of the Parties shall be required to perform any act or acts under this Lease, including the performance of Corporation's and Church's work, shall be extended to the extent that the performance of such act or acts shall be delayed by acts of God, fire, windstorm, flood, explosion, collapse of structures, riot, war, labor disputes, delays, or restrictions by governmental bodies, inability to obtain or use necessary materials, or any cause beyond the reasonable control of such party, other than lack of monies or inability to procure monies to fulfill its commitment or obligation under this Lease. The Party entitled to such extension hereunder shall give prompt notice to the other Party of the occurrence causing such delay.

27. **Amendments in Writing.** This Lease sets forth all the covenants, promises, agreements, conditions and understandings between Corporation and Church concerning the Leased Premises, and there are no covenants, promises, agreements, conditions or understandings, oral or written, between them other than are herein set forth. Except as herein otherwise provided, no subsequent alteration, amendment, change or addition to this Lease shall be binding upon Corporation and Church unless reduced to writing and signed by both Parties.

28. **Copies.** This Lease may be executed in multiple copies and in counterparts, any fully signed one of which may be considered and used as an original.

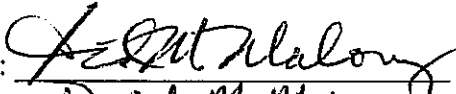
[SIGNATURES ON FOLLOWING PAGE]

[SIGNATURE PAGE FOR LEASE]

IN WITNESS WHEREOF, the Parties have executed this Lease as of the Commencement Date.

CORPORATION:

FIRST PRESBYTERIAN CHURCH OF CHARLOTTESVILLE, INC.,
a Virginia corporation

By: 
Name: David M. Maloney
Title: President

CHURCH:

FIRST PRESBYTERIAN CHURCH OF CHARLOTTESVILLE

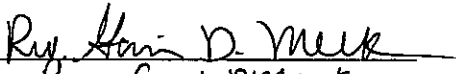
By: 
Name: Rev. Gavin D. Meek
Title: Interim Pastor and Moderator of Session

EXHIBIT A

PROPERTY DESCRIPTION

PARCEL 1:

ALL that certain lot or parcel of land with improvements thereon and appurtenances thereto pertaining, situated in the City of Charlottesville, Virginia, fronting about 129 feet on Park Street and about 137 feet on Seventh Street, containing 1.0 acre, more or less;

BEING the same property conveyed to the Grantors by deed of L.W. Wood and Eunice W. Wood, husband and wife, C.B. Bailey and Laura W. Bailey, husband and wife, and J. Drury Wood and Gladys D. Wood, husband and wife, dated August 9, 1950, recorded in the Clerk's Office of the Circuit Court of the City of Charlottesville, Virginia, in Deed Book 153, page 51; and

PARCEL 2:

ALL that certain lot or parcel of land with improvements thereon and appurtenances thereto pertaining, situated in the City of Charlottesville, Virginia, fronting 211.70 feet on the east side of Park Street and running back between nearly parallel lines to Eighth Street, N.E., according to a plat of Thomas D. Blue dated March 20, 1965, recorded in the aforementioned Clerk's Office in Deed Book 264, page 566;

BEING the same property conveyed to the Grantors by deed of Sallie P. Haden, a widow, dated April 1, 1965, recorded May 18, 1965, in the aforementioned Clerk's Office in Deed Book 264, page 563.

**ARTICLES ESTABLISHING THE ENDOWMENT FUND
AND
THE ENDOWMENT COMMITTEE
OF THE
FIRST PRESBYTERIAN CHURCH
OF
CHARLOTTESVILLE, VIRGINIA**

1. STATEMENT OF PURPOSE

Christian stewardship implies a responsibility to make productive use of all God's gifts to humankind -- time, talents, income and material possessions. The Session (the "Session") of the First Presbyterian Church (the "Church"), on behalf of the congregation, hereby affirms that stewardship is concerned not only with current income and its use, but equally with accumulated, inherited and appreciated resources. It is the belief and commitment of the Session, therefore, that the mission of the Church should be expanded by providing opportunities for members to support the benevolent, educational and mission work of the Church through special contributions and planned giving. Specifically, the Church desires to enlarge the scope of the congregation's work and influence by:

- 1.1 expanding its witness to Jesus Christ;
- 1.2 participating more fully in the many avenues for service to God and to humankind offered by our denomination; including religious fellowship, worship and education;
- 1.3 initiating, supporting and maintaining worthy community, national and international projects designed to attend to the needs and wants of the elderly, sick, poor, young, bereaved and handicapped, whether physically or mentally; and
- 1.4 ensuring the preservation and improvement of the facilities and equipment of the Church in order to foster the fulfillment of the purposes set forth above.

The Endowment Fund and provisions for its administration hereinafter provided for are designed to afford additional opportunities for tangible expression of Christian stewardship and to provide assistance to donors through a program of giving alternatives. The Endowment Fund is not intended to substitute for the current means of support for the Church's annual operating budget.

2. ESTABLISHMENT OF THE ENDOWMENT FUND

- 2.1 Establishment. The Session hereby establishes the Endowment Fund of the Church to finance the accomplishment of the basic purposes stated in the Statement of Purpose. The Endowment Fund shall be separated initially into two separate funds, to be held separate and distinct from the annual operating funds of the Church, as follows:
- 2.1.1 Mission and Benevolence Fund. The income of this Fund will be used to extend the outreach and benevolence work of the Church, empowering our congregation to glorify God and minister to those in need within and beyond the Church.
- 2.1.2 Building Fund. The income (and/or principal, as provided below) of this Fund will be used for capital improvements and additions, and emergency repairs of the physical facilities and grounds of the Church.
- 2.2 Kinds of Contributions. The Endowment Fund is designed to seek and receive gifts, bequests, devises, memorials and other contributions of all types and amounts. Donations to the Endowment Fund may be made through current gifts (in such forms as cash, securities, royalties, art, personal and real property), bequests in wills, charitable lead and remainder trusts, assignment of life insurance, and other contributions of all types and amounts. Each donation to the Endowment Fund shall be made by paying, transferring, or otherwise delivering to the Endowment Committee the item or items of property representing such donation. Bequests received by the Church which are not otherwise specified shall be allocated to the Endowment Fund unless the Session shall determine otherwise. The Endowment Committee will encourage those intending to make contributions to the Church's Endowment Fund to clearly state such intentions in writing at the time of the contribution.
- 2.3 Designated and Undesignated Contributions to the Endowment Fund. Contributions received into the Endowment Fund may be either "designated" or "undesignated." Donors may designate such contributions to either the Mission and Benevolence Fund or the Building Fund, generally, to any specific purpose within the purposes of such fund, or for any purpose or cause that is generally consistent with the purposes and mission of the Church and the Presbyterian Church (U.S.A.) and is acceptable to the Session and the Endowment Committee. Undesignated contributions shall be allocated one-half to the Mission and Benevolence Fund, and one-half to the Building Fund.
- 2.4 New Special Funds. The Endowment Committee shall keep a permanent record of all new funds created by contributions to the Endowment Fund, and accepted by the Session and Endowment Committee, for specific purposes. Such permanent records shall identify all guidelines and restrictions for the expenditure

of such contributions that were approved by the Session when such special fund was created. The balances of principal and accumulated income from such special funds shall be accounted for separately from the general balances of the Mission and Benevolence Fund and the Building Fund. The Session, with the advice of the Endowment Committee as provided in 6.5 of these Articles, shall authorize expenditure of the income or principal (if applicable) of such special funds in accordance with such guidelines and restrictions applicable to each special fund.

2.4.1 While the Session has sole discretion to accept restricted contributions and establish new special funds in the Endowment Fund not otherwise provided for in these Articles, it is recommended that new special funds be established by the Session only if the initial contribution(s) will generate an adequate amount of income both to fund the purposes intended and to justify the administrative burden of maintaining such special fund separate from the Mission and Benevolence Fund and the Building Fund.

2.4.2 New special funds may be established in the Endowment Fund by the Session for purposes that fund new or existing ministries of First Presbyterian Church that have been previously funded through the Church's operating budget; however it is recommended that the Session exercise caution in accepting restricted contributions and creating special funds of the Endowment Fund to guard against the Endowment Fund's income becoming a substitute for regular giving by the congregation of the Church.

2.4.3 Just as these Articles may be amended by the Session as provided herein, the Session may also revise the guidelines or restrictions associated with special funds other than the Mission and Benevolence Fund and the Building Fund, provided however, that the same procedures required for amending these Articles are observed. It is anticipated that such action by Session to revise guidelines or restrictions for special funds or to reallocate such funds for other purposes would take place only in extraordinary circumstances and only if the original purposes for the special fund were no longer consistent with the mission and ministry of First Presbyterian Church. In the event of such revision or reallocation, the original intent of those establishing the special fund should be observed as closely as possible.

3. **THE ENDOWMENT COMMITTEE**

3.1 Establishment. The Session, acting on behalf of the congregation, hereby establishes the Endowment Committee of the Church for the purpose of administering the Endowment Fund, including promoting, receiving, investing

and managing the donations to the Fund. The Endowment Committee shall function under the general oversight of the Session.

- 3.2 Membership. The composition of the Endowment Committee shall be six (6) members. The six (6) shall include:
 - 3.2.1 A member of the Session, appointed by the Session.
 - 3.2.2 Five (5) at-large members from the Congregation appointed by the Session for three (3) year staggered terms, one of which shall be responsible for the ongoing promotion and fund-raising of the Endowment. Members of the Endowment Committee shall not serve more than two consecutive three-year terms before going off the Committee for at least one year.
 - 3.2.3 It is recommended that at least one Committee member also be a member of the Finance and Administration Committee and that one Committee member also be a member of the Stewardship Committee.
- 3.3 Chair. The chair of the Endowment Committee shall be chosen by the members of the Committee from the at-large members. The Chair shall serve for a period of two (2) years, and shall not serve more than two consecutive two-year terms before another serves as Chair
- 3.4 Ministers and Staff. Ministers and designated staff members shall serve as non-voting ex-officio members of the Endowment Committee and the Committee shall regard them as a resource for advice and consultation.
- 3.5 Recommended Membership Qualities. The at-large members shall be chosen on the basis of the following membership qualities:
 - 3.5.1 Knowledge of the Church and the community with sensitivity to the greatest human needs;
 - 3.5.2 Understanding of the Church's ministry, its potential for service and its Christian mission;
 - 3.5.3 Unimpeachable integrity, prudence, stability and independence, and demonstrated ability to function effectively in this type of endeavor;
 - 3.5.4 Commitment to Christian stewardship responsibilities; and
 - 3.5.5 Knowledge of the field of investments and ability to recommend and make wise and prudent investments in keeping with the purposes of the Endowment Fund and contributions thereto.

4. **POWERS AND RESPONSIBILITIES OF THE ENDOWMENT COMMITTEE**

4.1 Powers and Responsibilities. The Endowment Committee shall have the following powers and duties, subject to approval by the Session in accordance with the Book of Order:

4.1.1 To promote and seek in appropriate ways contributions to the Endowment Fund;

4.1.2 To assume full responsibility for the sale, exchange, investment, reinvestment, transfer and general management of the assets of the Endowment Fund as it deems appropriate to achieve the general purposes;

4.1.3 To appoint other officers, agents and independent fiduciaries as deemed necessary for transaction of the business and affairs of the Endowment Fund, and to pay reasonable compensation to such persons and reasonable operating and promotional expenses of the Endowment Committee, out of the assets of the Endowment Fund or such other funds as may be available to the Endowment Committee from the Church's operating budget, all in accordance with a budget to be approved annually by the Session;

4.1.4 To adopt operating rules and regulations consistent with the basic principles set forth herein, and to make additions to and changes in such rules, which shall be reported to the Session annually and upon modification thereof, subject to approval by the Session;

4.1.5 To adopt prudent written policy and investment guidelines, which shall be reported to the Session annually and upon modification thereof, which shall be subject to approval by the Session;

4.1.6 To recommend to Session that it decline as a contribution to the Endowment Fund any item or property that it deems inadvisable or improper to accept because of the type of the property or the terms of the contribution, subject to the provisions of Section 7.3 below; and

4.1.7 To advise the Session with regard to the financial propriety of proposed expenditures from the Endowment Fund and the consistency of such proposed expenditures with the purposes of the Endowment Fund.

4.2 Relationship to the Session. The Endowment Committee is a Committee of Session, which should encourage communication and involvement with mission and other stewardship activities.

5. **MEETINGS**

Regular Meetings. The Endowment Committee shall hold regular meetings not less frequently than once every calendar quarter at such time and place as the Committee shall determine. The members shall be given ten (10) days prior written or electronic notice of all regular meetings of the Endowment Committee.

5.1 Special Meetings. The Chair, the Session or three (3) members of the Endowment Committee may call a special meeting of the Committee at any time. All members of the Committee shall be notified at least seven (7) days before the time such meeting is scheduled.

5.2 Quorum and Committee Action. The presence in person of a majority of the duly appointed members of the Endowment Committee shall constitute a quorum at any meeting. The affirmative vote of a majority of the duly appointed members of the Endowment Committee shall constitute the action of the Committee. Alternatively, the Endowment Committee may act without a meeting, but only by unanimous written consent, including written consent transmitted electronically.

5.3 Voting. Each voting member of the Endowment Committee shall, at every meeting of the Committee, be entitled to one vote in person upon each subject properly submitted to vote. No member shall be entitled to vote by proxy at any meeting of the Committee. The Endowment Committee shall maintain written minutes of each meeting of the Committee.

5.4 Waiver of Notice. Notice of any meeting of the Endowment Committee may be waived by written notice signed before, during or after such meeting.

6. **EXPENDITURES FROM THE ENDOWMENT FUND**

6.1 General Use of the Fund. The principal and income from the Endowment Fund may not, except as provided in these Articles, be used for the operation of the Church or for its normal and regularly budgeted programs, but only for an extension of its program and an enlargement of its Christian concern, as set forth in the Statement of Purpose. It is expected that the annual giving by the congregation of the Church will continue to increase, and the percentages of the annual budget devoted to missions and benevolences will continue in accordance with past practices, all as if the Endowment Fund were not in existence.

6.2 Mission and Benevolence Fund. The income from the Mission and Benevolence Fund may be expended annually to extend the mission and benevolence work of the Church, as determined by the Session in accordance with these Articles. Income not spent in one year may be accumulated and spent in one or more future years. The principal of the Mission and Benevolence Fund shall not be expended, except that, with the affirmative vote of at least three-fourths (3/4) of the members of the Session, up to one-fourth (1/4) of the principal balance of the Fund may be borrowed to enable the Church to respond to catastrophic emergencies. Any such

borrowing shall be repaid, with interest if so determined by the Session, in accordance with a repayment schedule established by the Session at the time of such borrowing. Neither the income nor the principal of the Mission and Benevolence Fund shall be used as part of the regular missions and benevolences portion of the annual budget.

- 6.3 Building Fund. The income from the Building Fund may be expended for capital improvements and additions to the buildings, grounds, furnishings and equipment of the Church, as determined by the Session in accordance with the terms of these Articles. Income from the Building Fund may also be used to repay debt and pay interest thereon for any loan incurred by the Church to fund a project that could have been funded from the income from the Building Fund. The principal of the Building Fund may be borrowed for the same purposes as those for which income may be expended, and for extraordinary maintenance purposes, upon the affirmative vote of three-fourths (3/4) of the members of the Session acting at two consecutive regular or special meetings separated by not less than 24 hours. Any such borrowing shall be repaid, with an appropriate rate of interest, in accordance with a repayment schedule established by the Session at the time of such borrowing. Neither the income nor the principal of the Building Fund shall be used as part of the regular annual budget. The balance in the Building Fund may be utilized to guarantee or secure borrowings by the Church if and to the extent such borrowings are for a purpose for which the income of the Building Fund could be expended, upon approval by the Session in the manner provided above for borrowing from the Building Fund.
- 6.4 Special Funds. As provided in Article 2.4, the Session, with the advice of the Endowment Committee as provided in 6.5 of these Articles, shall authorize expenditure of the income or principal (if applicable) of special funds other than the Mission and Benevolence Fund and the Building Fund in accordance with those guidelines and restrictions applicable to each special fund.
- 6.5 Consultation with Endowment Committee. Except in case of an emergency, the Session shall give the Endowment Committee reasonable written notice of all proposed expenditures from the Endowment Fund and the Endowment Committee shall recommend to the Session such action thereon as it shall deem consistent with these Articles. It is not the role of the Endowment Committee to offer recommendations with respect to whether proposed expenditures from the Endowment Fund are the best possible uses for such funds, such determination being within the exclusive province of the Session as the governing body of the Church.
- 6.6 Consultation with other Session Committees. It is recommended that Session identify appropriate Session committees to offer recommendations regarding appropriate expenditures from the Endowment Fund, and to establish appropriate procedures so that expenditure decisions may be fair, consistent and in keeping

with the mission and ministry priorities of the Church, as established by the Session. The Session shall establish its own operating procedures for authorizing expenditures from the Endowment Fund consistent with these Articles, and provisions for such decision process associated with restricted contributions establishing special funds shall be deemed advisory and not binding upon the Session in the appropriate exercise of its discretion.

- 6.7 Calculation of Income. The calculation of the “income” of the Endowment Fund, including income of its various funds, available for expenditure shall be determined at least annually by the Endowment Committee in accordance with its operating rules and regulations adopted pursuant to Article 4.1.4. Accumulated income of the various funds of the Endowment Fund available for expenditure shall be reported regularly to the Session as set forth in Article 7.1.

7. **GENERAL PROVISIONS CONCERNING OPERATION OF THE ENDOWMENT FUND**

- 7.1 Reporting. The Endowment Committee shall submit quarterly reports of its activities to the Session. The Endowment Committee's activity shall be included in the Church's Annual Report.
- 7.2 Forms of Contributions. Planned contributions may be funded by cash, securities, real property, personal property or a combination of these. Securities shall be accepted at their fair market value on the date of the contribution.
- 7.3 Designated Contributions. Designated gifts, bequests, devises, memorials or other contributions to the Endowment Fund that have been properly accepted shall be maintained and administered by the Endowment Committee in strict accordance with the donor's wishes, consistent with the terms of these Articles. Before accepting any designated contribution, the Endowment Committee shall confer with the donor to determine that the contribution has the economic potential for achieving its designated purpose. As provided in Article 2.3, acceptance of contributions designated for specific purposes other than for the Mission and Benevolence Fund or the Building Fund must be upon terms favorably recommended by the Endowment Committee and acceptable to the Session. Only the Session may authorize the creation of new special funds of the Endowment for restricted purposes, as provided in Article 2.4.
- 7.4 Restrictive Conditions. Prospective donors shall be encouraged to minimize restrictive conditions on contributions to the Endowment Fund in order to maximize flexibility of the Fund in achieving its stated purposes.
- 7.5 Use of counsel. All prospective donors shall be urged to seek their own counsel in matters of estate planning, taxes, and planned giving. It is not the function of the Endowment Committee to interpret the law or to give legal or tax advice.

- 7.6 Conflict of Interest. No member of the Session or the Endowment Committee shall be permitted to have a direct or indirect financial interest in the investment or management of the Endowment Fund.
- 7.7 Compensation. No fee or other compensation shall be paid to any member of the Endowment Committee for his/her services. However, a member shall be entitled to be reimbursed for any expenses incurred in activities relating to the Endowment Fund, subject to approval of the Committee which should be obtained in advance of incurring such expenses.
- 7.8 Confidentiality. Donors shall be encouraged to notify the Endowment Committee of all relevant will provisions and other planned contributions. The Endowment Committee shall keep all information concerning wills and other planned contributions in confidence unless permission is granted by the donor or counsel to release it.
- 7.9 Limitation. The members of the Endowment Committee shall generally recommend to potential donors that contributions to the Endowment Fund be undesignated, and shall refrain from attempting to influence potential donors with regard to the designation of a contribution for any particular purpose or fund hereunder.
- 7.10 Church Merger or Dissolution. If, at any time, the Church should be lawfully merged with any other church, all of the provisions in this resolution with respect to the Church shall be deemed to have been made for and on behalf of such merged church, which will be entitled to receive all the benefits of the Endowment Fund established herein, and will be required to administer the funds in all respects in accordance with the terms hereof.

Should the Church be dissolved and not lawfully merged with any other church officially related to the Presbyterian Church (U.S.A.), all of the provisions in this resolution with respect to the Church will be deemed to have been made for and on behalf of the Presbytery of the James of the Presbyterian Church (U.S.A.), which will then be entitled to receive all benefits of the Endowment Fund established herein, and will be required to administer the Fund in accordance with the terms thereof.

8. **AMENDMENTS**

These Articles may be amended, in whole or in part, by a vote of three-fourths (3/4) of the members of the Session of the Church at two consecutive regular meetings, or at two special meetings not less than 24 hours apart called for such purpose in accordance with the Book of Order. However, no such amendment shall permit any part of the Endowment Fund to be held or administered or distributed for purposes other than the exclusive purposes set forth herein. No

such amendment shall effect or result in a revocation or a termination of these Articles until all funds are disbursed in accordance with these Articles.

9. **EFFECTIVE DATE**

These Articles shall become effective immediately following an affirmative vote on their adoption by three-fourths (3/4) of the members of the Session.

Last Revised by Session: June 25, 2007

VIRGINIA:- In the Clerk's Office of the Corporation Court of the City of Charlottesville.

The foregoing instrument of writing, together with certificate of acknowledgment thereto annexed, was presented and admitted to record on the 12th day of September, 1950, at 4:00 o'clock, P.M., and recorded in Deed Book No. 153, page 50.

Teste:-

C. E. Muraw, Clerk

THIS DEED, dated this the ninth day of August, 1950, by and between L. W. Wood and Eunice W. Wood, his wife, Laura W. Bailey and C. B. Bailey, her husband, Nannie W. Duke and W. R. Duke, Jr., her husband, and J. Drury Wood and Gladys D. Wood, his wife, parties of the first part, and J. S. Pitch, W. E. Brown, Robert G. Burnet, Samuel B. Woods, Fred L. Watson and Frank D. Daniel, trustees of the Presbyterian Church at Charlottesville, parties of the second part,

Ed
L.W. Wood et al

To) B/S

J. S. Pitch et al
Trs. Presbyterian Church

WITNESSETH

Pee \$3.00
paid

That for and in consideration of \$25,000.00 cash in hand paid, paid by parties of the second part to parties of the first part, receipt of which is hereby acknowledged; said parties of the first part have this day bargained and sold and do by these presents GRANT, BARGAIN, SELL and CONVEY with ENERAL WARRANTY OF TITLE unto said parties of the second part, that certain lot or parcel of land known as 516 Park Street in the City of Charlottesville, Virginia, lying and situate on the east side of Park Street, which for many years was the residence property of the late James B. Wood. Said property hereby conveyed is bounded as follows:

On the South by the property of the late Miss Anna Howard and recently purchased by parties of the second part, on the West by Park Street, on the East by Seventh Street and on the North by an alley between the property hereby conveyed and the property of Mrs. W. D. Haden, and all rights and appurtenances of parties of the first part in and to said property and especially in and to said alley are hereby expressly conveyed, which alley is jointly for the benefit of the Wood and Haden properties.

While no specific distances are hereby guaranteed, all the land within said boundaries is expressly conveyed and according to the deeds hereafter mentioned fronts about 129 feet on Park Street and 137 feet on Seventh Street and is supposed to contain about an acre.

The land hereby conveyed is further described in the deed from Jones and Hanckel, trustees, dated October 1, 1887 to William H. Wood and the said J.B. Wood, recorded in the clerk's office of the circuit court of Albemarle County D. B. 88 p. 448, and in the deed from William H. Wood's estate to said J.B. Wood, dated September 30, 1897, recorded in the clerk's Office of the Corporation Court of the City of Charlottesville, D. B. 8, p. 302, to which deeds reference is herein made for fuller description of the land hereby conveyed.

L. W. Wood, Laura W. Bailey, Nannie W. Duke and J. Drury Wood acquired title to said land under the will of the said James B. Wood, dated December 17, 1929, and recorded in said last named clerk's office, Will Book 4, p. 293.

AND 153/51

Said parties of the first part covenant and agree to said parties of the second part that they have the right to convey the said land to the grantees; that the grantees shall have quiet possession of said land free from all incumbrances; that they will execute such further assurances of the said land as may be requisite and have done no act to incumber the said land.

Witness the following signatures and seals.

	L. W. Wood	(SEAL)
	Eunice W. Wood	(SEAL)
	Laura W. Bailey	(SEAL)
	C. B. Bailey	(SEAL)
\$27.50 Int.Rev. stamps affixed	Nannie W. Duke	(SEAL)
	W. R. Duke, Jr.	(SEAL)
	J. Drury Wood	(SEAL)
	Gladys D. Wood	(SEAL)

STATE OF VIRGINIA
COUNTY OF ALBEMARLE, to-wit:

I, Carrie R. Deane, a Notary Public for the County aforesaid, in the State of Virginia, do hereby certify that L. W. Wood and Eunice P. Wood, his wife, Laura W. Bailey and C. B. Bailey, her husband, Nannie W. Duke and W. R. Duke, Jr., her husband, and J. Drury Wood and Gladys D. Wood, his wife, whose names are signed to the foregoing deed dated August 9, 1950, have, and each has acknowledged the same before me in my County and State aforesaid.

Given under my hand this 12th day of August, 1950.

My commission expires 14th day of March, 1953.

Carrie B. Deane
Notary Public

VIRGINIA:- In the Clerk's Office of the Corporation Court of the City of Charlottesville.

The foregoing instrument or writing, together with certificate of acknowledgment thereto annexed, was presented and admitted to record on the 12th day of September, 1950, at 4:00 o'clock, P.M., and recorded in Dead Book No. 153, page 51.

Teste:-
C. E. Moran, Clerk

Exh

F.L.Harris &c

To) B/S

Gus E.Kardos &c

THIS DEED made and entered into this 11th day of September, 1950, by and between F. L. Harris and Anne P. Harris, his wife, parties of the first part, and Gus E. Kardos and Emily J. Kardos, husband and wife, parties of the second part,

W I T N E S S E T H:

That for and in consideration of the sum of EIGHT THOLE AND SIX HUNDRED DOLLARS (\$8,600.00) cash in hand paid, the receipt whereof is hereby acknowledged, the said parties of the first part do hereby GRANT, BARGAIN and SELL and CONVEY with GENERAL WARRANTY OF TITLE unto the said Gus E. Kardos and Emily J. Kardos, parties of the second part, as tenants by the entireties with full rights of survivorship as at common law and not as tenants in common, all that certain lot or parcel of land situated in Charlottesville,

Fee \$2.75
Tax 12.95
Trans. 1.00
paid \$16.65

*To the
Clerk
9-14-53*

STATE TAX \$	_____
CITY TAX	_____
TRANS.	_____
FEE	5.00
PLAT	#1.00
<i>paid</i>	<i>6.00</i>

BOOK 264 PAGE 563

withdrawn 11-8-64
Richard H. [unclear]
RLH

THIS DEED, made this 1st day of April, 1965, by
and between SALLIE P. HADEN, a widow, Grantor, and L. A.
BRUNTON, F. D. DANIEL, L. W. LAING, and F. L. WATSON,
SR., Trustees of FIRST PRESBYTERIAN CHURCH OF
CHARLOTTESVILLE, Grantees

WITNESSETH:

That for and in consideration of the sum of Seventy-Five
Thousand Dollars (\$75,000.00) cash in hand paid by Grantees unto
Grantor, the receipt of which is hereby acknowledged, the said
Sallie P. Haden does hereby GRANT, BARGAIN, SELL and CONVEY
with GENERAL WARRANTY OF TITLE, unto L. A. Brunton, F. D.
Daniel, L. W. Laing, and F. L. Watson, Sr., Trustees of First
Presbyterian Church of Charlottesville, all that certain lot or parcel
of land lying and being in the City of Charlottesville. Virginia,
fronting 211.70 feet on the east side of Park Street and running back
between nearly parallel lines to Eighth Street, N E., according to
a plat of Thomas D. Blue dated March 20, 1965, hereto attached as
a part of this deed, This is the same property in all respects which
was conveyed unto the Grantor by deed of Llewellyn Pugh, a widower,
dated September 5, 1916, recorded in the Clerk's Office of the
Corporation Court of the City of Charlottesville in D. B 29, p 138.

This conveyance is made subject to the **Vepco** line shown
on said plat and carries with it all the right, title and interest of the

CDB 264/563

BOOK 264 PAGE 564

said Grantor in the twelve-foot alley shown on said plat along a portion of the southern boundary of said property. This conveyance is, of course, subject to the possible rights of others in said alley.

Grantor does, however, reserve a life estate in that portion of the property hereby conveyed upon which the residence and outbuildings are now situated and which is more particularly described with reference to said plat as follows:

Beginning at an iron in the eastern margin of Park Street, a corner to First Presbyterian Church property, thence N 21° 00' East 211.70 feet to an iron, thence South 65° 07' 20 seconds East 283.32 feet to a point; thence South 23° 49' 40 seconds East 208.32 feet to an iron at the eastern terminus of the twelve-foot alley, thence Northward along the center of said alley, North 65° 44' 30 seconds West 272.83 feet to the point of beginning.

By the acceptance of this deed, Grantees covenant that they will not sell the remaining portion of the property hereby conveyed during the lifetime of Grantor without first having obtained her written consent, and that Grantees will not use said property in any manner which might affect Grantor's use and enjoyment of the reserved portion. It is, however, expressly understood and

agreed that Grantees may use said remaining property as a parking lot and may make such improvements as are necessary for said use, such as grading, paving, installation of retaining walls, etc.

Subject to the aforesaid matters, the said Grantor covenants that she is seised in fee simple of the property hereby conveyed and has a perfect right to convey the same; that she has done no act to encumber said property; that the Grantees shall have quiet possession of said property, free from encumbrances; and that she, the said Grantor, will execute such other and further assurances of title as may be requisite.

WITNESS the following signature and seal.

Sallie P. Haden (SEAL)
Sallie P. Haden

STATE OF VIRGINIA
COUNTY OF ALBEMARLE,

I, NANCY S. WALLISER, a Notary Public in and for the County Albemarle in the State of Virginia, do hereby certify that SALLIE P. HADEN, whose name is signed to the foregoing deed bearing date on the 1st day of April, 1965, has personally acknowledged the same before me this day within my official jurisdiction.

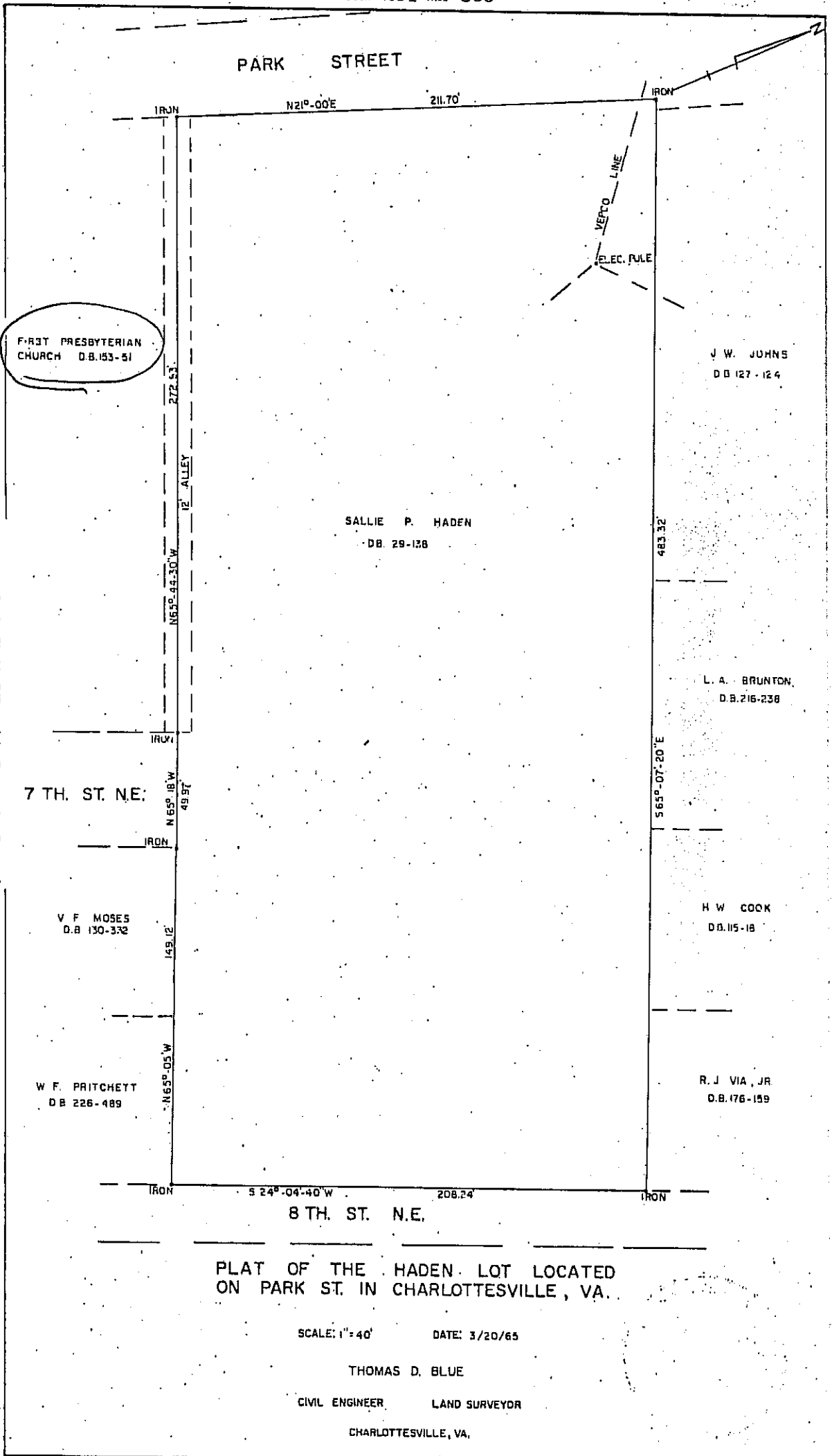
My commission expires: July 26, 1967

Given under my hand this 1st day of April, 1965.

Nancy S. Walliser
Notary Public
(Commissioned Nancy R. Shisler)



PARK STREET



VIRGINIA

FIRST PRESBYTERIAN CHURCH D.B. 153-51

The foregoing instrument of writing, together with certificate of acknowledgment thereto annexed, was presented and admitted to record on the 18th day of

March 1965, at 3:15 o'clock, P. M.

Teste:

H. Affront Clerk

In the Clerk's Office of the Corporation Court of the City of Charlottesville.



PLAT OF THE HADEN LOT LOCATED ON PARK ST. IN CHARLOTTESVILLE, VA.

SCALE: 1"=40'

DATE: 3/20/65

THOMAS D. BLUE

CIVIL ENGINEER LAND SURVEYOR

CHARLOTTESVILLE, VA.

VIRGINIA: IN THE CIRCUIT COURT OF THE CITY OF CHARLOTTESVILLE

In re: Appointment Of Trustees For
First Presbyterian Church And
Approval Of Placement Of Deed
Of Trust On Real Property Owned
By First Presbyterian Church

ORDER

This cause came on this day to be heard upon the petition of First Presbyterian Church praying for appointment of trustees to hold legal title to real property owned by First Presbyterian Church; for approval to encumber such real property with a deed of trust; and for other relief associated with the encumbrance of such property; and was argued by counsel.

Upon consideration whereof, and it appearing to the Court that First Presbyterian Church is a Presbyterian church whose members are practitioners of the Christian faith and whose affairs are governed by a Session subject to the vote of the congregation; and, it further appearing to the Court that First Presbyterian Church has satisfied the requirements of and is entitled to the relief set forth in Sections 57-8, 57-14, 57-15, and 57-15.1 of the Code of Virginia, 1950, as amended, the Court doth ADJUDGE, ORDER and DECREE as follows:

1. That Ralph J. Stoudt, Jr. and Robert Ramsey be, and they hereby are, appointed as trustees to hold title on behalf of First Presbyterian Church to the improved real property (the "Property") situated at 500 Park Street in the City of Charlottesville.

2. That encumbrance of the Property by way of a first lien

WB 48/289- just a bequest
of money to
church.
* DB 264/563 (1965)

deed of trust, to-wit, in favor of Wachovia Bank for \$600,000.00, and hereby, is approved.

3. That the aforementioned Trustees be, and hereby are, authorized to execute the aforesaid first lien deed of trust encumbering the property in favor of Wachovia Bank.

4. That Robert Ramsey, Church Treasurer, as fiscal officer of First Presbyterian Church, be, and he hereby is, authorized to execute the instruments of indebtedness to Wachovia Bank for \$600,000.00 on behalf of First Presbyterian Church without being personally liable therefor, such that the indebtedness would be solely that of First Presbyterian Church. Church and not the personal indebtedness of Robert Ramsey.

The Court doth further ORDER that the Clerk of this Court cause a certified copy of this Order to be spread in the appropriate order book of this Court and in the current deed book.

And' this cause is ended.

ENTER: [Signature]
Judge
DATE: 9/22/05

I Ask For This:

[Signature]
James E. Treakle, Jr., Esquire
Counsel For Petitioner

A COPY TESTE:
PAUL C. GARRETT, CLERK
[Signature], DEP. CLERK



January 11, 2010

First Presbyterian Church
500 Park Street
Charlottesville, VA 22902

RE: TAX EXEMPTION

TO WHOM IT MAY CONCERN:

This letter should serve to confirm that we have verified through the records of the Presbyterian Church (U.S.A.) that the **First Presbyterian Church** located in Charlottesville, Virginia is in good standing and is entitled to the Federal tax exemption granted to the Presbyterian Church (U.S.A.) by the letter ruling attached hereto.

The letters attached are the most up-to-date letters we have and they all refer to the letter dated 1964 which states that the Presbyterian Church (U.S.A.), and its subordinate units are exempt from federal income tax as nonprofit religious organizations under section 501(c)(3) of the Internal Revenue Code.

If you need any other information or have any questions, please feel free to contact me directly at the number listed below.

Sincerely,



Brenda Smithers
Sr. Legal Assistant

c: Martha E. Clark, General Counsel

Enclosures

Internal Revenue Service

Department of the Treasury

District
Director

P.O. Box 1640, GPO Brooklyn, N.Y. 11202

Date: OCT 22 1984

George W. McKeag, Esq.
c/o Morgan, Lewis and Bockius
2000 One Logan Square
Philadelphia, PA 19103

Person to Contact:
Mrs. E. Casa
Contact Telephone Number:
(212) 330-7411

Re: 23-6393377.

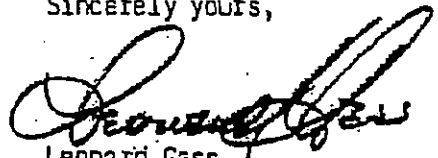
Dear Sir or Madam:

Reference is made to your request for verification of the tax exempt status of Presbyterian Church (U.S.A.).

A determination or ruling letter issued to an organization granting exemption under the Internal Revenue Code of 1954 or under a prior or subsequent Revenue Act remains in effect until exempt status has been terminated, revoked or modified.

Our records indicate that exemption was granted as shown below.

Sincerely yours,



Leonard Gass
District Disclosure Officer

Name of Organization: Presbyterian Church (U.S.A.)

Date of Exemption Letter: January, 1964

Exemption granted pursuant to 1954 Code section 501(c)(3) or its predecessor Code Section.

Foundation Classification (If Applicable): Not a private foundation as you are an organization described in section 509(a)(1) of the Internal Revenue Code.

District Director

Date: JUN 07 1964

► Presbyterian Church(U.S.A.)
475 Riverside Drive
Room 1201
New York, N.Y. 10115

RE: 23-6393377
GEN 1617

Date of Exemption: January, 1964
Internal Revenue Code Section: 501(c)(3)

Gentlemen:

Thank you for submitting the information shown below. We have made it a part of your file.

The changes indicated do not adversely affect your exempt status and the exemption letter issued to you continues in effect.

Please let us know about any future change in the character, purpose, method of operation, name or address of your organization. This is a requirement for retaining your exempt status.

Thank you for your cooperation.

Sincerely yours,



John J. Fanning
District Director

<u>Item Changed</u>	<u>From</u>	<u>To</u>
Name & Address	The United States Presbyterian Church in the United States of America Chatsworth, Illinois	Presbyterian Church (U.S.A.) 475 Riverside Drive Room 1201 New York, N.Y. 10115

Department of the Treasury

Internal Revenue Service
Washington, DC 20224

OCT 12 1970



Date: _____ In reply refer to: _____

October 6, 1970 T:MS:EO

United Presbyterian Church In The
United States Of America
510 Witherspoon Building
Philadelphia, Pennsylvania 19107

Gentlemen:

In accordance with the notifications you recently submitted, you and the organizations you operate, supervise, or control (and which are covered by your notifications) have been classified as organizations that are not private foundations as defined in section 509(a) of the Internal Revenue Code.

This classification is based on the assumption that operations will continue in the manner that constitutes the basis for such classification. Any changes in purposes, character, or method of operation must be reported to us so we may consider the effect on status.

Sincerely yours,

J. A. Tolson
Chief, Rulings Section
Exempt Organizations Branch



1964 FEB 4 AM 9:09
U. S. TREASURY DEPARTMENT

INTERNAL REVENUE SERVICE

WASHINGTON 25, D. C.

JAN 31 1964

IN REPLY REFER TO
T:R:DO:1
JGD

The United Presbyterian Church in the
United States of America
Office of the General Assembly
510 Witherspoon Building
Philadelphia 7, Pennsylvania

Gentlemen:

Your application for a group ruling, holding you and your subordinate units exempt from Federal income tax as organizations described in section 501(c)(3) of the Internal Revenue Code of 1954, has been considered.

Based on the information submitted, it is held that you and your synods, presbyteries and churches whose names appear on pages 542 through 620 inclusive, of the May 1963 edition of part III of the minutes of your general assembly are exempt from Federal income tax as organizations described in section 501(c)(3) of the Internal Revenue Code of 1954 as it is shown that you and your subordinate units are organized and operated exclusively for religious purposes.

You and your synods, presbyteries and churches are not required to file Federal income tax returns so long as a tax exempt status is maintained.

It will not be necessary for you and your synods, presbyteries and churches to file the annual return of information, Form 990-A, generally required of organizations exempt under section 501(c)(3) of the Code, as the specific exceptions contained in section 6033(a) of the Code are applicable.

Contributions made to you and your synods, presbyteries and churches are deductible by the donors as provided by section 170 of the Code. Bequests, legacies, devises, transfers, or gifts, to or for the use of you and your synods, presbyteries and churches are deductible for Federal estate and gift tax purposes as provided by sections 2055, 2106 and 2522 of the Code.

The United Presbyterian
Church in the United
States of America

You and your synods, presbyteries and churches are not liable for the taxes imposed under the Federal Insurance Contributions Act (social security taxes) unless waiver of exemption certificates are, or have been, filed as provided in that Act. Inquiries about the waiver of exemption certificate should be addressed to your District Director. You and your synods, presbyteries and churches are not liable for the tax imposed under the Federal Unemployment Tax Act.

For next year and each succeeding year thereafter, please send us the following information annually not later than forty-five days after the close of your annual accounting period:

1. Lists, arranged in alphabetical or numerical order, showing the names and mailing addresses of (a) your new subordinate units and (b) those which have ceased to exist or have changed their names or mailing addresses. One copy of the list should be furnished for use of this office and one additional copy for the use of each District Director in whose district one or more of your subordinate units are located. Directories may be furnished in lieu of the lists referred to above if a directory is published.

2. A statement, signed by one of your principal officers, stating whether or not the information upon which your original group ruling is based is applicable in all respects to your new subordinate units.

3. A statement, if at the close of the year, there were no changes in your roster.

4. A statement of any changes in the character, purposes or method of operation of your organization or those of any of your subordinate units.

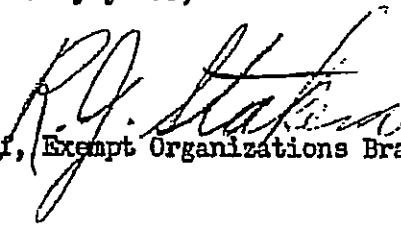
The United Presbyterian
Church in the United
States of America

5. Duplicate copies of any amendments to the charters or bylaws of your organization or those of any of your subordinate units.

This ruling is not applicable to any of your subordinate units organized and operated in a foreign country.

The District Director in Philadelphia is being advised of this action.

Very truly yours,


Acting Chief, Exempt Organizations Branch

Suggestions for Session Minutes

General Reference

Robert's Rules of Order Newly Revised, 10th Edition (referred to as *RRONR*), by Henry M. Robert (Cambridge, MA: Perseus Publishing, 2000); pages 451–63.

General Advice

- (1) Minutes should be kept in either of two basic formats: paragraph or outline.
- (2) Minutes are a record of what was done at a meeting, not what was said by members. (*RRONR*, p. 451)
- (3) Minutes should never reflect the clerk's or secretary's opinion, favorable or otherwise, on anything said or done. (*RRONR*, p. 451)

Content of Minutes

- (1) **First Paragraph**—should include the following information:
 - (a) Type of meeting: stated (monthly, quarterly), adjourned, or special.
 - (b) Full name of the session.
 - (c) Date, time, and place of meeting.
 - (d) Name of moderator. If someone other than the pastor or the presbytery appointed moderator presides, explanation of the circumstances, including the fact that the usual moderator knows of and agrees to the meeting with the substitute moderator.
 - (e) Presence of a quorum, and attendance; elders present, excused, absent; any visitors.
 - (f) Opening worship or prayer.
 - (g) Previous minutes: approved as read or amended/corrected.
- (2) **Body of the Minutes**—should contain a separate paragraph for each subject matter, including the name of the mover in the case of all important motions, and should show:
 - (a) All main motions (or, if applicable, other motions to bring a question before the session). The minutes should show
 - the wording in which each motion was adopted or otherwise disposed of (Note: It is acceptable to use such wording as “The session approved the motion, as amended, as follows: . . .”); and
 - the disposition of the motion (for example, approved; approved as amended; disapproved; referred to a committee for further study; etc.). If the session temporarily disposes of the motion (such as postponing action until the next meeting, or referring the motion to a committee), the minutes must include any primary and secondary amendments and any adhering secondary motions. An exception to this would be that any motions that are withdrawn normally need not be included.
 - (b) All notices of motions, if any (*RRONR*, pp. 116-18; seldom used).
 - (c) All points of order and appeals, whether sustained or lost, including reasons given by the moderator for his or her ruling.
 - (d) Many entries in the body of the minutes will refer to communications or reports received as information, with no motions involved.

Examples of items to be included in the body of the minutes (not an exhaustive list):

- (a) Communications, from whom received, general content.
 - (b) Examination, reception of new members.
 - (c) Dismissal of members.
 - (d) Annual review of all church rolls; any action to place a name on a roll or remove a person from a roll.
 - (e) Report of pastor: baptisms, weddings, deaths.
 - (f) Commissioners to presbytery: election, hearing, and receiving reports.
 - (g) Committee reports, session's action on any recommendations.
 - (h) Calling congregational meetings, including annual meeting.
 - (i) Clerk's report:
 - Approval of annual statistical report,
 - Report on presbytery's review of session's records.
 - (j) Training, examination of persons elected by congregation as elders or deacons.
 - (k) Annual review of compensation of pastor and other staff.
 - (l) Approval of annual budget.
 - (m) Annual election of church treasurer; audit of treasurer's books.
 - (n) Receipt of regular reports from church treasurer; adoption of annual auditors' report.
 - (o) Reflect, annually, composition of session and comparison to congregation.
 - (p) Overture to presbytery.
 - (q) Unfinished business.
 - (r) New business.
- (3) **Last Paragraph**—should include the following:
- (a) Next meeting; date, time, place.
 - (b) Adjournment with prayer; indicate time.
 - (c)

Additional Guidance

- (1) The name of the seconder of a motion should not be entered in the minutes unless ordered by the session. (*RRONR*, p. 453)
- (2) The number of votes on each side is entered in the minutes when the vote is by ballot or when the session orders a count.
- (3) The name and subject of a guest speaker can be given, but no effort should be made to summarize her or his remarks
- (4) Session minutes should be signed by the clerk; and may also be signed by the moderator. The *Book of Order* requires that both the moderator and secretary sign minutes of a congregational meeting. (G-7.0307)
- (5) The words, "Respectfully submitted," represent an older practice that is not essential in signing the minutes.

With thanks to John R. Goodman, Presbytery of Coastal Carolina and Daniel S. Williams, Presbytery of Shenandoah

A Guide for Clerks

The following notes are intended as a guide for clerks of session in maintaining and recording the actions of sessions. These notes are hoped to be reasonably complete and cover most activities of session. When a particular item is required to appear in the minutes, a citation from the “Form of Government” of the *Book of Order* is given or a citation from *Robert’s Rules of Order Newly Revised*¹. Those source documents should be consulted to ascertain the underlying requirement. In many instances the requirement is to accomplish a broad goal rather than to record the derived activity listed below.

One may view the session’s minutes as an extension of the Acts of the Apostles, recording the continuing proclamation of the Good News to the world [see Luke 1:1-4]. In that sense, parliamentary procedure provides the form by which Presbyterians choose to document our being the Church of Jesus Christ in and to the world [c.f. G-3.0200].

The months for doing annual tasks listed in the last several sections of these notes are for illustration only. A particular congregation may wish to space the tasks listed differently or work on a different fiscal calendar; June through May for example, rather than January through December. Similarly the names of committees are only illustrative. A particular session may choose to have different committees perform these tasks, create temporary task forces, or work as a committee of the whole. The Clerk of Session with the Pastor/Moderator should modify this list according to the local customs of the particular congregation using the most recent editions of the *Book of Order* and *Robert’s Rules of Order*.

I. Include in the Minutes for each meeting

A. *The body that is meeting and kind of meeting Stated or Special [RRoONR §47]*

For example:

1. Stated Congregational Meeting
2. Special Congregational Meeting
3. Stated Session Meeting
4. Special Session Meeting
5. Joint Meeting of Session and Board of Deacons [G-6.0405]

B. *Date, time, and place of meeting. [RRoONR §47]*

C. *Name of the moderator and elders present, elders excused or absent. [RRoONR §47]*

1. Include the names of Deacons present for joint meetings of Session and the Board of Deacons.
2. Also include the names of guests or observers. This is particularly important when members are interviewed or when a job action is taken by the Session.

D. *Opening and closing of the meeting with prayer [G-9.0301b]*

E. *Reading and approval of minutes of the previous meeting and disposition [RRoONR §47]*

1. The minutes of congregational meetings may be read and approved as the last item of business of that meeting. Alternately the Session shall read, correct, and approve the minutes and the clerk shall make a copy available to the congregation. [G-7.0307]

F. *All main motions, substantial secondary motions, points of order, and appeals [RRoONR §47].*

1. Main motions need to include the wording as passed and who made the motion and if the motion was amended. The name of the person seconding need not be recorded.

¹ *Robert’s Rules of Order Newly Revised*, 9th Edition (Scott Foresman, 1990). The *Book of Order* [G-9.0302] specifies that the most recent edition shall be used except where the Constitution of the Presbyterian Church (U.S.A.) provides otherwise.

A Guide for Clerks

2. It is a good practice to record the substance of any discussion. Imagine Acts 11:1-18 without the discussion of Peter's vision. 'Peter moved to accept that the Gentiles at Caesarea received the Holy Spirit. The motion was approved unanimously by voice vote. The meeting ended with prayer.'
3. Clerks are expected to record the action of the body regardless of their opinion on matters discussed.
4. All votes taken shall be recorded with the method (secret ballot, show of hands, ...) and the results of the vote when tallied or the names if a roll call vote is taken.

G. Significant reports received should be entered and spread upon the minutes. Other reports received may be summarized.

Examples would include: The annual budget [G-10.0102i], a pastor's terms of call, overtures sent to presbytery, and policies adopted by the session/congregation.

H. Time meeting is adjourned [RRoONR §47]

I. Signature of Clerk of Session [G-7.0307]

1. The clerk shall sign the minutes of all meetings [RRoONR §47].
2. For Congregational meetings, the moderator shall also sign the minutes [G-7.0307].

J. Preserving your permanent records

1. The records of your church are an important testimony to the work of the Holy Spirit in your community. As such, you will want to take care of these records.
2. A heavy weight, Acid-Free paper with high cotton content should be used for important permanent records such as minutes and annual reports. Reports made on other paper should be photocopied onto Acid-Free paper (Most copier papers are Acid-Free.). Inserting other kinds of paper (especially newsprint) may damage adjacent pages as they deteriorate.
3. Do not use glue, tape, Post-it Notes® (some of the adhesive remains on the page even after the paper tag is removed) on permanent records. The glue will accelerate deterioration of the paper.
4. Do not curl or fold the paper or use staples, paper clips or other paper fasteners. These accelerate the deterioration of your records.
5. Do not consider electronic media (computer hard drives, floppy disks, CD-ROMs, etc.) a permanent form of record storage. Studies have shown that electronic media ages much quicker (tens of years) than paper (hundreds of years). Furthermore, the software and hardware used to create electronic records may not be available years from now. [For example: paper punch tapes and 8-inch floppies were state of the art in the early 1970's, and already are obsolete. Where as paper records last hundreds and perhaps thousands of years.]
6. Keep the Minutes and Rolls & Registers in sturdy binders with the name of the church on the outside so they will not be accidentally lost. Keep the minutes neat and well organized for your great grand children to read when they are Clerk. Draw a line or two through any large unused portions of pages, such as at the end of reports photocopied into the official minutes, to thwart improper entries.

7. Minutes, Rolls and Registers, and other official records for which the Session no longer has a current need shall be deposited with the Department of History, 425 Lombard St., Philadelphia, PA 19147, phone 215-627-1852 [G-9.0406].

II. Items for the Clerk's Report to session

A. *Significant correspondence received and disposition, such as: Requests for transfer, letters from presbytery, and letters from other churches.*

For example: A letter received from the General Assembly Council Chair thanking the congregation for General Mission giving was referred to the Stewardship committee to share with the congregation.

B. *Report of members received by the congregation in worship and baptisms performed. [G-10.0102b]. Also record in the register [G-10.0302a].*

Elder Doe moved that the congregation receive John and Jane Smith as new members by letter of transfer and that their child Jeff Smith receive the Sacrament of Baptism as part of a regular worship service on June 14, 1998.

An alphabetical roll, while not specifically required, is recommended to aid in finding members in the chronological roll.

C. *Report that the Lord's Supper is celebrated at least quarterly, optionally including the number of persons who received the sacrament [G-10.0102d, W-2.4012a].*

1. The Worship committee moved that the Lord's Supper shall be celebrated on the first Sunday of every month, Good Friday, and Easter. Approved by voice vote.
2. The Clerk reported that the Lord's Supper was celebrated on Sunday, June 7th, 1998 with 78 persons participating. Reverend John Smith officiated. (A table recording all of the celebrations for the year, as part of the annual report, may also be used.)

D. *Report when a pastor or new officers have been ordained or installed. Also record in the register. [G-10.0302c.]*

Having been elected by the congregation and following a period of instruction on the office of Elder by the Session, John Smith, Jane Doe, and Chris Long were examined. Smith, and Long have previously been ordained. Elder Miller moved that the examination be arrested and that Doe be ordained and all the candidates be approved for installation. The motion was seconded and approved unanimously by voice vote.

E. *Report the results of the annual examination of the minutes and rolls of session by presbytery [G-9.0407c., G-10.0301, and G-11.0103x].*

The Clerk reported that the Minutes of Session and Register were examined and approved with out exception by the Presbytery on Tuesday, May 19, 1998.

III. Other regular reports

A. *Report of the treasurer. [G-10.0401c.]*

B. *Report of commissioner(s) to presbytery. [G-10.0102p.(1).]*

C. *Opportunities for evangelism and equipping members to articulate their faith. [G-10.0102a & f.]*

For example, the report of the Christian Education committee.

D. *Participation in mission of the whole Church. [G-10.0102c & h.]*

Report of stewardship and mission interpretation committee

A Guide for Clerks

E. Report of the pastor regarding pastoral care provided. [G-10.0102e.]

1. Deaths in the congregation and funerals performed [G-10.0302b(8)] (also record in the Register).
2. Approval of celebration of Lord's Supper at weddings, weddings in the Service of the Lord's Day, or if a marriage is unwise. [W-4.9003, W-4.9002b, and G-10.0302c(1)] (also record in the Register).

F. Regular training of members of session. [G-10.0102k.]

G. Report of the pastor on marriages of church members, marriages conducted by the pastor(s), or marriages performed on church property. Also record in the register [G-10.0302c.(1)].

H. Review the minutes of the board of deacons and/or the board of trustees when separate from the session [G-10.0102m].

IV. September tasks

A. Approve members to lead Sunday School classes [G-10.0102f].

B. Review composition of Session, Board of Deacons, and Trustees (as applicable) regarding ethnicity, age, sex, and disabilities with regard to the make-up of the congregation [G-10.0301].

This is useful information for the nominating committee to have so that they can be aware of any under representations in the officers [G-4.0403]. The nominating committee shall provide a balanced slate [G-14.0201]. However, the congregation may make additional nominations from the floor and elect its own officers [G-1.0306]. If the make up of the session and board of deacons after election does not give fair representation from among its men and women to persons of all ages, racial ethnic members and disabled persons, then the session shall apply to the presbytery for a waiver [G-14.0202a.(1)].

C. Ask Church Nominating Committee to report by next session meeting.

V. October tasks

A. Annual Review of staff compensation [G-10.0102 m].

Pastor, Secretary; Janitor; Church Music Director; Treasurer, ...

B. Challenge the membership to exercise responsible Christian stewardship of money [G-10.0102h].

C. Set the date of annual Meeting in November for election of elders and deacons, and review the pastor's terms of call, giving adequate notice of the meeting [G-7.0302a].

1. Public notice of congregational meetings shall be given on two successive Sundays [G-7.0303b, but see G-14.0205c when calling a pastor].
2. That public notice was given as required should be noted in the congregational meeting minutes as part of the opening paragraph. This could become significant if the meeting is later challenged.
3. The congregation may vote not to have a board of deacons [G-6.0407].
4. If a small church and sufficient leadership cannot be found, request waiver from rotation of officers [G-14.0202a.(3)].

VI. November tasks

- A. Review the Active and Inactive rolls [G-5.0502 & G-10.0102s]. Also record on the Rolls.**
1. In a large church the rolls might be divided so that a portion is reviewed each quarter or month.
 2. Any Active Member who does not meet the Session's definition of participating in the work and worship of the congregation must be contacted and encouraged to resume active participation. A visit or phone call by an elder is the best way of doing this. Alternately the clerk may write a letter to such persons.
 - a) Offer to discuss any difficulties;
 - b) Invite their participation in the work and worship of the congregation;
 - c) Offer to assist them in finding a new church home, and
 - d) Warn that failing to respond to the letter within a year will result in transfer to the Inactive Roll (meaning loss of voting privileges).
 3. After a year, and a vote of the Session, send a second letter informing those who have not resumed participation in the work and worship of the congregation of their being placed on the Inactive Roll explaining the loss of privileges to vote or hold office. This is a two-year period of discipline. A different elder should make a contact as described above. After two years on the Inactive Roll, the person may be removed from the roll of the church. This does not mean physical deletion from the rolls, but that they no longer receive mailings from the congregation nor may have voice or vote at meetings. They may attend worship and receive communion.
- B. Record minutes of annual congregation meeting [G-7.0307].**
- C. Instruct and examine candidates for the office of elder and deacon after having been elected by the congregation [G-14.0205]. Set a date for their ordination and installation [G-10.0102 l]. Record ordinations in the Register (Churches with a separate Board of Trustees should record dates of service of Trustees in the Register.)**
- D. Solicit budget requests for the coming year from all committees.**

VII. December tasks

- A. Approve annual budget [G-10.0102 h]**
- B. Update rolls of Active and Inactive members [G-10.0102 s].**
- C. Set the date of congregational meeting in January to make financial reports, giving adequate notice of the meeting.**
1. A separate meeting is not required by the *Book of Order* but may be required by the congregation's bylaws.
- D. Set dates for communion in coming year [W-2.4012].**
- E. Plan opportunities for designated giving for coming year [G-10.0102 h&i].**
1. For example: The Stewardship committee moved that the following special offerings be received: January - Souper Bowl Sunday, February - Camp Scholarships, April - One Great Hour of Sharing, May - Witness offering, June - Blanket Sunday and Tools of

A Guide for Clerks

Hope Sunday, September - Peacemaking, November - PW Thank Offering, December - Joy Offering.

F. Elect for the coming year: treasurer, committee chairs, clerk, and commissioner to Presbytery [G-10-0102p(1)].

1. Session members might want to submit first and second choices to the moderator who in would recommend assignments for the coming year. The Session would then receive, modify and adopt the assignments.

VIII. January

A. Approve sending the annual report to Presbytery [G-10.0102 p(7)].

B. Elect a Treasure [G-10.0401].

C. Receive the report of Audit Committee or outside auditor [G-10.0401d].

D. Hold annual joint meeting with Deacons [G-6.0404 & G-6.0405, G-10.0102m].

E. Record minutes of congregational meeting [G-7.0307] and if a separate corporation exists [G-7.0401], the minutes of the corporate meeting [G-7.0403c].

IX. Roles of the Clerk

A. Change Agent

B. Historian

C. Parliamentarian

D. Corresponding Secretary

X. Some Useful Motions of Parliamentary Procedure

A. Main Motion:

A main motion proposes an action to be taken by the governing body. Main motions require a second (unless coming from a committee) and are debatable. A motion should briefly but clearly state: what is the action, who is affected, when it is to be done, how it will be done and why it will be done.

B. Amend:

A motion to amend is to perfect the main motion; therefore, an amendment contrary to the intent of the main motion is out of order. A motion to amend a motion takes precedence over the main motion. If seconded, it must be adopted or rejected before the main motion is considered. If adopted, it becomes a part of the main motion. It is debatable.

C. Substitute:

A motion to substitute is the form of amendment. When seconded, it takes precedence over a main motion. If approved, it replaces the main motion.

D. Postpone Indefinitely:

This is a motion to stop all consideration. If seconded, it is debatable. If approved, debate on the Main Motion ceases until a motion to reconsider is approved at a subsequent meeting.

E. Postpone Definitely:

This motion includes a specific time and/or date on that this motion will be presented to the deliberative body. When seconded and approved, all deliberation on the motion ceases until the specified date/time.

F. Commit or Refer:

A motion to refer must include the body to whom this action is referred. If seconded, it is debatable.

G. Reconsider:

Once a question has been decided, it may not be reconsidered again at the same meeting, unless a motion to reconsider is made by a person who voted with the majority. It is debatable. An action taken at a previous meeting may be rescinded at a later meeting either by a 2/3s vote or a majority with prior notice of the intent to move to rescind. A motion voted down at a previous meeting need only be moved again at a subsequent meeting.

H. Move the Previous Question:

This is a motion to close debate and to bring the issue to vote. It requires 2/3s vote and should not be used to close off debate or opposition prematurely. This motion requires a second and is not debatable.

I. Point of Order

This is a request for information on how to do something according to procedure.

A Guide for Clerks

Table of Motions from *Parliamentary Procedures in the PC(USA)*

XI. References

A. The Holy Scriptures consisting of the Old and New Testaments

B. The Constitution of the Presbyterian Church (U.S.A.): Part I, The Book of Confessions

Contained are eleven statements of what we believe as Christians that have been adopted by the Church starting with the Nicene Creed.

C. The Constitution of the Presbyterian Church (U.S.A.): Part II, The Book of Order

Paragraphs are numbered with a letter designating which section of the Book of Order, a dash separating the chapter number, and a period separating the paragraph number. Page numbers are not used so that passages may be discussed similarly to Bible chapter and verses.

1. Form of Government

This section of the Book of Order defines how we are to function together as a Church within our stated beliefs.

2. Directory for Worship

This section defines and recommends how we are to worship God within our stated beliefs. Note the use of descriptive language in this section gives Sessions great freedom in designing worship services.

3. Rules of Discipline

This section defines how we deal with conflict and discipline members who have not lived within our stated beliefs.

D. Roberts Rules of Order Newly Revised

The Book of Order mandates the most recent edition. However for most meetings, a summary will suffice.

E. Companion to the Constitution

Helps congregations and officers better understand constitutional provisions and issues. Available from Presbyterian Distribution Services (1-800-524-2612).

F. Presbyterian Polity for Church Officer

Explains the system of Presbyterian governance, from sessions to the General Assembly.

G. Parliamentary Procedures in the Presbyterian Church (U.S.A.)

This brief summary of parliamentary procedure is available from Presbyterian Distribution Services (1-800-524-2612)

H. Risk Management for Churches - A self-directed Audit.

Christian Ministry Resources, P.O. Box 2301, Matthews, NC 28106. Telephone orders: 1-800-222-1840

A Full Financial Review

The “Form of Government” of the Presbyterian Church requires the following: *“A full financial review of all books and records relating to finances once each year by a public accountant or public accounting firm or a committee of members versed in accounting procedures. Such auditors should not be related to the treasurer (or treasurers). Terminology in this section is meant to provide general guidance and is not intended to require or not require specific audit procedures or practices as understood within the professional accounting community.” (G-10.0401d)*

Therefore, a financial review is required for every church organization or group which has a treasury, and which receives and disburses funds. Groups within the local church whose financial transactions must be reviewed might include the General Operating Fund, Benevolence Fund, Memorial Fund, Wills and Endowments, Board of Deacons, Board of Trustees, Building/Maintenance Fund, Choir, Youth, Church School, Women's Association etc. This review benefits the treasurers, the contributors and those who benefit from expenditures ... giving assurance that donations are used as the donor intended, for the benefit of the specific group, and as a witness to the Lordship of Christ.

The persons making the full financial review do not need to be C.P.A.'s, but there should be some understanding of accounting procedures. Look for persons who have been Trustees or who have some experience in business accounting. Remember that those doing the financial review must not be related to the Treasurer(s).

To be available for review are financial ledgers, records of all forms of income, deposit slips and bank account records, withdrawal slips and canceled checks, authorization of payments, copies of invoices and expense vouchers, and a balance sheet. Financial records from relatively small groups would require less validation; but it is important that each report a *Beginning Balance, Income, Expenses, and a Closing Balance.*

Unless a congregation and its income/expenses are very large, it is not necessary to have a professional audit made. A full financial review implies that the financial review committee has checked through the records, has spot-checked those records and (hopefully) has approved them, and (if helpful) has made suggestions for improvement to the Treasurer or Finance Committee. **The report of the financial review committee must be approved by the Session, Trustees or whichever body has created the committee, and this approval must be recorded in the official minutes of that body.**

This report may be a simple statement such as: *“We have reviewed the financial statements of the various Funds of _____ Church and affiliated organizations for the year ending December 31, _____, as set forth in the _____ Annual Report of _____ Church. During the course of our review, nothing came to our attention that would require modification of these financial statements.”*



Manual for Clerks of Session

of the
Presbyterian Church (U.S.A.)

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Presbytery of the Western Reserve
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Cleveland, OH 44115-2418
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5. **Register of Deacons** shall include each deacon’s name, the name of the church in which each was ordained, date of ordination, terms of active service, and record of removals.
6. **Register of Pastors** shall include the names of pastors, co-pastors, associate pastors, assistant pastors, interim pastors, stated supplies, and parish associates serving the church, with dates of service.
7. All registers may be kept in the same binder, or in the binder with the rolls. Pages for each register listed may be obtained through Cokesbury Book Stores (800) 672-1789.

Pages also may be provided for Baptized, Affiliate and Inactive member rolls in the same binder.

9. Pages containing columns for the information requested may be obtained through Cokesbury (800) 672-1789.

Registers are historical records and need to be carefully maintained. It is the responsibility of the Clerk of Session to maintain or oversee the maintenance of Registers as required in G-10.0302 c.

1. Session shall maintain the following registers:
 - Marriages
 - Baptisms
 - Elders
 - Deacons
 - Pastors
2. **Register of Marriages** shall include marriages of members of the church, all marriages conducted by the ministerial staff of the church, and all marriages performed on church property.
3. **Register of Infant and Adult Baptisms** shall include name, parents' names, and date of birth of those being baptized.
4. **Register of Elders** shall include each elder's name, the name of the church in which each was ordained, date of ordination, terms of active service, and record of removals.

Introduction

Welcome to the office of Clerk of Session! You have joined a unique and important group of people in the Presbyterian Church (U.S.A.). The *Book of Order* mandates that each governing body of the PCUSA have a moderator and a clerk. (G-9.0201). The clerks of Presbyteries, Synods, and the General Assembly are called Stated Clerks. Those serving Sessions are called Clerks of Session.

As clerk, you will record a good deal of the history of your church as you write the session minutes. Future generations will learn what your church did to further Christ's mission in the world by reading the minutes you write. It follows then, that it is important that you keep accurate records of all the proceedings in session meetings and in congregational meetings.

This manual has been prepared to provide Clerks of Session with information and examples to assist them in their work and to insure that they have easily accessible information about what must be included in the session record books.

This manual has been prepared by the Committee on Session Records of the Presbytery of the Western Reserve, drawing on information in the *Book of Order* and in various manuals for Clerks of Session that have come to our attention.

If you have any questions, or need assistance, please contact the current moderator of the Committee.

The Committee on Session Records
January, 2000

The Office of Clerk of Session

The Clerk of Session shall be an elder elected by the session for such term as it may determine (G-9.0203 b). The clerk may be a member of the session, or may be an inactive elder. If the clerk is not a member of session, he/she may not make motions nor vote. Session may ask the clerk to be its parliamentarian and shall give the clerk voice in matters pertaining to the minutes and the clerk's report.

The person chosen to be clerk of session needs to be knowledgeable about session responsibilities, to have an understanding of Presbyterian polity, and be willing to learn basic parliamentary procedure. He/she must be able to write a clear record of the proceedings at session and congregational meetings promptly following the meeting.

When the pastor or elders need a strong lay leader, the clerk of session is the "first among equals." This responsibility flows to the clerk not because of any explicit statement in the *Book of Order*, but because the officer who receives the correspondence, keeps the records, and routinely discusses the work of the session with the pastor and all of the committee chairpersons to form the agenda and refer business, is the officer to whom they would take a problem. Presbyterian polity does not provide for any other lay officer to carry out these responsibilities.

In spite of the fact that the core functions of the clerk are secretarial, the session, in electing a clerk should seriously consider the qualifications needed to carry out the very significant "silent" function of being the senior lay officer of the congregation.

- b. Record name, date received into membership, and method of reception. Record date of removal from the particular role and whether by death, transfer to another church, placed on inactive roll, or removed.

5. Inactive Members

- a. An Inactive Member is one who no longer participates in the church's work and worship.
- b. Record name, date; indicate if inactive member is subsequently removed or reinstated with date of action.

6. Affiliate Members

- a. An Affiliate Member is one who is an active member of another church of this denomination or of another denomination or Christian body, who has temporarily moved from the community where the church of active membership is located. Affiliate membership must be renewed every two years.
- b. Record name, date of affiliation, name of home church, date of renewal, date of return to home church.

- 7. Roll books usually provide double pages for a chronological roll by date of reception into membership with columns for name, how received, name of church from which member transferred if that is the manner of reception, date of deletion from the active roll and reason—by death, inactivity, or transfer, in which case the name of the church to which the member is transferring is listed.

- 8. Pages may be provide in the same binder for an alphabetical listing of members along with the membership number that is assigned in the chronological roll.

Rolls and Registers

The Rolls of the church should contain information about those who are members of the local church. It is the responsibility of the Clerk of Session to maintain, or to oversee the maintenance of the Rolls as required in G-10.0302.

1. Names of members shall be placed upon, removed, or deleted from the rolls of the church only by order of the Session (G-10.0302a)
2. Session shall maintain the following membership rolls (G-5.0200 and G-10.0302a):
 - Baptized Members
 - Active Members
 - Inactive Members
 - Affiliate Members
3. **Baptized Member**
 - a. Baptized Member is one who has received the Sacrament of Baptism but has not made a profession of faith in Jesus Christ as Lord and Savior; and/or one who was baptized in any church and is currently worshipping regularly.
 - b. Record the name, date of baptism (if known), church where Sacrament of Baptism occurred. Names should be removed from this roll when profession of faith is made, or when the person moves from the community.
4. **Active Member**
 - a. An **Active Member** is one who has made a profession of faith in Christ, has been baptized, has been received into membership of the Church, has voluntarily submitted to the government of the particular church, and participates in the church's work and worship.

Responsibilities at a Glance

1. Keep a full and accurate record of the proceedings of the session (G-10.0301).
2. Keep the roll of session membership and attendance (G-9.0203).
3. Arrange for the careful preservation of session records (G-9.0203), making recommendation to the session for the permanent safe-keeping of its records (G-9.0406).
4. Furnish extracts from the minutes when required by another governing body of the church (G-9.0203).
5. Maintain and preserve rolls and registers required of session (G-10.0302). (See Rolls and Registers, page 14.)
6. Be responsible for the preservation of the records of the Board of Deacons and the Board of Trustees (G-10.0301).
7. Be familiar with the responsibilities of the session as described in the *Book of Order* (G-10.0102).
8. Notify the session or congregation of special meetings, describing accurately the business that will be transacted. [Notification of annual and special meetings of the congregation shall be given on two successive Sundays (G-7.0302 and G-7.0303)].
9. Be sure that the annual statistical form requested by the General Assembly is completed accurately and returned to the Stated Clerk of the Presbytery by the deadline noted.

10. Submit the session minute book to the Committee on Session Records of the Presbytery for annual review when requested (G-11.0103x).
11. Serve as secretary for meetings of the congregation (G-7.0307), seeing that the minutes are received by session and are inscribed in the permanent session minute book. (See Congregational and Corporation Meetings, page 12.)
12. Bring all official correspondence to the attention of session, and respond as directed by the session.
13. Keep a list of unfinished business, including all matters referred to a committee or a staff member for later report to session, and remind the appropriate persons(s) if not reported expeditiously.
14. Be prepared to respond to questions of parliamentary procedure in meetings if requested to be parliamentarian. (Meetings shall be conducted in accordance with the most recent edition of *Robert's Rules of Order*, except in those cases where the *Book of Order* provides otherwise (G-9.0302). Copies of *Robert's Rules of Order* and the latest *Book of Order* should be available at meetings.)
15. Receive and submit communications from/to other governing bodies.
16. Notify the Stated Clerk of the Presbytery of changes in the membership of session.
17. Assist the moderator in preparing the agenda for session meetings, as requested.
18. Assist the pastor in church officer training when requested.
19. In consultation with the moderator, prepare a statement of highlights of session actions and reports following the meeting for information for the congregation (may be included in the next issue of the congregation's newsletter). Note: confidential matters should not be included.

10. Minutes of the meeting of the congregation or corporation at which the annual financial reports are made should indicate, at least:
 - a. report of a full financial review of the financial records (G-10.0400d) (formerly referred to as "audit")
 - b. a complete, itemized report of income and expenditures for the year
 - c. provide the complete, itemized proposed budget adopted by the session for the coming year
 - d. details of the status of loans from General Assembly, Synod, or Presbytery, if any are outstanding
11. If the congregation does not approve the minutes before adjournment, session may approve the minutes at its next scheduled meeting.

Congregational meeting minutes must be attested (signed in ink) by the moderator and the clerk.

Corporation meeting minutes must be signed by the one presiding and the secretary.



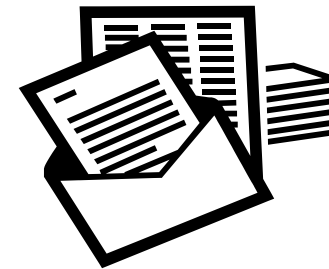
Congregational and Corporation Meetings

Minutes of all congregational and congregational and corporation meetings shall be included in the session record book along with session minutes in one chronological order.

Minutes of these meetings shall include:

1. indication of whether the meeting is “regular” or “special”
2. if it is a “special meeting,” the minutes shall include the call to the meeting, which will serve as the agenda
3. name of the church
4. date, time, and place of the meeting
5. name of the moderator or presiding officer
6. presence of a quorum
7. opening and closing of the meeting with prayer
8. record of all actions, whether adopted or lost
9. when applicable, action by the congregation on any change in each pastor’s compensation, with terms of call specified

20. May moderate the congregational meeting, if requested, during the pastor’s salary review. If this occurs, a temporary clerk should be appointed.
21. Perform such other duties as may be assigned by the session or moderator.



Guidelines for Session Minutes

Minutes of each session meeting must include:



1. Whether the meeting is a regular or special meeting
2. The name of the church, the place, date and time of the meeting
3. The name of the moderator of the meeting
4. The opening and closing of each meeting with prayer
5. The roll, listing elders present, elders absent and any who are excused; the clerk, moderator and other staff present or excused; others present and their identity (Please use first and last names.)
6. The affirmation of a quorum (G-10.0202). A quorum of the session shall be the pastor or other presiding officer and one third of the elders but no fewer than two, except for the reception and dismissal of members, when the quorum shall be the moderator and two members of the session. The session may fix its own quorum at any higher number.
7. The approval of the agenda (In case of a special meeting, the call to the meeting stating the purpose becomes the agenda.)
8. The approval of the minutes of the previous meeting (Any corrections of previous meeting minutes shall be listed.)
9. Clerk's report: may include correspondence, announcements, and report of the serving of the Lord's Supper, in addition to listing of baptisms, marriages, changes in membership rolls

Nuts & Bolts of Session Minutes

The method of recording session minutes is somewhat dependent on local circumstances. The following is the suggested procedure used by the majority of churches:

- a) Clerk takes notes for the minutes at meeting;
- b) Clerk writes the minutes and types or arranges for them to be typed.
- c) Makes copies and distributes before the next meeting;
- d) At the next meeting, the minutes are either approved as correct or corrections are made and the corrections are noted in that meeting's minutes;
- e) Clerk types or arranges for someone to type approved minutes in the session permanent minute book (these may be photocopied as long as archival quality paper is used);
- f) If using a computer for minutes in the permanent minute book, a laser printer and archival quality paper must be used;
- g) If you wish, 200-250 pages may be professionally bound into volumes. This can done by the Presbyterian Department of History at a reasonable cost (215) 627-1852.

Do not use erasures, whiteout, interlineations or footnotes; or insert in the records separate sheets of paper with written or printed matter on them.

The records of each session meeting are to be duly attested (signed in ink) by the clerk or the moderator. The records of congregational meetings are to be attested by the clerk AND the moderator.

The minutes of congregational meetings, the annual report of the church treasurer or treasurers, and the annual statistical report required by General Assembly are to be included. These are to be typed or photocopied into the permanent record book and not included as inserts.

Clerk's Annual Report

At the last meeting of each calendar year, please include the following in the Clerk's Report:

31. Record that job descriptions have been approved for all employed personnel, both clergy and non-clergy, and indicate by page number where the latest job description for each staff person is located in the minute book.
32. Record changes during the year in the Session, the Board of Deacons and the Trustees through death, resignation, or removal.
33. State the composition of the session with regard to racial ethnic members, women, men and age groups, and how this corresponds to the composition of the congregation. (This requirement may be fulfilled by photocopying the annual statistical report required by the General Assembly into the session records.)
34. Record the date of the latest renewal of the articles of incorporation with the state. This must be renewed every five years.
35. Report in the minutes where records of the Board of Deacons and the Board of Trustees are kept.
36. Include an Annual Narrative Report. (Moderator's annual report, or periodic reports to the session of ongoing church life will satisfy this request.)

10. Reports of pastor, other staff, the treasurer and committee chairpersons should be summarized in the minutes
11. All motions and amendments, if any, and whether they passed or failed (Details of discussion should not be recorded, except when needed to give a sense of the action.)
12. When a previous action of the session is referred to, the page on which it is recorded, or the date of the meeting at which it occurred, should be designated.

When appropriate, include the following:

13. The administration of the Sacrament of the Lord's Supper must be reported at the next succeeding regular meeting. When the sacrament has been administered to those unable to attend public worship, the name of the minister officiating and the name of the elder or elders assisting should be noted. (This may be part of the clerk's report or the report of the worship committee.)
14. The administration of the Sacrament of Baptism at the next succeeding regular meeting, giving the full name of adults baptized including the maiden name of married women; the record of infants baptized, noting the name of the child, date of birth, and the names of the parents or the one rightly exercising parental responsibility (W-2.3014), and including the mother's maiden name. (This may be part of the clerk's report, the pastor's report or that of the appropriate committee.)

- 15.** The full name of applicants for church membership (in the case of married women, include maiden name) and the manner of their reception:
- a. by profession of faith, previously baptized
 - b. by profession of faith and baptism
 - c. by re-affirmation of faith
 - d. by letter of transfer, giving the name of the church from which received
- 16.** The full title of the church to which a certificate of transfer is granted and the full name of the person transferred with the date of transfer
- 17.** Record the job descriptions for employed personnel, both clergy and non-clergy, as they are approved.
- 18.** Name of elders elected to be commissioners to meetings of the Presbytery, and the exact period for which elected (G-10.0102p(1))
- 19.** Record that commissioner(s) to presbytery reported to session. The report may be summarized.
- 20.** When the session finds it necessary to exercise discipline, the Form of Government and the Rules of Discipline should be carefully studied by a committee of the session and if discipline be administered, the minutes of the session must contain such a record of the proceedings which will enable the Presbytery to know who was disciplined, why and how.
- 21.** In case of a sale, mortgage, gift or lease of property, the session records must show:
- a. Name, address and legal description of the property
 - b. Name of buyer/lessee
 - c. Sale price
 - d. Loan amount purpose and terms, including the name of the lender
 - e. Lease terms and liability insurance
 - f. Concurrence of Presbytery

Be sure the following is included each year:

- 22.** Approval of the annual budget
- 23.** Approval of the distribution of the church's benevolences
- 24.** Record the annual review with each pastor of the adequacy of compensation.
- 25.** Record the recommendation to be made to the congregation for changes in the terms of call for each pastor.
- 26.** Note the annual review by the personnel committee (or other responsible body appointed by the session) of the adequacy of compensation of all paid staff.
- 27.** Note whether new officers have received training and been examined (G-14.0205).
- 28.** Report the ordination and/or installation of elders and deacons at the next succeeding meeting.
- 29.** Report the recognition of trustees (if any) at the next succeeding meeting.
- 30.** Report that property and liability insurance has been obtained (G-10.0102o). (Insert photocopy of the church's certificate of insurance.

SAMPLE COMMITTEE AGENDA

_____ COMMITTEE
February 1, 2010, 6:30 p.m.

OPENING PRAYER _____

ROLL (members present, excused, & absent)

APPROVAL OF AGENDA (*adjustments or additions from members, staff, etc.*)

APPROVAL OF LAST MEETING'S MINUTES (*will be E-mailed or attached*)

OLD BUSINESS (*list from previous minutes with the responsible person*)

(a)

(b)

(c)

(d)

(e)

NEW BUSINESS (*list from committee members, staff, Session, etc.*)

(a)

(b)

(c)

(d)

(e)

NEXT MEETING: _____

CLOSING PRAYER _____

ANNUAL REPORT FORM

The heading should be capitalized, bold, and centered like thus:

**ABC COMMITTEE
year**

The report should clearly state, among other things, the following:

Chairperson/s:

Committee Members (please list):

Number of Meetings:

Goals for Year (look at last year's report, minutes from beginning of year; list as bullets):

-
-
-

Accomplishments (look at your minutes; bullets make reading much easier):

-
-
-

Financial Resources/Activity (What was your budget? Did you raise money? How much? Was it disbursed? How? If this is listed in the church Financial Report then you may not need/want to do this section.):

Thank You's (name and reason):

Suggested Goals for Next Year's Committee (list as bullets if you wish):

-
-
-

Submitted by:

Other guidelines/suggestions:

Try to limit to one page for copying purposes and so that it may more likely be read! Using bullets are easier for you and again will make it more likely to be read!

MONTHLY AGENDA ITEMS

JANUARY

Appoint a vice-chair and secretary.
Acquaint committee with its Purpose and Responsibilities.
Acquaint committee with General Rules for All Standing Committees.
Acquaint committee with Responsibilities of Chairpersons and Committee Members.
Review Annual Church Calendar.
Review budget for the year.
Review the committee's Annual Report of the previous year.
Establish Annual Goals and review any the Session has presented.
Appoint coordinator/s for _____. (that do aspects of the committee's work; see Church Manual)

The use of the following through out the months maybe helpful; when using these, it's best to have this order (i.e. a committee needs to evaluate past before beginning plans for next project, etc.):

Evaluate _____. (from the previous month)
Finalize plans for _____.
Continue plans for _____.
Begin plans for _____.
Evaluate _____. (this should be done on at least an annual basis for ALL ongoing programs, activites, etc.)
Brainstorm other ideas.
Collaborate with ____ Committee on _____.

FEBRUARY

MARCH

APRIL

Review budget status.
Review the progress of the annual goals approved at the beginning of the year.

MAY

JUNE

JULY

Review budget status.
Review the progress of the annual goals approved at the beginning of the year.

AUGUST

Begin discussing next year's budget proposal.

SEPTEMBER

Finalize and submit next year's budget proposal.
Begin plans for the recruiting talents for the committee.

OCTOBER

Finalize plans for the recruiting talents for the committee.

NOVEMBER

Review budget status.
Review the progress of the annual goals approved at the beginning of the year.
Begin Annual Report.

DECEMBER

Finalize and submit Annual Report.

COMMITTEE SECRETARY Position Description
(1-10)

Purpose: To write and distribute the minutes of a particular committee.

Accountability: To your committee, team or task force chair.

Responsibilities:

1. Record the minutes of the committee, subcommittee, or task force of which you are a member. You do not need to record everything said, just the basic content, as well as specific actions and recommendations to Session. It is suggested that all recommendations to Session be placed in **bold**, all headings put in CAPS and **bold**, and use ½ inch margins as a means to conserve paper. Please note at the bottom of the minutes all items that need to be placed on the Church Calendar such as events, meetings, activities. Below you will see an example.
2. It is recommended that you e-mail the minutes, within 48 hours of the meeting, to your committee for correction, allowing 48 hours to do so, prior to forwarding them to Session as a means of reporting the work of your committee.
3. Contact your chair if you have any questions.

Sample Committee Minutes:

(name) COMMITTEE/TEAM/TASK FORCE
(date of meeting)

The meeting was opened with prayer by the committee chair, _____, at **(time)**

MEMBERS PRESENT: (list)

MEMBERS EXCUSED: (list)

MEMBERS ABSENT: (list)

VISITORS: (list)

The agenda of the present meeting and the minutes of **(date)** were approved by common consent. (Or "and the minutes of **(date)** were approved with the following changes:_____".)

OLD BUSINESS:

1)

NEW BUSINESS:

1)

NOTE FOR THE CHURCH CALENDAR:

(date) event/activity

(date) event/activity

The meeting was closed with prayer by _____ at **(time)**.

RESPECTFULLY SUBMITTED,

(type your name)

TITLE OF POSITION

(Approved by the _____ Committee: date)

Purpose: To provide _____ for the
_____ Committee.

Accountability: Accountable to the _____ Committee.

Relationships: Working with _____.

Responsibilities:

- 1.
- 2.
- 3.
- 4.

Needed Talents Skills, and Knowledge: _____

Benefits: The joy of serving God through the mission and ministry of your church.

Evaluation: The ministry will be evaluated at least annually by the committee.

CONFLICT RESOLUTION PROCEDURES

(Revised by Session: 7-18-11)

Dealing with disagreement and conflict is difficult in any context. In a community of faith, such as the church, it is perhaps even more delicate and complex. Jesus certainly understood disagreement and conflict as a natural human occurrence and proposed a way to deal with the challenge and potential broken relations between people, as seen in Matthew 18:15-16:

“If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses.” (NRSV)

The Presbyterian Church (U.S.A.) understands that within Christian community there will be disagreement, and even sometimes conflict, among people of good faith. Thus the Book of Order offers the following guideline for dealing with "differences of views" (G-1.0305):

"...we also believe that there are truths and forms with respect to which men of good character and principles may differ. And in all these we think it the duty both of private Christians and societies to exercise mutual forbearance toward each other..."

A member of First Presbyterian Church who takes issue with a decision, policy, statement, action, or behavior of a staff member, a committee, Board of Deacons, or Session, and who wishes to pursue the issue, shall abide by the following procedures. He or she shall discuss the issue with the appropriate individual or body (i.e., the subject of the issue) according to the sequence as indicated below, without exception. This is ordinarily done in person and individually, but it might also be done in the company of another church member or member of the pastoral staff. If the issue needs to be addressed by the Personnel Committee, Board of Deacons, or Session, it should be documented in writing prior to discussion.

<u>Subject of Issue</u>	<u>Resolution Sequence</u>
Pastor/Head of Staff	Pastor/Head of Staff Personnel Committee Session
Other Member of Pastoral Staff	Staff Member Pastor/Head of Staff Personnel Committee Session
Member of Non-pastoral Staff	Staff member Staff member's supervisor Pastor/Head of Staff (if not the above person) Personnel Committee Session
Board of Deacons Team	Board of Deacons Team Board of Deacons Session
Board of Deacons	Board of Deacons Session
Session Committee	Session Committee Session
Session	Session

In each case, the Session in the Presbyterian Church (U.S.A.) is the court of last resort within the local congregation. The Session shall convey its judgment expeditiously and in a manner appropriate to the issue under consideration.

Appendix A

Acknowledgement of and Consent to Policy for the Protection of Children, Youth, Elderly, and Persons with Disabilities First Presbyterian Church, Charlottesville, Virginia

Purpose

The *First Presbyterian Church Policy for the Protection of Children, Youth, Elderly, and Persons with Disabilities* was established by First Presbyterian Church to demonstrate our absolute and unwavering commitment to the physical safety and to the spiritual and emotional growth of all of our children, youth, elderly, and those with disabilities. The Policy requires that, before working with such persons, all volunteers and paid employees will be required to verify in writing that they have been educated regarding, understand, and agree to abide by the Policy.

Statement

I, the undersigned, represent that I have read and understand the *First Presbyterian Church Policy for the Protection of Children, Youth, Elderly, and Persons with Disabilities*; and I acknowledge that I will abide by this policy.

I swear or affirm that I have never been convicted of child or adult abuse or had such a conviction expunged. No civil, criminal or ecclesiastical complaint has ever been sustained or is pending against me for sexual misconduct or child or adult abuse. I have never resigned or been terminated from a position for reasons related to sexual misconduct or child or adult abuse. I will voluntarily and without requiring further inquiry disclose to First Presbyterian Church any general information, criminal convictions, prior church affiliation and prior volunteer or paid work with children, youth, the elderly or persons with disabilities that might reasonably bring into question my suitability to volunteer or work with children, youth, the elderly or persons with disabilities as part of any ministry or activity sponsored by First Presbyterian Church.

I understand that my consent, self-disclosure, and compliance are being relied upon by First Presbyterian Church in permitting me to work with children, youth, elderly, and persons with disabilities.

Signature

Witness Signature

Name (please print)

Witness Name (please print)

Date

Date

Appendix B

**First Presbyterian Church
Policy for the Protection of Children, Youth, Elderly,
and Persons With Disabilities**

BACKGROUND CHECK AUTHORIZATION

1. In connection with my Christian service through First Presbyterian Church, I, the undersigned, authorize the church to procure background information (also known as a consumer report or investigative consumer report) about me. I understand that this report may include my driving history, including any traffic citations; a social security verification, present and former addresses; criminal and civil history/records; and the state sex offender records.
2. I hereby release the First Presbyterian Church and agents and all persons, agencies and entities providing information or reports about me from any and all liability arising out of the requests for or release of any of the above mentioned information or reports.
3. I understand that I am entitled to a complete copy of any background report of which I am the subject upon my request to First Presbyterian Church, if such is made within a reasonable time from the date it was produced. I also understand that I may receive a written summary of my rights under the Fair Credit Reporting Act.

Please print your full name

Please print other names you have used

Current Home Address

City State Zip Code Dates

Former Home Address

City State Zip Code Dates

Social Security Number _____ Date of Birth _____

Gender _____ Daytime Telephone Number _____

Drivers License Number _____ State Issuing License _____

Signature _____ Date _____

**First Presbyterian Church
Charlottesville, Virginia
Inventory of Historical Archives
November 14, 2010**

[Session Minutes, Deacon Minutes, and Congregational Meeting Minutes Sorted by year and location](#)

- Session Minutes in vault at Masonic Temple, closet in Room 100, also Microfilm at Morton Library
 - May 1835 – May 1853, Box 1, also on Microfilm at Morton Library
 - December 1849 – April 1886, Box 1, also on Microfilm at Morton Library
 - June 1886 – April 1895, Box 1, also on Microfilm at Morton Library
 - May 1895 – April 1906, Box 1, also on Microfilm at Morton Library
 - April 1906 – January 1917, Box 1, also on Microfilm at Morton Library
 - February 1917 – April 1923, Box 1, also on Microfilm at Morton Library
 - May 8, 1922 – March 25, 1928, Box 4, also on Microfilm at Morton Library
 - April 1, 1928 – March 29, 1931, Box 4, also on Microfilm at Morton Library
 - April 5, 1931 – March 25, 1934, Box 4, also on Microfilm at Morton Library
 - April 1, 1934 – April 4, 1939, Box 4, also on Microfilm at Morton Library
 - April 23, 1939 – March 29, 1942, Box 4, also on Microfilm at Morton Library
 - April 14, 1942 – April 6, 1943, Box 4, also on Microfilm at Morton Library
 - April 18, 1943 – April 4, 1944, Box 4, also on Microfilm at Morton Library
 - April 16, 1944 – April 1, 1945, Box 4, also on Microfilm at Morton Library
 - April 3, 1945 – April 1, 1947, Box 4, also on Microfilm at Morton Library
 - April 6, 1947 – December 5, 1950, Box 4, also on Microfilm at Morton Library
 - January 1951 – December 1955, Box 1, also on Microfilm at Morton Library
 - January 1956 – December 1960, Box 1, also on Microfilm at Morton Library
 - March 1961 – December 1965, Box 1, also on Microfilm at Morton Library
 - January 1966 – December 1968, Box 1
 - January 1969 – January 1973, Box 1
 - January 1973 – December 1975, Box 2
 - January 1976 – August 1978, Box 2
 - September 1978 – December 1980, Box 2
 - January 1981 – December 1982, Box 2
 - January 1983 – December 1985, Box 2
 - January 1986 – December 1990, Room 100 Closet
 - January 1991 – December 1995, Room 100 Closet
 - January 1996 – December 1999, Room 100 Closet
 - January 2000 – December 2001, Room 100 Closet
 - January 2002 – November 2004, Room 100 Closet
 - January 2005 – December 2008, Room 100 Closet
 - January 2009 to the Present

- Minutes of the Board of Deacons
 - April 1943 – April 1947, Box 3, also on Microfilm at Morton Library
 - January 1949 – October 1952, Box 3, also on Microfilm at Morton Library
 - January 1953 – December 1958, Box 3, also on Microfilm at Morton Library
 - January 1959 – December 1960, Box 3, also on Microfilm at Morton Library

**First Presbyterian Church
Charlottesville, Virginia
Inventory of Historical Archives
November 14, 2010**

- January 1961 – December 1963, Box 3
- January 1964 – December 1966, Box 3
- January 1967 – December 1968, Box 3
- January 1969 – January 1973, Box 3
- January 1973 – December 1974, Box 3
- January 1975 – December 1976, Box 3
- 1985 – Present, Chapel Closet File Cabinet

- Minutes of Congregational Meetings
 - February 8, 1877 - November 30, 1910, Box 3, also Microfilm at Morton Library
 - April 4, 1906 – April 7, 1915, Box 1, also Microfilm at Morton Library
 - April 7, 1915 – November 21, 1954, Box 4, also Microfilm at Morton Library
 - March 13, 1955 – December 7, 1959, Box 4, also Microfilm at Morton Library
 - 1960 to the present, Congregational Meeting Minutes are included in the Session Minutes

- Church Registers
 - From Organization to 1923, Box 2, also Microfilm at Morton Library
 - 1923 – 1944, Box 2, also Microfilm at Morton Library
 - 1944 – 1964, Box 2, also Microfilm at Morton Library
 - 1977 – 2000, Church Office
 - 2001 to the present, Church Office

**First Presbyterian Church
Charlottesville, Virginia
Inventory of Historical Archives
November 14, 2010**

Records By Location

Room 100, Right Closet

- Session Minutes
January 1951 – December 1955, also on Microfilm at Morton Library
January 1956 – December 1960, also on Microfilm at Morton Library
January 1986 – December 1990
January 1991 – December 1995
January 1996 – December 1999
January 2000 – December 2001
January 2002 – November 2004
January 2005 – December 2008
- Annual Reports
1966 – 1980, two copies of 1972
- Bulletins
1973 – 1988
2004 – 2006
- Card Files
Eighteen drawers
- Dr. Petrie's chair, restored by Lewis Leake

Safe, bottom of stairs outside Room 100

- Minutes of special conference of Elders and Deacons, November 29, 1909 to November 30, 1910
- Minutes of the 396th Stated Meeting of Lexington Presbytery, July 11, 1970 at 2nd Presbyterian Church, Waynesboro, Virginia
- Minutes of Congregational Meetings, also on Microfilm at Morton Library
February 8, 1877 - November 30, 1910
April 4, 1906 – April 7, 1915
April 7, 1915 – November 21, 1954
March 13, 1955 – December 7, 1959
- Session Minutes, also on Microfilm at Morton Library
May 8, 1922 – March 25, 1928
April 1, 1928 – March 29, 1931
April 5, 1931 – March 25, 1934

**First Presbyterian Church
Charlottesville, Virginia
Inventory of Historical Archives
November 14, 2010**

April 1, 1934 – April 4, 1939
April 23, 1939 – March 29, 1942
April 14, 1942 – April 6, 1943
April 18, 1943 – April 4, 1944
April 16, 1944 – April 1, 1945
April 3, 1945 – April 1, 1947
April 6, 1947 – December 5, 1950

Safe, bottom of stairs of Educational Wing

- Church Registry (3 Volumes)
 1. From Organization to 1923
 2. 1923 – 1944, also on Microfilm at Morton Library
 3. 1944 – 1964, also on Microfilm at Morton Library

- Session Minutes (14 Volumes)

May 1835 – May 1853, also on Microfilm at Morton Library
December 1849 – April 1886, also on Microfilm at Morton Library
June 1886 – April 1895, also on Microfilm at Morton Library
May 1895 – April 1906, also on Microfilm at Morton Library
April 1906 – January 1917, also on Microfilm at Morton Library
February 1917 – April 1923, also on Microfilm at Morton Library
March 1961 – December 1965, also on Microfilm at Morton Library
January 1966 – December 1968
January 1969 – January 1973
January 1973 – December 1975
January 1976 – August 1978
September 1978 – December 1980
January 1981 – December 1982
January 1983 – December 1985

- Deacon Minutes (Combination of Volumes and Envelopes)

April 1943 – April 1947, also on Microfilm at Morton Library
January 1949 – October 1952, also on Microfilm at Morton Library
January 1953 – December 1958, also on Microfilm at Morton Library
January 1959 – December 1960, also on Microfilm at Morton Library
January 1961 – December 1963, also on Microfilm at Morton Library
January 1964 – December 1966
January 1967 – December 1968
January 1969 – January 1973
January 1973 – December 1974
January 1975 – December 1976

- Minutes of North Garden Presbyterian Church 1910 – 1933

**First Presbyterian Church
Charlottesville, Virginia
Inventory of Historical Archives
November 14, 2010**

Chapel Closet Locked File Cabinet

- Deacon Minutes 1985 – 2002
- Miscellaneous Files

Church Office

- Church Register (2 Volumes)
 1. 1977 – 2000
 2. 2001 – present
- Church Bulletins 2007 - 2010

Located in Special Collections, Alderman Library at the University of Virginia

- Records of Charlottesville Presbyterian Church. Twenty-Three volumes including Session records, congregational meeting records, records of the Board of Deacons, and a history of Presbyterians in Madison County, Virginia. Microfilm **originals and returned to depositor**. Call #: MSS 2688
- Six volumes including two church registers, 1856 – 1944 and 1946; two minute books of West Hanover Presbytery Home Mission Committee, 1912 – 1946; to books of the committee on site for the new church, 1893 – 1897. Call #: MSS 2688-b
- The Charlottesville Presbyterian Church bulletins, 1930; Gift of Groke Mickey, November 2000. Call #: XX(3686198.1)
- Home Mission Messenger of West Hanover Presbytery; Presbyterian Outlook; Mayo's Chapel Sunday school; compiled by Eva Harris Somerville; Early members of South Plains Presbyterian Church; Church Bulletins 1946 – 1949; History of the Woman of the Church by Virginia Moran. Call #: MSS 38-193 and 193-a
- Session book of South Plains Presbyterian Church, now Charlottesville Presbyterian Church, 1836 – 1853, Microfilm. Call #: MSS 2627
- Address delivered by George Perkins on behalf of the church and Rev. H. W. Tribble on behalf of the Masons at the laying of the cornerstone of the Presbyterian Church, Charlottesville, Virginia, Thursday June 24, 1897, under the auspices of Widow's Sons' Lodge No. 60, A.F.&A.M. Call #: F 234.c4 A34 1897
- First Presbyterian Church, rambling recollections on the 150th anniversary celebration. Interviews with Mrs. Ralph w. (Neville Wood) Feil, Miss Hazel H. Key, and Robert L. Blaeser. Donated by Arthur F. Stocker. Call #: BX9211.C4 C494 1989
- Program of Services held in celebration of Dr. George Laurens Petrie's 50 years as pastor of the Charlottesville Presbyterian Church, March 4, 1928, together with his reminiscent address delivered March 11, 1928. Call #: F221 v.36
- In His Name We Build, Charlottesville Presbyterian Church, 1954. Call #: F221 v.654 no. 1
- Charlottesville Presbyterian Church Subscription and payment ledgers 1891 – 1942. Call #: MSS 2457

**First Presbyterian Church
Charlottesville, Virginia
Inventory of Historical Archives
November 14, 2010**

- Scrapbook of material on history of the Charlottesville Presbyterian Church during the pastorate of George L. Petrie, 1878 – 1928, including a typed sketch by Dr. Petrie for the period 1819 – 1924. Call #: Microfilm 235 MSS 2965-a
- Architectural drawings for First Presbyterian Church, Park Street. Call #: MSS 10705
- Charlottesville Presbyterian Church, WW I papers, 1918. Call #: ACHS 189
- Souvenir Booklet presented in complement to George L. Petrie, the sole surviving attendant of that historic assembly which gave birth to the Presbyterian Church US at Augusta, Georgia in 1861. Call #: Microfilm 7060.9
- Our Church at work, 1940. Call #: F221 v.363
- Program celebrating the 25th anniversary of the pastorate of Rev. G. L. Petrie, DD of the Charlottesville Presbyterian Church and the complete payment of the church debt 1878 – 1903; Thursday March 5, 1903 at 7:30 p.m. Call #: Broadside 1903.C54
- Unto the Glory of God. Call #: F221 v.771 no.5
- The Substance of Things Hoped For, 1945. Call #: F221 v.416
- Men of the Presbyterian Church, Charlottesville, Virginia. Call #: BX 9211.c4 C49 1927
- Many, Many items on Dr. Petrie.

Morton Library, Union Seminary – Microfilm

- Session Minutes and Register, Reels 29 - 32
 - 1836 – 1853
 - 1849 – 1886
 - 1886 – 1909
 - 1906 – 1917
 - 1917 – 1922
 - 1922 – 1939
 - 1939 – 1944
 - 1944 – 1955
 - 1956 – 1960
 - 1961 – 1965
- Minutes of Congregational Meetings
 - 1877 – 1905
 - 1906 – 1914
 - 1915 – 1954
 - 1955 – 1960
- Church Register
 - 1820 – 1923
 - 1923 – 1944
 - 1944 – 1964
- Deacon Minutes
 - 1943 – 1947
 - 1949 – 1963
- Women of the Church Records

**First Presbyterian Church
Charlottesville, Virginia
Inventory of Historical Archives
November 14, 2010**

Room 300 Penthouse Closet in Handbell Room

- File Cabinets
 - Church bulletins 1957 – 1972, 1983 – 1987
 - Assortment of bulletins 1925 – 1958
 - Church letters 1959, 1964 – 1973
 - Annual Reports 1966 – 1981 (Many duplicates)
 - First Pres Newsletters 1944 – 1949, 1955 – 1989 (Some duplicates)
 - Scrap Books 1961 – 1968
 - Sesquicentennial files 1989
 - Picture of Dr. Petrie and Elders
 - Framed copy of 1856 church
 - Presbyterian women files
 - Framed picture of Harry G. Linton, Jr.
 - Framed picture of Dr. Burr
 - Miscellaneous historical files
 - Miscellaneous pictures and slides
 - Framed picture, believed taken at Massanetta Springs Conference Center
 - Framed picture of Sunday school 1927 (Also one not framed)
 - Framed picture of Sunday school 1935
 - Lots of Junk!!!!

October __, 2010

Mr./Mrs./Ms.

Charlottesville, VA

Dear _____,

Hello from First Presbyterian Church. We hope this letter finds you well.

We have missed you in the life of our church for an extended period. It is our sincere and prayerful hope that you will choose to be active again. Why not join us for worship? The contemplative service in the Chapel begins at 8 a.m. and the contemporary and traditional services, both in the Sanctuary, begin at 8:55 a.m. and 11:15 a.m., respectively. Your church family could be a support to you in your life, and you could be a support to us in our lives and in doing what God is calling us to do.

Our church is in an exciting time of renewal as we embrace God's vision and mission for us and begin the search for our new senior pastor. On September 5 the congregation elected a Pastor Nominating Committee, as well as officers for the coming year, and we are on target with the Interim Timeline endorsed by the Session in May of 2009.

As you may know, the Session of the church is required by the *Book of Order*, which is Part II of the Presbyterian Church (U.S.A.)'s constitution, to examine its membership rolls periodically. This task is done to identify those who have decided to be inactive in attendance and support of this church and then to determine whether that inactivity can be reversed. When nonparticipation has been the case for one year or more, the Session may place that person's name on the Inactive Members' Roll, where it will remain for a period of two years.

In fulfilling the current roll examination, we have realized that an inactive status best reflects your decision regarding membership in First Presbyterian Church. Therefore, we have acknowledged this by placing your name on the Inactive Members' Roll. You still are a **member** of your church family, though **inactive**. During the next two years you will continue to receive *The First Pres*, other church mailings, and congregational e-mails, if we have your e-mail address. (You may ensure being kept up-to-date by providing your e-mail address to us.) And, of course, should you experience a crisis or joy, you always will have access to the love, support and prayers of your church family.

Please understand that the Session does not take this step arbitrarily. We apologize if our participation records for you are incorrect and, if they are, ask that you let us know within the next two weeks. If you have decided to not be active in the life of First Presbyterian Church, it is our prayer that you will join another church now, so that you can be nurtured and faithfully and joyfully serve Christ. If you already have joined another church or would like your Letter of Transfer sent elsewhere, please let us know. Again, we hope that, once more, you will be an active part of this, your church family at First Presbyterian. We would love to have you among us!

May God continue to bless you and those you love.

Together in Christ,

Lois W. Baylor
Clerk of Session

Rev. Gavin D. Meek
Interim Pastor

Letter to Inactive, Nonresident Members

_____ (Date)

_____ (Name)

_____ (Address)

Dear _____,

Hello from First Presbyterian Church in Charlottesville. We hope this letter finds you well.

The Session of the church is required by the *Book of Order*, which is Part II of the Presbyterian Church (U.S.A.)'s constitution, to examine its membership rolls annually. When an Active Member moves and becomes a nonresident, the normal process is to transfer that person's name to the Inactive Members' Roll. This recognizes that the person is not able, because of their location, to be active. It also is normal for the church to encourage that individual to join a church locally in order to be nurtured and to faithfully and joyfully serve Christ. After a period of one year, a nonresident Inactive Member ordinarily is removed completely from the church's rolls.

In fulfilling the roll examination this year, we realize that you are not a resident of Charlottesville. Therefore, we have acknowledged this by placing you on the Inactive Members' Roll. You are still considered a member of your church family, though inactive because of your place of residence.

You may already have joined another church. If this is the case, please let us know so that we can record that information. If you have not joined a church in your community, it is our **sincere and prayerful hope** that you will do so for the nurture of your faith and to have opportunities to serve through a church family. Please contact us if you need assistance in finding a Presbyterian Church. Should you move back to Charlottesville, we hope that you once again will be an active part of this church; we would love to have you!

May God continue to bless you and those you love.

Together in Christ,

Lois W. Baylor
Clerk of Session

Rev. Gavin D. Meek
Interim Pastor

Session Member Committee Preference Form

Each member of the Session has the responsibility to serve, often chair, a committee for the coming year or serve as Clerk. Please prayerfully discern where you think God desires your energies and leadership abilities for the coming year. A first, second, and third choice will provide some flexibility in supporting committees to their maximum potential. The pastors and current Clerk of Session will use this to develop a proposal for presentation to the Session. Please complete this form and return it to Business Manager Judy Blair no later than November 11.

Please place a 1, 2, and 3 next to your first, second, and third choices. Place an "X" on a blank for any that you definitely would not want to do.

- Clerk of Session (G-9.0203 Keeps the minutes of the Session and congregation, rolls of the church, assists with the reception of new members during worship)
- Christian Outreach
- Discipleship Ministry
- Evangelism
- Finance and Administration
- Nominating (an extra assignment as this committee meets only a few times)
- Personnel
- Preschool Council
- Property Management
- Stewardship
- Worship

Please give your reasons (passion, skills/giftedness, life/professional and/or past church experience) for selecting each of the following:

#1

#2

#3

Signed: _____

Committee Purposes

(approved by the Session 1-29-10; Preschool Council revised 6-21-10)

CHRISTIAN OUTREACH

To glorify and celebrate God by empowering individual members and the congregation to minister to those in need beyond the church walls by initiating, communicating, supporting, and implementing outreach projects.

DISCIPLESHIP MINISTRY

To provide opportunities, resources and leaders to help all learn to live as more faithful disciples of Jesus Christ.

EVANGELISM

To share the good news of Jesus Christ, calling people to repentance, faith in Jesus Christ, active membership in the church and obedient service to the world.

FINANCE AND ADMINISTRATION

To oversee all finance and administration activities of the church.

NOMINATING

To nominate persons with exceptional Christian faith, devotion and leadership qualities to serve as officers of the church, in accordance with the *Book of Order*, as well as discerning persons to serve as at-large members of the next Nominating Committee.

PERSONNEL

To develop and provide, in close collaboration with the Pastor/Head of Staff, oversight of personnel policies, procedures and practices that will enable First Presbyterian Church to recruit, retain and motivate high caliber employees in a supportive work environment.

PRESCHOOL COUNCIL

The Council shall have the responsibility for the management, support, and direction of the preschool on behalf of the Session in accordance with the Mission Statement.

PROPERTY MANAGEMENT

To provide for the use, maintenance, repair, security and enhancement of church buildings, grounds and equipment, all of which nurture the faith, life, mission and ministry of the members of the church.

STEWARDSHIP

To identify the abilities, talents, skills and resources of the congregation of First Presbyterian Church and challenge them with the privilege of responsible Christian stewardship of time, talent, and treasure, so that the cause of Christ in the world might be furthered.

WORSHIP

To provide for the Christian "worship of the people of God" (G-10.0102d) that "joyfully ascribes all praise and honor, glory and power to the triune God" (W-1.1001) in a way that will offer spiritual meaning, comfort, challenge, hospitality and a sense of community and in keeping with the Reformed Tradition and the *Book of Order* of the Presbyterian Church (U.S.A.).

SESSION MONTHLY AGENDA ITEMS
(7-18-11)

January

Elect Clerk of Session (G-9.0300b).
Elect Treasurer (G-10.0401).
Elect two (2) elders for Nominating Committee, at least “one of whom shall be currently on the session and serve as moderator of the committee.”
Elect the President of the Corporation of First Presbyterian Church
Approve the committee assignments and chairs for Session members for the year.
Approve presbytery commissioners for the year; remind that they are to report back.
Approve General Assembly Statistical Report.
Document in minutes the racial and gender composition of the Session.
Approve the communion schedule.
Review Vision and Mission Statements and progress on the Goals.
Discussion of Confidentiality.

February

Approve the members at large for all committees.
Set date for annual joint meeting with the Board of Deacons (G-6.0405).

March

Set date for next year's Session Retreat.

April

Review the progress on the Goals.

May

Receive Confirmands.
Set the September date for annual meeting of the congregation to elect elders.
Remind committee chairs to review Church Manual sections for additions/changes.

July

Review the progress on the Goals.

August

Remind committees that their budget proposal is due in October.
Approve the Christian Education curriculum.

October

Request committees send their budget proposals to the Finance and Administration Committee.
Session Elders turn in pledges for next year.
Review the progress on the Goals.

November

Act on a recommendation concerning the annual review of the Church Rolls (G-10.0302)
Distribute last year's Annual Reports to chairs along with a blank Annual Report Form.
Distribute the Committee Preference Form to all continuing Session members.
Approve date in February (usually in the last half – see Congregational Bylaws) for Annual Meeting of the congregation to receive the Annual Report and act on any changes to the Terms of Call for installed pastors as well as for the Annual Meeting of the Corporation as required by the Commonwealth of Virginia (see Corporation Bylaws).

December

Invite and examine newly elected and trained members of Session (G-10.0102I).
Finalize and approve budget.
Present the committee assignments and chairs for Session members for the coming year.
Evaluate Session's year.
Share appreciation to and affirmation of Elders who are rotating off Session.

A. *Role of Session*

The pastor and session are responsible for communicating to all church members what is meant by “the ministry of all believers” and for helping members discern and fulfill their Christian vocation.

1. *Developing Vocational Awareness*

To ensure that committed, knowledgeable persons continue to be involved in the life and mission of the church and the world it is essential that the session take seriously its responsibility for developing vocational awareness among members of the congregation. A biblically-grounded, theologically sound understanding of Christian vocation integrated into the church’s program will help members recognize opportunities to fulfill their Christian vocation within the context of their secular occupations. Sessions should consider using *This Call’s For You*, a workbook that has programs and workshops on Christian vocation for members of all ages, and includes six “conversations” for persons who want to test their call to ministry of the Word and Sacrament.

2. *Developing Awareness of the Call to Ministry of the Word and Sacrament*

Members of congregations should also be aware of the ministry of the Word and Sacrament as an occupation through which many dimensions of Christian service can be realized. This opportunity should be emphasized in all church programs, from Christian education classes and youth and young adult groups, to men’s and women’s programs.

It is therefore essential that pastors, sessions and local congregations:

- challenge all members to become aware of their Christian vocation;
- develop and implement thoughtful and creative means by which highly qualified persons may be challenged to consider a vocation in the ordained ministry of Word and Sacrament;
- help potential inquirers get in touch with the presbytery’s Committee on Preparation for Ministry as early as possible;
- give high priority to developing and maintaining vital, theologically sound youth programs which are in harmony with the Presbyterian and Reformed traditions; and
- assure that youth ministry leaders are carefully selected and trained, theologically competent and appropriate role models.

3. *Exploring the Call to Ministry of the Word and Sacrament*

When a member of the congregation approaches the pastor and session to express the possibility that she or he has been called to the ministry of the Word and Sacrament, the local church is provided with a challenge and an opportunity. It is the session’s responsibility to provide a supportive relationship through which it can explore with the individual the personal implications and suitability of a church occupation.

According to the Constitution, the relationship between the session and the individual Inquirer is part of the Inquiry Phase of the preparation for ministry process. As defined in the Book of Order (G-14.0404), its purpose is “to provide an opportunity for the church and for those who believe themselves called to ministry of the Word and Sacrament to explore that call together in such a way that a decision regarding the Inquirer’s suitability for ministry of the Word and Sacrament will be based on knowledge and experience of one another.”

Such knowledge and experience emerge through prayerful examination of the Inquirer’s motivation, personal faith and experience in the congregation, through examination of his or her knowledge of the responsibilities of a minister of the Word and Sacrament, and through a serious assessment of the gifts needed by ministers of the Word and Sacrament. These are the first important steps in discerning that the individual has indeed been called by the Holy Spirit, through the church, to the ministry of the Word and Sacrament. Studies indicate that the lives and work of dedicated pastors and effective congregations have a significant impact on the lives of Inquirers and Candidates.

4. *Supporting Inquirers and Candidates*

The pastor, session and congregation communicate with and support Inquirers and Candidates throughout the entire period of preparation. This can be a most meaningful experience for those involved. To facilitate this continuing relationship, the Book of Order (G-14.0413) provides for the appointment of an elder from the church to act as a liaison with the Inquirer or Candidate and with the presbytery's Committee on Preparation for Ministry. The Session Liaison is encouraged to accompany the Inquirer/Candidate to each annual consultation, participating as an observer.

Along with its specifically prescribed responsibilities, it is important that the session continue to express its concern and support by contacting the individual and his or her family at important times, such as annual consultations with the Committee on Preparation for Ministry, appearances before presbytery, academic examination periods, Presbyteries' Cooperative Examination periods, when presbytery makes its final assessment of the Candidate, when a call is being negotiated, on holidays, anniversaries, etc. Providing financial support, as suggested in the Book of Order (14.0413), is another very tangible expression of support.

It should be noted that although the Book of Order encourages a supportive relationship between the individual and the session, it clearly states that, "In matters relating to preparation for ministry, the individual is under the oversight of the presbytery ..." (G-14.0411).

B. Responsibilities of the Session

- To develop among church members an awareness of their Christian vocation and challenge them with responsible Christian stewardship of their talents (G-10.0102d and G-10.0102g).
- To encourage persons with appropriate motivation and abilities to consider preparation for the ministry of the Word and Sacrament or other church occupations.

1. Phase I: Inquiry

Admission to Inquiry (Section One IV 1a-e) begins when a person who has been a church member for at least six months indicates to that church's pastor and session his or her sense of call to the ministry of the Word and Sacrament. This is the first step toward establishing an ongoing relationship with the session and presbytery's Committee for the purpose of exploring and testing the sense of call.

Ask the applicant to complete Form 1, "Application for Inquiry."

- Contact the appropriate presbytery committee (usually the Committee on Preparation for Ministry) requesting orientation to the preparation for ministry process used in that presbytery.
- Meet with representatives of the presbytery's Committee on Preparation for Ministry to receive orientation in the preparation for ministry process.

At this meeting distribute the applicant's completed Form 1 to session members for review prior to session's meeting with the applicant.

- Consult with the person requesting enrollment as an Inquirer and make a decision whether or not to endorse the applicant as an Inquirer.

See "Some Issues for Attention and Evaluation by the Session When Examining the Gifts and Motivations of a Prospective Inquirer," at the end of this section.

- Appoint an elder (or a group of persons including at least one elder) to act as liaison with the Inquirer and with the presbytery's Committee on Preparation for Ministry and to participate with the Inquirer and the Committee as they explore and evaluate his or her progress (G-14.0413).
- Make a recommendation to presbytery, through the Committee on Preparation for Ministry, regarding the applicant's request to be enrolled as an Inquirer.

Indicate session's endorsement or non-endorsement on Form 2A, "Application to be Enrolled by presbytery as an Inquirer" and submit Forms 1 and 2 A to the presbytery

- If the session, the committee or presbytery decides not to accept the individual's name for enrollment as an Inquirer at this time, the session continues to provide support, counsel and guidance to the individual as she or he seeks to discover an appropriate occupational expression of his or her Christian vocation.
- During the Inquirer Phase (G-14.0411), the session participates with the inquirer and presbytery's committee in evaluating the Inquirer's growth and progress.
- For completion of the Inquiry Phase, the session meets with the Inquirer to review evidence indicating his or her readiness to proceed to Candidacy. This evidence includes personal interviews with the Inquirer, all consultation reports, the Inquirer's demonstration of adequate promise for ministry according to the expected outcomes on page 8, 4(1) – (6).
- The session makes a decision regarding whether to recommend to presbytery that the Inquirer proceed to Candidacy Phase.

Indicate Session's endorsement or non-endorsement on the Inquirer's completed Form 5A, "Application To Be Received as a Candidate" and submit to presbytery.

2. Phase 2: Candidacy

- When the Inquirer is ready for admission to Candidacy the session provides support and makes a statement, if requested, when she or he is examined by presbytery.
- If the Inquirer is not received by presbytery as a Candidate at this time, the session continues to support, counsel and guide the individual as she or he seeks to discover an appropriate occupational expression of her or his Christian vocation.
- When an Inquirer has been approved for Candidacy and has been examined (G-14.0305e) and approved by presbytery, he or she shall answer the questions listed on page 9, f (1) – (4).

The Candidate and her or his session may request that a commission of presbytery conduct a service of reception in the presence of the Candidate's congregation (see page 10 h).

- During Candidacy the session provides support and pastoral care to the Candidate and her or his family, maintaining the liaison relationship with both the Candidate and the presbytery Committee.
- The session receives and reviews reports of each annual consultation (G-14.0421).
- The session removes the Candidate's name from the church roll when notice is received of her or his ordination.

It is important to recall that the session acts as an advocate for both Inquirers and Candidates and through its moderator and presbytery commissioner(s), can call the presbytery's Committee on Preparation for Ministry to accountability in fulfilling its responsibilities.

3. Some Issues for Attention and Evaluation by the Session When Examining the Gifts and Motivations of a Prospective Inquirer

- What personal qualities are evidence of a healthy and vital faith in God through Jesus Christ?
- How is that faith currently being expressed through the individual's participation in the worship, life and mission of this congregation?
- What various motivations impel the sense of call? (e.g., service to God and the world, compassion for God's children, guilt, the need for power and status)
- What real and potential talents for ministry are evident in this individual? (e.g., the ability to communicate, interpersonal skills, leadership or administrative abilities)
- What is the level and adequacy of the individual's academic interest, ability and motivations?
- What is the evidence of his or her physical health and stamina?
- What is the evidence of his or her emotional well-being?
- What is the evidence of his or her self-discipline?
- How does the individual plan to finance his or her education?

CONGREGATIONAL LIFE TEAM

(approved by the Diaconate on 06/28/2010 and by the Session on xx/xx/xxxx)

Purpose

To “equip the saints for the work of ministry” (Ephesians 4:12) by helping all members to exercise their gifts while building relationships with others in our church community.

Responsibilities

1. Using the “Time and Talent Information” survey produced by the Stewardship Committee of the Session, help connect all church members to opportunities for nurture and involvement.
 - a. Meet with the members of each New Members Class and Confirmation Class (before they officially join the church) and introduce them to the “Time and Talent Information” survey, explaining the process by which it will be used to facilitate their nurture and involvement.
 - b. In conjunction with the Stewardship Committee and church staff, develop and manage a process by which ongoing members regularly update their “Time and Talent Information” profile.
 - c. Develop and manage a process by which all completed surveys are regularly reviewed, and by which opportunities for nurture and involvement are regularly identified and communicated to members, ministry leaders, and the church administrative staff. This process will include:
 - facilitating the entry of survey data into the church database;
 - forwarding each member's name and gifts/interests information to the appropriate chair of a committee, ministry team, or staff person for further contact;
 - sharing identified opportunities with each member, emphasizing that a ministry leader will be contacting them to extend a personal invitation for involvement; and
 - following up with ministry leaders to make sure that an invitation has been extended.
2. Develop and facilitate a process by which ongoing members make follow-up contacts with new members who have recently joined the church (coordinate with New Member Team where appropriate), in order to assess whether these new members need further support in connecting with opportunities for nurture and involvement in the church.
3. Help facilitate a relational culture in the church that encourages and supports member involvement in nurture and service activities.
 - a. Ensure that all members and officers have nametags and that all nametag boards are current.
 - b. Develop and facilitate a process by which the church pictorial directory is updated on a regular basis and made available to all members of the church.

FELLOWSHIP TEAM

(approved by the Diaconate on 06/28/2010 and by the Session on xx/xx/xxxx)

Purpose

To promote Christian hospitality and facilitate a warm and inclusive atmosphere among all who participate in the life of First Presbyterian Church.

Responsibilities

1. Coordinate and facilitate a process by which congregational members and friends provide basic refreshments and hospitality for a casual gathering time in the Fellowship Hall after each worship service, so that congregants and visitors can share Christian fellowship with one another.
 - a. Oversee a process for actively recruiting volunteers from all the different ministry groups in the church: Session Committees and Councils, Deacon Teams, Presbyterian Women Circles, Sunday school classes, small groups, families, people from different worship services, etc.
 - b. Oversee a process for keeping a regular inventory of snack and drink supplies (cookies, crackers, drink mix, frozen goods, etc.) that are provided for volunteers to use.
 - c. Oversee a process by which church officers personally invite newcomers to attend Sunday morning fellowship after each worship service.
2. In conjunction with church staff, coordinate and facilitate a process by which the congregation participates in the implementation of four all-church fellowship events each year. Currently these events include: Easter Celebration, Spring Picnic, Fall Picnic, and Cider on the Lawn.
3. In conjunction with church staff (and Session when appropriate), facilitate other mutually agreed-upon activities that promote Christian hospitality and fellowship.
4. Develop and manage a budget to support Sunday morning fellowship, the four all-church fellowship events, and other fellowship activities planned for the year. Monies budgeted under the Fellowship Team should support broad-based, all-church events that the whole congregation can enjoy.

NEW MEMBER TEAM

(approved by the Diaconate on 06/28/2010 and by the Session on xx/xx/xxxx)

Purpose

To oversee a structured period of discernment for people considering membership at First Presbyterian Church and to provide the education and relational context needed to facilitate their decision-making process and integration into our community of faith.

Responsibilities

1. Identify potential new members prior to each New Members Class series and extend to them a personal invitation to participate.
 - a. Obtain a list of newcomers and their contact information from the Office Administrator.
 - b. After the church office sends out a welcome letter to each newcomer, follow up with a personal phone call to each newcomer.
 - c. Advertise the upcoming New Member Class series in advance through all church publicity mediums (*The First Pres*, Sunday bulletins, Web site, posters, announcements by pastors).
2. Organize and implement a series of educational classes held during the Sunday school hour. The current schedule includes four classes: (1) Overview of Presbyterian Beliefs and of the Bible, (2) Presbyterian Polity, (3) Presbyterian Worship and Spirituality (including information on the three worship services at First Presbyterian Church), and (4) Introduction to Opportunities for Church Involvement.
 - a. In conjunction with the pastors, develop a schedule of dates for each New Member Class series to be held in the upcoming academic year. Schedule use of classroom space. The schedule should include a date and a room for the Brunch with Session, as well as a date for the Presentation of New Members in Worship, in addition to class dates. Typically the Brunch with Session is scheduled on the same Sunday as the fourth class, and the Presentation in Worship is scheduled on a subsequent Sunday. (See 4 and 5 below).
 - b. Recruit and schedule teachers/leaders for each class.
 - c. Assemble and provide to each class participant a notebook containing a class schedule, educational materials, "Time and Talent Information" survey, new member profile, and pledge card with envelope.
3. Plan for the initial integration of new members into the life of our church.
 - a. In conjunction with the Member Care Team, introduce class participants to the "Time and Talent Information" survey.
 - b. Record information of how each new member will be joining the church and send that information to the Clerk of Session (see Book of Order G-5.0400):
 - Baptism and Profession of Faith (for those who have never been baptized in any Trinitarian tradition and who have never made a public profession of faith). Make sure that the pastors know in advance about people in this category so that their baptisms can be scheduled.
 - Profession of Faith (for those who were baptized as children but who never were confirmed/never made a public profession of faith).
 - Reaffirmation of Faith (for those who have been baptized and who have made a public profession of faith, but who do not have a current record at another church).

- Certificate/Letter of Transfer (for those who have been baptized, who have made a public profession of faith, and who are coming directly from another church).
- c. Collect pledge cards in sealed envelopes for the Business Manager.
 - d. Provide pictorial directories to new members. Contact the Member Care Team to find out when the next directory update will be available.
4. Plan and Implement the Brunch with Session for each New Members Class.
 - a. Arrange for the food that will be provided, as well as set up of the room.
 - b. Contact the Moderator and Clerk of Session to get the brunch dates for all New Members Classes for the year on the Session calendar.
 - c. The Session meets on the third Monday of each month. Determine which Session meeting precedes the brunch and ask the Moderator and Clerk of Session to remind the Session of the brunch at that meeting.
 5. Plan for the Presentation of New Members in Worship at the end of each season's course.
 - a. Notify the Presbyterian Women of the dates of the New Member Class receptions. (These receptions take place on the Sundays when new members are presented during worship.) PW provides the refreshments for these receptions.
 - b. Have each new member write a short bio. Send these to the Office Administrator for inclusion in the Sunday bulletin on the day of their presentation during worship. Also, send these bios to the pastor, so that he/she can introduce new members to the congregation, and to the Newsletter Editor for inclusion in *The First Pres*.
 - c. Take pictures of new members and post them in the Fellowship Hall along with their bios. Also send these photos to the Office Administrator for inclusion in the Sunday bulletin on the day of their presentation during worship, as well as to the Newsletter Editor for inclusion in *The First Pres*.
 - d. In conjunction with the Member Care Team, obtain permanent name tags for new members before their presentation during worship.
 - e. Plan to give new members a flower boutonniere to be worn on the day they are presented during worship, so that ongoing members will recognize them as new members after the worship service.
 6. Develop and manage an annual budget. The budget should cover the costs of three brunches with the Session, class notebooks and educational materials, and boutonnieres.

VISITATION AND HEALTH MINISTRY TEAM

(approved by the Diaconate on 06/28/2010 and by the Session on xx/xx/xxxx)

Purpose: The Visitation and Health Ministry Team has two purposes. The Visitation Ministry serves church members who are experiencing a life challenge or crisis that may involve joy or sorrow (new birth, recent death, etc.). Health Ministry serves the entire congregation by providing health-related education, community awareness, and health screenings.

Responsibilities

A. Visitation

1. Visitation Ministry: Coordinate a designated group of congregational volunteers, who visit permanently homebound church members on a monthly basis.
2. Card Ministry: Coordinate a designated group of congregational volunteers, who provide monthly written communications or cards to homebound church members.
3. Flower Ministry: Coordinate the delivery of flowers (that have beautified our church sanctuary during Sunday worship services) to church members, based upon an event in their life – a death, hospitalization, new baby, etc. These flowers are delivered by a designated group of congregational volunteers each Sunday.
4. Agape: Coordinate a designated group of congregational volunteers to provide a personal visit to church members who have experienced a serious illness, hospitalization, a death in the family, or the birth of a new baby. Typically, the volunteer will take a meal, food, or flowers to the church member as a gesture of Christian love and concern.
5. Prayer Team: Coordinate a designated group of congregational volunteers, who offer regular prayer on behalf of those who request it, or for whom prayers have been requested.
6. Bereavement Ministry: Coordinate the ordering and mailing of printed materials and pastoral communication to church members who have lost a spouse. Mailings are made at specific intervals during the first year, following the passing of a church member's spouse. Also oversee receptions that are provided after memorial services for church members who have died.
7. Provide miscellaneous support for church members experiencing life changes, such as loss, illness, empty nest, divorce, etc, with resources including printed materials found in the church library.
8. Transportation: Coordinate transportation to and from church activities, for church members who cannot drive.

B. Health Ministry

1. Blood Pressure Screening: Coordinate monthly blood pressure screenings provided in the church library on the first Sunday of each month, following worship services. This service is offered by a designated group of congregational volunteers who are certified health professionals.
2. Health-Related Supplies: Coordinate the inventory of first-aid and sanitary supplies, as well as supplies for the blood-pressure screening kits.
3. Community Health Services: Provide miscellaneous services such as blood drives, CPR/AED training, flu vaccination clinics, or other health-related information or services, as identified by the Parish Nurse and the Visitation/Health Ministry Team.

BOARD OF DEACONS 2012

MODERATOR - susan Howard-Smith		SECRETARY - Stauffer Miller	PASTOR LIAISON - David Forney
Teams	Class of 2012	Class of 2013	Class of 2014
Team Leaders are in bold font.			
NEW MEMBER	Luther Morris	Richard Myers Jocelyn Kelley	Amy Richardson John Wehmann
CONGREGATIONAL LIFE	Susan Howard-Smith Mark Sackson	Paula Alberts Pat Doyle Courtney Wood	Jennifer Jones
FELLOWSHIP	Jacob Bear Don Dougald Dorman Parrish	Diane Brownlee Nancy Tuz	Anita Jenkins Barbara Stone
VISITATION & HEALTH MINISTRY	Sally Clarry		Janet Garnett
Staff support - Kathy Freer	Miranda Landers		Stauffer Miller
	Teller Stalfort		Julie Patterson
	Shirley Whitt		

Deacon Team Preference Form

Each deacon has the responsibility to serve, often chair, a team for the coming year. Please prayerfully discern where you think God desires your energies and leadership abilities for the coming year. A first, second, and third choice will provide some flexibility in supporting committees to their maximum potential. The pastors and Moderator-Elect of the Diaconate, with the assistance of the current Moderator, will use this to develop a proposal for presentation to the deacons at its November meeting with final approval at its first meeting in January. Please complete this form and return it to Kim no later than the first Sunday of November. Thank you for your prayerful consideration of this important matter.

Please place a 1, 2, and 3 next to your first, second, and third choices. Place an "X" on a blank for any that you definitely would not want to do.

- _____ Fellowship
- _____ Member Care
- _____ New Members
- _____ Visitation/Health

Please give your reasons (passion, skills/giftedness, life/professional and/or past church experience) for selecting each of the following:

#1

#2

#3

signed: _____

Team Purposes

(approved by the Diaconate 06/28/2010)

FELLOWSHIP

To promote Christian hospitality and facilitate a warm and inclusive atmosphere among all who participate in the life of First Presbyterian Church.

MEMBER CARE

To “equip the saints for the work of ministry” (Ephesians 4:12) by helping all members to exercise their gifts while building relationships with others in our church community.

NEW MEMBERS

To oversee a structured period of discernment for people considering membership at First Presbyterian Church and to provide the education and relational context needed to facilitate their decision-making process and integration into our community of faith.

VISITATION/HEALTH

The Visitation and Health Ministry Team has two purposes. The Visitation Ministry serves church members who are experiencing a life challenge or crisis, which may involve joys or sorrows (new birth, recent death, etc.). Health Ministry serves the entire congregation by providing health-related education, community awareness, and health screenings.

2011 PREFERENCES	F E L L O W S H I P	M E M B E R C A R E	N E W M E M B E R	V I S I T A T I O N / H E A L T H
TEAMS rank 1, 2, 3 "X" unacceptable				
DEACON MEMBERS				
Sharon Albert				
Paula Alberts				
Margaret Ball				
Diane Brownlee				
Nancy Campbell				
Sally Clarry				
Betsy Critzer				
Don Dougald				
Pat Doyle				
Erika Elliot				
Barbara Herath				
Susan Howard-Smith				
Richard Myers				
Dorman Parrish				
Mark Roberson				
Mark Sackson				
Alex Slawski				
Judy Smith				
Teller Stalfort				
Doug Starns				
Ronald Stewart				
Nancy Tuz				
Hannah Walker				
Shirley Whitt				
Courtney Wood				

******Proposal****** (from Assoc. Pastor, Moderator-Elect and current Moderator)

- Fellowship -
- Member Care -
- New Member -
- Visitation/Health -

Results: _ got their 1st choice, _ their 2nd, _ their 3rd, and _ didn't get one of their choices



Flower Ministry Delivery Directions

(Directions updated December 7, 2010)

- 1) Remove the flowers from the Sanctuary and take them to the kitchen (you may find that someone has already placed the flowers in the kitchen).
- 2) Enter the kitchen through the kitchen door across from the church entrance nearest the Chapel.
- 3) Once in the kitchen, use the counter top immediately to your left (by fire extinguisher) for your workspace.
- 4) Three flower recipients are on a list posted on the bulletin board above the counter. The list contains names, addresses, phone numbers, MapQuest directions and a suggested message to write on the delivery cards (cards are found in the counter drawer). Sunday bulletins are also posted on the bulletin board to take to the homes. The Parish Nurse creates the weekly list of flower recipients.
- 5) In the drawer are cards, pens, scissors for cutting the flowers, a broom and dustpan, a map, and a church pictorial directory.
- 6) In the cupboard below the counter are various types and sizes of vases.
- 7) Dividing the flowers:
 - Select 3 containers.
 - Start with one kind of flower and place one in each vase until there are no more of that specific flower type.
 - Then, start with another flower and place those in vases until all the flowers are used, arranging them and filling in with greenery as needed.
 - Add just enough water to keep them fresh, but not enough to spill in the car.
- 8) To carry the flowers, obtain plastic milk crates in the double door closet located just outside the kitchen, going toward the chapel, to your left. If you cannot find a crate (and that sometimes happens) use one of the big kettles hanging on the wall near the stove. An innovative spirit is helpful!
- 9) After placing the flowers in flower vases and in the crate, please throw away any greenery and clean up the counter. You may leave the container from the Sanctuary on the counter top, which will be used again by the florist. It's ok to donate the greenery, if anyone asks for it.
- 10) Use care not to get locked out of the church as you carry items to the car.
- 11) If you deliver the flowers and no one answers the door, please attempt to call the individual, as she/he may be hard of hearing. If still no answer, leave the note and flowers where the family can see them. If a neighbor tells you the individual is away or you are not comfortable leaving them, then you may leave them at the Hospice House or a Nursing facility for distribution. Please inform the church if you do this.

12) If you need to switch Sundays please contact one of the volunteers listed below. If you are not able to arrange a switch on your own, then please contact either Deacon Judy Smith at judy.smith@jachip.org, 978-4461, or Deacon Sally Clarry at sally.clarry.hnl3@statefarm.com, 973-3921.

With appreciation,

Judy Smith and Sally Clarry

Flower Ministry Disciples
(List updated January 26, 2011)

For questions or to volunteer, please contact Deacon Judy Smith at judy.smith@jachip.org, 978-4461, or Deacon Sally Clarry at sally.clarry.hnl3@statefarm.com, 973-3921.

Name	Phone	Email
Sandy Bishop	296-6784	hsweeth@embarqmail.com
Sally Clarry	973-3921	sally.clarry.hnl3@statefarm.com
Pat & Ed Davis	296-3382	patdav5@gmail.com
Chris & Kevin Dean	970-1814	cddean57@yahoo.com
Mary & Ted Felger	973-4296	tfelger346@embarqmail.com
Kathy & Rob Freer	296-9386	freer1@earthlink.net
Amy & Jim Gillespie	974-9406	abgillespie@earthlink.net jsgillespie@earthlink.net
Emily & David Goodwin	973-8212	
Jeannette Halpin	977-1582	jhalpin@mhlrt.com
Robin & Mack Halsey	296-8513	rockinrobin21251@yahoo.com fmhalsey@earthlink.net
Gail & Jimmy Houser	973-7628	
Barbara & Bill Isaacs	293-2024	bbisaacs@embarqmail.com
Carol & Larry Jepson	978-1169	landcjep@hotmail.com
Jocelyn Kelley	971-3757	jocelynkelly@embarqmail.com
Cheri Lewis	977-5384	clewis@lewislawofficesplc.com
Tait Livingood	978-7378	
Claudia McCann	296-5236	cmccann@comcast.net
Jane & Bill McChesney	296-7238	jmccchesney@embarqmail.com bsabarnowl@embarqmail.com

John & Theresa Metz	293-8260	john.metz_1@juno.com
Joan & Bob Nootbaar	293-4398	noot@cstone.net
Caroline & Fred Payne	295-4292	fwpayne@paynehodous.com
Lisa Richey	293-5983	lisa.richey@gmail.com
Ellen & Mark Roberson	296-5225	mark.roberson@gmail.com roberson@ivygroup.com
Anne Sloop	977-7783	
Hannah Walker	814-449-3510	hrwalker@ymail.com

TO OUR FAMILIES:

FUNERAL/MEMORIAL RECEPTIONS

At this time, you are on our hearts and in our prayers. The Reception Committee of the First Presbyterian Church wishes to offer families who have lost a member of this congregation an opportunity to greet friends after the funeral or memorial service held at the church.

The Reception Committee provides receptions only at the church. The committee will provide some table decoration (or your family may wish to provide a fresh arrangement), a hot and cold beverage, and finger foods only: desserts, fruit, cheese and crackers or specialty breads or finger sandwiches. These foods are donated and served by the church members and the Reception Committee. The set-up and clean-up of the reception would also be provided by this committee.

In order for the above to take place and smooth communication among all parties, the family should advise the pastor of its wishes.

Options that some families have preferred—in addition to those in the second paragraph:

1. Some have chosen to have the reception catered (at the family's expense). The Reception Committee will be delighted to provide the set-up and clean-up in the event the family chooses this option.
2. Other families have chosen to contribute additional food—like sandwich makings and/or vegetable platters, salads, casseroles, etc. The Reception Committee will be glad to add the family's contributions to the reception table.

The reception offered by the Reception Committee is a gift to bereaved families, and no compensation is requested. Donations offered to the Reception Committee by families will be contributed to the mission of First Presbyterian Church.

FUNERAL/MEMORIAL RECEPTIONS PROCEDURES AND RESPONSIBILITIES

COMMUNICATION: Pastor to ... Reception Chair ... to ... Finger Food Coordinators and Helpers.

RESPONSIBILITIES:

Reception Coordinator

- Decide on format and needs, based on information provided by the pastor. If recommended by the pastor, contact the family. Determine what friends/family contributions will be forthcoming.
- Relay needs to Finger Food Coordinators and contact helpers. Sometimes other coordinators or food providers volunteer to help.
- Set up tables, cloths, centerpieces, candles/holders, and necessary vessels. All are in the large supply closet. Some special items used only for funeral receptions are stored in a plastic tub under the drop leaf table in the Library. What comes out of this tub is to be returned to the tub. A coffee urn is also stored in the same place. Special paper goods are generally provided by the committee and stored in the tub. Otherwise, use the ones located in kitchen cabinets facing doors to the Fellowship Hall.
- Oversee reception from set-up, serving, to takedown.

Finger Food Coordinator

- Contact number of people needed from list of volunteers (3 doz. baked goods per person?)
- Arrange for delivery to reception.
- If needed, be present throughout reception if requested by Reception Coordinator.

SUGGESTED REFRESHMENTS

- A hot and a cold beverage: coffee or apple cider in cool weather, iced tea, lemonade or punch in punch bowls in warm weather. Always have ice water available.
- Finger foods only unless family requests otherwise and we use other options): cookies, bar cookies, brownies, specialty breads, raw veggies & dip, cheese & crackers, fruits such as strawberries, grapes, apple slices. Depending on the time of day, we may request finger sandwiches.

HANDLING FINANCES

- Bereavement Services is a line item in our Church budget. Occasionally we need to purchase food or paper product items. If expenses are incurred connected with a funeral/memorial reception, complete the reimbursement form, attach receipts and route through the Chair of the Deacon Member Care Team for approval and forwarding to our Business Manager for payment.

Funeral/Memorial Service Receptions

	Name/Date/#	Name/Date/#	Name/Date/#	Name/Date/#	Name/Date/#	Name/Date/#	Name/Date/#	Name/Date/#
Reception Coordinators								
Dorothy Craig, Cell 981-0606, Condo 293-7681								
Sandra Henneman, 923-0981								
Patricia Little, 975-7412								
Phyllis McMinimy, 295-2832								
Norma Miller, 964-1182								
Marsha Musser, 295-1627								
Barbara Worrell, Chair 296-2608								

	Name/Date#	Name/Date#	Name/Date#	Name/Date#	Name/Date#	Name/Date#	Name/Date#	Name/Date#
Finger Food Coordinators								
Margaret Beddow, 985-1897								
Betty Leake, 973-6284								
Nancy Maine, 973-6237								
Barbara Stoudt, 972-2433								

Finger Food Providers								
Betty Adams, 295-7802								
Jann Balmer, 978-2868								
Diane Brownlee, 973-2612								
Cathy Burgess, 978-4976								
	Date/Name,#	Date/Name,#	Date/Name,#	Date/Name,#	Date/Name,#	Date/Name,#	Date/Name #	Date/Name,#

/Jean Busse, 973-3555								
Dorothy Craig, 981-0606 or 293-7681								
Ann Coats, 978-1313								
Kim Colley, 245-0165								
Mary Jean Craddock, 973-5557								
Gayle Fears, 978-4972								
Mary Felger, 973-4296								
Kathy Freer, 296-9386								
Caroyl Gooch, 293-5506								
Robin Halsey, 296-8513								
Lynn Hamer, 293-2484								
Bobbie Hill, 972-2478								
Betty Hubbard, 964-1494								
Carol Jepson, 978-1169								
Yvonne Jowdy, 963-7655								
Bettie, Kienast, 293-9245								
Jane Kerewich, 296-9795								
Betty Leake, 973-6284								
Karen Lord, 973-0668								
Nancy Maine, 973-6237								
Claudia McCann, 296-5236								
Miller, Norma, 964-1182								
Marsha Musser, 295-1627								
Mary Eliz. Snoddy, 973-4935								

Spano, Marian, 971-5575 April-October								
Barbara Stoudt, 972-2433								
Nancy Terry, 923-0810								
Debbie Vermillion, 293-8390								
Katherine Warren, 979-6445								
Pat Wood, 964-0800								
Kathy Woodson, 978-1341								
Barbara Worrell, 296-2608								

Set Up/Serve/Clean Up Hostesses (coordinator will call as needed)	Name/Date	Name/Date	Name/Date	Name/Date	Name/Date	Name/Date	Name/Date	Name/Date	Name/Date	Name/Date
Joanne Conley, 971-8941										
Mary Jane Derby, 975-1270										
Betty Hubbard, 964-1494										
Phyllis Jackson, 973-5130										
Carol Jepson, 978-1169										
Yvonne, Jowdy, 963--7655										
Betty Leake, 973-6284										
Patricia Little, 975-7412										
Nancy Maine, 973-6237										
Lucille Melton, 293-6815										
Marsha Musser, 295-1627										
Mary Evelyn Rogers, 293-3656										
Jocelyn Saunders, 245-0605										
Liz Smith, 589-1891										
Mary Eliz. Snoddy, 973-4935										
Spano, Marian, 971-5575 April-October only										
Barbara Stoudt, 972-3433										
Katherine Warren, 979-6445										
Barbara Worrell, 296-2608										

Finger foods include baked goods, cheese/crackers, raw veggies and dip and fruit. Sometimes, as requested, this may include finger sandwiches. For baked goods, ask for at least 3 dozen. By doing this, we do not have to contact everyone each time.

Revised Feb. 2011

Letter #1

Note to Pastor: As always, you may wish to change or personalize this letter when appropriate. This one is for _____ whose spouse died on _____.

Date

Address

Dear _____,

I've thought of you often over the past several weeks, and I wanted to express my continuing sorrow over your loss.

The enclosed book, *A Time to Grieve*, is the first of four *Journeying through Grief* books that I'll be sending you over the next year. Each book describes the issues and feelings that people tend to encounter at various points during their grief and offers suggestions on how to handle them.

One of the things I like about this book (and the three that will follow) is the warm, friendly way that it is written. It's the kind of book you can read in one sitting or a little at a time – whatever seems right for you. I hope you'll find the words and ideas reassuring in the days and weeks to come. You might even refer back to the book from time to time, since some of the ideas that don't ring true for you now may be helpful later on.

(Pastor – This is a good place to add some personalized thoughts or information about the situation or family.)

May God bring you comfort and peace during this difficult time.

Sincerely,

Pastor's Name

Enclosure

Letter #2

Note to Pastor: As always, you may wish to change or personalize this letter when appropriate. This one is for _____ whose spouse died _____.

Date

Address

Dear _____,

A couple of months ago, you received the first of four *Journeying through Grief* books. I hope it was helpful to you.

After a few months have passed, it can seem as if the rest of the world has gone back to life as usual – while you may be wondering what “life as usual” even means now.

Here is the second book, *Experiencing Grief*. Like the first book, it describes many of the feelings and issues that can surface around this time after a loss. People often find it reassuring to know that what they’re experiencing is really quite normal for someone who is grieving. So I hope this book will be helpful to you in that way.

(Here is a good place to add any personal thoughts or information.)

May God continue to watch over you now and always.

Yours in Christ,

Pastor’s Name

Enclosure

Letter #3

Note to Pastor: As always, you may wish to change or personalize this letter when appropriate. This one is for _____ whose spouse died _____.

Date

Address

Dear _____,

Enclosed is the third *Journey through Grief* book. This one is called Finding Hope and Healing. One of the most important things it says is that it is perfectly all right – and completely normal – for you to still be grieving six months after a loss.

This is good for you to know because, if your experience is anything like that of many others who have lost a loved one, you may be feeling a lot of pressure to “get over it” and “move on” with your life. To the rest of the world, half a year is plenty of time to “heal,” but when you’ve lost someone you love, six months can seem like no time at all. Don’t let yourself be pressured or rushed – take all the time you need to grieve.

(Here is a good place to add some personalized thoughts or information if desired.)

May God continue to heal your heart from the inside out.

Sincerely,

Pastor’s Name

Enclosure

Letter #4

Note to Pastor: As always, you may wish to change or personalize this letter when appropriate. This one is for _____ whose spouse died _____.

Date

Address

Dear _____,

I know it will soon be one year since _ *(name)* _ died.

The first anniversary of the loss of a loved one can be a difficult day. People often begin to feel anxious weeks beforehand. The enclosed book, Rebuilding and Remembering, has a very helpful chapter about the anniversary with a number of ideas for dealing with your feelings on that day.

The book contains many other helpful insights, such as giving yourself renewed permission to grieve. This is important because you may have people around you acting as if your grief should have ended a long time ago. But you can't grieve by someone else's timetable. Let yourself grieve for as long as you need to grieve.

Although this is the last of the four *Journeying through Grief* books, my concern for you doesn't end with this book. The reason you have been sent these books is that we care about you. That care continues.

May God's love for you help you to cherish your loved one in your heart always.

Sincerely,

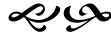
Pastor's Name

Enclosure

First Presbyterian Church

Board of Deacons

Moderator, Gweneth West 434-825-7658 / glw2r@virginia.edu



ADOPTED AT THE MEETING OF THE BOARD OF DEACONS 8/23/2010

PROPOSAL FOR SELECTING A MODERATOR TO MAINTAIN CONTINUITY AND SUSATINABILITY PRESENTED BY GWENETH WEST, MODERATOR 2008-2010

This proposal is presented for consideration by the Board of Deacons for discussion, revision, support, and adoption as a part of our church documents.

HISTORY:

When I became Moderator in 2008, the selection process for me began with an invitation from the current moderator, Phyllis Savides. She simply wrote me an email in February of 2008 asking if I would be willing to be moderator for the Board of Deacons. She said that she would be happy to talk with me about this and recommended that I also talk with Presley Thatch, Immediate Past Moderator. I did both immediately and then spent a month of so talking with Pastors Sam Massey and Kim Wells. It was important for me to talk this over with those I trusted. I needed reassurance that I was ready to take on this responsibility both spiritually and physically.

At the April meeting it was announced that I would be the next Moderator. I do not recall that there was an official nomination but rather an informal one followed by a unanimous approval of this selection by the current moderator and former moderator. They had served as the "nominating committee."

Pastor Gavin Meek coming to our church brought many new ideas and organizational structures which have enriched our work and operating procedures. In the spring of 2009, I recognized that the transitions that the church was going through and the Deacon tasks that were ahead of working through their Purpose and Responsibilities statements were both quite challenging. I suggested to both Kim, who is the pastor liaison, and Gavin that I would be willing to serve as Moderator for a second year to provide continuity in this time of transition. This was placed before the Deacons at our June retreat and I was formally elected at that time.

ANALYSIS:

As I discussed this process with our pastors over the next months I expressed my view that the Deacons need to have a continuity that is not possible with the yearly changeover of leadership at the time of new officer installation. To wait until that time does not provide the opportunity to review committees, develop plans for the year, and create a sustainable vision that fully supports the work of the Deacons in a "seamless" transition which could best support our church members.

I noted that such continuity is build into the structure of the Session as set down in the Book of Order as the Senior Pastor is the Moderator of the Session. It is my hope that we might be able to create a parallel continuity for the that the Deacons and the community they serve.

PROPOSAL:

To date there is not information published in the Book of Order that defines the role and responsibilities of the Moderator. To that end I would create a Purpose and Responsibilities document for this position of leadership. In that document I would include a "job description" identifying the qualities of such a leader and articulate

the duties that have traditionally be part of this position as well as those that I have developed in my two years as Moderator.

This document should support a newly nominated Moderator by providing clarity as h/she considers whether or not to be considered for the position and if accepted this should support the process of preparation and actual work during the period of service as Moderator.

PROCESS & TIMELINE:

The Current Moderator and the Pastor Liaison will serve as the selection team with input from those Deacons in their third year and completing their term of office.

Approximately three months prior to the conclusion of the current officer year, [August meeting] the process will be announced. Over the next two weeks the “outgoing” Deacons are invited to write either person via email with their thoughts as to who might be appropriate for this leadership position. At the end of this two week period, the Moderator and Pastor Liaison will meet to review possible candidates in prayerful discernment of the current needs of the Board of Deacons and the church community.

We will prayerfully discern who could provide the best possible leadership for the Board at this particular time in the spiritual and physical life of the church. In the process we will review of past leadership experience, empowerment of teams, team work, and commitment to the work of the Board of Deacons.

At the end of these two weeks one person will be invited to be the next Moderator. Should h/she decline the team would move to their next choice, etc. until the Moderator has confirmed acceptance of the “charge”.

Approximately two months prior to the end of the current term [September meeting] the Moderator-Elect would be presented to the Board of Deacons. At this time h/she would take on the responsibility of serving as the support for the Moderator. During these two months the Moderator-Elect would focus on learning the duties of the various committees by reviewing the Purpose and Responsibilities documents, meeting with the Moderator and Pastor Liaison regarding processes and procedures that move the Board forward in collaboration with the pastors and staff of the church. It will be important for the Moderator Elect to be well versed in all that happens with the Board if h/she is to be an empowering leader.

One month prior to the end of the term [October meeting] the Moderator-Elect will join the Moderator and Pastor Liaison in “exit” interviews with each departing Deacon, review of the team structures and needs. One on one meetings with the new officers will support development of team assignments and collaboration with team leaders for smooth transition into the new year. In all things the intention will be to support a strong continuity and sustainable workings of the Board of Deacons as they serve the church community.

Respectfully submitted,

Gweneth West, Moderator



FIRST PRESBYTERIAN CHURCH

Charlottesville, Virginia

NEW MEMBER COURSE SCHEDULE

WINTER, 2011

A course for those who wish to join this community of faith, those who are exploring what it means to make a commitment to Christ's church and those who want to learn more about the basics of faith and this church.

Session I, Sunday, January 23, 10:05-11:05 a.m., Room 116

Why me, Why here, Why now? Introductions and church tour.

Homework for Session II

Please fill out the member profile for collection at Session II

Please review red handout "About Being Presbyterian"

Please prepare to share a favorite Bible verse/story at Session II

Session II, Sunday, January 30, 10:05-11:05 a.m., Room 116

Presbyterian Beliefs

The Word

Homework – Preparations for Session III; In your previous church, how was church governed?

Consider your God-given talents and how they may be put to use to show God's love and grace in the life of our church and the lives of others.

Session III, Sunday, February 6, 10:05-11:05 a.m., Room 116

Governance of the Presbyterian Church (USA) – Gavin Meek (Interim Pastor)

Presbyterian Worship – Kim Wells (Associate Pastor)

Session IV, Sunday, February 13, 10:05-11:05 a.m., Room 116

Christian Community – Mark Roberson, Facilitator. Presenters – Various representatives from the ministries of the First Presbyterian Church.

Sunday, February 13, 12:30-1:45, Room 216, Brunch with Session (please call Mark Roberson, 434-409-8334, if daycare is needed). Mandatory attendance.

Sunday, February 20, 11:15 Service, Introduction to the Congregation

Reception, 12:15, Fellowship Hall, hosted by the Presbyterian Women.

**First Presbyterian Church
Charlottesville, Virginia**

**Policy for the Protection of
Children, Youth, Elderly, and Persons with Disabilities**

The members of the First Presbyterian Church believe that as caring shepherds we are called by God in all phases of our church life to create a safe haven for all of the children, youth, elderly, and persons with disabilities in our care, nurturing, protecting, and empowering them through faith and trust. This commitment includes taking appropriate steps to reduce the risk to these vulnerable people.

For the protection of those persons in our care, everyone working directly with children, youth, elderly, and persons with disabilities, whether paid or volunteer, at any First Presbyterian Church sponsored or co-sponsored activity is subject to the provisions of this policy.

**First Presbyterian Church
Charlottesville, Virginia**

**Policy for the Protection of
Children, Youth, Elderly, and Persons with Disabilities**

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**First Presbyterian Church
Charlottesville, Virginia**

**Policy for the Protection of
Children, Youth, Elderly, and Persons with Disabilities**

I. Statement of Purpose

It is the intent of this policy to protect children, youth, elderly, and persons with disabilities. All of these groups are collectively referred to as “protected groups” in this policy. In addition, other vulnerable groups may be defined by Session, and it is the intent of this policy to cover those groups as well. The following material will help in establishing measures that will minimize the risk of any of them being subject to various types of abuse. The policy and procedures outlined herein must be observed.

These procedures are also intended to minimize the risks to invaluable adult volunteers who make our ministries possible, while also providing respect and affording due process to persons accused of improper conduct.

As used herein, the terms “child,” “children,” and “youth” refer to all persons under eighteen (18) years of age. The term “elderly” refers to any person 60 years of age or older. The term “persons with disabilities” refers to any person 18 years of age and older who is “impaired by reason of mental illness, mental retardation, physical illness or disability, advanced age, or other causes to the extent that the adult lacks sufficient understanding or capacity to make, communicate, or carry out responsible decisions concerning his or her well-being.” Additionally, a person with a disability is one who needs supervisory assistance or assistance with activities of daily living.

For the protection of those persons in our care, everyone working directly with children, youth, elderly, and persons with disabilities, whether paid or volunteer, at any First Presbyterian Church sponsored or co-sponsored activity is subject to the provisions of this policy. Therefore, all such persons are expected to participate in training and orientation including, but not limited to, training to increase their sensitivity to the prevention of any form of abuse to and protection of children, youth, elderly, and persons with disabilities.

The requirements of this policy understandably intrude into the privacy of the lives of our church volunteers and staff. However, the security of our protected groups outweighs the personal invasion inherent with such investigation and disclosure. All personal information is voluntarily disclosed. Furthermore, the results of all reference and background checks, the refusal of any person to participate in a program or activity rather than comply with such disclosure requirements, and all staff and volunteer information forms provided to First Presbyterian Church will be considered confidential and kept in a locked storage cabinet accessible only to the Pastor/Head of Staff and the Business Manager.

II. Policy and Procedures for Protecting the Well Being of Children, Youth, Elderly, and Persons with Disabilities

First Presbyterian Church is committed to the safety, welfare, and protection of all children, youth, elderly, and persons with disabilities participating in the activities and programs of this church. This policy addresses the preventable risk of any form of abuse or harassment, whether physical, mental or sexual, by any of the employees or volunteers of this church engaged in church sponsored activities or programs.

This policy is intended to be all-inclusive. However, situations could arise that require the exercise of good judgment by the concerned parties.

This policy further helps protect workers from unsubstantiated charges of wrongdoing. In addition, we are called to stand not in judgment, but with compassion for each other. We believe that any person who has been accused of committing an act of abuse can expect due process, our prayers, and acceptance as a human being.

Therefore, all First Presbyterian Church activities and programs, regardless of location, involving protected groups will be subject to the following:

- A. Exclusion:** No one who has had an abuse conviction or expungement—or who refuses to complete the forms associated with this policy —will be permitted to work with First Presbyterian Church’s protected groups.
- B. Acknowledgement and Consent:** All volunteers who work with First Presbyterian Church’s protected groups, all staff members, and all church officers will be required to read the *First Presbyterian Church Policy for the Protection of Children, Youth, Elderly, and Persons with Disabilities* and sign a statement indicating that they have read and understood the policy and agree to abide by it and that they have never been convicted of child abuse or had such a conviction expunged (Appendix A). Anyone failing to sign this statement will not be permitted to serve in activities with protected groups.
- C. Background Screening:** All volunteers over the age of 18 who work with First Presbyterian Church’s protected groups, all staff members, and all officers will be required to sign the authorization form that allows the church to request a background check (Appendix B).
- D. Training:** All volunteers who work with the church’s protected groups, all staff members, and all church officers will also be required to participate in training related to this policy. These training sessions will be offered by the church, conducted by the church staff, and held at various times throughout the church year.
- E. Six Month Rule:** First Presbyterian Church will not accept any leader of a church ministry for children, youth, elderly, or persons with disabilities unless such person is a church member and has had continuous active involvement at First Presbyterian Church for at least six (6) months or such person is approved by the Pastor/Head of Staff.

- F. Non-Church Sponsored Groups:** Leaders of other groups of children, youth, elderly, or persons with disabilities who seek to use the church facilities will be required to read the *First Presbyterian Church Policy for the Protection of Children, Youth, Elderly, and Persons with Disabilities* and sign the Acknowledgment Form (Appendix C). Compliance with this policy will be a pre-condition for use of such facilities.
- G. Church Spokesperson:** The Pastor/Head of Staff shall be the spokesperson for the church with respect to this policy and shall serve as a representative of the church to the community and media should that prove necessary. If an allegation involves the Pastor/Head of Staff, then Session shall designate a spokesperson for the church. Staff and volunteers shall be instructed that all communications about any incidents relating to this policy come only from the designated spokesperson.

In addition, all First Presbyterian Church activities and programs, regardless of location, involving children and youth will be subject to the following:

- A. Two Adult Rule:** Our goal is that teachers and volunteers will be assigned in teams of two (2) or more unrelated individuals to supervise or lead Sunday School and other activities involving children and youth. All workers, including volunteers, should be at least five years older than the children. Workers under 18 shall work with an unrelated adult

For children's off-premises trips, at least two (2) unrelated teachers or volunteers shall accompany the group. In addition, whenever possible, parents (both male and female) will be encouraged to accompany the group on off-premises trips. If the group stays overnight, whether on or off church property, two (2) or more unrelated leaders shall be present. In addition, the parent or guardian must give written permission for each overnight stay. Other community groups of youth who meet or stay overnight at the church shall have two (2) or more unrelated adults present for the entire meeting.

We recognize that it may be appropriate occasionally for students to meet one-on-one with a class mentor, staff member, or volunteer leader. This shall occur in a public setting.

- B. Open Classrooms:** The physical setting should be made safe. Classroom doors should have windows. If an office has no window, the door should be left open during counseling sessions or private meetings. Classrooms or child-care rooms may be visited without prior notice by church staff, parents, or other volunteer church workers. It should be possible to visually observe classrooms from the hallway.
- C. Classroom Discipline:** All teachers and other volunteers should be guided by the following classroom discipline practices:

If a child is behaving inappropriately, the teacher or worker will tell the child specifically what is not acceptable and state what the expected behavior is, e.g., "We do not throw blocks. We use blocks for building." If this measure is not effective, the child will be guided to another activity. If inappropriate behavior

continues, the child may be placed at a table to work alone away from the other students. If the child's disruptive behavior continues after these steps have been taken, the child may be taken to the Director of Christian Education or a designated representative and left under the Director's or such representative's supervision. No physical punishment, verbal abuse, or ridicule is to be used at any time.

III. Examples of Inappropriate Conduct

- A.** A commitment to the call to care for all of God's children includes preventing "child abuse", which is defined in the Code of Virginia as follows:

"Child abuse refers to the act committed by a parent, caregiver, or person in a position of trust (even though he/she may not care for the child on a daily basis) which is not accidental and which harms or threatens to harm a child's physical or mental health or welfare." See also the definitions and explanations in Appendix E.

- B.** In addition, caring for God's children includes preventing the abuse, neglect, or exploitation of the elderly and persons with disabilities, which is defined by the Code of Virginia as:

- The willful infliction of physical pain, injury, or mental anguish or the unreasonable confinement of adults (Adult Abuse)
- The illegal use of an incapacitated adult or his/her resources for another's profit or advantage (Adult Exploitation)
- An adult is living under such circumstances that he/she is not able to provide for himself/herself or is not being provided services necessary to maintain his/her physical and mental health and that the failure to receive such necessary services impairs or threatens to impair his/her well-being (Adult Neglect).

See Appendix F for details.

- C.** Furthermore, First Presbyterian Church seeks to prevent the following types of inappropriate conduct:

- Physical Abuse, including any unwanted touch, any physical contact intended to coerce or do harm, any hitting or touch in anger.
- Emotional or Verbal Abuse, including insults, name calling, belittling remarks, unfavorable comparisons with others, shaming, deliberately causing fear, or using speech to hurt.
- Spiritual Abuse, including using scripture or church authority inappropriately to coerce, control, or shame.
- Sexual Abuse, which includes any sexual contact with protected groups in the care of a volunteer or staff member, including:
 - Fondling private parts
 - Oral, genital, or anal penetration

- Sexual intercourse
- Forcible rape
- Suggestive sexual comments
- Showing pornography (sexually explicit materials)
- Exposing sex organs
- Allowing children to witness sexual activity.

IV. Reporting Violations of Policy

In order to maintain an environment free of destructive acts toward all protected groups, the staff, employees, teachers, parents, officers, and volunteers of First Presbyterian Church must be aware of their individual responsibility to immediately report any questionable circumstance, observation, act, omission, or situation thought to be in violation of this policy.

A. Response Team Makeup and Authority: All questions or concerns about any suspected abusive behavior or harassment shall be reported immediately to (i) the Pastor/Head of Staff (unless the allegation involves the Pastor/Head of Staff), or (ii) one of the following: the Chairpersons of the Pastoral and Staff Relations, Youth Ministry, or the Christian Education Committees; the Director of Christian Education; or Director of Youth Ministries. The Pastor/Head of Staff, plus at least two of the five individuals listed in the preceding sentence, shall comprise the Response Team that will have responsibility for carrying out the intent of this policy and the requirements of Virginia state law in the event there is a report of an alleged violation of policy.

B. Responsibilities of Person Receiving and Conveying Complaint: The person who receives the initial complaint or witnesses an occurrence in violation of this policy will be asked to complete an Incident Report Form (Appendix D), including recording the specific words first spoken by the child, youth, elderly, or disabled person and the observed conduct and demeanor. This person should also follow the steps below to ensure the security and protection of all those involved:

- Personally secure the safety of the child, children, youth, elderly, or person with disabilities.
- Report the incident immediately as outlined above.
- Do not leave the child, children, youth, elderly, or person with disabilities alone to report the incident.
- Do not personally confront the alleged or accused violator of the policy.
- Maintain the confidentiality of the accused, the accuser, and the victim.
- Remember that the church spokesperson bears the responsibility for communication on behalf of the church.

C. Response Team Action Steps: Upon determining that a formal allegation of child or adult abuse is either mandated by law or is warranted although not legally mandated, the designated members of the Response Team will:

- Treat seriously every allegation of child or adult abuse.
- Immediately begin documenting all information and actions involved in the handling of the allegation.
- When the allegation involves children or youth, immediately notify the parents if it is not known that they have previous knowledge.
- Immediately report the allegation to the office of the Virginia Department of Social Services where the alleged victim resides or where the abuse is believed to have occurred. The report should include all information that is the basis for the suspicion of abuse, neglect, or exploitation. Upon request, the reporter should make available any information, records, or reports that document the basis for the report.
- Immediately notify the church's insurance carrier.
- Temporarily relieve the accused of any assigned duties within the life of the church involving contact with protected groups, until the investigation is concluded.
- Maintain the confidentiality of the accused, the accuser, and the victim.
- Ensure that under no circumstances shall the Response Team, a minister, church leader, or other members of the church investigate the allegation after such time as a formal allegation has been made to the local office of the Virginia Department of Social Services.
- Extend whatever care and comfort is appropriate. In providing care to the victim, the accused, and the accuser and their families, the Response Team, a minister, church leaders, or other church members should under no circumstances be drawn into discussion of the truth or falsity of the allegation. No one should assign blame or take any steps that involve establishing or refuting the allegation. The ultimate resolution of the matter will rest with the authorities of the Commonwealth of Virginia.
- Pray for the church and all persons affected by the allegation.

V. Approval, Ratification and Monitoring of the Policy

This policy shall be reviewed annually by the Pastoral and Staff Relations Committee. The review shall include an assessment of the effectiveness of its implementation in all applicable programs and activities of the church. A written report of the results of this annual review shall be presented to the Session by the Chairperson of Pastoral and Staff Relations Committee.

Under First Presbyterian Church polity, this policy is approved or amended by the Session. The policy becomes effective upon approval by Session.

Appendix A

**Acknowledgement of and Consent to
Policy for the Protection of Children, Youth, Elderly,
and Persons with Disabilities
First Presbyterian Church, Charlottesville, Virginia**

Purpose

The *First Presbyterian Church Policy for the Protection of Children, Youth, Elderly, and Persons with Disabilities* was established by First Presbyterian Church to demonstrate our absolute and unwavering commitment to the physical safety and to the spiritual and emotional growth of all of our children, youth, elderly, and those with disabilities. The Policy requires that, before working with such persons, all volunteers and paid employees will be required to verify in writing that they have been educated regarding, understand, and agree to abide by the Policy.

Statement

I, the undersigned, represent that I have read and understand the *First Presbyterian Church Policy for the Protection of Children, Youth, Elderly, and Persons with Disabilities*; and I acknowledge that I will abide by this policy.

I swear or affirm that I have never been convicted of child or adult abuse or had such a conviction expunged. No civil, criminal or ecclesiastical complaint has ever been sustained or is pending against me for sexual misconduct or child or adult abuse. I have never resigned or been terminated from a position for reasons related to sexual misconduct or child or adult abuse. I will voluntarily and without requiring further inquiry disclose to First Presbyterian Church any general information, criminal convictions, prior church affiliation and prior volunteer or paid work with children, youth, the elderly or persons with disabilities that might reasonably bring into question my suitability to volunteer or work with children, youth, the elderly or persons with disabilities as part of any ministry or activity sponsored by First Presbyterian Church.

I understand that my consent, self-disclosure, and compliance are being relied upon by First Presbyterian Church in permitting me to work with children, youth, elderly, and persons with disabilities.

Signature

Witness Signature

Name (please print)

Witness Name (please print)

Date

Date

Appendix C

**ACKNOWLEDGEMENT FORM
for
GUEST ORGANIZATIONS
USING FIRST PRESBYTERIAN CHURCH FACILITIES**

I acknowledge that I have received a copy of the *First Presbyterian Church Policy for the Protection of Children, Youth, Elderly, and Persons with Disabilities*. I understand and agree that:

All leaders of children, youth, elderly, or persons with disabilities involved with the activity held at these facilities will be educated concerning these policies prior to the activity.

The organization I represent is responsible for any investigation and disciplinary actions needed as defined in this policy.

First Presbyterian Church will be notified immediately if any inappropriate conduct occurred during the use of the facilities.

Representative's Signature: _____ Date: _____

Representative' Name (please print)_____

Representative's Title (please print) _____

Organization Name (please print)_____

Appendix D

**First Presbyterian Church
Policy for the Protection of Children, Youth, Elderly,
and Persons With Disabilities**

INCIDENT REPORT FORM

Reason for report _____

Date of incident _____ Time _____

Name of Reporter _____ Activity: _____

Title _____

Name(s) of Victim(s) _____ Age(s) _____

Quote the victim's first words verbatim: _____

Briefly describe victim's behavior/appearance _____

Briefly describe what happened. _____

What action did you take? _____

Has the incident been resolved? ____ yes ____ no Explain: _____

Names of Witnesses: _____

Signatures (if possible): _____

Report submitted to: _____

Reporter's Signature: _____ Date: _____

Appendix E

PARTIAL SUMMARY OF VIRGINIA REQUIREMENTS FOR REPORTING CHILD ABUSE

Under Section 63.2-100 of the Code of Virginia (1950), as amended, an abused child is defined as one who is less than eighteen years of age, whose parents or other persons responsible for his/her care create or inflict, or threaten to create or inflict, or allow to be created or inflicted upon such a child a physical or mental injury by other than accidental means, or create a substantial risk of death or disfigurement or impairment of bodily or mental functions. This includes the following: failure to provide care necessary for health; abandonment; committing or allowing sexual exploitation; endangerment or neglect. Child abuse may be physical, sexual, emotional or mental and may be the result of actions or the failure to act (e.g. lack of care for a child).

Section 63.2-1509 Physicians, nurses, teachers, etc., to report certain injuries to children; penalty for failure to report. –

A The following persons who, in their professional or official capacity, have reason to suspect that a child is an abused or neglected child, shall report the matter immediately to the local department of the county or city wherein the child resides or wherein the abuse or neglect is believed to have occurred or to the Department's toll-free child abuse and neglect hotline:

5. Any teacher or other person employed in a public or private school, kindergarten or nursery;
6. Any person providing full-time or part-time child care for pay on a regularly planned basis;
11. Any professional staff person, not previously enumerated, employed by a private or state-operated hospital, institution or facility to which children have been committed or where children have been placed for care and treatment;
12. Any person associated with or employed by any private organization responsible for the care, custody or control of children;

In addition, although not required by law to do so, anyone else who knows or reasonably suspects child abuse should report such suspected child abuse immediately. Such a report is confidential, and the person making the report is immune from liability for making the report unless it is proven that such person acted in bad faith or with malicious intent.

DEFINITION OF CHILD ABUSE

Child abuse refers to an act committed by a parent, caregiver or person in a position of trust (even though he/she may not care for the child on a daily basis) which is not accidental and which harms or threatens to harm a child's physical or mental health or welfare. The following definitions and explanations in this section are from the Virginia Department of Social Services.

TYPES OF ABUSE

1. PHYSICAL ABUSE

A Physical injury, threat of injury, or creation of a real and significant danger of substantial risk of death, disfigurement, or impairment of bodily functions. Such injury or threat of injury, regardless of intent, is inflicted or allowed to be inflicted by non-accidental means. Examples: asphyxiation, bone fracture, brain damage, skull fracture, subdural hematoma, burns, scalding, cuts, bruises, welts, abrasions, internal injuries, poisoning, sprains, dislocations, gunshot, and stabbing wounds.

2. PHYSICAL NEGLECT

Physical Neglect is the failure to provide food, clothing, shelter or supervision for a child if the child's health or safety is endangered. Physical neglect may include multiple occurrences or a one-time critical or severe event that results in a threat to health or safety, such as a toddler left alone. Other types of neglect include abandonment,

inadequate supervision, inadequate clothing, inadequate shelter, inadequate personal hygiene, inadequate food and malnutrition.

3. SEXUAL ABUSE

Sexual abuse includes any act defined in the Code of Virginia that is committed, or allowed to be committed upon a child by his/her parent or other person responsible for the child's care. Examples of such abuse are: sexual exploitation, sexual molestation, intercourse/sodomy and other sexual abuse.

4. MEDICAL NEGLECT

Refusal or failure by a caretaker to obtain and/or follow through with a complete regimen of medical, mental or dental care for a condition, which if untreated, could result in illness or developmental delays.

5. FAILURE TO THRIVE

A syndrome of infancy or early childhood that is characterized by growth failure, signs of severe malnutrition and variable degrees of developmental retardation. Children are considered to be in this category only when the syndrome is diagnosed by a physician and is caused by non-organic factors.

6. MENTAL ABUSE/NEGLECT

A pattern of acts or omissions by the caretaker that result in harm to a child's psychological or emotional health or development.

7. EDUCATIONAL NEGLECT

The child's caretaker is directly responsible for the failure of the child to attend school or an approved alternative program of study.

8. BIZARRE DISCIPLINE

Any actions in which the caretaker uses eccentric, irrational or grossly inappropriate procedures or devices to modify the child's behavior.

Appendix F**PARTIAL SUMMARY OF VIRGINIA REQUIREMENTS
ON ADULT PROTECTION****§ 63.2-1603. Protection of adults; definitions.**

As used in this article:

"Adult" means any person 60 years of age or older, or any person 18 years of age or older who is incapacitated.

"Emergency" means that an adult is living in conditions that present a clear and substantial risk of death or immediate and serious physical harm to himself or others.

"Incapacitated person" means any adult who is impaired by reason of mental illness, mental retardation, physical illness or disability, advanced age or other causes to the extent that the adult lacks sufficient understanding or capacity to make, communicate or carry out responsible decisions concerning his or her well-being.

63.2-100 Definitions

"Adult abuse" means the willful infliction of physical pain, injury or mental anguish or unreasonable confinement of an adult.

"Adult exploitation" means the illegal use of an incapacitated adult or his resources for another's profit or advantage.

"Adult neglect" means that an adult is living under such circumstances that he is not able to provide for himself or is not being provided services necessary to maintain his physical and mental health and that the failure to receive such necessary services impairs or threatens to impair his well-being.

"Adult protective services" means services provided by the local department that are necessary to protect an adult from abuse, neglect or exploitation.

§ 63.2-1606. Protection of aged or incapacitated adults; mandated and voluntary reporting.

A. Matters giving reason to suspect the abuse, neglect or exploitation of adults shall be reported immediately upon the reporting person's determination that there is such reason to suspect. Reports shall be made to the local department or the adult protective services hotline in accordance with requirements of this section by the following persons acting in their professional capacity:

1. Any person licensed, certified, or registered by health regulatory boards listed in § 54.1-2503, with the exception of persons licensed by the Board of Veterinary Medicine;
2. Any mental health services provider as defined in § 54.1-2400.1;
3. Any emergency medical services personnel certified by the Board of Health pursuant to § 32.1-111.5;
4. Any guardian or conservator of an adult;
5. Any person employed by or contracted with a public or private agency or facility and working with adults in an administrative, supportive or direct care capacity;
6. Any person providing full, intermittent or occasional care to an adult for compensation, including but not limited to, companion, chore, homemaker, and personal care workers; and

7. Any law-enforcement officer.

B. The report shall be made in accordance with subsection A to the local department of the county or city wherein the adult resides or wherein the adult abuse, neglect or exploitation is believed to have occurred or to the adult protective services hotline. Nothing in this section shall be construed to eliminate or supersede any other obligation to report as required by law. If a person required to report under this section receives information regarding abuse, neglect or exploitation while providing professional services in a hospital, nursing facility or similar institution, then he may, in lieu of reporting, notify the person in charge of the institution or his designee, who shall report such information, in accordance with the institution's policies and procedures for reporting such matters, immediately upon his determination that there is reason to suspect abuse, neglect or exploitation.

C. Any person other than those specified in subsection A who suspects that an adult is an abused, neglected or exploited adult may report the matter to the local department of the county or city wherein the adult resides or wherein the abuse, neglect or exploitation is believed to have occurred or to the adult protective services hotline.

D. An employer of a mandated reporter shall not prohibit a mandated reporter from reporting directly to the local department or to the adult protective services hotline. Employers whose employees are mandated reporters shall notify employees upon hiring of the requirement to report.

E. No person or entity shall be obligated to report any matter if the person or entity has actual knowledge that the same matter has already been reported to the local department or to the adult protective services hotline.

F. All law-enforcement departments and other state and local departments, agencies, authorities and institutions shall cooperate with each adult protective services worker of a local department in the detection, investigation and prevention of adult abuse, neglect and exploitation.

Summer 2011
Unified Fellowship Time
9:55 to 11:15 a.m.

Begin preparations before or during the 8:55 service.

1. Confirm that two tables are set up in the Fellowship Hall.
2. Confirm that the electric pots for coffee, tea, and cocoa are plugged in, and if they are on timers, confirm that the pots have turned on. If they have not turned on, check to make sure the power strip has been turned on, and if not, turn it on.
3. Confirm that the following are in bowls on coffee tables: coffee creamers, sugar, sugar substitute, stir sticks, a few spoons, tea bags and cocoa. (Place tea bags and cocoa next to hot water pot.)
4. Open shutters in the Fellowship Hall.

Prior to the end of the 8:55 service, do the following:

1. Choose a variety of snacks from the cabinet labeled "Fellowship Pantry" in PD's office and place in bowls or serving trays; serving trays are in the hall closet between the Kitchen and Chapel.
2. Make several pitchers of lemonade or other drink mix powder and several pitchers of ice water; ice is in the Kitchen freezers; place small plates underneath each pitcher on the serving table. If iced tea desired, get the 2 Qt. glass pitcher under the microwave, fill with water, add a large tea bag, microwave on high for 4 minutes, add 1/4 cup sugar or more from canister next to the stove, stir until dissolved and pour over the ice in the pitcher.
3. Set out napkins and small plastic plates; doors and cabinets are marked.

During Fellowship time, please do the following;

1. Refill snacks and drinks as needed.
2. If extra coffee is needed, make it in the coffee pots in the kitchen.
3. Clean up serving area if there are spills.

During the 11:15 service, please do the following:

1. After the Fellowship Time, wash and dry serving trays and return them to the hall closet between the Kitchen and Chapel.
2. Wrap in plastic any leftovers, place a Fellowship sticker (in drawer near napkins), date it, and place in cabinet or the Fellowship refrigerator/freezer as appropriate (frig/freezer is in PD's office).
3. Turn off all lights in the Fellowship Hall and Kitchen and shut shutters in the Fellowship Hall.

FELLOWSHIP HOUR INSTRUCTIONS

(revised 1-30-11)

Thank you for helping!

An 8:00 worshipper will do the following (when there's no 8:00 service, this will be done prior to the 8:55 service):

1. Confirm that two tables are set up in the Fellowship Hall.
2. Confirm that the electric pots for coffee, tea, and cocoa are plugged in, and if they are on timers, confirm that the pots have turned on. If they have not turned on, check to make sure the power strip has been turned on, and if not, turn it on.
3. Confirm that the following are in bowls on coffee tables: coffee creamers, sugar, sugar substitute, stir sticks, a few spoons, tea bags and cocoa. (Place tea bags and cocoa next to hot water pot.)
4. Open shutters in the Fellowship Hall.

Prior to the end of the 8:55 service, do the following:

1. Choose a variety of snacks from the cabinet labeled "Fellowship Pantry" in PD's office and place in bowls or serving trays; serving trays are in the hall closet between the Kitchen and Chapel.
2. Make two pitchers of lemonade or other drink mix powder and two pitchers of ice water; ice is in the Kitchen freezers; place small plates underneath each pitcher on the serving table. If iced tea desired, get the 2 Qt. glass pitcher under the microwave, fill with water, add a large tea bag, microwave on high for 4 minutes, add 1/4 cup sugar or more from canister next to the stove, stir until dissolved and pour over the ice in the pitcher.
3. Set out napkins and small plastic plates; doors and cabinets are marked.

Prior to the end of the 11:15 service, do the following:

1. Refill snacks and drinks as needed but only once.
2. If extra coffee is needed, make it in the coffee pots in the kitchen.
3. Clean up serving area if there are spills.
4. After the Fellowship Time, wash and dry serving trays and return them to the hall closet between the Kitchen and Chapel.
5. Wrap in plastic any leftovers, place a Fellowship sticker (in drawer near napkins), date it, and place in cabinet or the Fellowship refrigerator/freezer as appropriate (frig/freezer is in PD's office).
6. Turn off all lights in the Fellowship Hall and Kitchen and shut shutters in the Fellowship Hall.

Questions? Contact Barbara Herath at 295-2501.

Dear _____

As a Church Visitor for First Presbyterian Church, you provide real and important connection between our homebound and their church family. Many of our homebound members have faithfully served the church in past years, and many continue to support the church both financially and through prayers. Your outreach is important as they may have some feelings of isolation and need the reassurance of God's love. We value your service to the church. The Visitation and Health Ministry Team, Kathy, Kim and I thank you for your ongoing devoted service of love.

In our continuing efforts to insure uniform and protective care for all, as we extend the love of First Presbyterian Church, we are asking that all Church Visitors review and sign the attached Policy for the Protection of Children, Youth, Elderly, and Persons with Disabilities, which covers our youth under age 18, and our potentially compromised adult members. All of our church staff, officers, Sunday School Teachers, and Youth Leaders have been asked to review and sign this form at some point of their service to the church. I wish we lived in a world where none of this was necessary – but sadly, as we have seen all too often in the news, that is not the case; we are called to do what we can to protect the vulnerable.

After reviewing the attached policy, please sign forms Appendix A and Appendix B and return them to Judy Blair, Business Manager, by placing it in her church mailbox in a sealed envelope, or by using the postal system to mail it to the church to her attention. Judy stores these forms in a locked file cabinet in her office.

If you have any questions or concerns, please contact me. Again, thank you for service and your dedication to this important caring ministry of the church.

God Bless,

Gavin

Letter to Inactive, Nonresident Members

_____ (Date)

_____ (Name)

_____ (Address)

Dear _____,

Hello from First Presbyterian Church in Charlottesville. We hope this letter finds you well.

The Session of the church is required by the *Book of Order*, which is Part II of the Presbyterian Church (U.S.A.)'s constitution, to examine its membership rolls annually. When an Active Member moves and becomes a nonresident, the normal process is to transfer that person's name to the Inactive Members' Roll. This recognizes that the person is not able, because of their location, to be active. It also is normal for the church to encourage that individual to join a church locally in order to be nurtured and to faithfully and joyfully serve Christ. After a period of one year, a nonresident Inactive Member ordinarily is removed completely from the church's rolls.

In fulfilling the roll examination this year, we realize that you are not a resident of Charlottesville. Therefore, we have acknowledged this by placing you on the Inactive Members' Roll. You are still considered a member of your church family, though inactive because of your place of residence.

You may already have joined another church. If this is the case, please let us know so that we can record that information. If you have not joined a church in your community, it is our **sincere and prayerful hope** that you will do so for the nurture of your faith and to have opportunities to serve through a church family. Please contact us if you need assistance in finding a Presbyterian Church. Should you move back to Charlottesville, we hope that you once again will be an active part of this church; we would love to have you!

May God continue to bless you and those you love.

Together in Christ,

Lois W. Baylor
Clerk of Session

Rev. Gavin D. Meek
Interim Pastor

CHRISTIAN OUTREACH COMMITTEE

(approved by the Session 1-29-10)

Purpose

To glorify and celebrate God by empowering individual members and the congregation to minister to those in need beyond the church walls by initiating, communicating, supporting and implementing outreach projects.

Responsibilities

1. Fulfill the responsibilities set forth in the General Rules for All Standing Committees and Councils.
2. Identify, evaluate, present and recommend to the congregation and Session local, national and international mission opportunities and activities that will provide opportunities for people to put their faith into action and help those in need.
3. Oversee and assist in recruiting, enlisting and training people to participate in service opportunities.
4. Research and recommend to Session, in conjunction with the Endowment Committee, benevolent giving for new initiatives outside of the Outreach Committee's budget.
5. Encourage and empower the congregation to recognize and bring forth new mission opportunities.
6. Interpret, promote and conduct special offerings, including PC (USA)'s Christmas Joy, One Great Hour of Sharing, Peacemaking and Pentecost, as well as FPC's Five-Cents-a-Meal.
7. Promote and support the church's participation in local mission, including, but not limited to, CROP Walk, District One missions, Habitat for Humanity, IMPACT, mission trips, PACEM, Soup Kitchen and other local outreach special events.
8. Inform and educate the congregation about the church's mission efforts through bulletin boards, Minute for Mission presentations, promotional materials and other appropriate means.

Chartered Organization Responsibilities

By receiving a charter from the Boy Scouts of America, the chartered organization agrees to:

- Conduct Scouting in accordance with its own policies and guidelines as well as those of the BSA.
- Include Scouting as part of its overall program for youth and families.
- Appoint a chartered organization representative who is a member of the organization and will represent it to the Scouting district and council, serving as a voting member of each.
- Select a unit committee of parents and members of the organization who will screen and select unit leaders who meet the organization's leadership standards as well as the BSA's standards.
- Provide adequate and secure facilities for Scouting units to meet on a regular schedule with time and place reserved.
- Encourage the units to participate in outdoor experiences.

Every Cub Scout pack, Boy Scout troop, Varsity Scout team, and Venturing crew belongs to an organization with interests similar to those of the BSA. This organization, which might be a church, school, community organization, or group of interested citizens, receives a charter from the BSA to use the Scouting program. This chartered organization provides a suitable meeting place, adult leadership, supervision, and opportunities for a healthy Scouting life for the boys under its care.

The chartered organization helps the pack by

- Providing the Scouting program as an integral part of its program for youth and families
- Ensuring that the Scouting program is conducted according to the policies and regulations of the organization and the Boy Scouts of America
- Selecting a chartered organization representative to serve as liaison with the pack
- Appointing a pack committee
- Providing adequate and safe facilities for the monthly pack meeting
- Providing opportunities for boys to recognize responsibility to God, to country, to other people, and to self
- Cooperating with the council in fund-raising through Friends of Scouting (FOS) and the United Way so the Scouting program can operate

Christian Outreach Committee Review Procedure
Proposals for Expenditures from the Mission & Benevolence Fund of the Endowment

In a memo to Session dated March 30, 2005, the Endowment Committee made the following recommendation to the Session:

Given that the general nature of the projects or initiatives that are eligible for funding from the Mission and Benevolence fund is limited to what we have generally thought of as “Christian Outreach,” we believe it would be appropriate for the Christian Outreach Committee of Session to serve as a “clearinghouse” of potential projects that could be considered for funding from the Endowment. In this role, the Christian Outreach Committee would solicit, gather, and then evaluate various proposals in light of their potential impact and the resources available.

In addition, the Endowment Committee submitted the following motion to Session, which was approved by Session on April 25, 2005:

MOTION that proposals for expenditures from the income of the Endowment Fund be referred by the Session, as a matter of standing practice, either to the Christian Outreach Committee or to the Property and Maintenance Committee (as appropriate) for consideration and comment, and that these committees be given a reasonable opportunity to provide a recommendation to the Session before Session action on such proposals takes place. This standing referral is in addition to, and not in place of, the requirement in the Articles Establishing the Endowment Fund that the Endowment Committee be given reasonable written notice of all proposed expenditures from the Endowment Fund so that it may recommend to the Session whether the Endowment Committee deems such proposed action consistent with the Articles.

In light of the above recommendation and Session-approved motion, the Christian Outreach Committee has developed the following procedure, by which it will serve as a “clearinghouse” to review, evaluate, and provide recommendations to Session regarding proposals for expenditures from the Endowment’s Mission and Benevolence Fund.

I. Criteria for Evaluating Requests

In accordance with the Endowment Committee’s determination that “the general nature of the projects or initiatives that are eligible for funding from the Mission and Benevolence fund is limited to what we have generally thought of as ‘Christian Outreach,’” the Christian Outreach Committee will use its mission statement as a basic guide in the evaluation of requests for expenditures from the Endowment’s Mission and Benevolence Fund. The Christian Outreach Committee approved the following mission statement on February 7, 2005:

In order to glorify and celebrate God, the Christian Outreach Committee of First Presbyterian Church empowers the congregation to minister to those in need beyond the church walls by initiating, communicating, implementing and supporting outreach projects.

The Christian Outreach Committee believes that this mission statement provides two foundational criteria for evaluating proposals for expenditures from the Endowment’s Mission and Benevolence Fund:

1. Does the proposed ministry give our congregation the opportunity to glorify and celebrate God?
2. Does it empower our congregation to minister to those in need within or beyond our church?

In addition to using the above mission statement as a basic guide, the Committee will use the following questions as criteria for evaluating proposals:

- Is there sufficient potential for the proposed ministry to continue beyond its initial startup?
- Will this ministry provide opportunities for our congregation's involvement beyond financial giving (e.g. hands-on volunteer involvement, etc.)?
- Can this ministry build community within our church?
- Does this ministry offer an opportunity for Christian witness?
- Does this ministry offer an opportunity for our congregation's discipleship, teaching and empowering our congregants to live out the biblical values of outreach and mission?
- Will this ministry bring joy to the congregation of First Presbyterian Church?

II. Procedure for Submitting Requests

The Christian Outreach Committee will be seeking and welcoming requests. Requests should be submitted by following these two steps:

1. Requests should be made in writing by submitting the general form, "**How Can We Help Others?**" (see Appendix A) to the Christian Outreach Committee. This form can be requested from any Christian Outreach Committee member or from Associate Pastor Kim Wells. This form does not require a detailed response – a general description is sufficient.
2. Once the above form is received, a member of the Christian Outreach Committee will contact the individual(s) requesting funds and help them complete a more detailed "**Ministry Description Form.**" This meeting will be a time both to collect more detailed information and to build relationships with and encourage those who have an enthusiasm for outreach.

III. Timeline for Evaluating Requests

The Christian Outreach Committee will evaluate requests for expenditures from the Endowment's Mission and Benevolence Fund on a quarterly basis, with such quarters defined as follows:

First quarter:	January 1 – March 31
Second quarter:	April 1 – June 30
Third quarter:	July 1 – September 30
Fourth quarter:	October 1 – December 31

The Christian Outreach Committee will review all requests received during a given quarter during the month following the end of that quarter. (For example, all requests submitted during the first quarter would be reviewed at the April meeting of the Christian Outreach Committee.) The Christian Outreach Committee will then forward these requests, along with the Committee's recommendations regarding the requests, to the Endowment Committee for review. Those requests that the Endowment Committee deems consistent with the Endowment Articles will then be forwarded, along with the Christian Outreach Committee's recommendations, to the Session for final consideration.

Appendix A

First Presbyterian Church Christian Outreach Committee

How Can We Help Others?

The Christian Outreach Committee is seeking your input as to how we can better serve our community and world. Please give us your ideas on the form below.

Name: _____

Address: _____

Phone: (home)_____ (work)_____ (cell)_____

Fax:_____ E-Mail:_____

Please describe your outreach idea:

A member of the Christian Outreach Committee's New Initiatives Team will contact you to talk with you further about your ideas for helping our church to be of even greater service to God's kingdom. Please return this form to the Church Office or give it to any member of the Christian Outreach Committee.

Thank you!

Lead Evening Volunteer Instructions (two sides to this sheet)

I. Pick Up the PACEM Key Ring

- A. The PACEM key ring is kept in a small black box marked “PACEM” located in the second drawer of the left-most filing cabinet underneath the paper cutter in the church office. It has a pink tag. Susan Lawson staffs the office on weekdays until 4:30 p.m. and can give you the key ring anytime before 4:30 p.m. on the day when you are the lead volunteer. If you can't make it to church until after 4:30 p.m., please make special arrangements with Kim Wells.
- B. The key ring includes three keys:
 1. All doors to the Carriage House and outer doors to main church building
 2. Senior High Room
 3. Rooms 116 and 114

II. Check PACEM Binder for Names of Volunteers

- A. In the binder there is a spreadsheet with the names of the volunteers who will be serving in various capacities during your evening as lead volunteer. Review these names so you may greet volunteers as they come in. Sometimes volunteers will be coming from other congregations. Keep an eye out for them, since they will need to be oriented.
- B. On the spreadsheet, there may be someone listed for bringing breakfast for the next morning. If so, please keep a special eye out for their arrival, especially if it is someone from another congregation.

III. Greet and Oversee Meal Volunteers

- A. Meal volunteers arrive at 5:30 p.m. to heat and set up dinner. Dinner will be served in the fellowship hall unless otherwise notified. You may need to orient volunteers and help them with the following:
 1. setting up tables and chairs if this still needs to be done (tables may be covered with white paper from the large roll kept in a cardboard box to the right of the white refrigerator in the fellowship hall kitchen)
 2. setting up a few tables for the dinner buffet and drinks
 3. finding plastic plates, forks, knives, spoons, cups, and napkins (kept in the bottom cabinets to the left of the white refrigerator in the fellowship hall kitchen)
 4. finding salt and pepper shakers (in the right-most upper cabinet above the small sink in the fellowship hall kitchen/white refrigerator area)
 5. locating any meal items that have been left earlier in the day in the fellowship hall kitchen refrigerators (should be marked “PACEM”)
 6. using ovens/stovetops to heat anything that needs to be heated
- B. Items marked “breakfast” may be kept in the fellowship hall kitchen refrigerators/counter or in the Senior High Room refrigerator/counter. Items marked “snacks” are to be made available after dinner in the evening activities room (usually the senior high room except on youth fellowship nights).
- C. Check in with PACEM paid staff, when they arrive at about 6:10 p.m., about the number of guests coming late who need a meal reserved. Make sure plates are made and set aside for them (afterwards guests may have seconds and thirds). Meals for late guests staying in the main building may be kept in the fellowship hall kitchen refrigerator/counter or in the senior high room refrigerator/counter. If a guest will be arriving after 10:00 p.m. and will be staying in the Carriage House, the meal should be kept in the Carriage House refrigerator. Frozen dinners are also available in the fellowship hall kitchen freezer for late arrivals in case food runs out.
- D. Ask someone to say grace at dinnertime. Often a homeless guest is more than happy to say grace.
- E. Offer the meal volunteers any assistance they may need in cleaning up.
 1. Please wrap all leftovers carefully and thoroughly and mark them with “PACEM” and the date. They may be put back in the refrigerator.
 2. Food and dishes must be cleaned up. Tables and chairs may be left for custodial staff.
 3. Make sure snack items are given to the evening activities volunteers.

IV. Greet and Oversee Evening Activities Volunteers

- A. Divide up the following responsibilities between the evening volunteers:
 1. monitoring Room 116 and 114 and the preschool area to prevent wandering through the preschool and up into the church (the hallway that leads into the main preschool area may be blocked with a table or tape)
 2. being a presence in the evening activities room (usually the senior high room unless otherwise notified) for card games, TV/movies, conversation, etc.
 3. monitoring travel back and forth between the Carriage House and the main building
- B. Make sure that youth and female volunteers are never left alone with guests. While our experience of guests has been very positive, we want to take every precaution at all times.
- C. Encourage evening volunteers to interact with guests. Popular activities are card games, conversation, watching TV/movies, and reading a current newspaper or magazine. Make snacks available by 8:30 p.m.
- D. Supplies for bag lunches are kept in bins underneath the stairs that go up to the fellowship hall. Please bring these bins out into the hallway so that guests may make bag lunches for the next day. Some guests do this in the morning.
- E. Hot showers are available in the Carriage House for all guests. Guests may also do laundry there.
- F. Help set up any extra cots or mats needed in Rooms 116 or 114, or in the hallway outside these rooms. There are extra supplies of cots and linens in the Carriage House basement storage rooms (enter from back). There are a maximum of 35 cots. If we exceed this number, guests may stay on mats or on the floor with a blanket and pillow.
- G. Please make sure that evening volunteers clean up the activities room and surrounding area after guests leave. This includes the following:
 1. Wrap up unused food thoroughly, mark "PACEM" and return to fellowship hall kitchen or refrigerator. Please do not leave food out for the following night.
 2. Please wipe down tables where food has been eaten and throw away all trash. Please ask a few guests to tie up full trash bags and take them outside to the garbage bin.
 3. Put bag lunch bins back under the stairs for the night.

V. Greet and Orient Overnight Volunteers

- A. A paid PACEM staff member will be onsite overnight until all guests have left in the morning. Check in with PACEM staff about where volunteers will sleep (Carriage House or main building). Volunteers usually sleep on cots or on the floor outside Rooms 116 and 114. Volunteers bring their own bedding.
- B. Give the PACEM key ring to a volunteer for the night.
- C. Give overnight volunteers the following instructions:
 1. Before going to bed, set up coffee in the large coffee pot in the Senior High Room for the next morning. You are responsible for turning on the coffee pot at 5:00 a.m. so that it is ready for breakfast at 6:00 a.m. (hence it helps to set up in the evening so that all you have to do is turn it on at 5:00am).
 2. Also before going to bed, please clean up all food and drink items. Perishable items can be placed in the Senior High Room refrigerator or in the refrigerators upstairs. Other snack items can be consolidated in bags found in the carts underneath the stairs.
 3. Lights out at 11:00 p.m. (many guests will already be in bed). The volunteer with the keys should lock the door to the main building before going to bed.
 4. Emergency overnight phone numbers: (1) first call overnight staff in the Carriage House: 465-1392, and (2) if needed, Dave Norris, PACEM Director, 465-1391.
 5. Volunteers will need to get up in time to have breakfast ready and set out by 6:00 a.m.
 6. In the morning, a table needs to be set up in the hallway outside the Senior High Room where breakfast will be served. Place all breakfast items on the table for guests.
 7. Get bag lunch bins from under stairs and put in hallway for guests to make a bag lunch.
 8. Guests should be woken up at 5:45 a.m. if they are not already up. Most guests will be gone by 6:30 a.m. All guests must leave by 7:00 a.m.
 9. Volunteers should clean up after breakfast, wrapping up all food items and marking them "PACEM" with the date. Saran wrap is available in the Fellowship Hall kitchen. In the drawer next to the white refrigerator there are some pens and labels. Food should be returned to a refrigerator or kitchen counter.
 10. Please wipe up and throw away all trash, break down table in hallway, and put bag lunch bins back under stairs. Please ask a few guests to tie up and take out full trash bags to the garbage bin outside. Please leave hallway and Senior High Room ready for daytime activities.
 11. The volunteer with the keys should lock Rooms 116 and 114 all doors to the Carriage House when guests leave at 7:00 a.m. The key ring should be left on the kitchen counter in the Carriage House (the door to the Carriage House may be locked while it is ajar, so the volunteer can still go inside to leave the keys on the counter).

DISCIPLESHIP MINISTRY COMMITTEE

(approved by the Session 1-29-10)

Purpose

To provide opportunities, resources and leaders to help all learn to live as more faithful disciples of Jesus Christ.

Responsibilities

1. Fulfill the responsibilities set forth in the General Rules for All Standing Committees and Councils.
2. Identify and evaluate the changing needs of the congregation with respect to spiritual formation and Christian education.
3. Provide Christ-centered educational experiences through a variety of activities, materials, methods and technologies.
 - a. Plan and coordinate teacher recruitment, training, support and appreciation.
 - b. Provide and evaluate the equipment, facilities, resources, supplies and teaching materials necessary for programs to operate as intended.
 - c. Promote discipleship-formation opportunities to the congregation and community through diverse and innovative methods.
 - d. Approve all Christian education curriculums.
 - e. Manage the church libraries.
4. Create an open, caring learning environment.
 - a. Oversee the Sunday morning nursery and child-care ministry.
 - b. Foster the development and maintenance of peer and intergenerational relationships.
 - c. Encourage and facilitate the development of diverse, ongoing study groups that support and mentor each other and that are welcoming to those who wish to join in pursuit of Bible study, spiritual formation, mutual support and outreach.
5. Oversee, in consultation with the appropriate committees, the planning and implementation of youth-targeted programs and activities, including fellowship, education and mission.
 - a. Serve as an advocate for the rights of children and youth as full participants in the life of the church.
 - b. Guide the confirmation-class program.
6. Assist and support the Discipleship Ministry staff.

DISCIPLESHIP MINISTRY COMMITTEE
MONTHLY AGENDA ITEMS

Last Revised: April 16, 2012

- * indicates that the date/month is dependent on other factors (i.e., dates of a given liturgical calendar year for Lent) or that the date/month can be flexible

January

Beginnings:

- Acquaint committee with General Rules for All Standing Committees.
- Acquaint committee with Purpose and Responsibilities.
- Acquaint committee with Responsibilities of Chairpersons and Committee Members.
- Appoint a vice-chair and secretary.
- Review Annual Church Calendar.
- Review the committee's Annual Report of the previous year.
- Establish Annual Goals and review any the Session has presented.
- Appoint coordinator/s for _____ (aspects of the committee's work).

Budget:

- Review budget for the year.

College Ministry:

- Montreat College Conference takes place in early January. (See August-December for planning.)

Confirmation Class:

- Make sure that the Session meeting with the Confirmation Class is recorded on the master church calendar. (This meeting takes place on the Thursday evening before Confirmation Sunday, which is usually the third Sunday in May.)

Midweek ministry:

- Continue planning Lenten evening series.

Pastoral Ministry Intern Program:

- Columbia Theological Seminary: Church Information Forms (position descriptions) for summer and year-long internships are due on January 15. Interviews for summer internships take place late February/early March. Interviews for year-long internships are scheduled in April.
- Union Theological Seminary: Submission of position descriptions is done online. Interviews for summer internships take place anytime after January 1 (must be finalized by end of March). Interviews for year-long internships take place in February and March (must be finalized by end of April).

Sunday School:

- Evaluate fall semester.
- Evaluate Advent activities.
- Spring semester begins on first Sunday in January.
- Schedule the commissioning of summer and VBS teachers in worship through the Pastor/Head of Staff.

Vacation Bible School:

- Pick dates for upcoming summer.
- Begin recruiting key leaders.

Youth – Montreat Youth Conference:

- Schedule the commissioning of Montreat participants in worship through the Pastor/Head of Staff.

Youth – Outreach Activities (monthly during academic year):

- Prepare for Souperbowl Sunday (plan skit for worship, do publicity, etc.).
- Plan for Muffin Stuffin' to homebound members.

Youth – Summer Mission Trip:

- Parent-youth planning team begins to plan trip for summer of the following calendar year (if it's January 2010, team begins planning for summer 2011).
- Educational and fundraising activities continue for the current year's summer trip (if it's January 2010, this is an event to prepare for the summer 2010 trip).
- Schedule the commissioning of summer youth mission trip in worship through the Pastor/Head of Staff.
- Evaluate Christmas pancake breakfast fundraiser.

February

College Ministry:

- Evaluate Montreat College Conference

Midweek Ministry:

- Complete plans for Lenten evening series.
- Series begins.*

Pastoral Ministry Intern Program:

- Columbia Theological Seminary: Make sure that February/March interviews for summer internships are scheduled.
- Union Theological Seminary: Conduct interviews for summer and year-long internships (summer internships finalized at UTS by end of March, year-long internships finalized by end of April).

Sunday School:

- Begin planning for summer Sunday school.
- Begin planning for teacher appreciation event in late May.

Vacation Bible School:

- Select curriculum.
- Begin recruiting other leaders.

Youth – Outreach Activities (monthly during academic year):

- Souperbowl Sunday (with report back to the congregation the following Sunday and in newsletter)
- Muffin Stuffin' to homebound members takes place around Valentine's Day.
- Plan for Palm Sunday pancake breakfast (fundraiser for youth summer mission trip).*

Youth – Ski Trip:

- Ski trip usually takes place in February. (See September-December for planning.)*

Youth – Summer Mission Trip:

- Parent-youth planning team continues to plan trip for summer of the following calendar year (if it's February 2010, team continues planning for summer 2011).
- Educational and fundraising activities continue for the current year's summer trip (if it's February 2010, this is an event to prepare for the summer 2010 trip).

March

Confirmation Class:

- Camp Hanover retreat

Midweek Ministry:

- Lenten evening series continues.*

Nursery:

- Begin plans for Sunday caregiver celebration/appreciation in May.

Pastoral Ministry Intern Program:

- Columbia Theological Seminary: Conduct interviews for summer internships. If a candidate is selected for an offer, do background checks, and present candidate profile to the Personnel Committee. Make offer as soon as possible following interview.
- Union Theological Seminary: Summer intern selections finalized by end of March. If a summer intern is selected from UTS rather than CTS, go through process above.

Vacation Bible School:

- Select companion adult/parent program (or, if the main curriculum is geared to adults/parents, select companion children's program).
- Begin recruitment of meal leaders.
- Continue recruiting other leaders.

Youth – Mid High & Senior High Youth Groups:

- Begin plans for summer youth group activities (Wild Wednesdays and Super Sundays).

Youth – Outreach Activities (monthly during academic year):

- Evaluate Souperbowl Sunday.
- Palm Sunday pancake breakfast takes place (fundraiser for youth summer mission trip).*

Youth – Summer Mission Trip:

- Parent-youth planning team continues to plan trip for summer of the following calendar year (if it's March 2010, team continues planning for summer 2011).
- Educational and fundraising activities continue for the current year's summer trip (if it's March 2010, this is an event to prepare for the summer 2010 trip).

April

Budget:

- Review budget status.

College Ministry:

- Send care packages for final exams in May.
- Begin plans for a welcome home event in late May?

Confirmation Class:

- Work on faith statements for meeting with Session in May.
- Remind Session of their meeting with the Confirmation class in May.

Graduation:

- Begin collecting information on graduating high school and college students for newsletter.
- Begin plans for a celebration/reception for high school and college graduates during Sunday school hour.

Midweek Ministry:

- If Easter is early (late March or first Sunday of April), evaluate Lenten evening series.

Nursery:

- Finalize plans for Sunday caregiver celebration/appreciation in May.

Pastoral Ministry Intern Program:

- Union Theological Seminary: Year-long intern selections finalized by end of April.
- If final offers to year-long interns were not made in March, do so in April.

Sunday School:

- Begin year-end evaluation: send evaluation form to teachers and families.
- Begin recruiting teachers for next academic year.

Vacation Bible School:

- Finalize meal leadership team.
- Continue recruiting other leaders.

Youth – Continuing Education for Adult Leaders:

- Princeton Youth Forum in late April/early May

Youth – Mid High & Senior High Youth Groups:

- Plan and prepare for Youth Sunday with the senior high youth group.
- Coordinate mid high involvement in Youth Sunday as appropriate for the mid high group.
- Continue plans for summer youth group activities (Wild Wednesdays and Super Sundays).

Youth – Outreach Activities (monthly during academic year):

- Evaluate Palm Sunday pancake breakfast (fundraiser for youth summer mission trip).* (If Palm Sunday is in April, evaluate in May.)
- Begin plans for Mothers' Day Flower Sale (fundraiser for youth summer mission trip)

Youth – Summer Mission Trip:

- Parent-youth planning team continues to plan trip for summer of the following calendar year (if it's April 2010, team continues planning for summer 2011)
- Educational and fundraising activities continue for the current year's summer trip (if it's April 2010, this is an event to prepare for the summer 2010 trip)

May

College Ministry:

- Welcome home event in late May?

Confirmation Class:

- Confirmation Sunday usually takes place on third Sunday in May.
- Session meets with confirmands on the Thursday before Confirmation Sunday.

Graduation:

- Submit information on graduating high school and college students for newsletter.
- Finalize plans for a celebration/reception for high school and college graduates during Sunday school hour.

Midweek Ministry:

- If Lenten evening series was not evaluated in April, do so in May.

Nursery:

- Sunday caregiver celebration/appreciation takes place.

Sunday School:

- Teacher appreciation event is in late May.
- Last Sunday of the academic year is the Sunday before Memorial Day.
- Break from classes is on Memorial Day.

- Review teacher and family evaluations to assess curriculum choice for next academic year.
- Continue recruiting teachers for next academic year.

Vacation Bible School:

- Be fully staffed by early May.
- Begin publicity with congregation.

Youth – Mid High & Senior High Youth Groups:

- Youth Sunday is on the first Sunday of May (sometimes in late April).*
- Mandatory Youth Sunday rehearsal is on the Saturday before Youth Sunday.
- Continue plans for summer youth group activities (Wild Wednesdays and Super Sundays).

Youth – Montreat Youth Conference:

- Second planning meeting with participating adult leaders and youth (optional for parents) takes place, in order to create a behavioral covenant*
- Final payments are due (60 days before conference start date in July).

Youth – Outreach Activities (monthly during academic year):

- If Palm Sunday was in April, evaluate the Palm Sunday pancake breakfast (fundraiser for youth summer mission trip).*
- Mothers' Day Flower Sale takes place (fundraiser for youth summer mission trip).

Youth – Summer Mission Trip:

- Parent-youth planning team continues to plan trip for summer of the following calendar year (if it's May 2010, team continues planning for summer 2011).
- Educational and fundraising activities continue for the current year's summer trip (if it's May 2010, this is an event to prepare for the summer 2010 trip).

June

Confirmation Class:

- Evaluate the Confirmation Class year.

Graduation:

- Celebration/reception for high school and college graduates takes place during the Sunday school hour.

Sunday School:

- Summer classes begin.
- Commissioning of Summer teachers takes place in worship (along with VBS leaders).
- Finalize curriculum choice for next academic year.
- Finalize teachers for next academic year.
- Begin planning teacher orientation/training event for August.
- Begin planning for fall Sunday school kick-off in September.

Vacation Bible School:

- VBS takes place before the summer youth mission trip so that youth can earn Good Works dollars
- Commissioning of VBS leaders takes place in worship (along with summer Sunday school teachers).

Youth – Mid High & Senior High Youth Groups:

- Wild Wednesdays begin (Senior High).
- Super Sundays begin (Mid High).

Youth – Outreach Activities (monthly during academic year):

- Evaluate Mothers' Day Flower Sale (fundraiser for youth summer mission trip).

Youth – Summer Mission Trip:

- takes places usually the 3rd or 4th week of June (or early July)
- Commission participants in worship on a Sunday beforehand.
- Evaluate trip immediately, either at the end of the trip itself or immediately following the trip. Use feedback in planning for the following summer's youth mission trip

July

Budget:

- Review budget status.

Sunday School:

- Continue planning for fall Sunday school kick-off in September.
- Finalize plans for the teacher orientation/training event in August.
- Plan publicity for fall Sunday school classes.
- Begin planning schedule for next academic year (i.e., dates of congregational meetings and other special events that will take place during the Sunday school hour) in coordination with staff and other committees as appropriate.

Youth – Mid High & Senior High Youth Groups:

- Wild Wednesdays continue (Senior High).
- Super Sundays continue (Mid High).
- Begin plans (have a brainstorming event with youth) about fall activities and events (hold a separate brainstorming event for each youth group).

Youth – Montreat Youth Conference:

- Usually takes place in mid-July.*

Youth – Summer Mission Trip:

- Parent-youth planning team evaluates feedback from previous month's youth summer mission trip, uses that information in beginning to finalize plans for following summer's trip.

August

Budget:

- Begin discussing next year's budget proposal.

College Ministry:

- Poll college students to estimate number of spots to reserve for the Montreat College Conference held in early January – registration opens in September, register immediately to secure on-campus housing.
- Post information about the Montreat College Conference on the FPC College Student group page on facebook, send facebook invites.

Sunday School:

- Confirm that all teachers have completed the forms associated with the church's Policy for the Protection of Children, Youth, Elderly, and Person with Disabilities
- Hold a teacher orientation/training event (usually on one Sunday).
- Implement publicity for fall Sunday school classes, including article for September newsletter (needs to be submitted in August).
- Finalize schedule for next academic year (i.e., dates of congregational meetings and other special events that will take place during the Sunday school hour) in coordination with staff and other committees as appropriate.

Youth – Mid High & Senior High Youth Groups:

- Wild Wednesdays conclude in mid-late August (Senior High)
- Super Sundays conclude in mid-late August (Mid High)
- Staff finalizes Senior High youth group calendar for September-December, sends to families.
- Staff uses Senior High youth group calendar for September-December to plan Mid High calendar for September-December, send to families.

Youth – Summer Mission Trip:

- Dates, location, and fundraising plans finalized for the summer trip for the following calendar year (if it's August 2010, plans are finalized for summer 2011).

September

Budget:

- Finalize and submit next calendar year's budget proposal (specific timeline and instructions will come from the Finance & Administration Committee).

College Ministry:

- Registration opens for the Montreat College Conference held in early January – register immediately to secure on-campus housing, send applications out to college students, keep track of facebook comments.

Committee Membership

- Begin plans for the recruiting at-large members for next year's committee.

Sunday School:

- Evaluate summer Sunday school.
- Fall classes begin.
- Begin plans for Advent events and activities in conjunction with staff and other committees as appropriate.
- 3rd grade Bibles presented during worship*

Youth – Continuing Education for Adult Leaders:

- Register for Princeton Youth Forum (takes place in late April/early May).

Youth – Montreat Youth Conference:

- Prepare applications and do comprehensive publicity for the following summer's conference – include 8th graders (who will be rising 9th graders by the summer) and the Confirmation class, as well as 10th-12th graders.
- Schedule first meeting with participants for November (include this date in publicity and application materials).
- Registration opens in mid-September, but forms aren't due until December 1 (for early incentive deal).

Youth – Outreach Activities (monthly during academic year):

- open month for a variety of possibilities

Youth – Ski Trip:

- Begin plans for ski trip (usually takes place in February).*

Youth – Summer Mission Trip:

- Educational and fundraising activities begin for the following summer's trip.

October

Budget:

- If not submitted in September, submit budget request to the Finance & Administration Committee* (according to the timeline set by F&A – submission date/month may vary).

College Ministry:

- Remind interested students to submit their applications for the Montreat College Conference held in early January.

Committee Membership

- Finalize plans for the recruiting at-large members for next year's committee.

Sunday School:

- Continue plans for Advent events and activities in conjunction with staff and other committees as appropriate.

Youth – Montreat Youth Conference:

- Continue comprehensive publicity for the following summer's conference.

Youth – Outreach Activity (monthly during academic year):

- CROP Walk

Youth – Ski Trip:

- Continue plans for ski trip (usually takes place in February).*

Youth – Summer Mission Trip:

- Educational and fundraising activities continue for the following summer's trip.
- Begin plans for the bake sale fundraiser that will take place at the Alternative Market in November.
- Begin plans for Christmas pancake breakfast fundraiser, which takes place in December.

November

Annual Report:

- Begin Annual Report.

Budget:

- Review budget status.

College Ministry:

- Remind last minutes students to submit their applications for the Montreat College Conference held in early January, if space is still available.

Sunday School:

- Finalize plans for Advent events and activities in conjunction with staff and other committees as appropriate.
- Advent begins in late November.

Youth – Mid High & Senior High Youth Groups:

- Staff holds a brainstorming night with each youth group about spring activities and events.

Youth – Montreat Youth Conference:

- First planning meeting takes place with participating adult leaders, youth, and their parents.
- Applications and deposits due at time of first planning meeting.
- Registration for early incentive due by December 1.

Youth – Outreach Activity (monthly during academic year):

- Thanksgiving Food Boxes (coordinated through Outreach)

Youth – Ski Trip:

- Continue plans for ski trip (usually takes place in February).*

Youth – Summer Mission Trip:

- Bake sale fundraiser takes place at the Alternative Market.
- Continue plans for Christmas pancake breakfast fundraiser, which takes place in December.

December

Annual Report:

- Finalize and submit Annual Report.

College Ministry:

- Registration closes for Montreat College Conference (see August for beginning of the planning process).

Sunday School:

- Advent continues.

Youth – Mid High & Senior High Youth Groups:

- Staff finalizes Senior High youth group calendar for January-May, sends to families.
- Staff uses Senior High youth group calendar for January-May to plan Mid High calendar for January-May, send to families.

Youth – Montreat Youth Conference:

- Registration for early incentive due on December 1 (see September for beginning of planning process).

Youth – Outreach Activity (monthly during academic year):

- Giving Tree sorting (Mid High & Senior High)

Youth – Ski Trip:

- Finalize plans for ski trip (usually takes place in February).*

Youth – Summer Mission Trip:

- Evaluate bake sale fundraiser at Alternative Market.
- Christmas pancake breakfast fundraiser takes place.

Current activities that still need to get on the monthly agenda:

- Nursery: Colleen will get input from Lesley.
- 5th & 6th grade activities? Colleen will add.
- Confirmation Class: Send this to Ashley

Ministries in process that still need to be incorporated into the calendar:

- Small groups
- Build in quarterly meeting for senior high, mid high, and confirmation leaders to coordinate calendars
- Library? get input from Elaine
- Outreach activities for Sunday school classes?

Nursery Staff Policies and Procedures

Statement of Purpose

The nursery at First Presbyterian Church serves two purposes. The first purpose is to give the children a positive introduction to the church. The second purpose is to give parents a safe place to leave their children, so they may participate in church events and activities.

General Directives

Arrive on time, ready to give children and parent their full attention.

Cleanliness and neatness of appearance are important, but also dress comfortably for active work with the children. Please wear the provided smock and name tag so parents will immediately recognize you as church staff. This gives a more professional, unified appearance.

You are the one who knows the children and recognizes their possessions. Inform volunteers which bottles, bags, and special toys go with each child.

No smoking on church property.

No eating or drinking in nursery rooms.

A minimum of two (2) adults must be in the nursery rooms at all times.

Only children aged five and younger are allowed in the nursery rooms.

Call a minimum of 24 hours in advance if you are not able to work your shift.

The safety of all the children in the nursery must be maintained.

- No throwing, hitting, biting, or kicking can be allowed. If a child expresses this behavior, remind them in a kind, firm voice of the appropriate behavior expected of them and remove them from the source of conflict.
- If the behavior continues, it is appropriate to separate them from the group, within the room, for no more than one minute for each year of their age.
- If the child is unmanageable after efforts have been made to correct the situation, page the parents and notify the Nursery Coordinator.

Before the Children Arrive

Be sure the room is clean and potentially dangerous items are out of reach.

Put clean sheets on the cribs in the infant nursery.

In all rooms, be sure tissues and diapering supplies are ready for use.

Be sure the sign-in sheets and pagers are in place.

Arrival Times

Arrival time is critical for both parent and child. Greet each parent and child, by name if possible. Introduce yourself to new parents and children. Let parents know you are excited to see their child and that they are important to you.

Ask all parents to completely fill in the sign-in sheet. Ask parents to fill out the children's name label and information. If parents take a pager, be certain pager number is on the child's label. Affix the child's label on child and parents portion on parent. The numbers on both tags should match. Double check numbers at pick up.

Information Cards

Information cards provide the staff with vital information. Ensure there is a current information card for every child.

Cards on new children should be reviewed with the parents before they leave the nursery.

Pull out the information cards for all children present.

Parents should be asked to update the cards on a regular basis (at the very least every three months to see if any information has changed).

Use of Pagers

Pagers should be offered to all parents using the infant and toddler rooms.

Both the function and how to use the pager should be presented to new parents. Parents should be paged only in **EXTREME** situations or when a child is inconsolable for no less than ten (10) minutes. Parental requests and the well being of other children in the room should be taken into account when deciding whether or not to page. If possible, check with the nursery coordinator or nursery volunteer before paging parents.

During the Session

To ease a child's anxiety:

- Rub a baby's back, rock him, or sing soothing tunes.

- Use soothing positive statements such as "Everything's going to be just fine" or

 - "You're doing great, _____"

- Distract the child by taking them to the window and pointing out things outdoors.

- Read a book or find an interactive toy.

Interact with the children:

- Encourage them to play with age appropriate toys in the room

- Talk and play with them

- Pay attention to all the children (not only the crying child).

- Play music. It is both soothing and enriching.

Do not engage in excessive conversation with other adults and be attentive to the children.

Place babies on their backs in cribs unless directed otherwise by a parent.

Do not put young infants on the bare carpet. Put one of the quilts on the floor for them. Place a blanket in swings before placing child in it to help prevent germ spreading. Change the blanket after the session and/or before placing another child in the same swing.

Diapering

Changing tables are located in the infant room and in the women's bathroom around the corner from the toddler room. Please use these tables and do not change diapers in the toddler room unless the situation prevents leaving the room.

Be alert to toileting or diaper changing needs. Check diapers periodically and just before the session ends. Try to send all children home dry unless otherwise directed by parents.

Always wear fresh gloves when diapering and use a fresh pad for each child. Place the used pad in the laundry and clean your hands after each diapering.

NEVER leave a child unattended on a changing table.

Feeding

No nut policy.

Feed infants only food and drinks sent in by their parents.

Do not give children medicines.

Only the designated persons in the nursery should care for the babies. Under NO circumstances should a child hold an infant or give an infant a bottle.

Illness

Ask parents about health conditions when a child is brought into the room. If a child has a runny nose they may still come to childcare. Parents may not leave their child in the nursery if he/she exhibits any of the following:

- Temperature of 100 or greater
- Vomiting within the last 24 hours
- Runny nose with thick or green mucous (even if on antibiotics)
- Severe diarrhea within the last 24 hours
- Severe or persistent cough
- Pink Eye
- Has been exposed to a contagious disease like chickenpox, measles, etc.

If a child becomes ill during the morning, isolate him/her from the other children until the parents pick them up. Be sure other children do not play with toys after the sick child

uses them. Notify the Nursery Coordinator if the child has an obvious fever, or you think parents need to be alerted to the situation before the session is over.

Departure Time

Speak to the parents. Give them some idea of what kind of morning their child had. Let them know that you were aware of their child as an individual. Be positive. Communicate that even unhappy mornings can be managed and understood by the staff.

Cleaning the room

In the infant room, toys that the children have played with should be changed between sessions and used toys set aside to be cleaned after church ends for the day. In the toddler room, please set the toys aside and spray down with the provided Clorox Hard Surface spray. These items need to AIR DRY and do not require wiping down. Spray the tables, chairs and surfaces around the entire room that children have played with. The preschool teachers know that if toys are left out it was to let them air dry. This needs to be done diligently for Sunday childcare as well as Kirk Night childcare. Use the Clorox Hard Surface spray from the infant room to clean the Kirk Night room.

Emergency Procedures

SEE ATTACHED DOCUMENTS FROM THE CHURCH'S EMERGENCY PROCEDURES MANUAL.

ENDOWMENT COMMITTEE

(approved by the Session 1-29-10)

Purpose

To administer the Endowment Fund in accordance with the Articles Establishing the Endowment Fund and the Endowment Committee of the First Presbyterian Church of Charlottesville, Virginia (Articles of Endowment), including promoting, receiving, investing and managing donations to the Fund.

Responsibilities

1. Fulfill the responsibilities set forth in the General Rules for All Standing Committees, except when the General Rules are inconsistent with the Articles of Endowment; then the latter shall take precedence.
2. To promote and seek, in appropriate ways, contributions to the Endowment Fund.
3. To assume full responsibility for the investment, reinvestment, transfer, sale, exchange and general management of the assets of the Endowment Fund as the Committee deems appropriate to achieve the general purposes.
4. To appoint other officers, agents and independent fiduciaries as deemed necessary for transaction of the business and affairs of the Endowment Fund, and to pay reasonable compensation to such persons and reasonable operating and promotional expenses of the Endowment Committee out of the assets of the Endowment Fund or such other funds as may be available to the Endowment Committee from the church's operating budget, all in accordance with a budget to be approved annually by the Session.
5. To adopt operating rules and regulations consistent with the basic principles set forth in the Articles of Endowment, and to make additions to, deletions from and changes in such rules that shall be reported to the Session annually and that, upon modification thereof, shall be subject to approval by the Session.
6. To adopt prudent, written policy and investment guidelines that shall be reported to the Session annually and that, upon modification thereof, shall be subject to approval by the Session.
7. To recommend to Session that it decline, as a contribution to the Endowment Fund, any item or property that it deems inadvisable or improper to accept because of the type of the property or the terms of the contribution, subject to the provisions of the Designated Contributions section (§ 7.3) of the Articles of Endowment.
8. To advise the Session with regard to the financial propriety of proposed expenditures from the accumulated income of the Endowment Fund and the consistency of such proposed expenditures with the purposes of the Endowment Fund.
9. To submit quarterly reports of its activities to Session and an annual summary to be included in the church's Annual Report.

Endowment Committee Monthly Agenda Items

January

- Appoint a vice-chair and secretary.
- Acquaint committee with its Purpose and Responsibilities.
- Acquaint committee with General Rules for All Standing Committees and with the rules defined in the Articles Establishing the Endowment Fund.
- Acquaint committee with Responsibilities of Chairpersons and Committee Members.
- Review Annual Church Calendar.
- Review the committee's Annual Report of the previous year.
- Review and determine updating needs for Endowment brochures and promotional materials, including web-based materials.
- Establish Annual Goals and review any the Session has presented.
- Set meeting calendar for the year, scheduling at least one meeting every quarter.
- Consult with pastor on promoting the Endowment Fund on Wills Emphasis Sunday.
- Determine the amounts to be distributed from the Endowment corpus to the Endowment Accumulated Income funds and prepare a report for Session.
- Review investment guidelines and document any revisions.
- Review the end-of-year Endowment Report and determine if any investment changes are necessary.
- Review the end-of-year report on reserves and determine if any investment changes are necessary.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.

February & March

- Meet as necessary.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.

April

- Review the quarterly Endowment Report and determine if any investment changes are necessary.
- Review the quarterly report on reserves.
- Review progress on plans for promoting contributions to the Endowment Fund.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.

May & June

- Meet as necessary.

- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.

July

- Review the quarterly Endowment Report and determine if any investment changes are necessary.
- Review the quarterly report on reserves.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.

August & September

- Meet as necessary.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.

October

- Review the quarterly Endowment Report and determine if any investment changes are necessary.
- Review the quarterly report on reserves.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.
- Review committee membership for the following year, identifying membership openings and developing plans for filling the open slots.

November

- Meet as necessary.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.
- Draft annual report

December

- If current committee chairperson's term is ending, chose a new committee chairperson from the at-large members for a 2-year term.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.
- Prepare committee membership appointments for Session approval.
- Finalize and submit the annual report.

**ARTICLES ESTABLISHING THE ENDOWMENT FUND
AND
THE ENDOWMENT COMMITTEE
OF THE
FIRST PRESBYTERIAN CHURCH
OF
CHARLOTTESVILLE, VIRGINIA**

1. STATEMENT OF PURPOSE

Christian stewardship implies a responsibility to make productive use of all God's gifts to humankind -- time, talents, income and material possessions. The Session (the "Session") of the First Presbyterian Church (the "Church"), on behalf of the congregation, hereby affirms that stewardship is concerned not only with current income and its use, but equally with accumulated, inherited and appreciated resources. It is the belief and commitment of the Session, therefore, that the mission of the Church should be expanded by providing opportunities for members to support the benevolent, educational and mission work of the Church through special contributions and planned giving. Specifically, the Church desires to enlarge the scope of the congregation's work and influence by:

- 1.1 expanding its witness to Jesus Christ;
- 1.2 participating more fully in the many avenues for service to God and to humankind offered by our denomination; including religious fellowship, worship and education;
- 1.3 initiating, supporting and maintaining worthy community, national and international projects designed to attend to the needs and wants of the elderly, sick, poor, young, bereaved and handicapped, whether physically or mentally; and
- 1.4 ensuring the preservation and improvement of the facilities and equipment of the Church in order to foster the fulfillment of the purposes set forth above.

The Endowment Fund and provisions for its administration hereinafter provided for are designed to afford additional opportunities for tangible expression of Christian stewardship and to provide assistance to donors through a program of giving alternatives. The Endowment Fund is not intended to substitute for the current means of support for the Church's annual operating budget.

2. ESTABLISHMENT OF THE ENDOWMENT FUND

- 2.1 Establishment. The Session hereby establishes the Endowment Fund of the Church to finance the accomplishment of the basic purposes stated in the Statement of Purpose. The Endowment Fund shall be separated initially into two separate funds, to be held separate and distinct from the annual operating funds of the Church, as follows:
- 2.1.1 Mission and Benevolence Fund. The income of this Fund will be used to extend the outreach and benevolence work of the Church, empowering our congregation to glorify God and minister to those in need within and beyond the Church.
- 2.1.2 Building Fund. The income (and/or principal, as provided below) of this Fund will be used for capital improvements and additions, and emergency repairs of the physical facilities and grounds of the Church.
- 2.2 Kinds of Contributions. The Endowment Fund is designed to seek and receive gifts, bequests, devises, memorials and other contributions of all types and amounts. Donations to the Endowment Fund may be made through current gifts (in such forms as cash, securities, royalties, art, personal and real property), bequests in wills, charitable lead and remainder trusts, assignment of life insurance, and other contributions of all types and amounts. Each donation to the Endowment Fund shall be made by paying, transferring, or otherwise delivering to the Endowment Committee the item or items of property representing such donation. Bequests received by the Church which are not otherwise specified shall be allocated to the Endowment Fund unless the Session shall determine otherwise. The Endowment Committee will encourage those intending to make contributions to the Church's Endowment Fund to clearly state such intentions in writing at the time of the contribution.
- 2.3 Designated and Undesignated Contributions to the Endowment Fund. Contributions received into the Endowment Fund may be either "designated" or "undesignated." Donors may designate such contributions to either the Mission and Benevolence Fund or the Building Fund, generally, to any specific purpose within the purposes of such fund, or for any purpose or cause that is generally consistent with the purposes and mission of the Church and the Presbyterian Church (U.S.A.) and is acceptable to the Session and the Endowment Committee. Undesignated contributions shall be allocated one-half to the Mission and Benevolence Fund, and one-half to the Building Fund.
- 2.4 New Special Funds. The Endowment Committee shall keep a permanent record of all new funds created by contributions to the Endowment Fund, and accepted by the Session and Endowment Committee, for specific purposes. Such permanent records shall identify all guidelines and restrictions for the expenditure

of such contributions that were approved by the Session when such special fund was created. The balances of principal and accumulated income from such special funds shall be accounted for separately from the general balances of the Mission and Benevolence Fund and the Building Fund. The Session, with the advice of the Endowment Committee as provided in 6.5 of these Articles, shall authorize expenditure of the income or principal (if applicable) of such special funds in accordance with such guidelines and restrictions applicable to each special fund.

2.4.1 While the Session has sole discretion to accept restricted contributions and establish new special funds in the Endowment Fund not otherwise provided for in these Articles, it is recommended that new special funds be established by the Session only if the initial contribution(s) will generate an adequate amount of income both to fund the purposes intended and to justify the administrative burden of maintaining such special fund separate from the Mission and Benevolence Fund and the Building Fund.

2.4.2 New special funds may be established in the Endowment Fund by the Session for purposes that fund new or existing ministries of First Presbyterian Church that have been previously funded through the Church's operating budget; however it is recommended that the Session exercise caution in accepting restricted contributions and creating special funds of the Endowment Fund to guard against the Endowment Fund's income becoming a substitute for regular giving by the congregation of the Church.

2.4.3 Just as these Articles may be amended by the Session as provided herein, the Session may also revise the guidelines or restrictions associated with special funds other than the Mission and Benevolence Fund and the Building Fund, provided however, that the same procedures required for amending these Articles are observed. It is anticipated that such action by Session to revise guidelines or restrictions for special funds or to reallocate such funds for other purposes would take place only in extraordinary circumstances and only if the original purposes for the special fund were no longer consistent with the mission and ministry of First Presbyterian Church. In the event of such revision or reallocation, the original intent of those establishing the special fund should be observed as closely as possible.

3. **THE ENDOWMENT COMMITTEE**

3.1 Establishment. The Session, acting on behalf of the congregation, hereby establishes the Endowment Committee of the Church for the purpose of administering the Endowment Fund, including promoting, receiving, investing

and managing the donations to the Fund. The Endowment Committee shall function under the general oversight of the Session.

- 3.2 Membership. The composition of the Endowment Committee shall be six (6) members. The six (6) shall include:
 - 3.2.1 A member of the Session, appointed by the Session.
 - 3.2.2 Five (5) at-large members from the Congregation appointed by the Session for three (3) year staggered terms, one of which shall be responsible for the ongoing promotion and fund-raising of the Endowment. Members of the Endowment Committee shall not serve more than two consecutive three-year terms before going off the Committee for at least one year.
 - 3.2.3 It is recommended that at least one Committee member also be a member of the Finance and Administration Committee and that one Committee member also be a member of the Stewardship Committee.
- 3.3 Chair. The chair of the Endowment Committee shall be chosen by the members of the Committee from the at-large members. The Chair shall serve for a period of two (2) years, and shall not serve more than two consecutive two-year terms before another serves as Chair
- 3.4 Ministers and Staff. Ministers and designated staff members shall serve as non-voting ex-officio members of the Endowment Committee and the Committee shall regard them as a resource for advice and consultation.
- 3.5 Recommended Membership Qualities. The at-large members shall be chosen on the basis of the following membership qualities:
 - 3.5.1 Knowledge of the Church and the community with sensitivity to the greatest human needs;
 - 3.5.2 Understanding of the Church's ministry, its potential for service and its Christian mission;
 - 3.5.3 Unimpeachable integrity, prudence, stability and independence, and demonstrated ability to function effectively in this type of endeavor;
 - 3.5.4 Commitment to Christian stewardship responsibilities; and
 - 3.5.5 Knowledge of the field of investments and ability to recommend and make wise and prudent investments in keeping with the purposes of the Endowment Fund and contributions thereto.

4. **POWERS AND RESPONSIBILITIES OF THE ENDOWMENT COMMITTEE**

4.1 Powers and Responsibilities. The Endowment Committee shall have the following powers and duties, subject to approval by the Session in accordance with the Book of Order:

4.1.1 To promote and seek in appropriate ways contributions to the Endowment Fund;

4.1.2 To assume full responsibility for the sale, exchange, investment, reinvestment, transfer and general management of the assets of the Endowment Fund as it deems appropriate to achieve the general purposes;

4.1.3 To appoint other officers, agents and independent fiduciaries as deemed necessary for transaction of the business and affairs of the Endowment Fund, and to pay reasonable compensation to such persons and reasonable operating and promotional expenses of the Endowment Committee, out of the assets of the Endowment Fund or such other funds as may be available to the Endowment Committee from the Church's operating budget, all in accordance with a budget to be approved annually by the Session;

4.1.4 To adopt operating rules and regulations consistent with the basic principles set forth herein, and to make additions to and changes in such rules, which shall be reported to the Session annually and upon modification thereof, subject to approval by the Session;

4.1.5 To adopt prudent written policy and investment guidelines, which shall be reported to the Session annually and upon modification thereof, which shall be subject to approval by the Session;

4.1.6 To recommend to Session that it decline as a contribution to the Endowment Fund any item or property that it deems inadvisable or improper to accept because of the type of the property or the terms of the contribution, subject to the provisions of Section 7.3 below; and

4.1.7 To advise the Session with regard to the financial propriety of proposed expenditures from the Endowment Fund and the consistency of such proposed expenditures with the purposes of the Endowment Fund.

4.2 Relationship to the Session. The Endowment Committee is a Committee of Session, which should encourage communication and involvement with mission and other stewardship activities.

5. **MEETINGS**

Regular Meetings. The Endowment Committee shall hold regular meetings not less frequently than once every calendar quarter at such time and place as the Committee shall determine. The members shall be given ten (10) days prior written or electronic notice of all regular meetings of the Endowment Committee.

5.1 Special Meetings. The Chair, the Session or three (3) members of the Endowment Committee may call a special meeting of the Committee at any time. All members of the Committee shall be notified at least seven (7) days before the time such meeting is scheduled.

5.2 Quorum and Committee Action. The presence in person of a majority of the duly appointed members of the Endowment Committee shall constitute a quorum at any meeting. The affirmative vote of a majority of the duly appointed members of the Endowment Committee shall constitute the action of the Committee. Alternatively, the Endowment Committee may act without a meeting, but only by unanimous written consent, including written consent transmitted electronically.

5.3 Voting. Each voting member of the Endowment Committee shall, at every meeting of the Committee, be entitled to one vote in person upon each subject properly submitted to vote. No member shall be entitled to vote by proxy at any meeting of the Committee. The Endowment Committee shall maintain written minutes of each meeting of the Committee.

5.4 Waiver of Notice. Notice of any meeting of the Endowment Committee may be waived by written notice signed before, during or after such meeting.

6. **EXPENDITURES FROM THE ENDOWMENT FUND**

6.1 General Use of the Fund. The principal and income from the Endowment Fund may not, except as provided in these Articles, be used for the operation of the Church or for its normal and regularly budgeted programs, but only for an extension of its program and an enlargement of its Christian concern, as set forth in the Statement of Purpose. It is expected that the annual giving by the congregation of the Church will continue to increase, and the percentages of the annual budget devoted to missions and benevolences will continue in accordance with past practices, all as if the Endowment Fund were not in existence.

6.2 Mission and Benevolence Fund. The income from the Mission and Benevolence Fund may be expended annually to extend the mission and benevolence work of the Church, as determined by the Session in accordance with these Articles. Income not spent in one year may be accumulated and spent in one or more future years. The principal of the Mission and Benevolence Fund shall not be expended, except that, with the affirmative vote of at least three-fourths (3/4) of the members of the Session, up to one-fourth (1/4) of the principal balance of the Fund may be borrowed to enable the Church to respond to catastrophic emergencies. Any such

borrowing shall be repaid, with interest if so determined by the Session, in accordance with a repayment schedule established by the Session at the time of such borrowing. Neither the income nor the principal of the Mission and Benevolence Fund shall be used as part of the regular missions and benevolences portion of the annual budget.

- 6.3 Building Fund. The income from the Building Fund may be expended for capital improvements and additions to the buildings, grounds, furnishings and equipment of the Church, as determined by the Session in accordance with the terms of these Articles. Income from the Building Fund may also be used to repay debt and pay interest thereon for any loan incurred by the Church to fund a project that could have been funded from the income from the Building Fund. The principal of the Building Fund may be borrowed for the same purposes as those for which income may be expended, and for extraordinary maintenance purposes, upon the affirmative vote of three-fourths (3/4) of the members of the Session acting at two consecutive regular or special meetings separated by not less than 24 hours. Any such borrowing shall be repaid, with an appropriate rate of interest, in accordance with a repayment schedule established by the Session at the time of such borrowing. Neither the income nor the principal of the Building Fund shall be used as part of the regular annual budget. The balance in the Building Fund may be utilized to guarantee or secure borrowings by the Church if and to the extent such borrowings are for a purpose for which the income of the Building Fund could be expended, upon approval by the Session in the manner provided above for borrowing from the Building Fund.
- 6.4 Special Funds. As provided in Article 2.4, the Session, with the advice of the Endowment Committee as provided in 6.5 of these Articles, shall authorize expenditure of the income or principal (if applicable) of special funds other than the Mission and Benevolence Fund and the Building Fund in accordance with those guidelines and restrictions applicable to each special fund.
- 6.5 Consultation with Endowment Committee. Except in case of an emergency, the Session shall give the Endowment Committee reasonable written notice of all proposed expenditures from the Endowment Fund and the Endowment Committee shall recommend to the Session such action thereon as it shall deem consistent with these Articles. It is not the role of the Endowment Committee to offer recommendations with respect to whether proposed expenditures from the Endowment Fund are the best possible uses for such funds, such determination being within the exclusive province of the Session as the governing body of the Church.
- 6.6 Consultation with other Session Committees. It is recommended that Session identify appropriate Session committees to offer recommendations regarding appropriate expenditures from the Endowment Fund, and to establish appropriate procedures so that expenditure decisions may be fair, consistent and in keeping

with the mission and ministry priorities of the Church, as established by the Session. The Session shall establish its own operating procedures for authorizing expenditures from the Endowment Fund consistent with these Articles, and provisions for such decision process associated with restricted contributions establishing special funds shall be deemed advisory and not binding upon the Session in the appropriate exercise of its discretion.

- 6.7 Calculation of Income. The calculation of the “income” of the Endowment Fund, including income of its various funds, available for expenditure shall be determined at least annually by the Endowment Committee in accordance with its operating rules and regulations adopted pursuant to Article 4.1.4. Accumulated income of the various funds of the Endowment Fund available for expenditure shall be reported regularly to the Session as set forth in Article 7.1.

7. **GENERAL PROVISIONS CONCERNING OPERATION OF THE ENDOWMENT FUND**

- 7.1 Reporting. The Endowment Committee shall submit quarterly reports of its activities to the Session. The Endowment Committee's activity shall be included in the Church's Annual Report.
- 7.2 Forms of Contributions. Planned contributions may be funded by cash, securities, real property, personal property or a combination of these. Securities shall be accepted at their fair market value on the date of the contribution.
- 7.3 Designated Contributions. Designated gifts, bequests, devises, memorials or other contributions to the Endowment Fund that have been properly accepted shall be maintained and administered by the Endowment Committee in strict accordance with the donor's wishes, consistent with the terms of these Articles. Before accepting any designated contribution, the Endowment Committee shall confer with the donor to determine that the contribution has the economic potential for achieving its designated purpose. As provided in Article 2.3, acceptance of contributions designated for specific purposes other than for the Mission and Benevolence Fund or the Building Fund must be upon terms favorably recommended by the Endowment Committee and acceptable to the Session. Only the Session may authorize the creation of new special funds of the Endowment for restricted purposes, as provided in Article 2.4.
- 7.4 Restrictive Conditions. Prospective donors shall be encouraged to minimize restrictive conditions on contributions to the Endowment Fund in order to maximize flexibility of the Fund in achieving its stated purposes.
- 7.5 Use of counsel. All prospective donors shall be urged to seek their own counsel in matters of estate planning, taxes, and planned giving. It is not the function of the Endowment Committee to interpret the law or to give legal or tax advice.

- 7.6 Conflict of Interest. No member of the Session or the Endowment Committee shall be permitted to have a direct or indirect financial interest in the investment or management of the Endowment Fund.
- 7.7 Compensation. No fee or other compensation shall be paid to any member of the Endowment Committee for his/her services. However, a member shall be entitled to be reimbursed for any expenses incurred in activities relating to the Endowment Fund, subject to approval of the Committee which should be obtained in advance of incurring such expenses.
- 7.8 Confidentiality. Donors shall be encouraged to notify the Endowment Committee of all relevant will provisions and other planned contributions. The Endowment Committee shall keep all information concerning wills and other planned contributions in confidence unless permission is granted by the donor or counsel to release it.
- 7.9 Limitation. The members of the Endowment Committee shall generally recommend to potential donors that contributions to the Endowment Fund be undesignated, and shall refrain from attempting to influence potential donors with regard to the designation of a contribution for any particular purpose or fund hereunder.
- 7.10 Church Merger or Dissolution. If, at any time, the Church should be lawfully merged with any other church, all of the provisions in this resolution with respect to the Church shall be deemed to have been made for and on behalf of such merged church, which will be entitled to receive all the benefits of the Endowment Fund established herein, and will be required to administer the funds in all respects in accordance with the terms hereof.

Should the Church be dissolved and not lawfully merged with any other church officially related to the Presbyterian Church (U.S.A.), all of the provisions in this resolution with respect to the Church will be deemed to have been made for and on behalf of the Presbytery of the James of the Presbyterian Church (U.S.A.), which will then be entitled to receive all benefits of the Endowment Fund established herein, and will be required to administer the Fund in accordance with the terms thereof.

8. **AMENDMENTS**

These Articles may be amended, in whole or in part, by a vote of three-fourths (3/4) of the members of the Session of the Church at two consecutive regular meetings, or at two special meetings not less than 24 hours apart called for such purpose in accordance with the Book of Order. However, no such amendment shall permit any part of the Endowment Fund to be held or administered or distributed for purposes other than the exclusive purposes set forth herein. No

such amendment shall effect or result in a revocation or a termination of these Articles until all funds are disbursed in accordance with these Articles.

9. **EFFECTIVE DATE**

These Articles shall become effective immediately following an affirmative vote on their adoption by three-fourths (3/4) of the members of the Session.

Last Revised by Session: June 25, 2007

First Presbyterian Church
Endowment Committee
October 17, 2007

To Members of the Session
First Presbyterian Church, Charlottesville, Virginia

WHEREAS:

- Robert and Arlette Blaeser, good and faithful servants of God, fully participated in the work and mission of First Presbyterian Church for many years;
- Robert and Arlette Blaeser, during their years of service at First Presbyterian Church, made an indelible mark on the Worship and Christian Education programs of the church;
- Robert Blaeser served in the formal capacity of Director of Christian Education at First Presbyterian Church as he led the church's effort to develop a strong Christian Education program for children and adults; and
- Robert Blaeser made a final bequest to First Presbyterian Church from his estate, in which he states that the bequest is given "in memory of my beloved wife, Arlette Slaughter Blaeser, and I request the recipients to recognize her in an appropriate fashion in their receipt and use of these funds";

NOW, THEREFORE, BE IT RESOLVED THAT:

The final bequest of Robert L. Blaeser be deposited in a Special Endowment Fund of the Endowment Fund of First Presbyterian Church, and let it be further resolved that:

- The income from the Special Endowment Fund be used to support special requirements of the Christian Education program, not ongoing budget needs;
- Withdraws of income from this Special Endowment Fund be made upon request by the Christian Education Committee, review and endorsement by the Endowment Committee, and authorization by the Session; and
- This Special Endowment Fund be named the Arlette Slaughter Blaeser Christian Education Endowment Fund.



ENDOWMENT FUND
OF
FIRST PRESBYTERIAN CHURCH

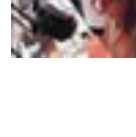
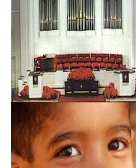
The Endowment Fund of First Presbyterian Church was established to expand the Christian stewardship of members by providing opportunities for the support of benevolent, educational, and mission work through special contributions and planned giving.

The Endowment started with two designated funds: the Mission and Benevolence Fund and the Building Fund. Two more funds were created later: the Choral Masterworks Fund and the Discipleship Ministry Fund.

The Endowment Committee of six members is charged with the responsibility of administering the Fund and disbursements require the approval of Session.

Endowment Fund documents are available on the Church's website (www.fpchurch.com) and in the church office. More information may be obtained from members of the Endowment Committee. Call the church office (434-296-7131) for contact information.

First Presbyterian Church
500 Park Street
Charlottesville, VA 22902



ENDOWMENT FUND

First Presbyterian Church

**"HE HAS DISTRIBUTED FREELY,
HE HAS GIVEN TO THE POOR;
HIS RIGHTEOUSNESS ENDURES FOREVER."
PSALM 112: 9**



VISIONS OF CHRISTIAN SHARING

" One generation shall praise thy works to another. "

Psalm 145 : 4

SHARING our faith and material blessings with others is one of the cornerstone principles of our Presbyterian heritage. By sharing, we provide spiritual and physical support to those most in need and give hope where none has been. By sharing, we ensure that future generations have opportunities equal to or greater than what we enjoy.

CARING becomes reality through the vision of Endowment Fund donors. The ENDOWMENT FUND of FIRST PRESBYTERIAN CHURCH was established in 1991 under the guidance of Dr. Thomas D. Kennedy. Using contributions given in loving memory of Dr. Arie D. Bestebreurtje and others, the fund was designed to afford church members and friends additional opportunities for tangible expressions of Christian stewardship through special gifts and planned giving. The fund continues to serve as a living memorial to those who have gone before us.

DONATING to the Endowment Fund today, or including the First Presbyterian Endowment Fund in your will, puts you in the company of generous and visionary Christian leaders both past and present.

Please enjoy these examples of Endowment giving at work.



First Presbyterian Church

\$5,000

First Presbyterian Church




Start-up materials, training of first Stephen leaders and Stephen ministry volunteers for First Presbyterian Church, Charlottesville, VA.



\$10,000

For a Frame alignment machine for the auto body shop


BRIDGE MINISTRY
Buckingham, Virginia




Vocational Training Center




Endowment Fund



Nova Alianca, Corumba, Brazil




\$5,000

Used for drilling a deep water well to provide a water source for local residents and agricultural production




\$15,500

Renovation support, creating two new classrooms



Carriage House First Presbyterian Church



First Presbyterian Church



\$26,600
 Sanctuary sound system installation
 First Presbyterian Church

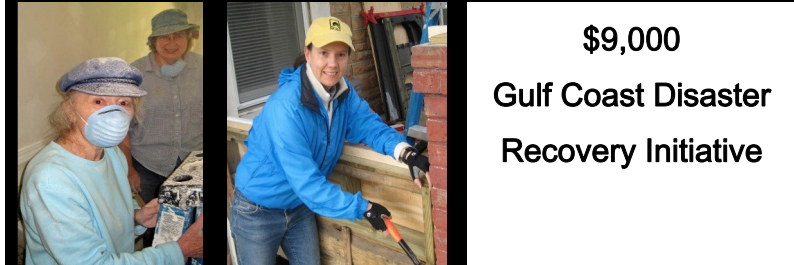
IRIS : International Response to Improve Sight
\$5,000 and \$11,000
 Purchase of laser surgical equipment
 Mbingo Baptist Hospital and
 Acha-Bafoussam Eye Clinic , Presbyterian Hospital
 Cameroon, West Africa



Endowment Fund



**Katrina
 Relief
 in
 The Gulf
 Coast**



\$9,000
 Gulf Coast Disaster
 Recovery Initiative



**Forman Christian
 College,
 Lahore, Pakistan**
 “ By love, serve one
 another ”

\$20,000
 For mission trip and student
 scholarships



March 25, 2010

Dear Members and Friends of First Pres,

I encourage you to prayerfully consider leaving a bequest to your church's Endowment. Indeed, it is my honor to be able to encourage your consideration.

I became acquainted with your Endowment program shortly after arriving as your Interim Pastor and I've been impressed with the extent of its impact. Christ's mission in the world has been and is being strengthened by it. The church building, God's house, has been maintained and the facilities enhanced through disbursements from the Building Fund. The love and compassion of Christ has been extended to those suffering and hurting in the world through disbursements from the Mission and Benevolence Fund. Yet, beyond being impressed, I'm thankful for your Endowment, as it will continue to undergird the ministry and mission of Christ's church in the future.

After providing for your loved ones, consider leaving one last testament of faith through your Will. A Will communicates what is of ultimate importance to you and, thus, is a statement of faith. The simple inclusion of your church in your Will demonstrates the importance of the church in your life. It also will encourage others in their faith, while honoring your own. Lastly, it's an effective way to exercise good stewardship with accumulated assets.

Remember that you are in my prayers as you consider this important action, reflecting upon the many blessings bestowed on us by a gracious, loving God.

Together in Christ's Service,

A handwritten signature in dark ink, appearing to read "Gavin". The signature is written in a cursive, flowing style.

Rev. Gavin D. Meek
Interim Pastor

Endowment Committee Monthly Agenda Items

January

- Appoint a vice-chair and secretary.
- Acquaint committee with its Purpose and Responsibilities.
- Acquaint committee with General Rules for All Standing Committees and with the rules defined in the Articles Establishing the Endowment Fund.
- Acquaint committee with Responsibilities of Chairpersons and Committee Members.
- Review Annual Church Calendar.
- Review the committee's Annual Report of the previous year.
- Review and determine updating needs for Endowment brochures and promotional materials, including web-based materials.
- Establish Annual Goals and review any the Session has presented.
- Set meeting calendar for the year, scheduling at least one meeting every quarter.
- Consult with pastor on promoting the Endowment Fund on Wills Emphasis Sunday.
- Determine the amounts to be distributed from the Endowment corpus to the Endowment Accumulated Income funds and prepare a report for Session.
- Review investment guidelines and document any revisions.
- Review the end-of-year Endowment Report and determine if any investment changes are necessary.
- Review the end-of-year report on reserves and determine if any investment changes are necessary.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.

February & March

- Meet as necessary.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.

April

- Review the quarterly Endowment Report and determine if any investment changes are necessary.
- Review the quarterly report on reserves.
- Review progress on plans for promoting contributions to the Endowment Fund.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.

May & June

- Meet as necessary.

- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.

July

- Review the quarterly Endowment Report and determine if any investment changes are necessary.
- Review the quarterly report on reserves.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.

August & September

- Meet as necessary.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.

October

- Review the quarterly Endowment Report and determine if any investment changes are necessary.
- Review the quarterly report on reserves.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.
- Review committee membership for the following year, identifying membership openings and developing plans for filling the open slots.

November

- Meet as necessary.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.
- Draft annual report

December

- If current committee chairperson's term is ending, chose a new committee chairperson from the at-large members for a 2-year term.
- Review any requests for use of endowment accumulated income funds, advising Session about the requested use being consistent with the Articles of Endowment.
- Review progress on plans for promoting contributions to the Endowment Fund.
- Prepare committee membership appointments for Session approval.
- Finalize and submit the annual report.

Memorandum

To: Finance & Administration Committee, First Presbyterian Church, Charlottesville, Virginia
Copy To: Session, First Presbyterian Church, Charlottesville, Virginia
From: Endowment Committee, First Presbyterian Church
Re: HVAC Renovation Project
Date: June 23, 2005

This memo is in response to the Finance Committee's proposal to fund an HVAC Renovation Project, in part, with borrowing secured by assets of the Endowment Fund. Such proposed borrowing and expenditures raise a number of issues regarding which the Articles Establishing the Endowment and The Endowment Committee ("the Articles") require the Endowment Committee to advise the Session whether such proposals are consistent with the terms of the Articles. A quorum of the Endowment Committee (A. Culbertson, Chair; D. Maloney, B. Swett, J. Paterson) met on June 22, 2005, and they unanimously offer the following guidance:

1. The HVAC Renovation Project proposed by the HVAC Task Force does qualify as the sort of capital improvement to the Church's building and equipment that may be funded by income from the Endowment's Building Fund.
 - a) The unspent accumulated income from the Building Fund is presently \$35,131.15.
 - b) Given a present market value of \$418,580.75 of the principal in the Building Fund, it is reasonable to anticipate that at least another \$20,000 in income from the Building Fund will become available for this or other capital purposes on or after January 1, 2006, assuming the Session continues to calculate annual income at five percent (5%) of principal as it has in the past and absent other significant changes to the Building Fund.
2. Because the HVAC Renovation Project is one that may be funded in part with income from the Building Fund, it is also permissible under the Articles for the Session to authorize all or part of the principal of the Building Fund to be borrowed for this purpose. The Session should keep in mind the following with respect to such borrowing:
 - a) The amount of the borrowing is limited by the total principal in the Building Fund . As of May 31, 2005, the Building Fund principal was \$418,580.75. This amount will not be adequate to fund the \$500,000 borrowing proposed by the Finance Committee.
 - b) The borrowing must be repaid, with an appropriate rate of interest, in accordance with a repayment schedule established by the Session at the time of such borrowing. The Committee recommends that such interest rate and repayment schedule be along terms similar to those available commercially so that the integrity and value of the Endowment is maintained.
 - c) Such borrowing may be authorized only on the affirmative vote of three-fourths of the members of the Session acting at two consecutive regular or special meetings separated by not less than 24 hours.
 - d) Borrowing from the Building Fund would require the Endowment Committee to liquidate the investments in which the Building Fund is held, to the extent of such borrowing. Such liquidation of Endowment assets could involve costs, loss of income and adverse effect on the reputation of the church vis-à-vis its management of the Endowment. The Committee

recommends that such borrowing from the Endowment be avoided except as a matter of last resort.

3. The investments constituting the principal balance of the Building Fund may be utilized to guarantee or secure borrowings by the Church if and to the extent such borrowings are for a purpose for which the income of the Building Fund could be expended. Therefore, it would be permissible under the Articles for the Session to authorize the securities in which the principal balance of the Building Fund are invested to be used as collateral for a loan to fund the proposed HVAC Renovation Project.
 - a) Approval by the Session of a loan secured by the assets of the Building Fund require the same Session voting procedure required for borrowing the funds themselves.
 - b) The Endowment Committee believes that borrowing against the assets of the Building Fund would risk the same loss of donor confidence as would borrowing the funds themselves, and recommends that such borrowing against the Endowment's assets be avoided except as a matter of last resort.

4. It is the opinion of the Endowment Committee that it would not be permissible under the Articles for the Session to authorize all or part of the principal of the Mission & Benevolence Fund to be borrowed for funding the proposed HVAC Renovation Project.
 - a) The principal of the Mission & Benevolence Fund may be borrowed only to enable the church to respond to "catastrophic emergencies." While the need for the HVAC Renovation Project may be pressing, the Committee does not feel this may accurately be characterized as a response to a catastrophic emergency.
 - b) Even if this situation did qualify as a response to a catastrophic emergency, only one-fourth (1/4) of the principal balance of the Fund may be borrowed. The principal balance of the Mission & Benevolence Fund was \$494,383.84 on May 31, 2005.
 - c) Approval by the Session of a loan from the principal of the Mission & Benevolence Fund to respond to a catastrophic emergency requires the affirmative vote of three-fourths (3/4) of the members of the Session.
 - d) While the Articles permit the assets of the Building Fund to be used as collateral for a loan as described above, there is no similar provision in the Articles to permit the assets of the Mission & Benevolence Fund to be used as collateral for a loan. Accordingly, the Committee recommends against it.

5. It is the opinion of the Endowment Committee that income from the Building Fund may be used pursuant to the terms of the Articles not only for the proposed HVAC Renovation Project, but also to pay for debt service (both interest payments and principal reductions) for borrowing incurred to fund the proposed HVAC Renovation Project or other capital projects for which Building Fund income may be expended..
 - a) The Committee notes that if the income from the Building Fund is used entirely for debt service of a loan incurred to fund the proposed HVAC Renovation Project, such income will not be available for other capital needs of the church. Under such circumstances, this may erode donor confidence in the Endowment and the Session's administration of it.
 - b) The Articles provide that neither the income nor the principal of the Building Fund shall be used as part of the regular annual budget.

EVANGELISM COMMITTEE

(approved by the Session 1-29-10)

Purpose

To share the good news of Jesus Christ, calling people to repentance, faith in Jesus Christ, active membership in the church and obedient service to the world.

Responsibilities

1. Fulfill the responsibilities set forth in the General Rules for All Standing Committees and Councils.
2. Recruit, train and oversee volunteers in the evangelism ministries.
3. Diligently seek out all guests in our church, making them feel welcome and wanted, recognizing them at each service and providing a warm greeting, directions, hospitality and church information.
4. Oversee, in consultation with the Property Management Committee, all interior and exterior church signage.
5. Provide a greater presence at major FPC events with trained greeters.
6. Facilitate a brief doorstep visit to newcomers to our church, providing an informational packet and homemade cookies. Organize cookie bakers to ensure a supply is on hand.
7. Oversee the church's Web site for creativity, design and content and collaborate with the Finance and Administration Committee on the administrative requirements to ensure skilled, accurate and timely technical services.
8. Facilitate research and design for a church logo.
9. Develop and promote a uniform look for church documents.
10. Collaborate with other committees and appropriate staff on the content and production of *The First Pres.*
11. Oversee church advertising with newspapers, directories, radio stations, publications, lawn banners and other entities as they arise.
12. Oversee the radio ministry, providing scripts and a voice for ad spots.
13. Educate church members on evangelism.
14. Research, plan and execute other evangelistic opportunities throughout the year.
15. Make good use of any opportunities to promote Christ's Church through activities available to First Presbyterian Church.
16. Initiate and manage programs that introduce Christ, the Faith and the Church to the unbelievers and unchurched.

Evangelism Committee Monthly Agenda Items

Last Revised: June 8, 2010

JANUARY

Appoint a vice-chair and secretary.
Acquaint committee with its Purpose and Responsibilities.
Acquaint committee with General Rules for All Standing Committees.
Acquaint committee with Responsibilities of Chairpersons and Committee Members.
Review Annual Church Calendar.
Review budget for the year.
Review the committee's Annual Report of the previous year.
Establish Annual Goals and review any the Session has presented.
Appoint coordinator/s for advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site. (Appoint coordinator/s for special events as they occur.)
Evaluate Christmas advertising.
Evaluate ongoing activities from advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site.
Continuing education for committee members (discuss evangelism-related reading materials).
Update new Session/Diaconate/Committee names and contact info for website, church publications.
Renew WINA Radio contract for the year.

FEBRUARY

Evaluate ongoing activities from advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site.
Continuing education for committee members (discuss evangelism-related reading materials).
Begin plans for advertising (banners, bulletin board changes, flyers, print ads, web changes, other?) and greeters for Easter. Collaborate with Discipleship Ministry, the Fellowship Team, the Preschool Council and Worship and Music.
Evaluate ad copy changes for *The Charlottesville Guide* Summer (June - Sept) issue.

MARCH

Evaluate ongoing activities from advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site.
Continuing education for committee members (discuss evangelism-related reading materials).
Finalize plans for advertising, cookie kids and greeters for Easter.
Finalize and send in ad copy changes for *The Charlottesville Guide* Summer (June - Sept) issue before April deadline.
Consider advertising in the *Daily Progress Church Services Guide* (for Easter).
(Work on copy for new summer worship schedule radio ads, if needed.)

APRIL

Evaluate ongoing activities from advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site.
Continuing education for committee members (discuss evangelism-related reading materials).
(Tape new radio ads for summer worship schedule, if needed.)
Review budget status.

MAY

Evaluate ongoing activities from advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site.

Continuing education for committee members (discuss evangelism-related reading materials).

Evaluate ad copy changes for the *University of Virginia Directory and Student Planner*.

Contact WINA about switching to the summer worship schedule radio ads.

JUNE

Evaluate ongoing activities from advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site.

Continuing education for committee members (discuss evangelism-related reading materials).

Evaluate ad copy changes for *The Charlottesville Guide* Fall (Oct - Jan) issue.

Evaluate ad copy changes for *Yellowbook*.

Finalize ad copy changes and sign contract for the *University of Virginia Directory and Student Planner*. (Work on new radio ads for the regular worship service schedule, if needed.)

JULY

Evaluate ongoing activities from advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site.

Continuing education for committee members (discuss evangelism-related reading materials).

Finalize and send in ad copy changes for *The Charlottesville Guide* Fall (Oct – Jan) issue before August deadline.

Finalize ad copy changes and send in contract for *Yellowbook* before August deadline.

Evaluate ad copy changes for *DEX (Embarq) Yellow Pages* (December Directory).

(Tape new radio ads for the regular worship service schedule, if needed.)

Review budget status.

AUGUST

Evaluate ongoing activities from advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site.

Continuing education for committee members (discuss evangelism-related reading materials).

Finalize ad copy changes and send in contract for *DEX (Embarq) Yellow Pages* (December Directory).

Contact WINA about switching to the regular worship schedule radio ads.

Begin discussing next year's budget proposal.

SEPTEMBER

Evaluate ongoing activities from advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site.

Continuing education for committee members (discuss evangelism-related reading materials).

Finalize and submit next year's budget proposal.

Begin plans for the recruiting talents for the committee.

OCTOBER

Evaluate ongoing activities from advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site.

Continuing education for committee members (discuss evangelism-related reading materials).

Begin plans for advertising (banners, bulletin board changes, flyers, print ads, web changes, other?), cookie kids and greeters for the Advent season. Collaborate with Discipleship Ministry, the Fellowship Team, the Preschool Council and Worship and Music.

Evaluate ad copy changes for *The Charlottesville Guide* Spring (Feb – May) issue.

Finalize plans for the recruiting talents for the committee.

NOVEMBER

Evaluate ongoing activities from advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site.

Continuing education for committee members (discuss evangelism-related reading materials).

Finalize plans for advertising, cookie kids and greeters for the Advent season.

Finalize and send in ad copy changes for *The Charlottesville Guide* Spring (Feb – May) issue before December deadline.

Consider advertising in *The Daily Progress Holiday Church Guide* and/or *Faith and Values Guide*.

Review budget status.

Begin Annual Report.

DECEMBER

Evaluate ongoing activities from advertising, bulletin boards, Hospitality Ministry (cookie kids, doorstep visits, greeter program, new member tracking, visitor table), marketing plan (logo, signage), radio ministry, web site.

Continuing education for committee members (discuss evangelism-related reading materials).

Finalize plans for cookie kids and greeters for Christmas services.

Finalize and submit Annual Report to the church office.

Advertising Events for First Presbyterian Church

1. See if **The Daily Progress** (or other local paper or news station) is interested in doing a feature article on the event.
2. **Suntrust Bank** (corner of 29N and Rio Road) lets people advertise for free on their ticker-tape type **electronic sign**. However, you have to submit information to them about 2 months beforehand. Contact Shannon Staton at Shannon.Staton@SunTrust.com to book a spot and give her the info.
3. Make **posters** that can be put up around town for the events. Good places are the public bulletin boards in public libraries, coffee shops and eateries, places on the downtown mall, etc. If these posters are done via computer format, they can be forwarded easily to other groups/institutions for further distribution. (Of course, these posters can be put up around the church as well.)
4. Write a **Press Release**, which a **brief description of the event** that includes **title, date, time, location, (directions), contact name, contact phone number and email address and website address**. Similarly write a **Public Service Announcement** (same thing, but briefer, and also including **date when announcement should begin airing/end airing as well as the statement "First Presbyterian Church is a 501(c) (3) non-profit organization"**). These can then be sent to:
 - a. **The Daily Progress** - <http://events.dailyprogress.com/listings>
 - b. **The Hook** - <http://www.readthehook.com/calendar/submissions.aspx>
 - c. **C'ville Weekly** - <http://www.c-ville.com/index.php?cat=121905051777038>
 - d. **Local television stations** - <http://www.stationindex.com/tv/markets/Charlottesville>
 - e. **Local radio stations** - http://www.ontheradio.net/metro/charlottesville_va.aspxUnfortunately, because we are not spending money to buy print space or air time, these announcements will show up on the "Calendar" pages/announcements of the paper/tv/radio or the associated websites (all of the above have websites), but it is still free publicity.
5. Don't forget our **First Pres, FPC website** and **church bulletins** (time appropriate).
6. Consider sending a **Constant Contact email** for large/special events in addition to the **FPC E-news**.

Cookie Kids / Cookies for Visitors Ministry

PURPOSE

- Provide an opportunity for the congregation to identify first-time visitors and welcome them to our worship service. Encourages conversation and fellowship they may not encounter in other churches. Makes First Presbyterian Church a warm, welcoming church.
- Provides church, Sunday school and membership information to visitors.
- Helps grow the church.

STAFF INVOLVED

- MINISTER (presents invitation to first-time visitors)
- CHILDREN (distribute information/gift bags during worship service)
- Someone to bake cookies or bread.
- CONGREGATION (the congregation identifies those people with information bags in their hand and makes an effort to welcome them, following our worship service).

MINISTER'S DIALOGUE

“If there are first-time visitors, we invite you to the fellowship hall following our worship service. In addition, our youth would like to give you information about our church, along with a welcome gift (fresh baked cookies or bread). If you would like the information and welcome gift, please raise you hand and our children will serve you.”

Welcoming Guests

The Evangelism Committee has compiled some suggestions for making guests to First Presbyterian Church feel welcome. Consider practicing one or two of these ideas each time you are at church in order to become more comfortable welcoming newcomers. Just remember to look everyone in the eye and offer a greeting—even to other members.

Smile.

Wear a nametag to help newcomers remember your name.

Be aware of those you don't recognize and greet them.

Practice a greeting, such as:

Hi, I am _____. I don't believe we have met.

Do you live nearby?

Thank you for worshipping with us.

I hope you will come back again.

May I help you find your way?

May I introduce you to our pastor?

Begin watching for guests in the parking lot.

Plan to greet one person unknown to you each time you attend services.

On Sunday mornings, leave church business to another time.

Listen actively for expressed needs we can address.

Ask for contact information.

Do not ask, "Are you new?" or "Is this your first time here?"

Evangelism Committee Print Ads 2010

1. **Banners** – Most recently ordered from Staples, approximately \$110 each for a 3' high, 8' wide, colored vinyl banner with grommets (so can be tied to stakes for the lawn). Usually 2 banners are ordered for special occasions. Old banners (Easter, Christmas) have been saved in the office for reuse.
2. **The Charlottesville Guide** – Ad, listing and dot on downtown map, \$1164/year with annual renewal (July) for 3 issues (Spring, Summer and Fall). Guide contacts FPC when renewal is needed.
3. **The Daily Progress** – Various ads, most recently for Easter week (with week before inclusive), the “Fall Welcome Magazine” and Christmas (with week before inclusive). The Daily Progress sends reminders (almost monthly) about advertising opportunities for FPC.
4. **C-VILLE Weekly** – First time trial ads for “Bites and Sights” magazine this summer and fall.
- (5. **Yellow Book USA** – Boxed ad and listings (Churches, Churches-Presbyterian-USA, Religious Organizations, Schools-Academic-Preschool & Kindergarten, White Pages) for \$408, discounted to \$387 for lump-sum payment (rather than monthly, with discount for religious organizations). Yellow Book contacts FPC at time of renewal (June). Have not renewed for 2010 yet.)
- (6. **Embarq Yellow Pages** – Boxed ad and listings (Churches-Presbyterian-USA, Churches) for \$134 monthly rate with discount for religious organizations. Embarq contacts FPC at time of renewal (July). Have not renewed for 2010 yet.)
7. **University of Virginia Directory and Student Planner** – Line listings in both publications (Churches) for \$370 with discount for religious organizations. UVa contacts FPC at time of renewal (February). Because the UVa Directory includes a Student Planner, no other ads in other, competing “student planners” have been placed.

8. Take home flyers to FPC Preschool students / families – occasionally done to invite families to special events at the church (Holy Week, Advent services and activities.)

Also consider: Charlottesville Welcome Book, The Hook, fewer print ads and more internet promotion of events

CHURCH GREETING

(Compiled by Cathy Burgess; Revised March 29, 2011)

Why are greeters needed?

- Greeters are the first line of good welcome for our church.
- Greeters are the first face we present to members and guests.
- Greeters speak the language of kindness.
- Greeters can set the atmosphere for the person to experience the wonder of God's presence and the power of God's preached word.
- Greeters are the first layer of relational warmth of a congregation and are a major factor in first impressions.
- First impressions are not about doctrine, but about the emotional and relational experience that a guest has with us.
- With a good first impression, a second visit is likely to occur, leading to more of the gospel being seen and heard.

How important is friendliness in a congregation?

- Almost every church information form in the PC (USA) describes its congregation as friendly.
- Recent research surveys show that 9 out of 10 people who are looking for a church rate friendliness to visitors as extremely or somewhat important.
- Often, people in churches are very friendly with themselves—meeting and greeting their members and invited guests.
- Guests often avoid going to the coffee hour after worship because they assume no one will speak with them.
- (In our fellowship hall, how often are people—even members—standing alone with no one engaging them?)
- Guests report to surveys that members talk over or around strangers and do not make eye contact when walking in aisles or hallways.
- A survey from 2009 reported that there is a 10-minute window for a church to make a good impression: the 10 minutes following the conclusion of worship.
- After worship all are free to visit with friends, and guests wonder, "Will these people really go out of their way to welcome newcomers like me?"

What are some benefits of a vital greeting ministry?

- Significantly affect guest impressions.
- Help transform guests into members.
- Increase our perceived warmth.
- Raise the level of excellence expected in our ministries.
- Enable members to move beyond themselves into outreach.
- Instill pride and increase friendliness even among members.
- Deepen our overall quality of hospitality.
- Help members derive blessings and benefits as much as guests do.
- Provide an opportunity for a family to minister together.
- Change the concept of hospitality from food-centered to outreach and care.

The emotional power of a hello is illustrated in stories.

- A new Christian relocated to a different state for work. He and his family selected a church, entered, sat in the pews and were obviously strangers in the small congregation. They were unfamiliar with the rituals of worship and were uncomfortable. They found it difficult to concentrate on the Bible readings or the sermon because they felt so unwelcome. At the end of worship, everyone left the building without anyone having spoken to him and his family. He told this story to a friend six years after it happened; he still felt the hurt of the lack of a hello.

- A young pastor and his wife became acquainted with an older couple in their neighborhood. At dinner one evening the couple recounted that they had both attended church regularly with their families while growing up. "When we married and subsequently moved to another city, away from family, friends and our support network, we visited several churches of our denomination. Not one person ever said hello or took an interest in us. We no longer feel faith is important." Their now-grown children never experienced Christianity. This was 40 years ago.
- A new acquaintance recounted having visited a church where no one said hello or acknowledged their presence. She remembered feeling awkward, unwelcome and out of place. In spite of that, she returned the following week only because a fourth-grader said hello to her as her son left the Sunday school class.

Greeters can help people connect

- Research shows that many people don't join a denomination or a church near their home—they join where they bond with people.
- Today, many people don't know the differences between Presbyterians, Methodists or Episcopalians, but they like the people of the church they attend.
- Loyalty is with people, not so much an institution.
- We make the effort to help people connect with a local church so that they may grow in the Christian faith or find Christ in their lives.

Greeters demonstrate kindness.

- A story from a woman who was a rebellious teenager 20 years ago:
- "It started with my parents forcing me into the car and forcing me out of the car every single Sunday. I sat on the back table and didn't participate or anything...really because I could not believe in something I couldn't see.
- "Yet there was this one guy who kept coming up, every single week to say hi, give me a hug, etc...and even though I thought it was strange, I thought there must be something at work here...so I started listening more...then I actually started praying...then I actually started looking forward to the youth group and the fellowship with my peers.
- "Then I started seeing people who really believe and were not only believers, but were willing to share, no matter how long it took, with someone totally outside the sphere of believers...totally awesome."
- Helping someone who is lost in our building find his or her way can help ease the stress of being in a new space.
- Actually taking a guest to the restroom or childcare rooms goes a long way to reinforcing a good impression of friendliness.
- Greeting children demonstrates that church is not just for adults.
- Offering worship bags to children shows this welcome to both children and their parents.
- Why should church members wear nametags?
It is welcoming to newcomers to have a visual clue to a name when introductions are made. It is polite to fellow members who may have forgotten your name.

What do I say to those I don't recognize?

- Welcome to First Presbyterian Church.
- We're glad you are here this morning.
- Good morning; welcome to our church.
- I've not met you yet. Welcome. I am _____.
- I don't believe I've met you yet, have I? I am _____.
- I know we've met, but I have forgotten your name. I am _____.

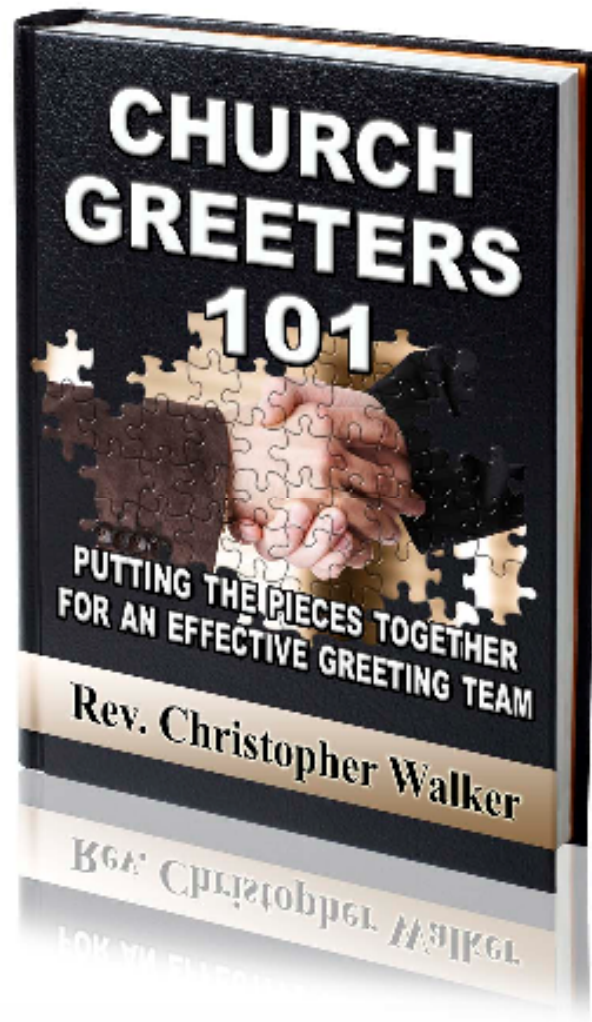
What should I do when guests are identified before worship or any other gathering?

- Smile.
- Make eye contact.

- Introduce yourself, ask their names and try to remember them.
- Introduce anyone else nearby by using the guests' names.
- Include children in the introductions.
- Listen for needs as guests interact with you and others.
- Offer a bulletin.
- Offer to show the way to the restrooms, the childcare rooms, water fountains, etc.
- Offer worship bags to children who will stay with their parents.
- Offer to seat them with a member and introduce them.
- At worship indicate the fellowship pads and ask that they give us their contact information.
- If guests accept cookies from the children, note where they are sitting and try to greet them after worship.

What do I do after worship when there are guests nearby?

- Seek out guests and say,
 - "It was a pleasure to meet you, (name of guest). I hope you will consider coming back to worship with us next week."
 - "Thank you for coming to First Pres. We are glad you came."
 - "May I introduce you to our pastor?" (Use their names.)
- If other members are speaking to the guests, don't overwhelm them.
- If they are not in a rush to leave, ask about them, offer to answer questions (restroom locations, etc.), and maintain eye contact.
- Offer to accompany them to the coffee hour for further introductions.
- Don't abandon them while you are the only one nearby.
- Show them the back stairs to access the large parking lot when they are ready to leave.
- Listen for expressed needs to pass on to pastors, parish nurse, etc.



CHURCH GREETERS 101

PUTTING THE PIECES TOGETHER FOR AN EFFECTIVE

GREETING TEAM AND MINISTRY

REV. CHRISTOPHER WALKER

EVANGELISMCOACH.ORG

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The information in this book is only for educational purposes and is not intended as legal advice or anything other than information.

Printing Tips:

Some have found it helpful to print this eBook. Here is how it can be done in a way that saves paper (though the print gets small). This assumes that you are using a recent version of the Free Adobe Acrobat Reader. Instructions may change as the reader continues to evolve.

In the Under the File Menu, select Print.

In the Page handling section, you can choose “multiple pages to a sheet” and make your selection.

Two (2) pages to a sheet works best.

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Introduction

Tonight I was asked by a guy in our church to be a "Greeter" which means I'd shake people's hands as they come in. (Twitter user)

Being a greeter is much more than shaking hands on a Sunday morning. Too many churches simply recruit warm bodies to fill this role without much thought, training, or planning that goes into the special role that greeters have come to play in American churches.

Greeters are the front line of your church's hospitality ministry. They are a vital part of your organized friendliness that helps members and visitors connect.

Why another book on church greeters?

After two years of writing on church hospitality issues for EvangelismCoach.org, reading several different books on greeting ministry, conducting live workshops on church hospitality, and interacting with users of ChurchGreeterTraining.com, I've noticed the following holes in the information:

- How to organize a greeting ministry
- How to train your greeters / ushers
- The big one: Greeters want to know what to say.

After all, there are only so many ways one could say "Good morning" at the greeting line at the entry door.

As part of my work, I've talked with several church leaders around the United States who are beginning to organize some kind of greeting team. They have ushers at the sanctuary doors, but no greeters at the entry doors. They are friendly, but want to take that friendliness to the next level.

Other churches simply ignore this blessing of hospitality because they either fail to see the need to greet visitors, lack the know how for how to do it, or simply don't care and like things the way they are.

Specialization in Training

According to surveys that I've done with leaders of greeting ministries, what is currently available for greeter training is not specialized enough. The information on the market now is not answering the questions I'm being asked.

With the exception of two books on the market currently, much of what I read is outdated with practices that are not even relevant for today.

Some books I've evaluated are focused on large campus churches in the American suburbs verses the nearly 80% of churches in the US that are under 100 in worship attendance. But according to something I recently heard from Net Results, the average worship attendance in America is only 53 people. These books miss the general church audience.

Some resources are focused on the overall picture of hospitality and first impressions that greeters might only get one or two pages of mention. These books don't fit the gap in recruiting or training.

This book seeks to fill in that gap and give you some practical steps in training your greeters. This book's target audience is greeters, hospitality committees, and those who want to ramp up their greeting process to the next level.

We don't have to be perfect, but continue to grow towards a higher level of excellence. Ongoing training provides growth in that direction.

We greet the guests who come to our homes, we make them feel welcome, and we tend to their needs. In a similar fashion, all of your church's hospitality ministers help members and visitors to your church feel welcome and have their needs met. It's was Les Parrott called "Organized Friendliness" (13).

You want your greeters to assist in the overall first impressions of your church. You want your greeters to increase the quality of the greeting experience. And,

you want **your greeters to have fun in the process** of serving the church and serving the people who enter your doors.

Choice of terms

The available literature seems to be split over the use of the term “Greeter.”

Some books use it without argument or any further thought.

Other books prefer the word “host” to reflect more of the hospitality language, since their role goes beyond saying hello.

If language choice is important to you and your context, pick the word you will use. For this book, I'll simply work with greeter simply because it's more common. People find my website searching for greeter information, not host information.

What this book is not

I have been intentional in focusing this text specifically on recruiting and training church greeters and ushers: the volunteer side of your church's hospitality ministry.

This book is intended as a manual and reference for greeter coordinators, hospitality committees, and greeter volunteers. I've provided appendices to print out and use for training material.

This particular text does not go into marketing to get visitors, general first impressions ministry, and assimilation strategies. My other eBook, which is found at WelcomeChurchVisitors.com, focuses more on the big picture of hospitality ministries -- creating a good first impression (presentation of the building, the visitor experience and wow factor). It has one small chapter on greeters. This book you are reading now elaborates more in depth these important volunteers.

This information has grown after years of reading, research and conversation with many church pastors and church hospitality committees around the United States. I want to give them a giant word of thanks for talking with me on the

telephone and by email, allowing me to pick their brains, and to learn what works and doesn't work.

This material also reflects the cross cultural work I do in Latin America and Spanish language churches. As I experience church in two very different cultures, I see differences that often provide insights into why we do things we do.

Action Steps

After many of these chapters, you'll see a section called action steps. These are meant to spur some kind of next action as you seek to grow and develop your ministry. Feel free to print just those pages to use in your next meeting with your hospitality committee.

Chapter I. Church Greeting as Specialized Ministry

Over the last few decades in the United States, the role of the church greeter has taken on a larger importance and has become a vital ministry expression of the local church. How did it get there? It's one of those innovations that has stuck around and is now a cultural expectation in North America. It has been a ministry in the church for so long that its absence would be noteworthy. As I see it, the ministry of greeting is now an operating assumption, and it seems to have its roots in North American church growth, development of the consumer experience, and some biblical precedence.

This doesn't mean that all churches have started a greeting ministry. Perhaps the operating assumption is that all members are to give a welcome. Or perhaps your church is small enough that a warm greeting naturally occurs without any need for organizing a team. But as growth happens, some organization of greeters will likely happen.

Some might be new church developments that are so visitor focused that greeting happens naturally. Yet even these churches will eventually need some system organization to keep up the first impressions ministry and greet both the members and visitors who walk in the front door.

My experience

Let me tell you a little of my experience. I think back to the rare times I went to church as a child in the 1970s and early 1980s. My family remembers that the pastor (sometimes with his wife) would stand at the exit doors to greet our family as we left the sanctuary.

I became a Christian in mid 1980s during my teenage years. I started attending church on my own. Once I got my driver's license I was regularly at church. I remember two or three people standing at the front door, extending their hand to

mine, shaking hands with me, and sometimes asking me how was I doing. I remember and treasure some of the friendships that I formed with adults. One of those adults turned in a mentor who shaped the direction of my ministry over the course of 3 years before he died of cancer.

We also greeted the pastor as we left the auditorium or sanctuary every Sunday. Most people said “Nice job, pastor” or “You really preached a good one today.” It wasn’t the place to trade a whole lot of words as a few hundred people were trying to leave the sanctuary in a pretty quick pace.

As that church grew to be of the largest Methodist congregations in the area, the church started recruiting families to serve as front door greeters. As the campus grew to have multiple entry points, they recruited church members to serve the various entry points during multiple Sunday morning services. To manage all of their recruiting, they developed the specialized role of a greeter recruiter, filled by a volunteer.

I remember being called by a volunteer coordinator and asked if I’d like to serve as a greeter. I felt privileged to welcome people to our church and enjoyed greeting people as they walked in the door.

The pace of people entering was slow enough at times that I could make some small talk with people as they walked in. Some were friends that I looked forward to seeing every week while others were strangers that I wanted to welcome.

This was easy for me and suited my personality well. I didn’t need a whole lot of training because it was easy for me to greet people and say hello. (Some of your greeters may be more nervous than I was).

In spite of the Methodist influence in my formative years of my Christian faith, I became ordained pastor in the Presbyterian tribe in 1997. The two churches I served recruited greeters without ever asking why. It was something the church does. The ministry of greeters was clearly an operating assumption.

I get to preach in other churches, and I typically meet greeters when I enter the facility. Because of my interest in this subject, I notice when a door greeter is absent, or the hospitality center is not staffed, or when a greeter doesn’t even

make eye contact. I observe what seems to work and not work. I have preached in many churches that still have the practice of the pastor standing at the exit door to shake the hands of people as they exit.

In my role as a church growth and evangelism trainer that teaches all over the US and Latin America, I get to experience different styles of greeting and innovations in greeting ministry, in two different cultures. It's rare when I'm not greeted at the door, in the visitor center and unless it's a mega church, it's rare when I'm not greeted by the pastor while leaving the sanctuary or church.

Even in the Latin American churches I teach in, a majority of these churches have servants who fulfill the functions of a greeter, even if there is no equivalent word in Spanish. These people open the door for you, hand you bulletins, and say such ritualized greetings like "Dios le bendiga" (God bless you) and "Bienvenido" (Welcome).

In July of 2009, I preached in Central Presbyterian Church in Guatemala City, Guatemala. When I entered the sanctuary, women in blue uniforms, the Presbyterian seal as a lapel pin, and name tags extended a hand and greeted me and our team as we entered. At the end of the service, I was escorted to the principal door where people filed out. I shook the hands of what felt like one thousand people that day.

A ministry with Biblical Roots

In the Scriptures, we see the term 'door keeper.' The doorkeeper is the one who would open the door to permit people to enter, or to keep people out.

We find in the Psalms where one of the writers talks about being a doorkeeper in the house of the Lord. Psalm 84:10 says

Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked. (NIV)

Levites were doorkeepers to the ark (1 Chronicles 15:23-24). We see more stories of doorkeepers in 2 Kings 7:10-11, and 11:4-9. Their duties were to guard the city gates, temple, and large buildings. They were in charge of

admitting or rejecting visitors. We see the pride that a family took in the generational service as a door keeper:

Shallum son of Kore, the son of Ebiasaph, the son of Korah, and his fellow gatekeepers from his family (the Korahites) were responsible for guarding the thresholds of the Tent just as their fathers had been responsible for guarding the entrance to the dwelling of the Lord (1 Chronicles 9.19)

In the New Testament, the Greek word for doorkeeper, *thyroros*, as used in Mark 13.34, refers to the servant assigned the task to watch the door for the man who is going away. In John 10:3, the doorkeeper is the one who opens the door for the true shepherd.

A female doorkeeper let the disciple John into the house of the high priest, but kept Peter from entering. John intervened and she let Peter enter. She eventually accused Peter of knowing Jesus (John 18:15-18).

Rhoda may have been a doorkeeper, being the one who answered the door when Peter escaped from Prison (Acts 12.13).

In that day and time, these gate keepers played a protective safety function, as the first line of defense in letting strangers in.

In our day, our greeters serve as a welcome face of the congregation, and may sometimes be alert to danger as well, though that is likely rare.

The evolution of specialized ministry

Les Parrot, in his older book [Serving as a Church Greeter](#), tells how greeters came to be a vital part of the ministry of local churches. Churches used to not have greeters. Many churches didn't have staff other than the pastor.

In the 1800s, most church buildings didn't have Christian education wings or family life centers. As common programs developed over the years with

¹The Holy Bible : New International Version. 1996, c1984 (electronic ed.) (1 Ch 9:19). Grand Rapids: Zondervan.

specialized ministries, such as youth groups, choirs, Sunday school programs, eventually the specialized ministry of ushers and greeters came into existence.

Parrott also observes that there was a shift in business philosophy after World War II from the product to the customer experience. This shift in business culture and orientation has likely influenced the rise of such practices in the church as greeters and ushers ([Serving as a Church Greeter](#), 11-12).

At least in the USA, greeters have become part of the standard practice of churches. Door greeters, hospitality center staff, ushers, parking lot greeters, Sunday school class greeters, are all part of the volunteer system that help shape a visitor's impression of your church.

Is this a North American concept?

As I look at the term "Greeter" I think I can see specialized vocabulary as the ministry of greeters has matured over the last 50 years. Words are created when specialization develops or new products develop. For example, Google is now a verb. The social networking tool Twitter has a whole vocabulary. Even 'Web 2.0' has made it into the dictionary.

Since I do evangelism training in two cultures on two continents in two languages (English and Spanish), I sometimes see things through the lens of translation. "How do I translate that concept or word into the other language?" "What is the word for that?"

I discovered the word "Greeter" does not appear to have a translatable equivalent in Spanish, suggesting that the evolution of the term greeter as a specialized ministry has not yet occurred with its own vocabulary in Spanish. As I've recently worked with translators in 5 different countries, I've encountered several attempts to translate this word:

- Recibidor(a) – one who receives, derivative of the verb *recibir* – to receive
- Saludador(a) – one who gives greetings, derivative of the verb *saludar* – to say hello

- Un miembro del equipo de protocol – a member of the protocol team.
- Él/La que da la bienvenida. – the one who gives a welcome.
- A literal translation of *doorkeeper*.
- Diácono – the word for deacon.

In contrast, the word for usher seems to have had a development that has a standard equivalent in Spanish. I've not been in enough countries or churches to know if there are other words, but the standard Spanish word I've encountered within churches in the 9 countries that I have taught in is "Ujier." It appears to me that this is a religious word, as the word used for ushers in theaters or opera halls is something different.

As I've talked with various pastors in various countries about "ujieres" I have a conversation similar to this:

Me: Who are those people at the doors who shake hands as you walk in? Do you call them ujieres?

Pastor: No, they are not ujieres.

Me: What do you call them then?

As you can see, I'm often told that those servants at the doors to welcome people are not ushers (so there is a vocabulary distinction). But when I ask what they call "greeters," I get one of the various answers lifted above.

Since the word for greeter has not yet found a standard equivalent in Latin America Spanish, this may suggest that the specialized ministry of greeters is something that developed as an outgrowth North America church growth studies and out of the entire hospitality industry.

This is just an observation. All cultures have some form of greeting. Those that have travelled internationally have seen different styles of greeting, different

ways to say hello, and different ways to express closeness in that form of saying hello.

Even if there isn't a specialized word in a local vocabulary for "Greeter," the act of greeting in the local church remains one of the most important pieces of your church's hospitality. A friendly face and a warm hello speaks volumes!

Ushers as distinct from Greeters

As I look at the various books that are currently available through Amazon.com (see Recommended Reading section at the end), there are specialized books on the work of an usher as distinct from the work of a greeter. Some books will contain both. Others will focus specifically on ushering.

The general functional distinction I make is that the ushers are primarily responsible for the activity inside the sanctuary or worship space:

- Count the offering
- Guide people to their seats
- Hand out bulletins or programs
- Plan the mechanics of the offering
- Locate the offering collection devices
- Monitor rules of etiquette and decorum
- Assist the pastor in ministry during the altar calls
- Provide blankets for those who are "rested in the spirit"
- Keep people from heckling the pastor during the service
- Remove the unruly or attend to disruptions during the service.

The greeters are primarily responsible for the sphere of activity outside the sanctuary in the foyer, entryway, depending on what you call it at your church.

They are stationed by the front door, at the hospitality center and available to wander the halls as needed to provide personal escort to first time visitors.

Both ushers and greeters are involved in the work of greeting people who come to your church and are covered by the scope of this work. I do have a small section on ushers for their particular work in the sanctuary, but generally most of these principles of greeting members and visitors, and training can apply to them as well.

Lessons from the Corporate World

The entire hospitality industry is focused on making a good first impression. In nearly every industry that deals with live human customers (versus virtual customers on the Internet), there is a concern for the customer to be treated well, respected, and to experience a good interaction with the business.

If you are a potential buyer, then the business owners want to make it easy for you to buy by helping to create a good experience.

For example, walk into any quality hotel and the door keeper will greet you, likely open the door for you and give you an enthusiastic welcome. You'll likely be greeted as well by a friendly person behind a counter. I recently was in one of the Marriott branded hotels and after I made it to my room, the front desk person called my room to make sure that I had found everything in order. That was a greeting beyond what I ever expected.

On another trip, I ate dinner in a restaurant outside of Atlanta, Georgia. The *maitre d'* greeted us with a smile, and asked if this was our first visit to this restaurant. Without a thought, we said yes. That triggered a chain reaction of greetings – our waitress didn't ask if it was our first time here, but simply greeted us with "We're so glad you decided to give us a try tonight, and I personally want to welcome you. I'd like to introduce you to our menu since you've not been here before." The manager came over and visited our table for a few minutes of chit chat, but not in an obtrusive way. The greeting from the staff stood out in my mind. I recall this more than the very expensive fish! Their greeting made it likely that I'd return to that restaurant if I needed to take someone to a more upscale dinner than most chain neighbourhood restaurants.

Wal-Mart is well known in the US for its door greeters. I walk into many different retail stores, hotels, coffee shops, and so on, and I'm greeted as a person. While it may seem causal and informal, the effect of a friendly smile and the offer of a shopping cart often puts me in a better mood. Other times, I don't even notice their presence as they hand me a cart.

Greeters are part of the customer care experience in the business world and have become part of the cultural expectation in the church world. Les Parrot is right in this regard. With new business emphasis on the customer experience, this mentality has become part of the church world, and I think rightly so.

Action Steps

Before you get too far into implementing changes, or creating new programs take a few moments to start with some grasp or get a handle on the state of your current ministry of greeting.

Consider all those volunteers who are serving as greeters and ushers, as well as any volunteers serving in the administrative side of your hospitality ministry.

1. How many volunteers do you have actively serving greeters / ushers?
Get a list of names and contact information for reference.
2. If your church has a training program, what material do you use? How often is it used? If it has been a while since it was used, does anyone know where it is?
3. How often are you new greeter training sessions? When are your trainings run? What has been used in the past for training?
4. Is your current training program effective? What is missing that you think should be covered?
5. What is your current recruiting process and how is it accomplished?
What are the mechanics?
6. Who has been doing the recruiting in the past? What can you learn from them about their challenges and successes? Call them and ask them.

7. This Sunday, take some time to observe the greeting process in your church. Make your notes about what you observe and what you think is working right or not working at all.

8. Contact your current volunteers one by one and ask their thoughts on how they like what they are doing, what is working, and what they wish they had known before they started. Ask what isn't working for them. Ask them where they would like more training.

Chapter II. The Impact of Church Greeters

*I look for friendliness, not just the handshake but someone asking about me.
Commenter at the blog.*

Before any worship service begins, the work of your effective greeters helps your first time visitors and members feel welcome into the house of God. Their goal of their work is not conversion, but simply to be a friendly face and one who is there to meet any practical need at that moment.

They are on hand, serving in quiet but vital roles. They make sure the church is ready for the service. They make sure to greet members and visitors as they arrive. Ushers help people to their seat and answer any last minute questions that visitors may have thought of.

Greeters and ushers may continue to serve during the worship service, helping the latecomers get situated, or even ministering to the hurting who have stepped out into the hall to find some space.

As people leave the worship experience, greeters are there to give a final greeting and an invitation to return again.

The role of greeters is not less important than other specialized ministry roles like the worship leader or the Sunday School teacher. They make a vital and important impact in the overall first impression of your church that your first time visitors receive and that helps keep your current members.

I think we can agree that if a person doesn't feel welcome in your church, their discomfort factor may prevent them from connecting to the message, the worship service, or connecting to other people in the congregation. Help people feel welcome and you've done a great job in helping them connect with your message and your congregation.

Just Imagine

Imagine how people would experience your church if there were no greeters and ushers. You may have already experienced this first hand when you visited a church and no one said hello.

If you were the first time visitor, imagine no one answering your questions about where is the rest room, or where do you take your children. Imagine no one to point out who to talk to with the spiritual issue that drew you to church today. Imagine the feeling of noticing a congregation that appears not to care for you and your need.

If you were a regular attender or member, imagine that you have had a really awful week. Imagine that no one even notices that your countenance that suggests you have come to church with a need. Artaxerxes noticed the countenance on Nehemiah. When you carry a deep emotional burden, it shows (Nehemiah 2). Imagine no one is that the door to even notice the burden you carry and offer to pray with you.

Imagine for a moment that a life crisis has hit and you have not been physically or emotionally able to attend church for a few weeks. Imagine that no one notices that you have gone “missing.”

Imagine walking into such a church. It would feel cold. You would feel out of place, and you would likely feel that no one cares. If this was your first visit, you would not likely return for a second or third time.

Why bother?

The scenarios above suggest one reason we should bother with greeter ministry. But some churches I've consulted with can't seem to recruit enough volunteers, people drop out after one or two weeks, some don't ever want to do it again, and some haven't even started a greeting ministry. I hear stuff like

- I can't find anyone to do it.
- We don't do it because it's everyone's job.
- People say yes, but don't show up for duty.

- I'm afraid that we will mess up God's work in someone's life.
- There are not enough volunteers.
- Getting volunteers to take the plunge.
- I don't know how to talk to a visitor.

With all the challenges to recruiting and training greeters, we come to the question of why bother? Why put up with the hours of phone calls to recruit, organizational efforts and human resources it takes to manage such a challenge?

Why spend hours of volunteer effort and energy to recruit, train, and equip greeters?

It's not enough to say "we've always done it this way." In the last two churches I served, the ministry of greeters was an operating assumption. One can't keep programs in perpetuity simply because you have been doing them. Churches should know why they have such programs and why they should continue to have hours of energy invested in recruiting, training, and developing a greeters and a greeting ministry.

The answer is simple:

Greeters are the first line of a good welcome for your church.

They are the first face of your church to its members and first time visitors. Greeters speak the language of kindness. Greeters can set the atmosphere for the person to experience the wonder of God's presence and the power of God's preached word. Greeters help the bewildered walking in the hall find the right place. Greeters are the first layer of relational warmth of a congregation.

First impressions are not about doctrine, but about the emotional and relational experience that a visitor has with your congregation. Your greeters are part of that good first impression.

Paige Lanier Chargois (34) gives a list of benefits that a vital greeting ministry will accomplish. It won't guarantee you hordes of new visitors, but an effective greeting ministry will

- Significantly affect visitor impressions
- Help to transform visitors into members
- Increase the perceived warmth of your congregation
- Raise the level of excellence expected in your ministries
- Enable members to move beyond themselves into outreach
- Instill pride and increase friendliness even among members.
- Deepen the overall quality of hospitality in your congregation.
- Help members derive blessings and benefits as much as visitors
- Provide perhaps the only opportunity for a family to minister together.
- Change the concept of hospitality from food centered to outreach and care.

The emotional power of a hello

My website EvangelismCoach.org has stories of the generational impact of the lack of hospitality from churches, people who dropped out of church over 40 years ago because no one said hello. They are in my other book at WelcomeChurchVisitors.com, but let me share them here.

One night over dinner, I heard this story firsthand from a Hispanic immigrant who had experienced the transforming grace of Christ and had began looking for a church. He told me:

I had only been a Christian for six months. We moved from Texas to Richmond VA and began to look for a Spanish

language church. I didn't find any for a few weeks, so my wife and I decided to attend an English language congregation.

We arrived and sat down in the pews, clearly the stranger. We didn't speak English at the time, so we really had no clue as to what was happening. However, after church, all the people left.

We stood around, and guess what? No one talked to us.

My friend only remembers that church because no one talked to him. He remembered this church six years after the event. He had been hurt by the lack of a hello.

Here is another one about something that happened over 40 years ago:

Over a good meal one night with an irreligious married couple, we spoke of church life, faith, Christ, and other topics. They both attended church 3 times a week growing up, but once they married and relocated to another city, they quit going.

They hadn't been to church regularly for nearly 40 years and faith is no longer important to them. Their children weren't church goers and grew up without any real knowledge of the grace of God.

I asked, "Why did you stop going?"

"When we were newly married," they replied, "we relocated hundreds of miles away from our home town, away from family, friends, and our support network.

"We visited a few churches of our brand and not one person said hello or took interest in us."

Two recent stories

At a recent dinner, a friend shared with me a story about a new family friend experiencing their church for the first time. After the worship service, the family

friend noted that no one in the church said hello or even acknowledged her presence. She described how she felt awkward, unwelcome, and very out of place. In spite of that, she mentioned that she'd return the following week – the only reason being that my friend's son took the initiative to say hello to her after children's church was over.

I received this email earlier this week, though I changed the details to remove church names and details to make it more generic. This could be true of many churches in the United States.

This morning I heard an account from a person who recently visited one of our churches. The person has chosen to get more involved with our denomination and has decided to go to a church somewhat close to where they live (praise God!). After two visits this person wanted to share with me the outcome of visiting the same church two weeks in a row. They thought I would be interested in their observation, and I certainly am.

In two weeks of visiting not one person greeted them, not even the pastor. No one ever handed them a bulletin, thanked them for coming, asked for their address with a guest book or register passed down the isles or went out of their way to say, 'hello, we are so glad to see you!'

In the second visit the person decided to approach one of the [leaders] to see what the church might have to 'offer them' should they make it their church home. The response was - "NOTHING. We have nothing to offer you." Ouch! This wasn't a huge church so it would be most obvious that someone was new.

The Internet has plenty of easily found stories about church visiting experiences. It seems that people expect to be greeted at a church, even if they are not even a Christian believer.

People will broadcast their experiences on sites like Facebook and Twitter. I watch the twitter feed for “church visitor” and “church greeter” and get some amazing insight into the importance of a hello. Church visitors comment on no-one saying hello, or too many people saying hello and seeming insincere. Here is one story I found online:

Not long ago we visited a certain church. Arriving on time, my wife I started walking past a fellow who seemed to be standing idly in the foyer. He stopped us and fairly demanded to know who we were and where we were from. Eventually I understood that this man with his ill-fitting sports coat and checkered shirt was the official church greeter of the day and that this was his way of welcoming visitors.

At about that time he extended his right hand which included two or three half-inch scabs which I was obligated to grasp and shake . . .

Imagine my thoughts when I was once welcomed in another church by a very old-looking and overweight saint, wearing outdated clothing and who was missing several teeth?

Your greeters are part of your first impression team, whether for the good or for the bad.

Greeters can help people connect

Beyond the power of a hello, greeters can help people connect. Helping people to connect relationally with other people is one aspect of growing your church. Research shows that most people don't join a denomination, or a church nearer to their house – they join and connect where they bond with people. I've interviewed several people who still don't know the differences between the Presbyterians, Methodists and Episcopalians, but they like the people of the church they attend. Loyalty is with people, not so much an institution.

If our church growth is partially dependent on helping people to connect to our congregations, then greeters play a vital role. If our church desires to impact a person's life for the sake of the gospel, our greeters help with that process.

Greeters have become part of a recognized ministry to display relational warmth, with the goal of helping people make a connection to the people of the local church. One of the reasons we make the volunteer effort is to help people connect with the local church, so that they may grow in their Christian faith or find Christ in their life.

Greeting ministry can help take away the anxiety a stranger feels walking into a new place for the first time. Smiles and hospitality help alleviate some of that feeling. Taking the initiative to see first time visitors, and taking the initiative to greet them, welcome them, and talk to them can help soften the edge that people feel when going to a brand new place.

Greeters demonstrate kindness

As greeters take the initiative to demonstrate kindness in practical ways, it will make not just a great first impression, but a lasting impression. Greeters are called to be kind, whoever the "other" person may be.

From a friend. I received this note in my email. The writer is a high school friend and refers to events nearly 20 years ago when she was forced to go to church as a very troubled teenager. She is reflecting now on influences that helped her come to her own faith in Christ as an adult.

It started with my parents forcing me into the car and forcing me out of the car every single Sunday. I sat on the back table and didn't participate or anything....really because I could NOT believe in something I couldn't see.

Yet there was this one guy who kept coming up, every single week, to say hi, give me a hug, etc.....and even though I thought it was strange, I thought there must be something at work here...so I started listening more....then I actually started

praying....then I actually started looking forward to the youth group and the fellowship with my peers. . .

Then I started seeing people who really believed and were not only believers, but were willing to share, no matter how long it took, with someone totally outside the sphere of believers....totally awesome.....so.....thank you.

Did you notice the power of a greeter in her story and journey to faith? That greeting and kindness to someone who didn't want it influenced her in such a way that years later she had a faith in Christ.

Lost in Church. In 1996, I visited a church outside of Atlanta. It was a huge campus and I was lost. I was alone, trying to find my class. A greeter took note of my wanderings, approached me, and asked me a simple "Can I help you find what you are looking for?" I told her what class I was looking for, and I was personally escorted to my class room.

In this instance, I was the stranger. I didn't know my way around. I felt strange wandering the hall by myself. I have felt more comfortable navigating foreign airports than I felt in that church hall (I was feeling pretty incompetent since I got lost). This greeter's kindness helped me experience the rest of the morning. I remember that greeter nearly 13 years later, simply because she relieved the inner tension I felt as a man lost in strange building. Don't remember her name or her face, but that's the experience of their church I remember.

People who visit your church for the first time may have some kind of spatial anxiety. I once read that 75% of people feel anxiety / discomfort when entering a new space for the very first time as a total stranger. That suggests that when walking into your building for the first time, your guest may have a slightly elevated stress level and perhaps a narrowed focus as they try to get oriented to their surroundings. They might be wondering – where is everything? Where is the sanctuary? Where are the bathrooms?

This may explain why many visitors seem to rush past the greeters at the door. One greeter mentioned to me their biggest frustration was getting the visitor to slow down and relax.

Some older church buildings are not physically laid out very well. A greeter that personally guides the visitor to the sanctuary will display a lot of congregational friendliness and relieve some of that spatial anxiety. I've been in a few places where getting to the sanctuary from the entry door is not obvious: Walk down this hall, through that fellowship hall, and up the poorly lit stairwell. To avoid walking in the sanctuary right where the pulpit is, walk down that left hall so that you can enter the rear of the sanctuary.

In one church I have been twice to give conferences, the sanctuary was on the second story, up from the parking lot and the only way up there from that parking lot entrance was to locate the stairs.

Greeters taking the initiative to help the lost find their way is an act of kindness that goes a long way to making and keeping a great impression of friendliness.

Greeting the Children. Demonstrating kindness by greeting the children demonstrates that church is not just the world for adults. I've got stories of people who chose churches based on greeters welcoming their children.

Some greeting teams will prepare goodie bags of some kind for children: a coloring sheet, fresh crowns, or maybe even a gift or noiseless craft to assemble. Greeters who make the effort to personally greet the children as they come in will endear themselves to both parents and children.

Action Steps

1. Visit a church outside your denominational tradition. Visit one you've never been to before. Pay attention to your emotions as you enter the building. If they have greeters, how do they help or not help you? How did you feel with what help was provided?
2. Think of a time when you were the stranger in a new place. What helped you grow comfortable in that new environment?

3. Ask a few of your non-Christian friends to visit your church as a no pressure experiment. Offer them a cup of coffee or a lunch to tell you how they experienced your greeting ministry. Get their honest feedback.
4. What do these observations you have made from questions 1-3 suggest about your greeting ministry and what your church might need to do to improve?

Chapter III. Organizing Your Church's Greeting Ministry

As the role of the church greeter has taken on a specialized ministry in most churches, there is a need to organize it to make it run well.

This doesn't happen on its own. You might think that greeting is every one's job, but nearly all of us have experienced the failure of that claim. To say everyone is responsible ultimately means no one is responsible. The stories in the last chapter give some evidence of what happens when churches believe that everyone pays attention to the greeting process.

Churches are social organisms and as they get more complex, they need more orderly processes and clearly developed expectations. With that comes some need for consistency of experience, the training for the volunteers, and a group of people passionate about making sure the work gets done.

You might be at the place where you are just starting a greeting ministry. I've talked with several people during the years of 2008 and 2009 who are just beginning to organize a greeter program – it's a new concept in their church/

You might be at the place where you realize that you need to organize and grow your current greeting ministry. You might have realized that your church is growing to the point where greeting doesn't happen naturally anymore (like it did when you were an 18-member church).

Volunteer leaders don't want to put too much thought into how to re-invent the organizational wheel and they search the Internet. People find their way to EvangelismCoach.org seeking how to organize a greeter ministry or how to provide training for greeters. I created ChurchGreeterTraining.com in response to that need. This book is the outgrowth of my conversations and study and I hope help answer the questions being asked.

Thus, in this chapter, I want to layout some ideas and models for organizing your greeting ministry. But before we get into some practical organizational structures, let's take some pages to define some organizational observation or principles.

Let common sense prevail. Some organizational structure is necessary. But, too much organization will burden any kind of program. No organizational structure for greeting ministry needs to be so tight as to squash personal initiative, but not so loose that nothing gets accomplished. The human tendency is to either over organize, or under organize.

As you develop your custom training material, remember, you will not be writing an employee manual, or setting so many policies that your volunteers can't remember all the rules. You're developing guidelines towards excellence.

So many variables. There are so many variables that come into play when considering how to organize your greeting ministry and train people for it. Some variables to consider:

- The number of people attending your worship services
- The number of entry points to your facilities
- The number of worship services
- The number of related services such as childcare, hospitality centers, and Sunday school.

It can get even more complex for multi-site campuses and parking lot ministries. All of these variables come into play when determining the shape, scalability, and scope of your greeting ministry.

Adapt these observations to your context. What follows are a couple of suggestions, but develop what works for your congregation's size and situations. Figure out a model that works in your church, but don't make the mistake of over-organizing it. Each church has its own cultural context and must adapt any

processes to its local situation. What may work in one town, may not work in another.

We've likely all learned over the years that we can't hit the green button on spiritual photocopier and make a duplicate image of someone else's organization in our church.

We need to see the principles, and then contextualize it for our local situation. This ministry is a loose team of volunteers who gather or assemble to complete the task of giving visitors and members a warm welcome. Keep your structure as simple as possible to get the ministry well done.

Behind the scenes: Administrative Leadership

Coordinator. This person oversees the process of recruiting and training of greeters and may serve as the central contact person to the church's leadership board or hospitality committee to which they are accountable. This is the key contact person for this entire specialized ministry.

In general, this ministry coordinator sees that the greeting ministry is carried out effectively during church services and special events. They have liberty to walk the hallways of the church to make sure the greeting ministry is running well and troubleshoot any sticking points.

This person also develops the training program for greeters and oversees obtaining any administrative supplies such as name badges, developing checklists and coaching new greeters.

They might naturally notice people who love to greet and take the initiative to invite them to volunteer.

They might maintain a list of people who love to volunteer for greeting to call for backup when someone has a life emergency.

Some churches are large enough where this is an actual staff position. Others might set this as a rotating position with a term limit (1 year, 3 years), or let an effective volunteer who loves this week to keep running it.

Churches might invest in this person's ongoing training in the whole realm of hospitality ministry and volunteer recruitment by including budgeted funds for training resources and conferences and online seminars.

Recruiter. Sometimes additional volunteers will focus on recruitment of greeters for the services, the human resourcing side of the greeting ministry. Others will have this included in the role of the greeting coordinator.

This may be a shorter volunteer commitment like three or 6 months.

This person needs some administrative gifting to organize the recruitment of volunteers, the schedules of volunteers, training meetings, and volunteer appreciation. It may be helpful for this person to have a comfort factor with cold call recruiting efforts by telephone to members of the church, or a comfort factor with personal face to face recruitment.

This person may also give reminders when people are scheduled to serve. For example, calling or emailing people the Wednesday before their scheduled Sunday. This person may handle the scheduling of backup greeters when someone else discovers they can't make it.

Communicating a word of thanks when people rotate off is also a key task of the recruiter. Your greeters are your front line volunteers! Love them and appreciate them.

Hospitality Committee. Some churches are large enough to have a committee or group that manages the all hospitality functions of the church and its various events, not just the greetings at principal worship service. They oversee the entire area of hospitality: first impressions, greeting, welcome, after service reception, visitor follow-up and assimilation.

This committee often looks at the churches calendars and make sure that special events like annual celebrations, block parties, or church homecomings all have hospitality ministry covered.

They take care of the administrative side of the hospitality ministry. This committee can go by various names, but they are empowered to get things done.

One church I spoke with uses this committee to make sure that all church events on the calendar had greeters, ushers, and parking lot attendants. Their role was simply administrative. Members of this committee had specialized areas and teams they worked with: one focused on greeters and ushers, another on the parking lot, and another on building maintenance and presentation / custodial issues.

The Front Line Volunteers – The Greeters

Depending on the size of your church and the number of services and entry points, volunteer teams are typically broken down into the following groups based on ministry area and range of responsibility.

Some of these teams may have their own captains, recruiters, or organizers as subsets of the hospitality team described above. Terms like “Head Greeter” or “Lead Usher” or “Team Captain” are part of the organizational structure to facilitate communication and cooperation as your teams get more specialized as the church grows.

Just remember – don’t over organize.

There may be overlapping duties so that a person can multi-task. Some duties may not be useful in smaller churches. Some overlapping may not be helpful in larger churches. In smaller churches, ushers and greeters may very well be the same people. In larger churches, there may be more specialization and separations into responsibility areas.

This isn’t a duty list (as that comes in a later chapter) but enough of a description that helps you consider the various types of volunteer greeters.

Door Greeters. Often, these people are the first smiling face a person sees as they enter through the door. Most conversations are brief, as during the times before and after the service, the inflow and outflow of people happens at a steady and sometimes heavy pace. Conversations are not long because there is no real time for it.

A smile, eye contact, and a handshake are typical North American greeting, though some visitors may be concerned about illness and may choose not to do

participate in a handshake. Others may go beyond the handshake and offer to give hugs when appropriate.

Some churches will recruit entire families to serve at one of the entry doors, not just individuals.

Pay attention to the diversity of your greeters to make sure they represent the diversity of your congregation.

Hospitality / Visitor Center / Welcome Desk. This team manages the information table about the various programs of the church, visitor connection points, and can often engage in longer conversations, particularly with newcomers to the church.

They might oversee any kind of marketing giveaways, visitor welcome packets, and other information that the church feels is necessary to distribute.

Some churches will double up this visitor center with that of an information or reception desk, where church members can sign up as volunteers for events, submit address changes, trade messages, or check the church calendar. In my experience, multi-purposing this table / center tends to get so crowded that visitors you are trying to greet may never get to the table to get their visitor packet or marketing giveaway.

Guides. These specialized team members have the liberty to leave the hospitality center or front door to escort people to other parts of the building such as a nursery, Christian education wing, or to the sanctuary or bookstore. It was this type of person who rescued me in that Atlanta church.

In planning for how many volunteers you will need, make sure to include a few extra people who can guide people directly to a destination, rather than say “take a right, two lefts and then go behind the children’s wing.”

During the walking time, guides can also provide much more personal interaction than an entry door greeter or the staff of the hospitality center. I’m not sure you’d want to use the term “escort.”

Ushers. These volunteers are stationed near the sanctuary or auditorium doors. They guide people to available seating, answer any last minute questions as needed, plus receive the offering and manage decorum issues.

As mentioned, the ministry of usher has developed a specialization that is a little different than the function of church greeters. Yet, they still play an important role in greeting people as they are led to a seat prior to the service.

Parking Lot Teams. Some campuses have to manage the traffic in their parking lots. These parking lot teams serve to guide people to available parking and help traffic flow during the times between the services.

In one church I served, our front parking lot had only 18 spaces that we reserved for visitors and pastors, and those with disabilities. Our regular attenders knew not to use that lot, but visitors got to use it.

For special events where we knew we'd have lots of first time visitors, we used a parking lot greeter to help people find the rear parking lot and then attendants to help point out the obscure entry door. We knew we'd need every available space for handicapped parking.

In larger parking lots, some churches have shuttles to help get people to the main building. Your drivers are part of that team.

Your parking lot teams might offer valet parking for those who need assistance. Others might be at the ready with an umbrella during wet weather or open the door for passengers being dropped off by taxi.

Security. Some campuses have recently added security teams to the list. They watch the building, the parking lots, and wander the halls to be available if a crisis unfolds.

Teams may have off-duty officers who are paid or volunteer, and some teams will have medical personnel available. Teams may have medical personnel who can be contacted in case of medical emergency.

In one church we attended for two years, this team observed the empty seats during altar calls since purses and belongings have been left behind at seats. Security guards watch over the parking lot to prevent theft or damage.

Layers of greeting

This was a new term I'm seeing in the literature, particularly as more and more churches want to develop their hospitality ministry. It refers to the number of potential contact points that a visitor might experience when coming to your church for the first time. For example

- Greeted by parking lot staff at the entrance to the lot.
- Greeted by a volunteer who opens your car door.
- Greeted by the shuttle driver (if you have a *really big* parking lot).
- Greeted by the front door greeter as you walk in.
- Hand picked guide who escorts you to the information booth where two or three people take an interest in you.
- Hand picked person who guides you to the children's ministry and back to the sanctuary.
- Hand off to the usher who greets you and tells you all about today's service.
- Hand off to the person the usher sits you next to and starts welcoming you.

Each one of these points is another layer of greeting. Some churches may have so over-developed their greeting process that they have created a human wall. Depending on the size of your church, you'll have different layers of greeting already in place.

Greeting can be taken too far if your church visitor or member has to run through a human wall just to get to the sanctuary. I've read accounts from church visitors that felt overwhelmed with the wall of humanity they had to get through just to get

to their seats: parking lot attendants, escorted to the door, escorted to the children's area, escorted here and there, people taking more than a few moments to ask somewhat personal questions, ushers asking the same questions that had just been asked by the greeters in the foyer and parking lot.

Take some time to evaluate your current process and see if you have too much and fine tune it accordingly. You can think of it in terms of

- front lines: door greeters
- secondary line: guides and hospitality center volunteers
- third line: ushers.

How many greeters do you need?

There are multiple variables from campus size, number of entry points and how specialized you want your teams to be. Other variables include duration of volunteer service and how many layers of greeting you want to give.

There is no magic number. I can't tell you that a church of 400 needs 40 greeters, or that a church of 28 needs 2.

What is clear is that you want to avoid "*the human wall*" – so many layers of greeting and greeters that it seems too friendly or overwhelming, particularly to the first time visitor. You want to be sure your greeting is sincere and a fake friendliness.

If you are just starting out, you'll want to be sure you have all your principal entry doors covered at every service as well as some ushers at the entrance to the sanctuary. Larger churches may decide that some doors like the main entry need more greeters than other doors off the back education wing for example.

How many you need is up to you and the type of scheduling you will use. But start by counting the number of entry points to get a grasp.

At my first church, we only had one entry point at the end of a very long hall. We had one greeter at that door, and then one at the other end of the hall where they

redirected visitors to the sanctuary. That last walk to the sanctuary was so short that there was no need to personally escort anyone.

How long do volunteers serve

What is most common is some kind of rotation schedule. I've seen so many variants and blended models that it's really hard to say what is most efficient.

I've seen rotation models such as one month, or every x Sunday of the month for a limited time commitment. You need to determine what works in your area and congregational lifestyle.

Others will mix up a rotation model with some slots given for those that have random schedules and can only serve every now and then. For instance, I might serve only 1x a month, but which Sunday is determined by my ministry travel schedule. I might be gone 2 -3 Sundays a month, or none at all.

Rotation helps avoid burnout. Greeting is often a one way giving process without expectation of a return. Rotating out gives one a chance to recharge some personal batteries.

I prefer asking people for a one month commitment when they are door greeter. This can help them get to know people, recognize faces more quickly, and have the potential to spot a first time visitor more quickly. But I realize with busy lives, and in some churches multiple obligations, this may not work.

Some may choose to ask people to serve for 6-8 weeks or even a quarter. It's a matter of finding what works for your ministry context. I've not found the magic pill solution. In the next chapter, you'll read some about recruiting volunteers.

Action Steps:

Take a few moments and map out some possible structures to your greeting ministry.

1. Count the number of the number of entry doors to your facilities.
2. Count the number of entry points to your sanctuary.
3. Count how many services you have in a weekend.

4. How many layers of greeting do you have right now? Do you have too much? Not enough? What can you do to change that?
5. Count how many layers of greeting you want to develop. For example, do you want front door greeters, and then ushers at the sanctuary? Do you want parking lot attendants? Do you have a hospitality center that needs to be staffed?
6. Evaluate and decide how schedule of your greeters and what rotation you will use. Find out what scheduling system is currently in use and talk with the recruiter or coordinator to see if it is working ok.

Chapter IV. Recruiting Volunteer Greeters

Greeting teams run on the efforts of volunteers in your church. They are the ones who help form the first impression your members and guests will have on that given Sunday.

Some churches use spiritual gift inventories to help place people in ministries related to their gifts and passions. This helps you locate people who might have the gift mix you are looking for.

Some churches require new greeters to be church members before they can volunteer or have completed some new member type class. That's a matter for your local church.

For this chapter, I am assuming you are recruiting a team of volunteers who serve, and are empowered to make things happen. I'm not really addressing the development of your hospitality committee or anything else.

If you are in charge of recruiting greeters, here is a possible strategy. Customize for your own context.

1. Map out the positions that need to be filled.
2. Determine how many greeters you will need (plus on-call backups)
3. Brainstorm names of potential recruits. Think of people who naturally do this, and who are not already overcommitted to other ministry areas.
4. Recruit them personally.
5. When all else fails, start making bulletin announcements and cold calls.

How many greeters do you need?

As mentioned in the previous chapter, there are too many variables to tell you exactly how many you greeters will need.

If you've gone through the action steps in the previous chapter, you'll want to add to that list a number of back up substitutes. These are people who don't want to regularly serve as a greeter, but are possibly available to be one in a last minute schedule change. They would be "on-call" so to speak.

Greeting teams need to reflect the makeup of the congregation. Not just the extroverts, and not just one social status, gender, or even age. Families and singles, the widowed, the divorced, immigrants and citizens. Mix it up, with the goal of it being a reflection of your congregation. As long as they can smile and greet, they can serve well, even if they need a little training.

Who to look for

In my last congregation in Richmond, there was a gentleman who was always greeting visitors, and always bringing visitors. He seemed to always be introducing people on Sundays and making sure they had their practical needs met. He was a natural greeter. He started serving at the entry door to our church and greeting everyone walking in the door. It's easy for him to do so.

He was an easy one to recruit.

People can be trained, but if you are just starting, start with the "easy ones." As you do recruiting, keep in mind that you may not want to simply accept "whosoever will." You want people who love this ministry. Look for a level of spiritual maturity. Set some standards and challenge people to reach for them. Look for those who show natural warmth towards people, particularly your visitors. Look for those who clearly have an "other oriented" mindset.

I would suggest that you don't only recruit those who have proven themselves as leaders in your congregation. Search for those who you think have potential as well. This will help you train up future leaders, perhaps train your replacement, and spread the joy of ministry around. You don't want to overload existing leaders.

You will want to recruit those of good character and reputation. Visitors may know your greeters from seeing them around the town. Visitors might form an impression of your church based on where your greeter was seen a few days before. I can't tell you how many laypeople have told me how important that is. In small towns, this may be more important than in larger more anonymous cities.

You'll want people who have a history of modelling kindness and show a level of friendliness that seems pretty natural. You'll also want to think about those whose hygiene habits make recruiting easy.

Specialized areas such as security and parking lot volunteers may need specialists with particular training in security or medicine.

How to Find Volunteers

Look through the upcoming chapter on the character of a greeter. This will also give you some guidance on the type of people you will be looking for. If your church uses spiritual gifts inventories as part of the ministry, look for those who have the gift mix of a greeter.

These two steps alone will give you a pool of volunteers to start with.

Personal recruitment

Smaller churches may want to focus on the personal recruitment rather than relying on the bulletins and newsletters. I've talked with several coordinators that say announcements don't work as effectively as personal contact in their ministry context.

Larger churches may find personal recruitment a time challenge, but sometimes the greeting coordinator will still notice someone with potential. This will supplement the normal recruiting channels they have.

The first step in personal recruitment is to personally notice people who have a natural passion for saying hello.

Look for those who take the initiative to meet the stranger, who always seem to be approaching people, who seem to find small talk easy – these are the easiest ones to recruit.

The second step for personal recruitment is to go beyond the Sunday morning hallway hopeful ask. Offer to take them out for a cup of coffee (or have a dessert at your house, whatever way you do stuff like this). Get out of the church environment and into a place where you can talk 1-1.

Share some of the ministry vision of hospitality and greeting. Share your vision of what you hope the greeting ministry will be and how important you feel it is to the work of the ministry. You'll be able to communicate your passion as you talk about why you love this work, why you feel it's important. This obviously goes way beyond the typical hallway hopeful ask: "can you be a greeter next week?"

During that kind of conversation, you'll pick up on body language and verbal clues that will tell you if your invitee is catching on to the vision. You can adjust on the fly as you need.

Thirdly, give them a clear ask. Ask them serve regularly in your ministry, but give them time to pray about your invitation. Some people will say yes right away, others will appreciate the space to pray and consider all the other obligations and scheduling that happens in their life. Call them back after a few days and ask them if they have decided.

During your conversation, you may detect a hesitation. Sometimes that is rooted in not being sure what to do and being a little embarrassed over not knowing what to say or how to act. Make sure you mention that you offer training to help them grow in their skill and comfort factor. This will help the potentially nervous greeter get on board with your work by answering an unspoken objection that is likely there.

Impersonal Recruitment

Bulletins, Announcements, Newsletters. These are typical advertising channels to solicit volunteers. The challenge is to write announcements that don't seem like begging, and how to communicate its importance in such a little space.

Cold Calling. One recruiter simply picked up the church phone directory and started cold calling people asking them to commit to greeting for a month. If

there was hesitancy, she'd ask for one Sunday out of the month instead of the whole month. This recruiter found that Sunday afternoon after people had returned home from the morning service was the best time for them to make those cold calls.

Some will say "not now." Make a note beside those names. Their schedule may not permit because of travel or some other obligation.

Some will say "No" or "That's not my thing." Don't insist on making them do it. You want joyful people who are happily serving as your greeters.

The Journey Church does things a little different. They have pre-service gatherings for whosoever volunteers on Sunday mornings prior to the service. Here is what Searcy wrote about how they choose greeters that Sunday.

We want to make sure the friendliest people with the most genuine smiles are stationed as greeters. To choose our greeters, we have been known to do smile practice in our pre-service volunteer meeting. Not only does everyone get to practice putting on a huge smile, but the ones who end up as greeters understand that the smile they give guests is so important that their own smiles just landed them the position! There's an old business axiom that says you can hire unfriendly people and work hard to teach them to smile or you can hire smiling friendly people and turn them loose. The latter seems like a nice shortcut to us, which is why we think it's important to specifically choose our greeters instead of simply taking the first volunteers for that position (Searcy, 57).

Reminding greeters

It has been a good practice of many recruiters to get written reminders to greeters a week before their rotation was to start. Some will send a reminder email, others a hand written note, or others still a phone call (but not a voice mail). These reminders can include the when and where, how many Sundays etc..

Thanking Greeters

Don't forget to thank your greeters when their rotation is over. You might want to consider sending a hand written thank you note, or some other token of appreciation. A word of thanks goes a long way in keeping your volunteers for future work. Listen for those who tell you how much they enjoyed the experience of greeting. You'll want to use them again.

Don't take your greeters for granted. Love on them and affirm them when they serve.

Action steps

1. Who is in charge of the greeter recruitment?
2. What kind of scheduling will you use?
3. What gift mix do you think is needed in your greeter recruits?
4. What tools can you develop to help your recruiter get the work done?
5. Brainstorm names of people you think you'd like to recruit. Use this coming weekend to watch for those who might make a good greeter.
6. What additional steps would you add to recruit greeters?
7. Ask those who have recruited before you what they found helpful in doing. Add that to your list of what works in your congregation.
8. Who are your current greeters?

Chapter V. Training Church Greeters

“There is only so many ways to say good morning.” – Twitter User

The church greeting process fails not only because no one does it intentionally, but also for lack of training. Church greeting and training greeters is both a mechanical process, as well as an art form. As you plan training sessions with your greeters, keep the ultimate focus on doing ministry, not the just process of doing ministry. Focusing on the process may lead to a mechanical and chilly greeting. Focusing on the ministry will give genuine warmth that you want to accomplish.

Since your greeters are on the front lines of your hospitality ministry, and the first public face of your church, make sure they know the importance of their work. Training will help you set the expectations and help those nervous greeters feel more confident.

Don't just stop with one meeting. Ongoing training will keep the motivation and quality high.

Genuine and sincere

Greeting is demonstrating genuine concern and care for the visitors and members that God brings to your church.

Someone is quoted as having said, “If you can fake sincerity, you've got it made.”² The fact is that one can organize friendliness, but one cannot fake sincerity. Fake sincerity is as phony as a seven-dollar bill. Your greeters, ushers and the congregation all need to display genuine sincerity in their greeting. Visitors want to feel welcomed, members want to feel important, and a

² I've seen this quote attributed to actor George Burns, Groucho Marx, movie Producer Sam Goldwyn, and more recently the TV character Dr. House

mechanical greeting from a volunteer just doesn't add up to the experience you want to create.

Greeting can be taken too far and seem fake, such as when one walks in to an ice cream shop and the staff starts singing while mixing someone else's ice cream, or at fast food restaurant where the cashier yells out a welcome while collecting money from a paying customer who has been served. This multi-tasking doesn't make the hello seem very genuine. This practice might be a team builder for the franchise staff, but saying hello while folding ice cream or preparing a taco doesn't seem to produce a genuine hello.

More than the professional

Likewise, the success of your greeting ministry is also based on the overall relational warmth of the congregation. The greeters can be friendly, but once visitors get passed that initial hello, the rest of the congregation can be as emotionally cold as dry ice.

I've been in churches myself where I have experienced this. I was left with the impression that greeters were professionals, but the rest of the people didn't care. You can train greeters, offer suggestions as to what to say, put them in the appropriate areas to conduct their ministry, but if there is no relational warmth beyond them from the congregation during the service, it is perceived as empty insincere words and actions.

A science and an art

The success of greeting ministry is not on how well your training and your plans are executed. Those are only one part of the equation. That's the mechanical part, the "science" of greeting.

This is where the art comes in. The greeting needs to be genuine. Your greeters need to take real interest in people. This ministry is more than formality and church growth techniques and processes. Volunteer greeters want to know what to do, what to say, but each one has to make sure it's not mechanical.

The art of greeting is as much a reflection of the greeter's personality as it is of the church. Your greeters should have the liberty to put their own personality into

their ministry. While you will layout some guidelines (in a later chapter), your greeters and ushers should have the liberty to take their own initiative and add their own flavor to say hello.

Greeters and ushers are individuals that all have their own personalities and quirks and their personality and initiative is one variable in the success. Many of us have likely experienced an apathetic check-out clerk, or the emotionally cold customer service representative. I have experienced greeters that appeared to be doing a duty verses appearing glad I was present

New Greeters might be very Nervous

Development of training materials will help you see the areas of the hospitality process that needs attention. The number of variables is too vast to list here, but taking the time to prepare some training material unique to your congregation will help you see the big picture.

Your volunteers want to do their ministry right. If they have never done it before, there may be a nervousness of messing up.

I'm going to be a greeter for the first time at church today. A little nervous, hope it goes smooth (Twitter User)

Not everyone is an extrovert that has an easy time greeting strangers or initiating small talk conversations.

Some newly recruited greeters simply don't know what to say while at the door, or even how to give a greeting. For them, it might be a little embarrassing to tell you "I don't know how to do this."

It appears to me that many first time volunteers have an innate fear of messing up, of not pleasing you as their leader, and also might have a fear that you might ask too much of them. Giving new greeter volunteers some guidelines, clear direction, and sample things to say will go a long way to prevent nervous greeters.

My friends story

I had a friend who was called Saturday night to be a greeter on Sunday morning. She agreed to do so, but after hanging up the phone, a sense of anxiety took over. What would she do? What would she say? What was she to wear the next morning?

Even more so, there had been a tragic accident in the church building the night before where someone had died in a freak accident. My friend found herself in a very uncomfortable situation. Hear her questions / comments:

- I didn't want to say no, I wanted to serve.
- I instantly felt nervous — would I mess up?
- Would I embarrass myself, or my church, or the church visitor?
- I couldn't rest well that night, because I was nervous and wanted to do a good job.
- I thought: What would I say to the group of 200 people walking in through this door?

Why Training?

Training helps alleviate much of the awkwardness that new greeters might feel. Training helps increase the confidence of your volunteers as it gives them a forum to raise questions and prepare them for the work at hand, and even role play a few situations.

As an observation, the more structured the worship service, the greater the need for training. A Catholic Mass or an Episcopal liturgy will have a different level of formality and order and sense of decorum in the foyer.

For example, ushers may have a particular place to walk to in a formal procession, and pass the offering plates in a synchronous fashion. Greeters may feel nervous at potentially messing up the sacredness of the worship space. The more tightly ordered and liturgical a service might be, the more training may relieve the nervous factor in some of your new volunteers.

Don't assume your new greeters know what you expect of them. Evidence from the search logs of EvangelismCoach.org and some informal poll (non-scientific) data suggests that users want information on training. They ask Google:

- How do I train Greeters?
- What does a greeter training meeting look like?
- What do I say as a greeter?
- What do I wear as a church greeter?

A regular training meeting can increase your volunteer base and can be a place to recast a full vision of your hospitality ministry and reminding people of the importance of extending a good welcome.

Training sessions can be a great place to review and discuss the hospitality practices of your church. Training sessions help your team through some of the mechanics of how to distribute a visitor packet or collect visitor contact information. Training sessions can give you space to help your ushers learn how to collect the offering (if you use a more formal procession).

It can also be a place to develop a list of common questions that people ask, practice role plays and situations, and a place to help your greeters grow knowledgeable about what is going on in the life of the church.

A training meeting is also a place to create community among your greeters through role plays, brainstorming, and fellowship

Train the Heart.

As you prepare your training, remember that you cannot cover every possible situation. Instead of a step by step how-to manual to give to your greeters, focus your training on the atmosphere you want to create. Invite your team to help you create the environment of hospitality that you want and you'll see the warmth of your hospitality and greeting go way up.

Focus on the principles and values of your hospitality ministry. Focus on the character of the greeter. Engage the heart. The details of implementation will follow.

How often do your teams need to meet?

As I researched this book, I was surprised to find this question a lot. My EvangelismCoach.org website is asked this question pretty regularly. The simple answer is that the frequency of meetings is determined by the local context and size of your ministry.

The administrative committee level may meet monthly or every two months to respond to needs, monitor developing situations and plans, and plan ahead for upcoming events.

Training workshops for greeters and ushers may be annual or semi-annual, or as needed. Plan a minimum of 2-3 hours. Some books recommend a whole day.

If you are just starting a greeting ministry, 6 hours is a more likely time frame for your initial meeting.

It really all depends on how much responsibility you are giving your greeters. In the sample workshop I've given you in the Appendix, 2-3 hours would be sufficient.

During your training meeting, make sure you give people time to interact in small group discussions. This will allow them to connect relationally, to teach themselves, and connect with your ministry values a little more personally.

One good practice is for the team for that Sunday to meet prior to the service, just like a football team might huddle before the next play. This can be a place of introducing new greeters, going over last minute details, checking the bulletins for any announcements they need to be aware of, and to take a moment to pray for those moments of special blessing they will be part of.

In addition to that, some churches will have their greeter teams meet after the service to debrief, to celebrate what God did that day, and to address any

immediate concerns that came up. Coaching new greeters can happen here with “the better way to do this is” or “try it this way”

These pre-service and post service meetings don't need to be long, but enough to minimize the need for lots of additional meetings for training. These meetings are usually run by the team captain or head greeter.

How to Develop Empathy for Visitors

Prior to your training event, consider having your greeters to go a church service:

- outside of their tradition
- by themselves
- they have never visited before

For example, someone from a Pentecostal tradition should visit a Greek Orthodox Church, or an Episcopalian should visit a Vineyard. I attended an Evangelical Covenant church once when I did this exercise, another time I did a Greek Orthodox Church where the service wasn't even in my language.

Encourage your greeters to make notes of their experience and what things made them feel welcomed or what things made them feel uncomfortable. Encourage them to take a notebook and pen with them to write down their observations. During your training meeting, debrief these experiences. Empathy from personal experience goes along way to solving and brainstorming ways to improve your church's greeting ministry.

Potential Training Topics for a Team meeting

What follows is a list of training topics. You may or may not want to cover them all, but rather this list is meant to give you guidance as to possible topics. If you are just starting your greeting ministry, you'll want to cover more, then as the team gels and a rhythm gets established, you'll likely cut back.

The vision of hospitality ministry

Share your church's vision of a hospitality ministry and all that entails in your context. Such a section could stress the importance of greeting the people who

come through your doors, whether they are members or regular attenders. Help greeters to see their part in the bigger picture of the Hospitality Ministry.

Bible study on character

Consider developing a bible study on the character of a greeter.

You could use Galatians 5:22-25 on the fruits of the spirit and have your greeters think of practical ways to have those fruits on display when they are serving. Go through each one and ask how does a greeter display this fruit. Take it a step further and ask your new greeters: which one of these do you need to work on. Pray with them that they will grow in the fruit of the Holy Spirit.

You could use the one another verses (See the next chapter). You could use Philippians 2:3-8 on servanthood. Have your greeters brainstorm ways this applies to the work, attitude, and character of a greeter. Consider Philippians 2:14-16 and think of ways you can “shine like stars.”

Help Greeters with what to say

This was a surprising discovery I made in my search logs for EvangelismCoach.org. Some of the top searches that find their way to my website via Google seem to come from new greeters who are too embarrassed to speak up. In the privacy of their own home, these new church greeters search the Internet for

- “How to say a welcome to a church visitor”
- “Welcome Scripts for Church Guests”
- “Greetings to 1st time visitors at church”
- “A word of welcome for church visitors”
- “Welcome church visitors speech”
- “Words of welcome to/for church visitors”
- “What to say to welcome visitors in a church”

- “How to say a welcome to visitors at church”
- “Tips on welcoming First timers in Church”

So give them suggestions on what to say. Perhaps you might want to consider giving a script to your new greeters.³ Once people say something a few times, they might feel the liberty to relax and put their own flavor to it. Give your new greeter permission to mess up.

Let me share some possible starting scripts that you can use yourself, or develop more fully into a resource you can use at your church. Consider these as guidance to offer them. Give them a few alternatives. Saying the same thing over and over again seems insincere.

Also, encourage the church greeters to pray before serving, asking God for wisdom at the moment.

- Welcome to [church name] this morning!
- God bless you.
- We're glad you are here this morning.
- Good morning and welcome to our church
- I've not met you yet! Welcome.
- I don't believe I've met you yet. Have I?

How to recognize a visitor

One skill a greeter can learn is how to recognize a visitor. In your training, brainstorm some common characteristics of the body language of a visitor. Here are some examples:

- You don't recognize them.

³ Paige Lanier Chargois put an appendix in her book on greeters that gives some practical situational responses beyond opening statements. See *The Work of the Greeter*, pages 119-122.

- Tentative, Hesitant
- Looking for signage.
- Unsure of where to go.
- Stand alone or by themselves.

Read Body Language.

Body language can help determine the level of engagement that visitors and members want. For example, are their hands in their pockets? Is their pace slow or hurried? Are they distracted? Avoiding eye contact? You may want to include some tips on this particular area.

Body language may suggest an underlying spiritual need that a careful greeter can learn.

How to explain the gospel or do prayer ministry.

Sometimes, a person may feel the tug of the Holy Spirit in their heart. Maybe it is an awareness of God's sacred presence. Maybe it feels like the preacher is speaking directly to them.

They might get up and walk out to the foyer to "recompose" themselves. An alert greeter may notice such people and feel prompted by the Holy Spirit to sit and talk with them for a while.

This happened to me during a conference. The speaker's topic spoke to the pain in my heart. I got up from where I sat, walked to the back of the auditorium. I couldn't leave – I wanted to hear more. I wanted to find the hope the preacher proclaimed. The pain inside of me expressed itself in quiet tears rolling down my cheeks. An observant usher noticed the interior struggle I was having. He approached me, and quietly asked me if I'd like to have him pray for me. What followed was a very significant and healing time of prayer, in a back room off the sanctuary.

An astute greeter may be the right person at the right place to pray with someone or even to help someone find faith in Christ for the first time. This doesn't

happen all the time, but it would make for a great training topic to continue to grow up the ministry level of some of your more regular greeters.

Greeters should be comfortable praying with people, or helping them find faith in Christ. The newer recruits may need to know who they can go to when something like this happens.

Get Visitor Contact Information

If your greeters are in charge of getting first time visitor information, what will be your process of training your greeters and ushers to get this information? What do they do with it once this information is obtained?

The actual mechanics of this are beyond the scope of this book. I interviewed an expert on the subject and recorded a radio interview to download. See: [How to Get Church Visitor Contact Information](#)

Learn new names

Some churches will encourage their greeters to learn at least one new name every week. This may seem unimportant, but I have found that people seem to appreciate it when you remember their name after a week. I think I noticed that the more names I remembered from week to week, the more likely a person might connect with our church. But that's anecdotal evidence.

Brainstorm some ways you can help your greeters learn and remember a new name. For example:

- Write it down on a little note card in your pocket.
- Review the visitor cards.
- Use a memory device (alliteration or image).

Encourage greeters to say goodbye to the new people they have met and to use their name. Intentionally saying goodbye goes an extra mile to show people you care for them not only when they arrive, but when they leave as well. Your greeters might say "It was a pleasure to meet you this morning, Javier. I hope you will consider coming back to see us next week." Or "It was a pleasure to

know you this morning, Ana. I hope to see you next week.” Don’t forget the children.

Decorum or Etiquette

Your church culture may have some decorum rules that you will want to make sure your greeters know. I’ve seen descriptions like this:

- Men should wear a shirt, tie, slacks, and a suit coat. Women should wear a dress, pantsuit, blouse or skirt.
- The church does not permit food, drink, or gum inside the building.
- Do not seat people down the center aisle once the Procession has started.
- Do not reseat those who have left for a bathroom break during the reading of the Gospels.
- Keep the sanctuary doors closed once the service begins
- A pair of ushers will be stationed half way to the front for escorting guests further into the sanctuary.
- Help parents remove noisy / crying babies.

You likely have some rules of decorum or etiquette that your greeters need to know. Don’t assume they know them.

In the international church I served, we taught our greeters and members to introduce guests by name to the pastor. We made sure our greeters knew this as part of their training.

Common questions

Every greeter should know the general layout of your building, including where the water fountains and restrooms are located. That may seem like common sense, but remember, some of your new greeters may be relatively NEW to your building and congregation.

If your greeters open the building and close it after the service, greeters should know the basics of the building layout, how to handle the lighting (not the stage lighting), heating/cooling, alarm systems as well.

A good practice may be to develop an FAQ list that can be distributed to new greeters, and update it with every rotation as you learn more common questions. Develop a list of basic questions that all your greeters can answer, such as

- Schedule of Services
- Location of nursery, bathroom, and classrooms
- Location of water fountains, first aid, telephones, and lost and found.
- The names of church leaders.
- Current announcements and church programming.

For example: what is the most common question that visitors ask? Ask your current greeters about the questions they are asked the most often to start generating this list. Add to it as you continue to rotate new greeters.

If you have a pictorial directory that is recent, give a copy to your new greeters and encourage them to get to know faces and names. If you display photos of new members on a wall, have your new greeters study that as well.

If your church uses hearing assistance devices or translation transmitters, greeters may need to know how to use the devices and system.

Administrative Topics

I briefly mentioned this below, but many trainers find it helpful for the new greeters to help develop, expand, or refine the list of policies. You might find it helpful to present a starter list for your group to brainstorm. Churches will set various policies according to their own contexts. I raise these here to help you think through some of the policies you might want to cover.

How to handle schedule changes

Sometimes, life interrupts the best laid plans and schedule. As the ministry coordinator, think about what your procedure will be when a greeter can't make it because of a life emergency or last minute change.

Are they responsible for finding a backup?

Are they responsible for letting you know and then you finding a backup?

A good practice is to distribute a contact list of experienced greeters for greeters to find their own backups. That relieves the administrative burden off of you.

Lost and found

Most churches have a section for lost and found. Bibles get left in the pews or chairs, cell phones fall out of pockets, and ear rings fall to the floor. Talk with your greeters about what to do when an expensive item is found, like a cell phone, iPod.

Emergencies and Disturbances

Because of recent events involving church shootings, more churches are evaluating security needs and thinking of what role greeters and ushers can play in emergency situations. Greeters are not expected to act like security guards, but they can continuously observe the environment and should know some of your church's emergency response procedures. They can be of great assistance during times of emergency, such as tornado, fire, or someone faints or falls ill.

Since greeters are usually stationed around a facility in public areas and near the various entrances, it might be a good idea to discuss potential emergency situations in your training sessions and what you might need to do or policies and expectations you want to develop.

As part of effective planning, you can prepare for when something happens, rather than react if it happens. Develop your own church's response to people who seem threatening, volatile, or to assess the need to call 911. What do your greeter volunteers need to know in such situations?

Communicating Needs that Greeters Discover

Greeters should be listening for needs as they interact with people. If some spiritual need comes up in a conversation with a greeter, what do you want to do? Do they report it to the pastor? Pray with the individual on the spot?

Debriefing this on a regular basis with your greeters can help a church know what first time visitors are needing and often it suggest some ministry needs and potential areas of ministry focus.

Areas of assignment and scheduling

Choose areas where your greeters will serve or have greeter select where they want to serve. Some recruiters will put people in a place; others will let their volunteers select where they want to serve. One way is not better than the other, as long as you get your bases covered.

Go over the schedule with your team. You may want to have your greeters pick the Sundays they can want to serve (with what fits in their life schedule already). Some may want to choose 3 months at a time. Others may want to choose one Sunday a month. Develop and post the schedule in a convenient place and as a ministry leader, keep one handy for your own reference.

Develop a checklist

Your volunteers want to do the right thing, and some might be nervous about messing up. Write up a simple ministry description or greeter instructions that can help put that person at ease. Write it specifically with your ministry context in mind. Checklists help memory and will help you meet the requirements your team is agreeing on.

The goal is not to overwhelm people with what they are to do. You're not writing an employment manual that covers all possible situations. Rather, set some expectations that are appropriate for your ministry context.

For example, give some specific guidance: such as what time to show up, how long to serve after the service starts, and how to handle late comers, and what clothing style is expected.

You may want to write out duties or expectations of the head greeter and greeter if the head greeter has more responsibilities.

Maybe you can create a check list items / tasks that may help new greeters get oriented. Some churches may post this small check list in a cabinet that contains supplies for greeters. I've put a sample check list at the end.

Action steps

1. Develop a list of FAQ. Use some sort of FAQ that visitors commonly ask and have greeters know the answers. For example: offices, telephones, bathroom, classrooms, exits, nursery, child care, events upcoming on the calendar.
2. Gather a list of new greeters. Set a training meeting date.
3. Plan an agenda for your first meeting. Take the sample agenda in the appendix, customize it for your own context and have your meeting.
4. Develop a duties or task check list. Develop a sample checklist that people can react to. Realize that they will modify, update, and change that list. If you have specialized teams (greeters, ushers, welcome center), develop lists for each one specific to their ministry area

Chapter VI. The Character of a Greeter

Greeting is not something that can be done by anyone. Some are naturally gifted, some can learn a little more, but others ought to find another ministry. It takes certain skills and attitudes to serve as a greeter and you should be concerned to make the greeting experience one of quality. Personality and temperament go far in helping people feel welcome.

A greeter is equipped for his or her ministry by the gifts of the Holy Spirit. These spiritual gifts are special abilities given by the Holy Spirit to make their ministry effective and build up the body of Christ. They are to express the “one another” virtues we find in Scripture.

Knowing these one another virtues will help you think through specific situations that are unique at any given moment. A principal verse that should guide a greeter’s character and service is:

Whatever you do, work at it with all your heart, as working for the Lord, not for people, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. (Colossians 3:23-24, NIV)

As a greeter keeps in mind that they are serving the Body of Christ, and the individual “precious living stones” that make up the body, many of their duties will seem intuitive, and attitudes will develop into ones that bear much fruit in the shaping of your church’s greeting ministry.

Even if you have had a rotten morning in your life (hair wouldn’t lay right, spilled coffee on your pants in the car, angry at a phone call you had during your commute), you are still called to serve the body of Christ in kindness. Focus on the people coming in the door, not yourself.

How can a greeter express kindness at any given moment during the rush of Sunday morning service transitions?

A greeter is one who is able to quickly discern a person's immediately need and figure out a way to meet it with an attitude of kindness and joy, without any kind of expectation of a return.

Les Parrot has written an excellent chapter in his book [Serving as a Church Greeter](#). His outline serves as the organizational basis for this chapter and is a good reminder to all of us about the importance of the "one another" commands in Scripture. He writes:

"Their much needed gifts and graces have been honed by adequate training and experience to raise their level of effectiveness, and the church foyer has been designated as their place of service. In warm-hearted churches everywhere, official church greeters have become the doers of a recognized ministry based on a biblical precedent. (21)

Accept one another

Romans 15:7 read "Accept one another, then, just as Christ accepted you." Body language, not just words, form part of our acceptance. A smile, a handshake, eye contact are all ways of focusing on another person and communicating acceptance. Instead of focusing on self, wondering how the other person is doing is a thought that goes a long way towards expressing acceptance.

Sometimes, this may mean taking undeserved heat. Frustrated parents, people who argued in the car on the way to church, someone who lost a friend the night before may dump their anger or grief at the first happy greeter they encounter that morning. Some people arrive at church with an attitude, a chip on their shoulder and the greeter is the first person who bears the brunt of it.

Once, I was yelled at by someone having a bad day, simply because I was the nearest person. Sometimes greeters will encounter people who are hard to accept. Greeters will still receive the people as an act of acceptance.

This also speaks to people who are not like you. Many churches claim to honor diversity, but experience still shows that some places are still not quite accepting of some kinds of diversity.

- Do you wonder if the Latino who just walked in is legal or not?
- Do you stare at the bar bell piercing through the right eye-brow?
- Do you visibly disapprove of the choice of clothing your guest made today?

Our body language will communicate how well we actually accept somebody. Stares, gasps, and avoidance do not communicate acceptance. These body language movements are almost reflexive. As we ponder how we accept one another, we may find that our attitudes need improvement so that we don't unconsciously communicate the lack of acceptance.

Honor one another

"Honor one another above yourselves" says the latter half Romans 12:10. The New Living Translation goes onto say "Take delight in honoring one another."

Honor is a word that seems to have fallen out of use in Western Culture. In the Walker household, we've always taught honor to our kids. Actions are right and wrong based partly on honoring the other party. Tone of voice in how something is said can communicate honor or complaint. As I train up my children, I ask them what is the action that brings more honor to their sister or brother?

Honor places a high value on the other person. Actions like holding a door open, making eye contact, taking a wet umbrella all communicate honor to the other person. Escorting the lost visitor to a class, opening the sugar packet for the elderly woman with a hand tremor, and providing a translation device for the immigrant are all ways that show honor to your guest.

Another practical way of showing honor is asking about something you know is happening in the life of the person being greeting. "How is your mom doing?" "How did your test go?" "How did your results turn out?" All of these questions demonstrate a level of honor towards the other person.

People have often commented to me how much my little question meant. When people have called me when I miss a Sunday, I feel honored.

Be kind to one another

“Be devoted to one another in brotherly love” begins Romans 12:10. The Amplified version spells it out this way “Love one another with brotherly affection as members of one family.” The King James worded it this way: “Be kindly affectioned one to another with brotherly love.”

The act of greeting can demonstrate kindness in the midst of a world that is losing it. It’s a world that is growing focused on speed, efficiency, process, and selfish arguments. Kindness sticks out and makes an impression. Helping the elderly who are losing muscle control in their hands to receive communion, taking a moment to listen to a person’s grief, an appropriate human touch – all these acts of kindness stick out in a cold and heartless world.

Parrot writes “the highest virtue among church greeters is their willingness to express human kindness. . . Suggest, lead, guide – or do anything else that is an extension of the human smile – but don’t order people. Be a warm-hearted friend, not an officer” (33).

Learn to think “kindness.”

Love one another.

Romans 13:8 says “Love one another.” The word choice indicates a type of love that is unconditional, and expressed in acceptance, honor, and kindness.

Greeters display this kind of love through warm smile, a kind greeting, and an attitude that communicates a love of people.

It’s a kind of love that greeters display in avoiding gossip or complaining, or bad-mouthing the church leadership. It is a love that speaks well of others, treats others well, and doesn’t destroy someone’s reputation. It is a love that is expressed regardless of any return.

Not passing judgment one another.

Romans 14:13 reads “let us not pass judgment on one another any longer” (English Standard Version). Judgmental attitudes are displayed in body

language: the cold shoulder, the stare at the funny hair color, the lack of eye contact and the disengagement that says “You are not welcome here.”

Judgmental attitudes are displayed in the choice of words to passively insult others, poke fun at people, and participate in gossip about the married parishioner caught in an affair over the weekend. The ministry of greeting is not the place for judgment to be passed.

Greet One another.

Romans 16:6 is the most explicit passage on greeting: “Greet one another with a holy kiss” (New International). Paul repeats the command in 1 Corinthians 16.20 and 2 Corinthians 13:12.

Instead of a kiss, our North American culture has some different ways of expressing human touch. For some, a warm hug between friends is common. For others, it’s a hand shake. In the next chapter duties of the greeter, I go into this a lot more.

Action Steps

1. Think of ways that you have experienced some of the “one anothers” in greeting ministry as a volunteer, or being greeted. If you are in a group training, share how that impacted you.
2. In what ways do these one-another commands influence how you might act as a greeter?
3. Brainstorm practical ways you can connect these “one another” statements to your greeting ministry.
4. On a scale of 1-10, how do you rate yourself in these areas in the ministry of greeting? Where can you grow?
5. On a scale of 1-10, how would you rate your church in these areas in the ministry of greeting? Where can you grow?
6. What should a greeter say when someone speaks negatively to them about the pastor, the staff, the leadership, the worship service?

Chapter VII. Duties of a Greeter

I'm sure it's wrong to use my position as a host team greeter at church to look at guys, but it just kinda happens (Twitter User).

Men and women of good character and the right spiritual gift mix will have fun doing this ministry. Meeting new people, greeting the familiar members, helping those who need assistance to get out of their car – all will be a joy filled ministry when a person loves expressing their gifts in this greeting ministry. Those with the right gift mix will have an easier time anticipating a need that a person might have and taking the initiative to meet it.

But not every volunteer will intuitively know what to do when you call on them to serve as a greeter. Thus, this chapter is geared to helping spell out some of the typical greeter duties.

All of these really apply to all your greeters no matter the specialization. I'll spell out some common duties of some of the specialized area of the usher at the end of this chapter.

You may have ministries in your church that are responsible for some of these areas. Your greeters many not need to focus on these duties. Some have crews that open/close the building so that greeters can focus on the people. Others ask the greeters to prepare the building. But since most North American churches have less than 100 people on Sunday, I can assume that greeters might have these duties as part of their checklist.

Look at the appendix for additional things to consider as you develop some guidelines.

Watch your own bias. If you are the recruiter or head of the greeting ministry, be careful of your own perspective and personality. It may seem to be common

sense to you (“Of course I walk up to strangers and greet them”) but it may not be common sense to some of your volunteers.

A general impression I have from the recruiters I’ve talked with is that most of them would lean toward the extrovert / outgoing type of personality, so realize that what is safe, comfortable, and intuitive to you, may not be to some of your volunteers who need some explicit guidance.

What does a greeter do?

These are general guidelines and are meant to spur your thinking. Add or subtract for your individual church. They will mature, change, and adapt to new circumstances.

The basic skills are a love for your church, a warm smile, and a sharp eye to detect a need and know how to meet it.

The Principles. If you are just starting a greeting ministry for your church, realize you won’t think of everything. Start with some general principles of ministry, and a lot of times, the greeters will act on the principle in a unique context and way. If your greeters know the principles, they can often figure out an application *on the fly*. I can’t write about every possible situation a greeter might encounter.

As the recruiter or as a greeter, use common sense. Think of the principles.

- “Show hospitality one to another”
- “Greet one another.”
- “Love one another as Christ loved the church.”

A lot of these duties and mistakes to avoid will become intuitive when the principles are kept in mind. Some of this is learned by doing, and by observation. Greeting ministry is to be fun expression of showing love to the people God brings you on Sunday.

Spiritual Preparation

An excellent practice for greeters is to take some time and pray before the service. Pray about the role that you will fulfill that day. Pray about the people that you will meet. Ask the Lord to give you an insight into the people that you will meet and that you will have ability to minister to that need.

Physical Preparation

Fresh breath. It can go without saying, but it still needs to be said. However you get that fresh breath – sprays, gum, mouthwash, strips – use it. As one of my commenters emailed me,

“You don’t want the Word of Life to be hindered by the Breath of Death.”

This can be particularly true as many people bring their morning coffee with them. Brush your teeth before you come and carry a mint or something to crush that coffee breath.

Deodorant. You can likely think of times when you wish you had put some on, or that the person you were hugging had some.

Colognes / Perfumes. Some people have instant reaction to strong odors, good or bad. Be careful with perfumes and colognes. Mild use may be ok, but too much is not a good thing. Personally, strong cologne causes an overactive histamine reaction in me – instant watery eyes, and the phlegm begins to form. Sometimes I cough uncontrollably. Consider what you think is appropriate. Do I still smell you after you’ve left the room? That’s likely too much.

Appropriate attire. This will be determined by your particular church. Some will have uniforms. Some expect coat/tie for the men and dress for the women. Others are acceptable with business casual. Choose what is appropriate for your church culture. One church I attended actually had uniforms for their greeters that they paid for themselves – a privilege for volunteering. This one in particular was black pants and a red shirt. It was clear that they were staff of some kind and could likely answer any question I had as a visitor.

Don't be too informal, as visitors will partly form their first impression of your church from how you are dressed. Dress neatly in what is appropriate for your church. If people dress up for church, do the same. If it's business casual, go similar.

Wash hands before and after. As more and more people are health conscious and some are germophobic, this may be a good practice to implement. Those little gel hand sanitizers are a modern marvel.

Give margin. We've all been guilty of waking up too late, rushing through our morning, scarfing down a pre-cooked breakfast item from the freezer or grabbing a pastry from the local coffee shop, speeding in the car to get to church on time. We arrive a little stressed, perhaps a little irritated, maybe a little disheveled in our appearance. One time this happened to me and I discovered during the communion prayer that I had on two different brown shoes.

On the mornings which you volunteer as a greeter, give yourself plenty of margin in the morning. Take the time to eat correctly, have your devotional time, and reflect on the calling you are about to fulfill that morning. Try to sleep well the night before.

Arrive early.

Greeters should arrive 15-20 minutes prior to the service. This gives the greeter time to do what they are expected to prepare themselves and their areas for the work of the ministry.

If they are responsible for opening up the building, they may need more time.

Some visitors arrive early, some will arrive just in time, and others will be late. Be available to cover all those bases. If a parent arrives late with a small child, an attentive and available greeter can calm as stress and harried parent and lessen their stress.

Prepare or Tidy up your areas

Some churches will have their greeters responsible for opening the building, setting thermostats, turning on the lights, and preparing the hearing assistance devices. Make sure the doors are unlocked and open.

Other greeters might be responsible for a tidy up or their area and rapidly removing the junked bulletins between services. A quick notice of litter, trash, discarded bulletins and out of date announcement fliers serves as ideas to help tidy up an area.

Locate bulletins or programs. Take a quick read to be familiar with the events and announcements.

Locate your information packets if you use them.

Wear your name badge

Many churches will give their greeters some kind of badge that identifies them as official staff for the service. If your church provides you with a badge or name tag, wear it proudly as a member of the team. In other places, a uniform might accomplish this same goal.

Be sure you know where they are stored and put them back after the service is over.

Presence

Serve in your role with dignity. You are a representative of the church you serve. Slouching against the wall is a big no-no. Stand proper but relaxed. Find what is normal and acceptable in your church for serving and stay within those boundaries. The purpose of this ministry is not to make a statement about the world or your inner emotional attitude, but to serve those who walk in the door.

Make Eye Contact. As you greet, be sure to make friendly eye contact with people. In April of 2009, Dominoes pizza had a public relations problem with an employee video posted on You Tube. The CEO went on camera to give an apology and speak about what they were doing to address the situation. Not once, did he look into the camera at his audience. He appeared to be reading something scripted off to the side of the camera.

Another person has observed that President Obama is a great orator when he has a teleprompter, but since he doesn't often look into the TV camera, we don't feel any sense of connection with him.

Smile. Don't fake it. Let your smile be genuine. According to Paul Ekman, who developed the fake smile test⁴ and whose researched determined there are 43 muscles that create 10,000 visible facial configurations, of which 3,000 are meaningful⁵, a smile has a welcoming ability. "We can pick up a smile from 30 meters away. A smile lets us know that we are going to get a positive reception and it's hard not to reciprocate."⁶

Take [the smile test](#) and see what score you get. I took the smile test on line and out of 20 video clips, I picked up 100% of the fake smiles. For example, smiling without eye contact is perceived as false. Offer eye contact and a sincere smile and you'll make a great first impression.

Body language. Have an open posture. Some coach their greeters to think about making sure you point your heart to the heart of the person you are greeting (heart to heart). Fully face the person you are greeting and make sure you have their attention, or that they have yours.

Be attentive.

As you greet people, whether member or visitor, think about what needs they might have. Part of excelling in the art of greeting is being able to quickly assess a possible need and provide a solution.

Watch for deep needs. Look for the ones who seem to be hurting, maybe a little sad or even very distracted (when nothing is there to distract them). You may find a deep need that you or someone on your team might be able to minister to: a person looking for hope, a person looking for love, or some other personal sorrow or need that a person carries. You might find a way to refer this to the pastor, pray with the person, or set a time to visit with them over a cup of coffee. Do what seems appropriate. This doesn't matter if the person is a member or a visitor, so watch for the deep need.

⁴ Found at <http://www.bbc.co.uk/science/humanbody/mind/surveys/smiles/> (Accessed October 2009)

⁵ <http://www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2002/09/16/MN241376.DTL&type=science> (Accessed October 2009)

⁶ Quoted in Fusion: Turning First-Time Guests into Fully-Engaged Members of Your Church, Nelson Searcy, p. 56.

Watch for practical needs. Let me give a couple of possible situations. What would you do as a greeter to meet a perceived need?

- A visitor walks in from the rain with a wet umbrella.
- It's cold. Everyone comes with heavy jackets.
- A single dad walks in with his 2 year old daughter.
- A car drives up to the main entrance to drop off a person with a walker.
- A person makes their way past several people without saying hello to anyone and walks straight to the sanctuary.

Greet Everyone.

A greeter that should meet everyone with a smile, making him or her feel welcome. Many times, greeters and ushers are the first impression others have of our churches.

It's easy to focus on just the people you know. We all know it is easier to greet friends than it is to greet strangers. We can use their name if we know it. If you don't, learn to enjoy the discovery of new names and potential new friends. Your service as a greeter is to be the initiator of friendliness.

You should also be sure to speak a greeting to the children as they walk in. I've collected a few stories of children who remember the greeter because they took the time to say hello. I'm also familiar with people who chose their church because a greeter made the effort to say hello to their children.

Depending on the pace of people entering, you might have the time to inquire, "How is the family?" or "How are you doing?"

Extend a hand

In North America, a hand shake is a common greeting practice. As you greet people, extend your open hand to receive the hand of your guest. Most will accept it, some will not. Let your visitor or other member guide you into how they would like to be greeted.

Don't grip too tightly, as some people may have painful arthritis or elbow surgery a week ago. Be gentle, but firm. No need for floor to ceiling pumping action, and no need for a limp wristed approach either. Remember: two or three small up and down pumps, then let go!

A handshake was a practice frowned upon in the 1920s, but is a common practice today. It is one culturally appropriate way to replace "greet one another with a holy kiss" (1 Cor 16:20; 2 Cor 13:12). Human touch needs to be culturally appropriate and healthy.

I am often asked about hugs. A friendly hug is a warm way of expressing affection. Yet, I don't think hugs are appropriate when greeting first time visitors. Sure, you can do that with people you know well, but in our North American environment, it's not likely a good practice.

I work in Hispanic cultures and see that a common greeting in Hispanic culture gives a greeting to women (after a 2nd introduction) with a cheek to cheek air kiss. North American's don't.

In some Latin American countries I've visited, the hand shake is not hand to hand, but a wrist grab. At first, I thought I was missing a person's hand, but learned that in that context, that was a sign of intimate welcome: friendlier than a business style hand to hand greeting we are used to in the United States.

You may have to determine what is an appropriate way to initiate a greeting in your culture and use it. With our current awareness of germs, be careful with young infants

Sneezing in the hand is nasty. I avoid shaking the greeter's hand @ church because he shakes 2-500+ hands before mine! (Twitter User)

Engage people in conversation.

Not every position in the greeting ministry will allow for extended conversations. People will be filing in pretty rapidly in the times before the service starts, or exiting quickly when the service is over. There is often little time for a conversation at the greeting line by the entry door.

But if you get the chance to talk with people, don't just be limited to ritual kindness "How are you?" "I'm fine" or discussing the weather or last night's sports game. Ask people about their life, themselves. Other oriented conversation communicates genuine care. You might learn of a need that needs pastoral follow-up. Feel free to pass that along to ministry leaders.

When you talk with people, don't forget to be aware of first time visitors. You can very easily excuse yourself from a conversation with a friend to make that initial contact with a first time visitor.

Listen

One of your primary tasks is to listen to people and respond to some of their needs. You might be asked questions about bathrooms, where is the nursery, and other practical questions. You might also hear some spiritual needs that bring people to church. Be careful not to overwhelm people with too much information, but answer their questions or take them to the Welcome Center.

Notice the Visitor

Notice the unknown guest. Extend a welcome. Take the initiative, and greet the stranger.

Be on the lookout for people you don't recognize. Take the risk of talking with the stranger. The experience of hospitality begins with such initiative.

Some are shy and will want you to preserve their dignity by not being too forward. Others are gregarious and want to be asked questions. Try to sense needs such as those who are confused about the location of children's activities or need access to a rest room, etc. Be as helpful as you can.

People come to church burdened with hurts, disappointments and personal crises. As you have opportunity, steer hurting people to those in the church family to whom they can turn for help—the pastor, professional or peer counsellors, teachers, physicians, social workers. Use your knowledge to meet people at their points of need.

Greeting the Visitor: Things to say

One question I've learned not to ask is people whether they're "new here" or "Is this your first time here? If the answer is "no," they might be annoyed; and if the answer is "yes," they will feel even more like outsiders than they already do.

Instead, when you don't recognize people, simply welcome them to your church, introduce yourself, and say that you don't think you've met them before.... Here are some possible things I have found helpful to say.

- Welcome to [church name] this morning!
- God bless you.
- We're glad you are here this morning.
- I've not met you yet! Welcome.

Make sure you are not using the same phrase over and over again. It sounds insincere. Put your own personality into it and change them up.

Introduce the Visitor

Some places will have a practice of making sure that the greeter will introduce the visitor BY NAME to another friend in the church.

I recently heard a story of a gentleman who visited a church across the street from the one he wanted to attend. A greeter introduced himself, learned his name, and then introduced him personally by name to 5 or 6 other people that morning. The gentleman telling the story remembers this greeter's name, but nothing else about the church. This greeting stood out in his mind.

Take people where they need to go.

Some visitors will need directions to find a rest room, the children's classes, or the nursery. Instead of saying "take the first left, go up the stairs, and hang a right and go to the family life center," simply take the person. If you don't have the liberty to leave your spot, grab a friend who can take them.

This helps remove the anxiety of getting lost. I've noticed that when I can't find something in one of those big box stores, and someone says let me take you, I find myself more at peace than having to remember "somewhere in the middle of isle 8 in the green zone across from the employee restrooms."

If you can only give directions, don't use churchy language. I still don't think I know what narthex is and I'm an ordained pastor. Use everyday language.

Connect visitors

In your conversations, you might encounter ways to connect other people to your friend. I remember a pastor who would say things like "I need to introduce you to [person's name] . . . who [state the connection here]." Then they would escort them to that person and say something like "I'd like to introduce you to he's researching drug receptors just like you are for your PhD." As a greeter, you might have connections among your friends in the church who have things in common.

Think of the visitor Every Sunday

You might rotate off formal greeting duty, but you might want to always be on the looking for the visitor. From my own experience and conversations that I've had with other visitors, it's even more meaningful to a visitor when they are greeted and engaged by someone who is "not the professional with the nametag" and doesn't have to do it.

Use Common Sense.

Some written policies are helpful, such as arrival time, list of duties, and the like. Some may try to go beyond helpful policies and try to put in a list of everything that greeters are not supposed to do. You don't need to develop an exhaustive list of what not to do. For example I read a greeter duty list that read something like this of 14 prohibitions:

- Don't slouch against the wall
- Don't give a crushing handshake with wild arm pumping action.
- Don't ask 20 questions or give a doctrinal exam.

- Don't evaluate the visitor for social status.
- Don't prescreen visitors before letting them in to the sanctuary.
- Don't enter into extended conversations.
- Don't enter the bathroom with them.
- Don't serve if you have a head cold, an open wound, or skin condition.
- Don't use heavily scented hand lotion the day you are greeting.
- Don't forget to brush your teeth, and get the dandruff off your clothes.
- Don't forget to bathe.
- Don't dress incorrectly.
- Don't talk or socialize with other greeters or members while visitors pass by.
- Don't use teenagers since they don't have the assertiveness to take initiative and adults are not expected to be greeted by teens.
(my note: Ouch!)

As the recruiter or as a greeter, use common sense. Think of the principles. "Show hospitality one to another", "Greet one another." "Love one another as Christ loved the church." A lot of these prohibitions will be intuitive when the principles are kept in mind. Greeting ministry is to be fun, not to create so many rules that people have to remember.

Find your own replacement

Life happens and your plans may have to change. Ask the greeting ministry coordinator for a contact list of experienced greeters and find your own substitute. This helps relieve the burden to the greeting ministry coordinator from

having to deal with this last minute need. They should be the back up person of last resort. You might want to inform them that you've found a substitute.

Assisting people with disabilities

This likely deserves a whole book itself. As the baby boomers get older, as more veterans return home injured from the wars in Iraq and Afghanistan, and as people are involved in accidents of all kinds, you will likely encounter people with some kind of disability.

Work with your recruiter or trainer, or parish nurse as to special advice you might need to have on when or how to offer assistance. Your church might want to consider having mobility devices to loan if one has been forgotten. Some churches will keep a wheelchair and walker on site for just this kind of emergency. Greeters should know where these items are kept and help people use them and return them.

When the service is over

The role of the greeter is not over after the service begins.

Focus groups have indicated that the 10 most important minutes when visitors evaluate the friendliness of the congregation is right after the service is over.

This is an opportunity for your greeters to go an extra mile to once again look for first time visitors and make the effort to connect with them.

As a greeter, reconnect with first time visitors that you met before the service. Be intentional to invite them to the post service reception. This is a good time to also ask about their experience of the worship service, and see what questions they may have.

Offer to pray with visitors if it seems appropriate.

This could also be a good time to make a note of new visitors that you met. Use that list as a mental reminder the next week so that you can greet them by name if they have returned.

You might also want to re-tidy up your areas in preparation for the greeting team next week. Give a rapid walk through the sanctuary to pick up stray bulletins or

return Bibles to the rack, put your supplies or nametags away, and do things that you think will honor the team serving in this role the next week.

Finally, take a moment to pray, thanking God for the people you met today.

Specialized area of ushers

Their role is to assist and aid the Pastor, staff, and congregation during the worship service as needed. Most of their area of focus is within the sanctuary. Sometimes they are also involved in preparing the sanctuary for the service such as lighting candles or removing the cloth covering from organ or piano.

They are the ones who likely pass out bulletins. Ushers should read the bulletin first thing upon the arrival. It may state that “reports are the back of the church” or, the “enclosed insert tells you to . . .” Occasionally there is neither the report nor the insert to be found.

In some churches that don’t have air conditioning, they might pass out fans.

Ushers guide people to their seats, answer last minute questions, and give also give a greeting to people as they do their service. Here is where all this greeter information comes in handy. They are often the last link in the process of greeting if the people in your congregation are not doing a great job of introducing themselves.

Perhaps more liturgical churches, an usher can ask a visitor “Would you like to sit with a member who can help you follow the worship service?” I’ve talked with several friends who were appreciative of a seat mate helping them know when to kneel, when to stand, and find the song in the prayer book or hymnal.

You might want to have your ushers offer a large-print bulletin or hymnal if you think that is a need. If an usher is unsure of how to meet a need that one observes, maybe a simple “How can I help you participate?” may open the door to solving the detected need.

You might develop some protocol of times during the service where you will want to seat latecomers. Some churches will seat latecomers at any time; others will not do it during the reading of Scripture, or during the pastoral prayer, or during

the offering. Develop your working guidelines as to when and how you will seat latecomers.

Ushers collect the offering. The formality of how the offering is collected is often determined by the tradition of your church. Is it an orderly procession of passing the plates, or is a joyous march forward to a common receptacle that the ushers pick up afterwards? Or is it so informal the pastor asks every week, "Can I have a few ushers to take up the offering?"

As part of their duties, ushers should know where the offering collecting devices are stored (plates, baskets, pouches, or box) and then know the process of turning in the collection to those who count the offering. They should know when to collect the offering and determine how they will do it according to the customs of your congregation. Some may choose to have the ushers separate the offering into bills / checks and coins to assist the offering counters, but that is more of a local church decision. Ushers should locate the collection devices before every service.

Some ushers are also given responsibility of doing a head count during the service. If your church is into tracking numbers of worship attenders, this is a great place to get it done, if you don't use some other counting mechanism.

In some church contexts, ushers also assist any ministry in response to altar calls. Pastor will give an invitation to come to the front and the ushers will help with crowd control.

In more charismatic traditions, the ushers help people from getting too much out of control, or set boundaries on where a person can dance. Ushers might remove the unruly or pull aside those who need more specialized ministry in a private room. If there are some that are rested in the Spirit, ushers may provide blankets for women, or help catch people.

Ushers may also be responsible for removing discarded bulletins, collecting pew register pads, replacing Bibles and hymnals back in their places and so on.

Action steps:

1. What are the qualities of a greeter that you want to look for?

2. What are your greeters responsible for?
3. Develop a checklist of greeter / usher responsibilities and have it posted where they can make quick reference before the service.

Appendix 1: Sample Greeter Checklist

Here is a sample checklist. Develop your own and post it in various discreet areas for quick reference for your volunteers

Arrival	20 minutes before service
Name Tags	Find your name tag and put it on.
Connection Cards	Locate them; make sure you use them.
Foyer / Narthex	Spot check for cleanliness and tidiness. Fix what is needed.
Hearing Devices	Confirm their availability, along with extra batteries. Confirm the transmitter is on.
Church Newsletter	Confirm their availability.
Children's gift bags	Located and ready for distribution.
Candles	Make sure they are lit or that lighters are available and stocked
Duration	Continue in place for latecomers, up to 20 minutes after the beginning of the service.
After the service	Seek out first time visitors and give them special attention. Invite them to the reception after the service. Offer to pray with them if appropriate. Thank them for coming.
Connection Cards	Approach 1 st time visitors with connection cards. Turn them into the pastor before leaving.
Wet Umbrellas	Offer to put wet umbrellas in the receptacle near the entry door. Find the umbrella bags and make them available
Lock up	Lock up the doors and turn out the lights. Turn off ceiling fans.

Appendix 2: Brainstorming Procedure Questions.

Because of so many church contexts and cultures, you will have to develop your own responses. These questions work to help you make sure this area of service is covered, even if it's not by your greeters. Some churches, the greeters will handle this; others have positions like deacons to cover those bases.

1. How will your church handle late arrivals? What will your greeters do?
2. How will your greeting team handle emergencies and disruptions?
3. What is your visitor contact information process? Are greeters/ushers expected to collect that information?
4. Are they responsible for giving the marketing giveaways at the table (and thus being sure it's stocked?)
5. Who maintains your church's decorum -- such as silence in the foyer after the service has started, no gum chewing, crying children?
6. Where do greeters station themselves?
7. How many layers of greeting do you want?
8. Do you want your greeters to learn a new name each week?
9. What do you want greeters to say?
10. Do you want your regular greeters to know CPR?
11. Who is responsible for open up (unlocking the doors) and closing up (locking them back up and setting the alarm)?
12. Are your greeters for the first service in charge of turning on the lights and making sure the bathrooms are stocked with paper products?

13. Umbrellas – what do you with wet ones?⁷
14. Where is the Lost and found? What happens if a greeter finds an expensive piece of jewellery or cell phone?
15. What is your greeter's response when a person seeks financial or food assistance during the service?
16. What is your administrative response to prayer concerns or needs that are shared with your greeters?
17. How do you follow up with those who want to become members or become a Christian?
18. Who is responsible for preparing the sanctuary for worship? The ushers, the deacons, the greeters, or nobody?
19. Who lights the candles?
20. Who makes sure the visitor cards are well stocked and in the right place?
21. Who oversees the hearing assistance devices? Fresh batteries available?
22. Who makes sure last week's bulletin is not stuffed in the pew rack?
23. Who is responsible for straightening the cards in the foyer, pencils, attendance pads of you use them?
24. Who is responsible for the goodie bags for children or thank you for visiting gifts for first time visitors?
25. What positive traits do you want your visitor see in greeters?
26. How would you feel as a first time visitor to your church?
27. What would you as a visitor expect from a greeter? What would you hope the greeter wouldn't do?

⁷ See http://www.brenmarco.com/category/pos/wet_umbrella_bags. They have eco-friendly designs as well. I've not used them, just giving you an idea, not a recommendation. Pick your own vendor.

Appendix 3: Sample Greeter Training Workshop

I've included a sample workshop structure that may work in your context. You may want to include a lunch. It is an unspoken rule in the seminar business — better turn out when you provide good food. A light meal, catered lunch, or something increases your turnout.

You can use the meal time to have informal conversations related to the topic at hand. For example: Have the table leader to ask people to tell a story where they felt really welcome – a conference, cruise, hotel, meeting. Invite others to tell their story as well. Ask what did it feel like to be welcomed? What did the hosts do to help make that feeling?

What follows below is a sample agenda with some of them major movements of a suggested meeting, with some suggested exercises that you can use.

Plan on 2-3 hours, maybe more depending on how much you want to accomplish. If you are launching a new greeter ministry, consider initially taking up to 6 hours to help design the ministry.

Two other good workshops training schedules can be found in

- Paige Lanier Chargois, [The Work of the Greeter](#). (Appendix)
- Mark Waltz, [First Impressions Ministry: Creating Wow Experiences in Your Church](#). (Chapter 8 with exercises scattered throughout).

The vision of your church's hospitality

Summarize your church's vision for hospitality, the overall big picture of ministry values, and the goal to help members and guests feel welcome. This may be a good place to have the senior pastor share the vision, and maybe a great place to have your church's governing board attend.

Share biblical study of the alien from Leviticus. See [You were the visitor once.](#)

Share your experiences of visiting other churches to cast vision as to why this personally important to you.

If your church has confused evangelism with hospitality, this may be a good place to draw the distinction between them. See Chapter 3 in my other book, [How to Welcome Church Visitors.](#)

Discuss and share hospitality stories from the Bible.

Personal Visit Stories

If your members did the exercise of visiting other churches before you came to this meeting, share your first hand experience of visiting other churches and talk about what is it like to visit a church for the first time. Empathy with the first time visitor will give your group tremendous insight. When one remembers what it feels like to not feel welcomed, one is more likely to be welcoming.

Stories from current visitors

Do the “who is your visitor” exercise. If you collect contact information, or any type of post visit survey, share the stories. Some of your churches may have a process in place where you ask and receive feedback from your visitors. Copy and use this information as well.

Guidelines of duties and expectations

Review your current checklist and duties list with your greeters. Brainstorm any changes or additions. Consider telling stories as to why some of those items are in the checklist if some of them are recent additions.

Role Play

Develop some role plays about ministry contexts. I’ve given a few. Put a situation up on the wall or flip chart. Have your table groups pick a person to be the greeter, one be a visitor, and the rest as observers. Allow each person in the group to share their observations and thoughts about the role play. If they played a role, share thoughts / feelings in being in that role.

Appendix 4: Sample Training Exercises

First Impressions⁸

Take a moment to make a note of your first thought – Don't think hard, just write down your first thoughts that come to mind

- Starbucks
- Your last hotel stay (no names, just the experience)
- Your last visit to a big-box store like Home Depot or Wal-Mart
- Your most recent visit to a boutique or specialty shop
- Your bank

Allow time for team members to talk about where they shop, the products or stores to which they are loyal. Goal: understand the consumer that walks into your church.

Brainstorm what Awesome Hospitality Looks Like⁹

Decide how you want your visitors to describe their experience with you. Have each team member write down his or her top three words.

Tally them up. Vote on the three most popular.

Then print them on posters, wallet cards and inner-office materials.

This will keep your hospitality philosophy in front of people's faces, thus holding them accountable TO and giving them ownership IN to a decision they contributed to. What's your service philosophy?

⁸ Exercise inspired from Mark Waltz, First Impressions Ministry: Creating Wow Experiences in Your Church. (19)

⁹ Inspired by one of my favorite blogs: <http://hellomynameisscott.blogspot.com/2009/10/you-dont-have-to-be-ritz-carlton-to.html> (Accessed October 5, 2009)

Tell your own story

Have a small group discussion where members share personal stories of why they connected and remain connected to your church.

Goal: You will see themes as to the power of relationships and the hospitality factor.

Body Language First impressions

Observe the people around your table.

I notice _____

I see _____

I think / imagine _____

Discuss what you notice with the people you observe and see if you are accurate.

Goal: notice the various different thoughts that people form based on physical observation of people in a context.

Take the smile test

If you have a live internet connection with a high speed connection, put [the smile test](#) (Clickable link) test up on the wall and have your people guess. Give them a worksheet with numbers 1-20 with a Fake / Genuine Column.

As the organizer take it yourself ahead of time so that you are familiar with it.

Discuss the results and the importance of a smile in your greeting ministry.

Be the visitor

At least once during the 4 weeks prior to the training event, make a personal and solo visit to a church outside your faith tradition.

Example: If you are a Presbyterian, pick a local Pentecostal congregation. If you are a Baptist, pick an Episcopal church. (Remove the comfort of the familiar).

Pick one of a similar size to yours to help you make a comparison.

Do not knowingly pick a friend's church. Pick a church that you have never visited, and attend by yourself (remove all the comfort of having a friend with you).

Goal: Empathize with the first time visitor experience.

Who is our Visitor?¹⁰

Pick a couple of recent visitor contact cards. Choose a couple of anonymous prayer requests if you collect them. Make photo copies ahead of time and distribute to the table groups.

Have each group determine what they can about your typical visitor. Develop a guest profile based on intuitive assumptions from the very limited information on the contact cards and prayer requests. What do they like? What are their needs? Where do you think they shop? Who are their friends? Are they married, single, divorced, widowed? Are they in school? What might they study? What are their goals / dreams? Why did they come to church?

Ask for a show of hands among your group if they have had similar prayer requests to those mentioned on the card. The goal is self-identification. The gap between your greeter and visitor just got a little smaller. Take some time as a group to pray for the needs on the prayer cards before moving on to any other part of the training.

Brainstorming Exercises

Brainstorm "10 tips for new greeters."

Brainstorm "10 painful mistakes to avoid."

Brainstorm "10 obstacles to a comfortable visit to your church."

Compile this list. Add to it or subtract from it each time you conduct a training event.

¹⁰ Inspired by [First Impressions: Creating Wow Experiences In Your Church](#), Mark Waltz (p. 91). Pages 93-96 offer some more training exercises that would be useful.

Role play some possible scenarios.

Have fun with this exercise. Allow time for each group to role play it and discuss their observation as the greeter, as the guest, and as an observer. Let these be self-guided discussions.

- You observe an elderly woman who has weak motor controls in the hand. How will you assist her to receive communion out of those little cups before she spills it on herself?
- Father with a toddler in tow and a baby in his arms.
- Pregnant teenage girl, oversized shirt, over grown bangs, and brow piercings.

Recommended Reading

This list refers to some of the books I have used to help me develop this material. You should be able to click on the titles to order your copies from Amazon if you wish to acquire them.

Les Parrot, [Serving as a Church Greeter](#). Slightly outdated, but good theological and historical overview. One chapter goes off topic into first impressions area like cleaning the church, and checking your signage. Useful for a greeting recruiter or trainer.

Annette Schroeder, [Welcome to Our Church: A Handbook for Ushers and Greeters](#). Very outdated and has conflicting advice. Uses vocabulary that is no longer used. Recommends some practices that have proven not to be effective. Has some good ideas and some useful workshop questions, but other resources are better. Can serve as a research tool, but not a team book.

Paige Lanier Chargois, [The Work of the Greeter](#). Published in 2009, this work is the most recent one I've found that doesn't feel out of date. A much needed improvement over existing Greeter books.

Buddy Bell, [Ushering 101](#). The stories suggest the general audience to be more of the Pentecostal / Charismatic traditions that have a traditional high respect for the pastor. Some practical tips and advice.

Buddy Bell, [Greeting 101](#). Similar to his other work. Full of lots of stories and examples. But some of his stories might be a worldview stretch for some in the more mainline faith traditions.

Gary McIntosh, [Beyond the First Visit: The Complete Guide to Connecting Guests to Your Church](#). Title suggests book focuses on assimilation, more focused on hospitality, marketing, and preparing your worship space.

Mark Waltz, [First Impressions Ministry: Creating Wow Experiences in Your Church](#). Great recent text on hospitality and impressions. Lots of useful principles. Most of the examples are geared towards larger churches with multiple services, multiple campuses. Small churches will find great ideas in the midst of the stories.

Nelson Searcy, [Fusion: Turning First-Time Guests into Fully-Engaged Members of Your Church](#). Focused more on assimilation processes than on actual greeting.

About EvangelismCoach.org

EvangelismCoach.org is a website resource on evangelism training and practical church growth. Launched in 2007, it has evolved into an international evangelism training ministry focused on helping churches in the Americas (from Alaska to Chile) re-discover a passion for evangelism and growing the church in the power of the Holy Spirit.

EvangelismCoach.org can provide qualified speakers for your retreat or conference and can also do distance coaching via telephone or high speed internet video conferencing.

EvangelismCoach.org is also a place for individuals to receive practical coaching on their personal evangelism style and can help individuals and pastors improve their skill in sharing their faith.

Our flagship course, "[Fear Free Evangelism](#)" helps you discover that personal evangelism can be as normal as breathing. Participants overcome their fear of evangelism and find joy and excitement in sharing their faith in Christ Jesus. Contact EvangelismCoach.org for information about hosting a Fear Free Evangelism Conference in your area.

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**How To
WELCOME
CHURCH
VISITORS**

CREATE A GOOD FIRST IMPRESSION

Rev. Christopher Walker

www.EvangelismCoach.org

If you have ever wondered how to improve your first impressions for first time church visitors, then here are proven strategies you can begin to use this weekend.

How to Welcome Church Visitors

By Rev. Christopher Walker

www.EvangelismCoach.org

Discover Over 60
Practical Ideas for
Improving Your
First Impressions
Ministry



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If you are reading this copy without having purchased it, I invite you to purchase your own to further the ministry of Evangelism Training of www.EvangelismCoach.org

Purchase your own copy at www.WelcomeChurchVisitors.com

Some of this content can be found on www.EvangelismCoach.org and elsewhere but to save you time and effort they have been compiled and reformatted into one bundled e-book for you. All content original to Chris Walker.

The information in this book is only for educational purposes and is not intended as legal advice or anything other than information.

Printing Tips:

Some have found it helpful to print a hard copy of this book. Here is how it can be done in a way that saves paper (though the print gets small). This assumes that you are using a recent version of the Adobe reader. The instructions may be a little different as the reader continues to evolve.

Under the File Menu, select Print.

1. In the Page handling section, you can choose “multiple pages to a sheet” and make your selection.
2. Two (2) pages to a sheet works best. 4 is just too small.

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Chapter 1: The stories behind this book

One night over dinner, I heard this story firsthand from a Hispanic immigrant who had experienced the transforming grace of Christ and had begun looking for a church. He told me:

I had only been a Christian for six months. We moved from Texas to Richmond VA and began to look for a Spanish language church. I didn't find any for a few weeks, so my wife and I decided to attend an English language congregation.

We arrived and sat down in the pews, clearly the stranger. We didn't speak English at the time, so we really had no clue as to what was happening. However, after church, all the people left.

We stood around, and guess what?

No one talked to us.

My friend only remembers that church because no one talked to him. He remembered this church six years after the event. He had been hurt by the lack of a hello. Particularly from a person from a “hot” culture (to use a term from missiology expressing the relational warmth of culture), this stung, as much as it insulted.

This man's story, sadly, is not unique to his experience. Part of the responsibility of every church is to welcome the visitor in their midst.

It's a no-brainer.

Most churches say they do it, but my friend's story above reminds me that though we may think we are friendly, in practice it might very well be the opposite.

His story was not unique

Here is another one about something that happened over 40 years ago:

Over a good meal one night with an irreligious married couple, we spoke of church life, faith, Christ, and other topics. They both attended church 3 times a week growing up, but once they married and relocated to another city, they quit going.

They hadn't been to church regularly for nearly 40 years and faith is no longer important to them. Their children weren't church goers and grew up without any real knowledge of the grace of God.

I asked, "Why did you stop going?"

"When we were newly married," they replied, "we relocated hundreds of miles away from our home town, away from family, friends, and our support network.

"We visited a few churches of our brand and not one person said hello or took interest in us."

Forty years ago a family dropped out of church. A second generation misses out on the proclamation of the grace of God. Why?

All because no one said hello.

We think we are friendly

If you were to read through Church Information Forms (the church's resume in the Presbyterian Church USA system), you'll see that nearly every church thinks it's friendly.

A quick search of Google for "Friendly Church" turned up 127,000 results for churches that think they are friendly.

But in my experience, and likely in yours too, most churches are pretty friendly with themselves -- meeting and greeting their members and invited friends.

I've had people talk around me or even over me as if I don't exist. I have visited churches where there was no acknowledgement of our presence as visitors, even from the worship leader up front. I have visited churches where not even eye contact was made in the hallways. I have even walked in and out of churches without ever talking to someone.

The goal of this ebook

In this eBook, I assume that you already have visitors coming to your church. Your marketing is in place, your outreach events are making an impact and visitors are already coming to your door for your services.

If you don't have any visitors coming, this eBook won't help you. It's not written to help you find visitors.

I want to help you avoid the harm done to my friend's journey of faith when a church doesn't say hello. I want to help your church reach people, not cause them to feel overlooked or rejected when they are looking for the love of God.

I want to help you make a good first impression so that the second visit is more likely to happen.

With a good first impression, a second visit is likely to occur.

The goal then is a third visit, and beyond. You want to make it easy people to "stick." More of the gospel could be seen and heard.

According to a Barna Research survey of people looking for a church¹,
“Friendliness to Visitors” is

- Extremely important: 71%
- Somewhat important: 21%

Add that up and for 9 out of 10 visitors, the friendliness of your congregation is important.

What each church needs to do is develop a strategy to be friendly, but not overly friendly or smothering. It is the goal of this eBook to help you think through the subject of treating the visitors that have come to you.

A choice of terms

What do you call guests who come to your church for the first time? “First Time Visitors,” “Guests,” “New Church Friends,” “First Time Worshippers,” have all been labels that I have seen or hear used around the country. Gurus have their reasons. You might want to consider your local context as to what term best fits your church. For the sake of this ebook, I’ll use these terms interchangeably, but in your study, think about what term you’d like to use for these people coming to your church for the first time.

A personal note

As a personal note to you the reader, I am grateful for your decision to purchase this ebook. Your purchase helps advance the ministry of www.EvangelismCoach.org in igniting the church in the power of the Holy Spirit to passionately fulfill God’s call to

¹ Based on a national telephone survey of 1,015 people 18 or older; sampling error of plus/minus 3 percent. Citation: Moody (Jan/ Feb 2002);

reach the nations. I hope this little book eBook will serve you well and that you can make minor adjustments in your church's ministry that will have a long term impact.

If you have comments or suggestions, or even stories to tell, please send them to me at www.evangelismcoach.org/contact I'd be happy to incorporate lessons learned and other stories besides my own.

Discounted bulk copies can be available for committee distribution. Simply contact me at the link given and I will make arrangements for you to download a quantity at a time.

Chapter 2: Welcoming Visitors – A Little Theology

Nelson Searcy writes in the introduction to his book [Fusion](#) (see my online review of [Fusion Visitor Assimilation](#)), that

“Next Sunday the Spirit of God will prompt hundreds of thousands of people in the United States, and millions around the world to visit a church for the first time. Each visitor is “God’s gift to you. . . .”

Welcoming the guests who visit our churches is to practice the art of hospitality. Hospitality is not evangelism (more on that in the next chapter). Rather, hospitality is a vehicle to help the local church body demonstrate a caring Christian community. Hospitality helps prepare the way for hearing the joyful proclamation of the good news of the sovereign love of God.

A good place to start is with the Scripture. Rather than me telling you what I learn from these, I invite you to look these up yourself and ponder them.

What do they say about hospitality? Who was welcome? Who was not? What might that mean for your church? Where is God in these stories? As you read these Scriptures, ask yourself, what might God be saying to you through them?

Bible Verses for your own study

Positive Examples of Biblical Hospitality

[Genesis 12:14-20](#)

[Genesis 20:4-15](#)

[1 Kings 17:10-24](#)

[Luke 19:1-10](#)

[Acts 16:14-15](#)

[Acts 28:2](#)

Negative Examples of Biblical Hospitality

[Numbers 20:18-21](#)

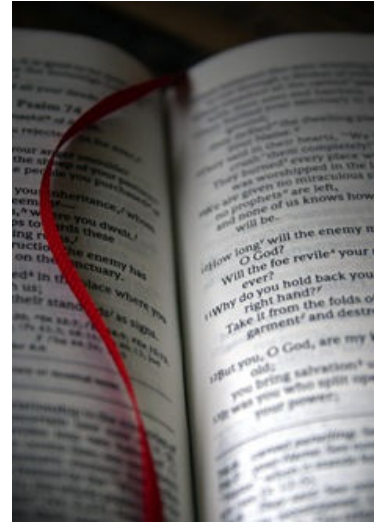
[Numbers 21:21-31](#)

[Judges 19:15](#)

[1 Samuel 25:10-38](#)

[Luke 9:51-56](#)

[Luke 10:30-37](#)



Biblical Hospitality Verses:

[Matthew 25:34-43](#) Sheep and Goats

[Luke 10:30-37](#) Good Samaritan

[Acts 4:32-38](#) “Had everything in common”

[Romans 12:13](#) “Practice hospitality”

[Romans 16:1-23](#) Greetings and “whose hospitality I enjoy”

[1 Timothy 5:10](#) Characteristic of a widow

[Hebrews 13:2](#) “Angels unaware”

[1 Peter 4:7-11](#) “Offer Hospitality without grumbling”

[3 John 1:5-8](#) “We ought to show hospitality”

Jesus welcomed people

Notice what Jesus did with visitors in [Luke 9:11](#) (Feeding the Five Thousand)

The crowds . . . followed him. He welcomed them and spoke to them about the kingdom of God, and healed those who needed healing.

In fact Jesus welcomed so many people into his presence, that he was accused of welcoming sinners ([Luke 15:1-2](#)).

Now the tax collectors and “sinners” were all gathering around to hear him. But the Pharisees and the teachers of the law muttered, “This man welcomes sinners and eats with them.”

[Acts 28:30](#) points to Paul’s practice of welcoming people: “For two whole years Paul stayed there in his own rented house and welcomed all who came to see him.”

McIntosh, in [Assimilating Church Visitors: Beyond the First Visit](#) makes the point that there are several different Greek words used for “welcome.”

Together, they suggest the meaning of gladly welcoming someone to one’s home as a guest . . . [Welcoming newcomers] is a theological demonstration of God’s grace. . . .when we welcome newcomers to church, we are demonstrating the gracious love and care of God. (12)

A Working Definition of Christian Hospitality

In this context then let me define Christian hospitality as

Taking the initiative to welcome others

and

inviting others to share in our community life.

Hospitality covers more than just our group gatherings for worship but it extends to our small groups, our families, our home, and our lives.

It speaks to our corporate worship life, how we treat other people in general, how connected we feel to the local church body, and how we get along as members of the body of Christ.

Take the initiative.

Taking the initiative is the first component. It is the message that the American church needs to hear. Hospitality and welcoming visitors requires initiative. Just as God moved first in sending Jesus, we should move first to welcome those visitors who come to our midst.

Many visitors (based on my experience visiting many churches around the country) do not take the initiative when they are first new in a place. There is a social hesitancy. They might be extroverted, but when in a new place for the first time, many will remain back and take in the events. There are exceptions for sure.

Think about your first time in a new space for a meeting— do you automatically seek someone out to talk with or, do you focus on things like getting oriented to a space, watching to see who is in charge, or go to the cocktail table and get a drink before actually talking to someone? In a strange environment, it is hard to break the ice.

Thus, the role of your church members is to break the ice. Take the initiative and welcome the visitor with a hello.

Invite Others to Share

The second part of our definition is to intentionally include others to participate in the life of the local church – small groups, outreaches, etc. People generally want to feel included or invited to participate, particularly when found among a new social

network, such as a church. Inviting visitors to return via a personal greeting after the service, an invitation to lunch with a group, a personalized letter or email inviting them back can say a lot about your church's warmth.

You Were a Visitor Once

At some point in time, you were the first time visitor yourself.

Do you remember your experience? Do you remember the emotions you felt being in a new space for the first time surrounded by dozens, if not hundreds, of people you didn't know?

[Leviticus 19:33-34](#) commands Israel to welcome strangers because of their experience in Egypt.

'When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the LORD your God.'

They were not to oppress the alien because they knew how it felt when they were in Egypt ([Exodus 23:9](#))

While this verse can say much towards the current national debate on immigration in the US and perhaps the immigration debates in other countries, we can stretch it to speak about visitors who come to your church. (It's not proper exegesis, but a great point can still be made).

Think about it:

You might currently be a long term member of your church. At one point you were not. You were a visitor for the first time. You had a need and somehow, you found your way to that church. You were the “alien.”

Now you have integrated yourself into the community of faith, and other people are coming to your church for the first time. Now those visitors are the “alien.”

How can you treat visitors as one of your own?

How can you “Love them as yourself, for you were aliens . . . ?”

Chapter 3: Why Visitors Come to Church for the first time

On a human level, visitors will come to your church because they have

- Been invited by a friend
- Been referred by a friend in their social grapevine
- Seen your building in their commuting patterns
- Heard about your church through your marketing (direct mail, website, door hangers, business cards, radio, TV, phone book)
- Experienced your community outreach (e.g. food pantry, medical outreach, Dog Park, Hot Dog's for Jesus, Free coffee on Mondays, Christmas Store)

These focus on the how that visitor found their way to your church. These don't suggest "Why did that visitor come?" That gets into motives, spiritual needs, situation in life. There are many different reasons why a person would choose to come to your church for the first time.

Allow me to simply share a few stories. To find all the reasons is beyond the reach of this eBook.

I Can't Silence the Pain

I met a man who comes to our little Spanish church. He had been coming for a few weeks and over dinner one night was the first chance we had to talk. He had been in the US for three years, with 2 kids back in his home country. He was abandoned as a child and survived alone on the streets. Never went to high school, in fact he never completed elementary school. He speaks very little English, and tells me that he doesn't know how to read or write.

During those first three years in the US, he had been busy drowning his sorrows in the club scene, dancing and drinking to dull his pain.

“But,” he shared, “Pastor, I couldn’t silence the pain in my heart.”

One Sunday, a friend suggested he go to church and he decided to go. The hospitality of the church and the welcome that he received kept him coming the second week, the third week. After a few weeks of coming to church, he invited Christ into his life. Fast forward a few years later, he serves as a greeter in our church.

He shared his story with us over dinner, talking about how he tried to dull the pain in his life, but when he experienced God in worship and the repeated hospitality of this church, he experienced a love that he had never felt before. God’s love was proclaimed in the preaching of the Word, and demonstrated by the hospitable welcome of the congregation.

As his pain began to heal listening to the love of God he knew that he needed Jesus and his life changed.

God revealed His love to this man and drew him into a relationship with Jesus. We only got to harvest what God had already prepared in this man — making him so spiritually thirsty that he sought after God.

I Want to Feel Jesus

Another person visited our little Spanish community church. God has used this little Spanish language church in ways to allow me to experience some healing and growth in my life, even though Spanish is not in my native language. My family was the only American family in the place (by American — they mean me, the US Born English speaker).

One night, one of our first time visitors didn't speak Spanish at all, but she stayed for the entire service. During a time of "come forward for prayer for whatever you need" she came forward. Pastor invited me to come and pray with our guest (as I'm the only attendee that speaks English as my first language).

Among other questions, I asked her, "What brought you here?"

"I want to feel Jesus."

In the parking lot to pray

My pastor friend in Southern California tells me of a new parishioner in his church. During a life crisis, she talked with a friend on the mobile phone while driving to work. Her friend suggested a time of prayer. This woman pulls off the road into a parking lot so that she can bow her head, close her eyes, and listen to her friend's prayer. After the "Amen" she opens her eyes, and discovers she is in a church parking lot. She decides then and there that she will show up on Sunday.

What propels visitors to come

Marketing can only do so much.

There is a place for marketing: websites, direct mail pieces, outreaches and community service events. Marketing and community outreach events are beyond the scope of this book.

But the point is: I am convinced that visitors are drawn to church by the Spirit of God.

Some people interpret their spiritual thirst as a desire to experience the presence of God.

Some are drawn to the mystery of the sacred experience that is found in worship.

Others come because of a need that they have heard or intuitively known that only God can meet.

They are drawn to church perhaps even before they find faith in Christ. They seek Jesus by coming to church.

Some have been Christians for a while and are simply transplants from another church and know that a church connection is a vital part of their spiritual walk. They shop for churches to find a new social network to connect with. They have gifts they want to invest in a local church and want to know where they can fit.

They are drawn to your church because they have gifts to contribute.

They have been drawn there by the Spirit of God. They are a gift of God to your church.

Chapter 4: Hospitality is Not Evangelism

Churches that consult with me are very interested in hospitality — the nuts and bolts of welcoming the visitor, making a good impression with a clean building, typo-less bulletins, clean and bright nurseries for children.

As I teach workshops on evangelism and church hospitality across the country, I find many heads nod in agreement when I make this claim:

The American church has effectively substituted welcoming visitors as evangelism.

This morning, an opening for a position of “First Impressions Pastor” came across my desk. That full time position is hoped to make sure the church is friendly.

Hospitality in a church sets a good environment for hearing the gospel proclaimed. Hospitality ministry is good. However, it is not a substitute for the sharing of the gospel or nor should it be confused with evangelism.

Rather, it supports the evangelistic work of the church.

Christian Hospitality is part of Pre-Evangelism

As I think of my experience visiting churches for the first time, and as I’ve listened to others who have made first time stranger visits, one connection between hospitality and visitor experience has consistently risen to the surface.

The ability of a first time visitor to connect to the worship service was directly impacted by the warmth of the welcome experienced.

When no one says hello, the perceived coldness hinders your ability to remember what the sermon was about.

*Let’s not be
confused.
Hospitality is not
evangelism.*

When people stare you down for not dressing right, you feel trapped and want to hide.

In both examples, the ability of the first time visitor to thoughtfully interact with the sermon (the central part of most worship experiences) or engage with the music is hindered. The result is that you can't pay attention.

However, when a guest is given a warm welcome, a greater openness and ability to engage and comprehend the sermon remains in place and a greater likelihood (from a human point of view) of greater connection to the local church during that stage of their spiritual journey.

A warm welcome is thus part of the pre-evangelism work necessary in a church's mission to help people find faith in Christ.

Why Hospitality is Not Evangelism

I use the following definition of evangelism to draw a contrast here:

Joyfully sharing the good news of the sovereign love of God, and calling people to repentance, to personal faith in Jesus Christ as Savior and Lord, to active membership in the church, and to obedient service in the world.²

There is nothing about hospitality in this definition. This definition focuses on two items: Joyfully Sharing and Calling People. That's it.

Perhaps a better way to approach the subject is to compare the goals of evangelism and hospitality. Their goals and focus are entirely different. Here is a chart to compare the two and notice the contrast:

² (Definition adopted by the 202nd General Assembly of the PCUSA, 1990)

Evangelism	Hospitality
Conversion	Repeat visit
Proclamation	Connection
Information	Experience
Salvation	Interaction
Faith	Fellowship
Life Change	First Impressions

As you can see, the goals of each are entirely different. Evangelism seeks conversion and repentance and deals with salvation and faith. Hospitality seeks a repeat visit and to help the person connect to the fellowship.

The focus on Evangelism is a changed life, while the focus of Hospitality is to create a first impression.

Hospitality can lower or remove the potential barriers that can hinder the presentation of gospel message during the worship service, or hinder the experience of God's love from a caring congregation.

A Personal Experience

Our little Spanish church bounces from 15-40 in attendance. Our first visit was October of 2006. I'm clearly an English speaking American, so I stuck out.

We were welcomed, greeted, introduced to the Pastor, and invited for coffee. This warm welcome overcame all the clumsy portions or poor quality aspects of the service: feedback in the microphone, words misspelled in the songs projected

(sometimes) on the wall, slides missing, laptop projector not working 100%, musicians starting music in different rhythms.

If one was into nitpicking quality, this church could be a case study.

But, their hospitality overcame all those potential drawbacks.

The second time we visited this little church we were warmly received again, and invited to a home for Thanksgiving dinner. We've been invited to homes and in one case called 4 times by different people to make sure we were going to attend a cookout. We feel loved and accepted, even if I don't understand everything spoken to me.

In fact, there is one man in this church that I can't understand at all. I need his heavily accented Spanish translated into Spanish so I can understand him. But they have the patience to repeat themselves and to make sure I understand.

Hospitality Overcomes Poor Quality

The hospitality of this little church overcame lots of possible quality issues that could drive visitors away. A church that focuses only on quality but doesn't welcome the visitor is focused on the wrong issue.

A church focused only on quality is focused on the wrong issue.

When we were simply visitors, we weren't ready to connect. Rather, this little church took the initiative to reach out to us, connect to us, and welcome us into their world. It was a one way street for a while. Their hospitality has helped us to emotionally connect to this congregation.

Learn from the Hospitality Industry

All sorts of corporations that interact with the public have studied hospitality, implement training programs to improve their public interaction, and spend millions on hospitality consultants.

You see the effects of hospitality training in store personnel trying to greet you as you walk in the door, training customer service reps to speak gently on the phone and check out clerks that smile (in many stores anyway). Customer service people wander around the big-box stores, politely asking the bewildered if they can help you find something.

These corporations want you to remember the good experience that you've had in their presence and hope that you will want to return. They want to remove potential bad experiences so that you willingly spend money on their product, experience, or merchandise. By creating a "good experience," they hope you'll want to return and spend more.

How can the local church lower the barriers to hearing the message that will be proclaimed? How can the local church create a good first impression to encourage a second visit?

Chapter 5: Create an Inviting Space

Before getting into the nuts and bolts of welcoming visitors, allow me to point out some important lessons about preparing the house.

When you are expecting visitors coming to your house in a week, you work hard at tidying up, putting away the things that have been lying around, fixing the loose doorknob, or replacing the toilet valve that always makes you jiggle it to stop running. You might even go so far as to dust off the picture frames, or vacuum.

As I write this, today we had guests coming to our house. Our house hasn't been this clean in a little while – floors mopped, desks cleaned, and even windows cleaned.

Think about it. Would you rather shop in a clean supermarket, or one that simply feels grungy? Would you rather eat in a restaurant that has cleaned the tables or one that allows you to clean it yourself?

Extend the idea to your physical facility: how does your church appear? Is your facility inviting, clean, and welcoming?

Landscaping

Consider the landscaping of your facility. Do the flower beds have weeds? Are the walkways and entrances lit at night? Is the grass mowed? Are the trees shaped and pruned? Are your flower beds mulched carefully?

I'll be the first to admit that I don't have an eye for landscaping, but these are some general considerations.

Speak with some of the folks in your congregation who love gardening and you will likely get lots of ideas on how to improve the landscaping around your facility with minimal investment and upkeep.

The goal is the appearance of a well-maintained facility – achieving the look that someone cares. Where I live, I can tell who doesn't really care about the exterior of their facility. Those that do not appear to be clean or well kept will make me think twice about going there, particularly if I can go to another one down the street.

In the US, most suburbs have plenty of McDonalds. I found that I would drive out of my way to visit the one kept clean by the staff. The closest one was not kept up well and its grunginess motivated me to go elsewhere.

Parking Lot

Most churches have a parking lot of some size. Some in more built up urban areas may have a parking deck.



Take a quick look at your parking lot. Is it full of cracks that have weeds growing through them?

Are there potholes forming in it? Do you have wheelchair accessible parking? Is it close to the entrance?

Are sidewalks clear and safe? We had one slab of our sidewalk that had been lifted by a tree root, creating a trip/fall condition. During the course of one year, 3 people tripped and fell. We meant to fix it immediately after the first one, but being in the middle of winter, we had to wait for the season to warm up so that the concrete would cure. While waiting, 2 more people tripped.

If you have a gravel parking lot, do women in heels feel safe walking on your parking lot? What about those who use canes, walkers or wheelchairs?

Parking lots can be a huge capital investment. You may not have the funds to take care of them now, so consider how you might be able to improve your parking lot over time.

One church I visited had potholes and gravel. The paint lines had worn off. Regular attenders knew how to park on an angle, but visitors may not. Regular attenders knew they could park on the gravel area, but visitors may not. Regular attenders knew not to block an easement to the neighbor's house. Visitors may not.

Signage

Signage plays an important role in helping visitors navigate your facility or campus. Street signs serve as a form of marketing, but can communicate subtle impressions of your congregation.

For example, in my first church, our street sign had peeling paint. I've seen others were bricks have fallen off the pedestal, light bulbs that were never changed, and even some awful misspellings and pithy sayings gone awry. Whatever you do, please proof read your signs for what they might accidentally say!



Some church growth specialists suggest "Guest Parking" signs near the entrance to the church. I have found that if I'm the visitor, I don't necessarily want to park there in case I'm swarmed with greeters. I find that personally, I don't want to

stick out from the crowd. On the other hand, it is also a nice gesture. A possible solution is that church members could be trained not to use the first 3 or four stalls closest to the door, as an honor to visitors? They are not marked, but available to your visitors.

Street Signs

One morning, I was talking to a fellow about where he lived. He had moved to the area from out of state, and had been living in his home under one year.

“I live down the street from the church.”

I asked, “What church is that?”

His reply: “For the life of me, I’ve never been able to figure it out. I can’t find a sign.”

Does your church have an exterior sign so that commuters can see it? Can people recall your church name from seeing your sign? Do people know that your church exists as they drive by? Is your sign perpendicular to the street so drivers can see it, or parallel to the street so only pedestrians can see it?

I took the photo of the one pictured right I took. The “Praise Chapel (Templo de Alabanza)” appears to meet in Lorenzo’s Mexican Restaurant.



This sign arrangement hints that the church meets in the same place as the Restaurant, so how many people show up for lunch for tacos and walk into a church service? Or likewise, how many people show up for church and are asked to be seated?

Church Entrance

Are your entrances to your facility clearly marked? Consider the signs at your church entrance. Particularly if you have multiple entry points from the parking lot.

Where do people enter? Do you visitors have to watch where others enter? Do you have doors that the regular attenders don't use and are kept locked?

Have your sign professionally made. The one pictured here was found on a church and had bled from the rain. Its poor quality hints that the congregation may not really care about its visitors. This kind of fix should cost under \$300.00. You might find a less expensive but high quality alternative to stretch your dollars a little further in the current economy.



The first church I served in had a front door that regular attenders never used. It used to serve as the front when the church had pedestrian traffic and people walked to church. The parking lot was in the rear of the facility.

But as customs change (people no longer walk to the church) the functional entrance of the church changed to the side door off the parking lot. Regular attenders knew to use that door. In fact, we never unlocked the front door.

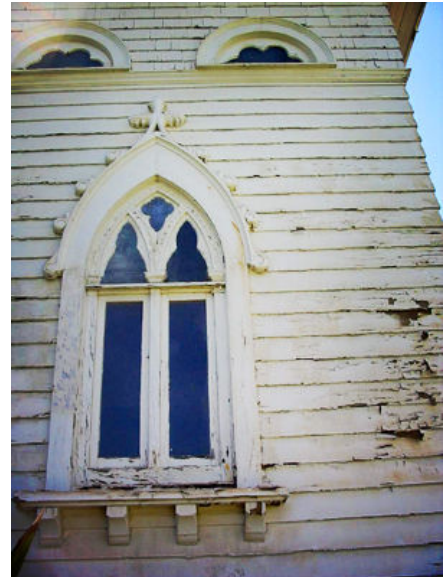
But often visitors would drift to the front door. We always knew when a visitor showed up. We heard the locked door jiggle and notice it trying to be pulled open. We'd rush over to let them in, but found ourselves and our guest embarrassed at that awkward moment. We were embarrassed because our door was locked, and they were embarrassed because they used the wrong door.

We solved this simply by putting an entrance sign near the door that "everybody" used.

A Word about Paint

For a multitude of reasons, some churches may have neglected the condition of both the interior and exterior paint. I've seen window sills with exposed wood, colors from the 70s, and lots of peeling paint.

In the current economic environment, this capital outlay can be a challenge. Peeling paint can be a hazard. Clean, painted surfaces should be a priority even if the church has limited resources. Plan for upkeep in your budget.



Take an inventory of surfaces on the exterior and interior of your facility and make notes of where things need to be repainted. Look carefully at window sills, and rooms that get lots of use. It is amazing what a simple recoat of paint can do to take the rough edges off.

Have a volunteer work party look into this issue, and make note of any lead based paint issues if your church was built before the 70s.

The Bathrooms

Next to the sanctuary, these are probably the most important rooms in the entire church. Are they safe, clean, and inviting?

Are your bathrooms wheelchair accessible? Are there air deodorizers in the bathrooms? Can people freshen the air when they are done and avoid that embarrassment?

One church I visited had unopened individually wrapped rolls of toilet paper on shelves above each toilet stall. These rolls were easily reachable in case of “emergency.” I found that to be a thoughtful gesture when I had an “emergency.” Laugh at me, but I was grateful the church thought of me before hand. There is nothing like being “stuck” in a facility when you are the first time visitor.

Some churches, thinking they can save on electricity, have chosen to install motion sensor light switches in bathrooms, to automatically turn off after a few minutes. Or perhaps they are installed for reasons of germ control from people who don't wash their hands. If someone is in the toilet stall where the motion sensor can't find them, you might have a highly embarrassed church member or visitor sitting in the dark hoping the light will come back on. Consider keeping that switch a regular light switch.

The Nursery

Does your nursery have cribs donated from the 70s that were recalled? Do you have toys with modern safety features? Do you have a child management system in place to help parents feel safe leaving their kids with you? Does your website explain your childcare arrangements? Are your policies clearly displayed or available for those who ask ahead of time?

Does your building feel safe?

When people approach your building for the first time, do people feel safe navigating your building? Do they feel anxious?

I once read that 75% feel anxiety / discomfort when entering a new space for the very first time as a total stranger. That suggests that when walking into your building for the first time, the guest may have a slightly elevated stress level and perhaps a narrowed focus as they try to get oriented to their surroundings. They might be wondering – where is everything? Where is the sanctuary? Where are the bathrooms?

Signs go along way to helping ease this spatial anxiety and creating a comforting environment. Signs, clean paint and adequate lighting help people navigate a space they were not familiar with. You want your church to be a physically attractive space. A well maintained facility will give the appearance of a potentially active and caring congregation. Attention to these items will allow for visitors to be more attentive to way they navigate your hallways, staircases, and sanctuary.

Chapter 6: Hospitality or Welcome Center

Now that you've completed a facility audit and have put up signs to clearly mark your entrance, let's walk through the process of how to welcome a church visitor inside the facility. The general "traffic flow" of the visitor experience moves as such:

- Parking Lot
- Church Entrance
- Lobby area (Narthex) outside the Sanctuary.
- Sanctuary
- Fellowship / Snack Area afterwards.
- For those with kids – nursery / children's Sunday school.

The Welcome Center

Once a visitor gets inside the doors of your church, allow me to suggest some kind of welcome center, if your space allows. This area is a central information area about the church and its ministries.

Some churches have a large enough lobby to have a table or booth that is staffed by greeters. Often there are bulletin boards in this area that communicate the active life of the congregation. Others realize their entry spaces are small and have to figure out how to make a table available for visitor information.



One church I visited used the welcome center as the place for putting all their sign up forms. Sign up for the potluck, sign up for the fellowship hall clean up, sign up

to bring the pastor donuts. . . The net effect of this arrangement is that the hospitality center was where everyone went after the service to sign up -- the visitors that Sunday couldn't make it to the welcome center. If you have the space, choose a different spot for volunteer signups.

The hospitality center can also be a place where visitors can leave their contact information for future conversations, pick up a Church Welcome Folder, or pick up the small gift as a thanks for visiting.

Church Welcome Folder or Packet

We have been in churches that distribute a church welcome folder or church visitor packet. During our visits in different churches, these visitor packets have come to us in a variety of ways:

- We have found them ourselves.
- The members that have invited us see we get one.
- Told to get one from the Welcome Center on the way out.
- Greeters that have recognized us as visitors give them to us.
- We have raised our hands when asked and ushers gave one to us.

How to Make a Church Visitor Welcome Packet

1. Choose the Church Visitor Folder

The easiest form is to use a pocket folder such as the one pictured. Many churches will choose to have them professional printed with the church logo and contact information on it. You might want to



pick a color that goes well with your marketing design. The pockets make it easy to put your contents in it. Assembly is easy.

Personally, I like the ones with the business card cut out.

Instead of the pastor's business card (which can be in a folder or attached to the visitor letter), stick in [Business Cards that Church members can give away](#).

2. Prepare the Church Visitor Packet

These are things that I have seen and appreciated in the welcome packet for visitors. You know your local ministry context so use what is appropriate. All of these may not be useful.

- Letter of Greeting from the Pastor with an invitation to return.
- A summary of the church's vision and dream.
- General information brochure on the church's ministries.
- A brief history of the church, or the denomination.
- Flyers of public events such as fall festivals, Christmas Programming.
- Information on the membership process of your church.
- A coupon to turn in at the welcome center on next visit for a free token of appreciation like a book or mug or gas card.
- Marketing piece for current sermon series.
- Information on how to get sermon series via podcast or website,
- Invitation to an on-line follow up [Survey for First Time Visitors](#) about their experience of your church's hospitality.
- A brochure that explains the gospel simply and clearly and points visitors to a page on your website that shares more information.

- Audio recording from the Pastor — a popular sermon, or a more in depth greeting.

The quality of whatever goes in this packet is part of the first impressions that you will make for a church visitor. Make sure your photocopies are clean, crisp, on decent weight paper (such as 24lb). A fourth generation photocopy of a dot matrix letter in courier font is just not acceptable.

We recently received a cassette tape and then discovered that we don't have a cassette player any more – not in the car, not in our house. We haven't used a cassette is several years and forgot that we didn't own a player. All our stereo systems have gone to CD or MP3. Consider offering a choice: cassette, CD, DVD, or a link to a free MP3 download on the church's website.



9 Ideas for Free Gifts to Give Visitors

Searcy's book fusion recommends some kind of surprise giveaway as part of the total visitor experience. I've assembled for you a list of 9 Church Visitor Gift ideas, provided by my friend Joe Schlosser, founder of [Excellent Marketing Group](#).³

He's got some great fun ideas for church visitor gifts some of which can fit inside a church visitor packet, and others of which you can simply give alongside the church welcome packet.

1. Digital Media Download Cards



³ To place an order for any of these welcome packet gift ideas, Joe's free catalogs, simply contact Joe Schlosser at 404-784-1008.

This is really popular! It is the most advanced gift available with multiple uses and applications. The visitor would receive the gift card at an event or service where they receive the visitor welcome folder.

To redeem the gift, the recipient goes online to your church branded website to redeem the phone minutes, music, ringtones, pizza, photo processing, movies, or other premium services. Give them a disclaimer that redeeming this will allow you to contact them so they are not surprise afterwards. Make sure there is an opt-out.

During the redemption process you can collect contact information from your visitor that can be used to re-engage them later through postal mail or email campaigns. Once the visitor inputs their information they are taken to the download page and can immediately download their gift. It really is quite simple and allows you to capture a lot of information that may otherwise just walk out the door.

2. Video or DVD of your organization

These simple tools can show off the different programs and services you offer, and can be very interactive. [EMG Design](#) can arrange for videographers, or you can hire local ones, to come in and record your programs at the church, video tours of the church facility, or kids playing and learning. [EMG Design](#) can custom design your CD or DVD cover as well as provide unique case designs and delivery options.

These have been quite useful in promoting various organizations and highlighting various programs. The video can be used as a promo piece on your website as well.

3. Calendars

Customized calendars always keep your information right in front of your church visitors. Several styles and sizes to choose from.



4. Refrigerator magnets

Need an inexpensive marketing option with “staying power”?

According to a study at Purdue University, the average American visits their refrigerator 22 times a day. So, your magnetic promotional product offers you around 8,030 impressions each year. That’s one of the lowest costs per impression of any item in our industry!

Magnets are very affordable and can be custom designed to be any shape. Be creative and humorous! Think outside the box on what you could include.

5. Coffee tumbler/travel mug

With the popularity of Starbucks and more and more churches allowing their people to come in with coffee, this is a great gift that will get used over and over again.



6. Journal books with pen

This makes a great gift that encourages journaling, sermon note taking and reflection.



Most books allow you to place a page of custom information in the front highlighting contact information, times of service, etc.

7. Seeded Bookmarks and Notecards

Everyone loves bookmarks and cards! This inexpensive product is made from recycled paper with



wildflower seeds pressed into the paper so when the recipient gets home and is through using the item, they simply plant it and flowers come up.

8. Tote bags

This is something stylish to hold the various gifts and books that may be given away to church visitors. Can be screen printed or embroidered.

9. Books

Choose a good book that represents your purpose or a current sermon topic and give it away.

Of course, this list is not complete. There are lots of small gifts branded with the church logo and information that you can use. The thought is to give the visitor a surprise gift as part of the experience. It's a thoughtful way of trying to say "Thanks for visiting with us today!"

Chapter 7: Greeters and Ushers

Greeters and Ushers are on the front line of the people portion of your visit. Some church campuses are big enough that they have parking lot attendants that serve as a greeting team as well.

Other churches have three or four greeting teams which make a visitor feel like they have to run the gauntlet of greeters before getting into the sanctuary. Greeted in the parking lot, greeted at the door, greeted at the hospitality booth, and greeted at the sanctuary entrance and greeted again during service. That may be a little too much smothering.

You know your social context and how much is too much. You may only need one team. The thought of this chapter is to provide some guidelines and tips for ushers and greeters.

These members are part of an active ministry team of the entire church. Some call this team as “Welcoming Ministers” or the “Welcome Ministry.” If your volunteers think of their participation as a one-off event versus a ministry of the church, they make think of several reasons not to participate. Helping them to see they are a part of the ministry may help them grab the vision for greeting.

Ushers

Ushers typically are stationed near the sanctuary entrance. Help guide people to a seat, particularly in crowded sanctuary. If your church uses a program or a bulletin, the ushers usually give them out. If the visitor has children with them at the service, it may be a good time to offer information about the church’s children’s

program or to say “Can I share with you about our children’s ministries and what the children do during the service?”

Ushers should be regularly reminded to be on the lookout for people who are new to them. They are part of the front line of the church’s greeting. I’ve been to places where the ushers only collect the offering as if it were a job or places where they are so busy talking to others that bulletin distribution is as anonymous as passing out flyers on a street corner.

A few times where I have been the first time visitor, the two ushers at the door to the sanctuary were so busy talking about “last night’s game” that my entrance went unnoticed except for the automatic mindless handout of a bulletin which I took from their hands. No eye contact was made, no warmth was felt.

A greeting ministry team coordinator

Some churches are large enough and have multiple points of entry into the building, and this requires a little more administrative planning to manage. Some churches may want to find a volunteer who would serve as a greeting coordinator.

One could make the point that all members are responsible for greeting, and while that is true, what often happens is that a greeting may never get done. It’s easy to slip into the mentality that “we are a friendly church” and therefore visitors will be welcomed.

But with someone intentionally looking after this, it will more likely get done rather than simply hoping it will get done.

How to raise up a greeting team.

This team is would be responsible for recruiting greeters to serve regularly, and provide ongoing training to new greeters.

First off, notice how many entry points you have. People may enter the main door, or a side door, or entry to an education wing. Larger churches have more entry points, while smaller churches tend to have just one. Observe the traffic flow at your services to determine where your members and visitors enter most often. Have greeting teams there.

Enlisting greeters may be difficult at first if your church does not have a culture of greeting. Begin calling people listed in the church directory and ask if they would greet during certain months. You will likely need 2 weeks of lead time before the first Sunday of each month in order to make these arrangements not seem like desperate last minute attempts.

Think about singles, couples, and families. One writer found that Sunday afternoon was a good time to telephone people because they had just returned from church and were more receptive.

“Greeters needed” notices might appear regularly in the Sunday bulletins, church announcement emails, and monthly newsletters to help recruit along with information about who to contact.

Some people may be reluctant to commit for a whole month, so ask them if they would greet for one Sunday in the month. Some will decline your offer, but ask if there is another month or time they would like to serve. You’ll get the occasional “That’s not my thing” but others may say “I can’t do it now but call me next month.”

You'll hear people share with you after they have served as greeters that some really enjoyed the experience. Those are people you might want to call upon more regularly.

If you have more than one service, ask if they prefer early or late service.

If you have more than one entry point, like a foyer and an education wing, ask which location they might prefer.

Reminding greeters

It is helpful to give written reminders to the greeters a week before they were to serve. An email, a hand written note distributed in church on the Sunday prior to their service, or even a piece delivered Monday via US Mail during the week prior to their service.

You can include where and when the greeters promised to serve and special instructions if needed. After people had served one or more times, a phone call should suffice.

Consider having your evangelism / outreach / hospitality committee send thank-you notes to greeters after they served as a thoughtful token of appreciation.

Regularly Train New Greeters

While some people in your congregation may be naturally outflowing and can greet people without much of an effort, some of the people whom you call to serve may want some guidance about what they are supposed to do. People search the www.EvangelismCoach.org website looking for specific things to say to church visitors so I can tell the need is there.

Questions like “What am I supposed to say to visitors?” “How do I shake a hand correctly?” “Things to say to a church visitor.”

So allow me to suggest some guidelines. I’m not writing a job description, and some of these may not work in your context. But these are some general guidelines. Use them as you wish and add to them for your local context.

10 Tips for Greeters:

Here are 10 simple tips for greeters. Remember, it’s more than a handshake.

1. Smile.
2. Fresh breath.
3. Make eye contact.
4. Take initiative and greet.
5. Don’t ask “Are you new?”
6. Don’t ask “Is this your first time here?”
7. Offer a bulletin if your church uses them.
8. Personal warmth — look like you enjoy welcoming people.
9. Say “I don’t think I’ve met you yet, I’m {insert your name here}”
10. If they are new, offer to show them where the restrooms are and offer information about childcare if necessary.

Asked them be friendly and helpful, and arrive 15 to 20 minutes before services started. Greet everyone who came into the church—whether with a handshake or just a smile and a pleasant "good morning." If a greeter discovers the person is a first time visitor, it might be a good place to point out the welcome center or hospitality table to get more information about the church.

Encourage greeters to learn one new name each Sunday. If a greeter does not know a person, ask, "I'm [insert name here]. I don't believe I've met you yet." If approached in this manner, most people will share their names and sometimes volunteer that this is their first visit.

Some long term attendees may be embarrassed being asked if they are visitors or "Is this your first time here?" Simply change the question and that avoids this potentially awkward moment.

One could also read [Serving as a Church Greeter](#), Leslie Parrott, for a lot more information.



“Secret Greeters”

I had a fellow in my congregation who never served on a greeting team. However, he was always in the sanctuary, taking the initiative to greet people personally and visit with them for a little bit. He functioned as a “secret greeter.” This was a person beyond the “professional greeter” at the door or the welcome center.

Some churches will go beyond simply training greeters for points of entry at the church, such as the front door. A good idea is to encourage others to be “secret greeters.” These folks are part of the greeting team but are not in the obvious places like the front door or as an usher.

If for some reason a visitor gets to the sanctuary without a greeting from someone, this person is there to continue that greeting or rectify this oversight of no greeting prior to this point.

The Handshake

[Emily Post in the 1920s](#) taught that greeting people with a handshake or even a hello was not proper at all in church.

“People do not greet each other in church, except at a wedding. . . “Hello” should not be said on this occasion because it is too “familiar” for the solemnity of church surroundings.”

Now church consultants encourage handshakes as part of the greeting process in a church. Handshakes are such a part of American cultural greetings that it is almost "required."

Generally, the offer a handshake is a good practice for churches and is a sign of genuine warmth as long as it fits with the rest of the body language. The handshake is one of many signs of warmth that a congregation can do, the cumulative effect of which is a good first impression to help the second visit.

Individual Handshakes

A handshake is the first time that you physically touch those that come to your church. It could be someone greeting at the front door to a parking attendant in the parking lot. A handshake is a form of greeting and can say a lot about the person. Here are three types of handshakes:

1. The “dead fish” - This is described as the handshake of the person that is dead and lifeless. When you shake this kind of hand, it leaves you feeling cold, clammy, and wanting to let go as soon as possible.

2. The “crusher” - this one is described at being overtly overdone. Over the top. Seven giant pumps of the hand from top of the head down to the hip. A person who

shakes hands this way wants you to recognize them and by all means you “will” remember the handshake.

3. The “firm but friendly” - you guessed it, this is a combination of being welcoming and greeting them without going overboard. It comes with a personal greeting, and communicates warmth.

A social concern

Some view the handshake ritual as obnoxious, particularly germ phobic Americans during flu season.

Others are really sensitive about hand washing after bathrooms and are spooked by the thought of shaking a hand.

I think of Howie Mandell's close handed fist tap on Deal or No Deal. I know that when my allergies have the best of me, I won't offer my hand to shake to anyone with an excuse that my allergies are out of place.

I might suggest that as you train greeters, train them to be aware of such things. However, don't stop the handshaking.

Rather, respect the limits that your guest may set.

Chapter 8: During the Worship Service

In the fall of 2008, I read a survey of common practices for greeting visitors during church. The general results of the survey showed the following popular ways to greet visitors.

- A simple handshake and a small greeting.
- Information giveaway
- Marketing giveaway
- Everyone stand and greet/meet while upbeat music is playing.
- “Secret” Greeters who are trained to notice and talk with visitors
- A “shout out” from the person in the pulpit.

“Go and Greet someone” or “Pass the Peace”

Many churches have volunteer coordinators who recruit people to speak at various parts of the service. They might be called lay readers, liturgists, or some other title in their tradition. They typically share bulletin announcements or perhaps even conduct the movements of the worship service.

These volunteers may have no idea what to publically say to a visitor when they are standing in front of a sanctuary on a Sunday morning. Many of these volunteers might be too embarrassed to ask their recruiter what to say, so they go home, search Google, and find Evangelismcoach.org.

Here is what I do when I am the leader of the service (emcee, moderator, director, liturgist, worship leader, pick the term for your tradition):

At an appropriate moment I say:

*“Get up, turn and greet someone that you’ve not met yet.
Shake their hand, introduce yourself, and take a few
moments to welcome them to God’s house.”*

I don’t say the same thing every time, but they usually contain four commands.

1. Get Up.
2. Go Meet.
3. Give Your Name.
4. Greet.

I particularly mention “someone you have not met.” I want to encourage people to make new connections that could lead to significant relationships, and I want the congregation to learn to look for people they don’t know.

You can go further and simply tell people to look around them and visit with just one or two people, not shake as many hands as possible. This could help prevent 100 people swarming the 1 visitor that Sunday.

Pulpit recognition

Most churches that I have visited will have the worship leader give some kind of welcome to the greeter. Here, the advice from McIntosh is best (source: [Beyond the First Visit: The Complete Guide to Connecting Guests to Your Church, Gary McIntosh, Review](#))

Whatever you do, take great pains not to embarrass the newcomer. Among other things this means you should not identify new people by placing a ribbon, flower, or nametag on them. Do not ask visitors to stand and speak before the entire congregation. A

survey of one thousand adults 18 years of age or older reported that “making a speech” was the number one event causing adults to be nervous. It ranked first, ahead of, in order, getting married, interviewing for a job, going to the dentist, a first date, and getting a divorce (p 110).

My wife and I recently visited a church where this recognition wasn't done at all. She commented that it simply feels nice and warm when the worship leader acknowledges the presence of visitors and encourages the church to say hello.

Other practices in the past that have been used to single out visitors have been to make them stand up in the service or make everyone else (your regular attenders) stand up. This singles visitors out pretty quickly.

Friendship Pads, Fellowship Books.

These are books that gather attendance information and provide a place for visitors to identify themselves by checking a box on the form.

The idea is that other people in the row would see check in the visitor box and take the initiative to greet. Some churches multi-purpose this form for attendance tracking.

However, I have been in churches where I check the box, and still no one greets our family. This practice seems to be falling out of favor because the pads become a doodle pad, the pencils are hard to keep sharp and it's becoming an administrative nightmare.

There are other ways of getting visitor contact information, particularly the response card system mentioned in [Fusion: Turning First-Time Guests into Fully-](#)

[Engaged Members of Your Church](#) (which I think is the best Assimilation book available right now).

They use a Connection card that is distributed with the bulletin and every one (members, attenders, and visitors) fill it out as part of the service. This information is used in their assimilation process, described in detail in their [book](#). This card is loose in every program, and the entire church fills it out rather than only the visitors.

My thoughts on Name Tags

Another practice in recent years has been giving visitor name tags, or having all church member wear a name tag. Visitors may get a stick on name tag or even one that says “visitor.”

If you use name tags for everyone, the visitor should get a similar one that doesn't mark them out.

I personally associate visitor nametags with security passes at corporation headquarters. When I used to meet my wife for lunch, I had to check in with the front desk and get a badge labeled “Visitor” that I had to wear. The nametag gave me permission to be on the premises, but I was a potential threat to their information security and had to broadcast that I didn't belong there. I don't think you want to communicate the same idea with making only visitors wear a “Visitor” name badge.

Please no flowers

Some churches used to give flowers to visitors. I don't want anyone sticking me with a pin, nor do I want a flower because I have allergies and fresh flowers can trigger them. The smell of flowers is nice when I lean into



a bouquet, but to have that pinned to my lapel under my nose for 90 minutes will activate the allergies and make my experience miserable.

First Presbyterian Branson meet and greet

Here is how First Presbyterian Church in Branson MO greets their visitors.

Because it's a tourist town, they have plenty of visitors who drop in simply for the one Sunday while they are on vacation in Branson.

The pastor, during the time before the service, is able to observe who is visiting. He talks with many, if not all, prior to the service.

During the welcome time, he calls out a list of places where the visitors are from. Kansas, South Dakota, Indiana, for example. They are asked to raise their hands, and the church welcomes them.

For this church, this practice is a continual reminder to greet the visitor, even if they are there just one Sunday. It's a pleasant atmosphere and because of the prior conversations with the pastor, there doesn't appear to be any embarrassment in being asked to raise a hand. This part of the service is actually fun for all involved, because even the visitors get to participate in discovering where everyone is from. This is what makes this work. The pastor does an excellent job of meeting and greeting prior to the service which makes this part of the service enjoyable.

It may not work in your context.

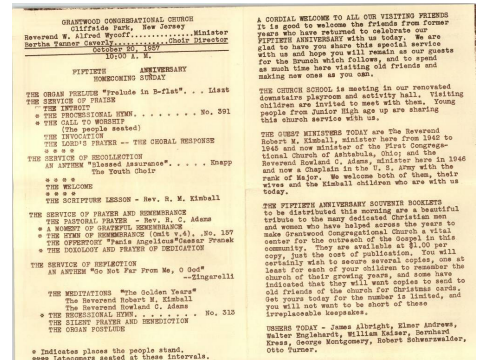
Sounds and Bulletins

The following questions focus on the quality of the worship experience. As mentioned in a prior chapter, to focus only on quality is to focus on the wrong thing.

Quality helps, but the warmth of hospitality will overcome poor quality. Think of these as minor areas for improvement to take off the rough edges of the visitor experience.

Can people hear what is being said or sung? Does the choir sound ok? Can they be heard over the organ? Are the musicians in tune? Even more importantly, are the singers in tune? Is the sound too loud or too soft? These are all subjective, but attention to these matters removes reasons for complaint and continues to shape a good impression to your church visitors. But remember, relational warmth can overcome a lot of these ambient problems.

Does your church use bulletins or programs? Are there abbreviations, typos, “church culture” language? Typos in the bulletin are something you want to avoid. Likewise, do they look professional? Are they noisy (meaning too much information?) Do you explain some of your traditions or customs to your visitors (as to when to kneel, when to stand, and permission to sit when everyone else is standing?)



Secret Dress Code

I've experienced churches that think they are warm and friendly, but the visitor may only notice that the church is warm and friendly with themselves.

Once, I had to sit in the balcony to avoid all the stares that the people in the church gave me. I unknowingly committed the sin of wearing blue jeans to that particular church. I never returned.

Most churches have an unofficial dress code that visitors don't



know. When a visitor appears to break the dress code, how does your church react?

Does your reaction help the mission of evangelism, or does it create an environment that is hostile to evangelism?

One of our first time visitors had only been in America for three days. She had never ever been in a church on the globe. Her shorts redefined “mini-shorts.” The curves of her butt cheeks were visible. Her shorts were so tight her thong was visible. Her choice of plunge cut and tight fitting blouse was what we see outside of the nightclubs across the street from our residence.

Instead of being welcomed, she was practically shunned. People didn’t approach her, or talk with her (I did, which is how I found out about her story). They stared, stealing secret glances, and trying not to get caught. Let’s just say it was a socially awkward morning.

Five years later, that visitor is still remembered by the men – only because they remember how much skin they saw. The wives remember her because they caught their husbands staring.

They didn’t see the immigrant searching for God.

When we were the awkward visitor

Our family attended a church whose holiness tradition required women to wear ankle length skirts, head veils, and men had to be in full suits. We didn’t know anything about this secret dress code until we appeared at a morning service.

We were different and felt awkwardly out of place, in fact downright self-conscious.

Yet the people in the church approached us, greeted us, welcomed us, and asked questions of us.

We didn't feel the stares of church members (nor notice any).

We had been warmly and enthusiastically welcomed and invited to return, which overcame our personal sense of embarrassment at not knowing the dress code.

Chapter 9: After the Worship Service

As our [evangelism training ministry](#) takes us to churches throughout the Americas, many American congregations provide some kind of coffee hour after the service, to allow for a social setting where people can talk one on one. (In my travels in 10 different Spanish speaking countries and countless churches, only one church practiced this idea).

It's a time where members can visit with each other between services or before leaving. It's a time where members can also get to know visitors who choose to stick around after the service.

The Ten Most Important Minutes

Charles Arn has surveyed thousands of people about hospitality issues. In 2009, he wrote

We also asked the focus groups when they decided that the church was friendly or not. From the answers we got, there's a ten-minute window that is pregnant with opportunities for a church to make a good impression. And it wasn't the ten minutes I expected. I thought they would say it was right after they got out of the car and walked into the building, but more than any other time, folks said,

"I decided this was a friendly church in the ten minutes following the conclusion of the service."

Many feel that that is the first time people are free to be themselves. Up until that point, you go through the routine and enter the sanctuary and follow the directions. But when the last song is sung and the last prayer is prayed, then it's a free-for-all, and

in the minds of the visitors, they're asking, "Will these people really go out of their way to welcome newcomers like me?"

In other words, a good first impression happens up front, but the friendliness factor is determined by the 10 minutes after the service.

Connect to your guests

Church members should be on the lookout for visitors again in this time. Some visitors are obvious – standing around, reading the news items on the bulletin board, and generally being overlooked. Members ought to take the initiative and start a conversation.

This can be a time to help make connections and perhaps introduce people to the pastor. Pastors should make themselves available during this time to meet and greet people, not rush off to the study and prepare for the following service.

In the international church I served, we trained our members about the importance of introducing our visitors to the pastors. We had been told that many people from non-American cultures consider it an honor to be introduced to the pastor.

Quality Snacks and Beverages.

Beverages:

Make the coffee fresh and of appropriate strength. It shouldn't be reheated from last night's fellowship event nor should it be so weak as to taste like colored water.

While it doesn't take a lot of skill to make coffee, making it right is the challenge.

Coffee drinkers know a good cup of coffee, and a bad cup will leave a bad taste.

Don't forget to make enough – sometimes the pot gets drained before visitors have had a chance to get to the urn.

Offer alternatives such as teas, juice, ice cold water. If you choose to use bottled water, offer a recycle container for empty bottles.

Food:

Whatever snack items are offered, make sure they are fresh. Stale sweets, or frozen items that had been thawed simply taste cheap and do not make a great first impression. Consider common food allergies and either avoid those (like nuts) or provide an appropriate sign.

In our health conscious time, provide healthy options for those that don't want sugary cookies or sticky sweets.

Praying with your first time visitors

When unchurched visitors come to church, it is highly likely that they are looking for God to do something in their life. Once, a speaker challenged me to look at our visitors as "miracles disguised as needs."

After introducing ourselves with a simple "I've not met you yet, my name is" and finding out a little about them, I simply ask "Is there something we can pray for before you go?"

Or, they may have already shared some of their needs and I say "Would it be OK if we prayed about these before you left? Can we pray about some of those needs right now?" If they say No, I respect their boundary. Otherwise we plunge right in and pray with them, leaving it up to God to work

Your prayer doesn't have to be elaborate or drawn out, but a simple lifting of the person's needs to the Lord.

This communicates a few things: care and compassion for the visitor, demonstrates our reliance upon God, and can reflect the culture of your church.

If our visitor sees an answer to prayer in the course of time, God might use that to draw that person or family closer to him.

After a time of prayer, if its appropriate, spend some time introducing the visitor to other people, and then if they return in the following week or two, welcome them again and continue to communicate care and concern. See how God worked in response to prayer and see what happens.

Chapter 10: Next Steps

Now that you have reached the end and considered the breadth of the visitor experience, what are you going to do? You've invested in this little eBook and spent the time reading it. I hope that it has challenged you and caused you to think about the visitor experience in your congregation.

Make a Mystery Visit

Here is an idea for you. Take a Sunday away from your congregation and visit another church outside of your denominational tradition.

- Pay attention to what you feel as you drive on its campus.
- Pay attention to any kind of spatial anxiety.
- Pay attention to how you are received.
- Make a note of your expectations as you enter for the first time.
- Make a note of things like quality, cleanliness, and the like.
- Try your best to experience it as a first time visitor.

You will be surprised at the insights that you get from this experience. You want to empathize with first time visitors who come to see you.

If you have a hospitality committee, encourage them to make their own such visit to a local church of their own choosing. You'll get a feel for things you might want to pay attention to in your congregation.

I've given you a small questionnaire as an Appendix.

Share your stories

As a second step, I'd like you to contact me with your own stories or questions about hospitality. If you have comments or suggestions, or even stories to tell, please

send them to me at www.evangelismcoach.org/contact I'd be happy to incorporate lessons learned and other stories besides my own.

If you have found this helpful, would you recommend this book to others? Send your colleagues to www.WelcomeChurchVisitors.com to have them get their own copy. Please do not simply give them your copy. Bulk discounts are available for your committees and church leadership.

Lord Jesus,

You are the Head of the Church.

We are grateful that you give us the privilege of

Helping others find faith in You.

May our hospitality to the visitors You bring us

Serve in the cause of helping them find faith in You.

Amen.

Study questions

1. When you notice a stranger in your congregation, do you move to welcome them?
2. Do you go beyond a handshake and “God bless you” and engage in conversation?
3. Would you pray that people would be drawn to Jesus?
4. How do you come across to others when you greet them?
5. When people meet you for the first time, how do you think they perceive your personality, disposition or attitude?
6. When you extend a hand to shake when a guest walks through the church’s front door, do you offer them genuine interest?
7. How do you treat the unknown person who sits next to you during the worship service?
8. How do you welcome the visitor who sits behind you, or in front of you?
9. Think of the time when you first connected to your current church. How important was the church’s hospitality to your decision to connect?
10. How does your church react to visitors who dress or look differently than you?
11. Can you still engage visitors in conversation when you can’t stop looking at their nose piercing?
12. Do you secretly stare at their interesting haircut or choice of hair color?
13. How do you react to twenty somethings in ripped blue jeans?
14. Do you secretly wonder if the foreign visitor is legal?
15. What can you do to develop a better willingness to welcome church visitors?
16. What hinders Christian Hospitality from working in your life in general?



About EvangelismCoach.org

www.EvangelismCoach.org is a website resource focused on evangelism training and practical church growth. Begun in 2007, it has evolved into an international evangelism training ministry focused on helping churches in the Americas (from Alaska to Chile) re-discover a passion for evangelism and growing the church in the power of the Holy Spirit.

EvangelismCoach.org can provide qualified speakers for your retreat or conference and can also do distance coaching via telephone or high speed internet video conferencing.

EvangelismCoach.org is also a place for individuals to receive practical coaching on their personal evangelism style and can help individuals and pastors improve their skill in sharing their faith.

The flagship course is “Fear Free Evangelism” helping individuals overcome their fear of evangelism and helping them find joy and excitement in sharing their faith in Christ Jesus. Contact EvangelismCoach.org for information about hosting a Fear Free Evangelism Conference in your area.

Chris Walker
<http://EvangelismCoach.org>
804-335-1445
Skype: WalkmanPTY



Become a [Facebook Fan](#)
[Support our work online](#)

Appendix: First Time Visit Evaluation Tools

Marketing

1. How did you find the church?
 - a. Website?
 - b. Phone Book?
 - c. Friend's recommendation?
 - d. Newspaper?
2. Did you call the church?
 - a. Anyone answer your call? Were they friendly and inviting?
 - b. Did the answering machine give the service times?
3. What can you learn about the church from its website?
 - a. What can you tell about the people of the church from the website?
 - b. Is it up to date?
 - c. Who is the pastor and could you recognize that pastor on Sunday?
4. How easy is it to get to the church (maps / directions / location)

Going to Church

1. Was it easy to find? How is the street signage? How is the entrance signage?
2. Is it easy to park?
3. Do people greet you at the door? What did you like or not like?
4. Could you find restrooms and coat racks (if needed) easily?
5. Could you easily find information about childcare / children's ministry?
6. Were ushers and greeters helpful?
7. Were you greeted too little or too much?

During the Service

1. Were you invited to sit with anyone?
2. Did the leader up front give a general welcome? Did you feel welcome?
3. Were you able to follow the service order OK?
4. Could you hear what was being said?
5. Does it look like people love their church?

After the Service

1. Were you invited to the fellowship time afterwards?
2. How many people welcomed you or spoke with you?
3. Were you invited to return?
4. Were you prayed with?

Evangelism Ministry

The Evangelism Committee oversees our church's various evangelism ministries, equipping the church to share the gospel and to call people to repentance, personal faith in Jesus Christ, active membership in the church and obedient service in the world. We meet the first Monday of each month, in the FPC Library at 6:30 p.m. Contact:

Bulletin Boards

Feeling creative and artsy? Use your talents on our many bulletin boards to highlight and promote FPC's many activities. Help keep our church community up-to-date on church issues and events.

Contact:

Greeter Ministries:

Cookie Bakers provide homemade cookies for the Doorstep Visitor Bags and Cookie Kids Program.

Contact:

Cookie Kids welcome newcomers to our 8:55 am and 11:15 am services by handing out bags of cookies near the beginning of each service. Children of all ages are welcome to participate in this fun outreach.

Contact:

Doorstep Visitor Ministry

Overall coordinator oversees all aspects of the program, including Monthly Coordinator and Doorstep Visitor scheduling, information packet assembly, cookie collection and volunteer recruitment.

Monthly Coordinator organizes the visitor record and materials. This coordinator contacts the Doorstep Visitor regarding completed visitor bags that are ready for delivery. The time commitment is approximately an hour each week.

Doorstep Visitors make home visits to first-time FPC visitors to say hello and deliver a visitor bag. A friendly and welcoming attitude is the only requirement.

Contact:

Greeters staff the Guest Table in the Narthex prior to and following our worship services (as well as other events held at FPC), hand out materials to guests and answer questions. At special services and big events, they greet guests at various entrances to the church. The time commitment is approximately 30 minutes per worship service worked. A friendly and welcoming attitude is the only requirement.

Contact:

Radio Ministry

WINA radio station regularly broadcasts our Sunday morning worship services. Volunteers work on the associated ads and programming. All volunteers are welcome; those with experience in broadcasting and announcing are particularly encouraged.

Contact:

FINANCE AND ADMINISTRATION COMMITTEE

(approved by the Session 1-29-10)

Purpose

To oversee all finance and administration activities of the church.

Responsibilities

1. Fulfill the responsibilities set forth in the General Rules for all Standing Committees and Councils.
2. Review monthly financial reports for accuracy and completeness.
3. Share reviewed financial reports with Session, highlighting and interpreting significant items and answering any questions concerning the reports.
4. Interpret financial data and make recommendations as needed on spending initiatives from both budgeted and reserve funds.
 - a. Alert committee chairs and responsible staff to any significant spending variances from the approved budget.
 - b. Monitor reserve-fund balances to determine the impact of any proposed expenditures from these funds.
5. Monitor actual receipts and receipt trends and recommend action by Session if it appears that there is a possibility of a receipts' shortfall for the current year.
6. Recommend to Session the allocation of any year-end operating surplus.
7. Coordinate the annual budgeting process.
 - a. Prepare and publish a timeline that lists all the significant dates in the budgeting process.
 - b. Distribute to committee chairs informative worksheets that provide information for each line item of their respective budgets, including prior-year actual spending, prior-year budgeted spending and current-year budget.
 - c. Offer training and assistance to committees in creating and managing their budgets.
 - d. Based on input from all committees and results of the annual stewardship campaign, prepare an overall church budget for Session approval.
8. Ensure that routines are in place and followed to make certain that all expenditures are approved in accordance with previously approved levels of spending authority and that there is appropriate separation of duties with respect to accounting activities.
9. Prepare and oversee the administration portion of the budget for the church, including a review of the monthly report of administration expenditures.
10. Ensure that church staff has been provided with the proper equipment and software necessary to perform their assigned duties in an efficient manner.
11. Review and make recommendations on the management of the church's cash assets to facilitate timely payment of all church obligations and appropriate return on invested reserve funds. It should be noted that, while responsibility for investing all reserve funds has been delegated to the Endowment Committee, the Finance and Administration Committee retains oversight responsibility for expenditures from non-endowment reserves.

12. Review and make recommendations on the financial management of the church's physical assets:
 - a. Parking lot rate structure;
 - b. Fees for use of the facilities; and
 - c. Insurance issues (coverage, deductibles, etc.), in consultation with the Property Management Committee.
13. Ensure that a review of all books and records relating to finances is performed each year in accordance with the *Book of Order* and that any recommendations in the report are properly addressed and appropriate action taken where necessary.
14. Monitor all special gifts to the church, recommending to Session whether it is appropriate to accept such gifts and whether the proposed uses of gifts are in accordance with church policy.
15. Provide advice regarding church policy to parties involved in fundraising activities and refer to Session any matter not resolved to the satisfaction of all parties.
16. Ensure that accurate records of contributions are maintained and that, at least annually, contributors receive documentation of their gifts to the church.
17. Annually recommend, for Session approval, individuals to serve as Treasurer and Assistant Treasurer of the church and oversee the work of those approved.
18. Keep the congregation adequately informed of financial matters, including making current financial reports available to all members and providing a report of budgeted and actual receipts and expenditures for each fiscal year to be included in that year's Annual Report.
19. Oversee the ongoing maintenance of the Church Manual that will involve input from the Board of Deacons and all committees, councils and organizations of the church.
20. Collaborate with the Evangelism Committee on the administrative requirements for maintenance of the church's Web site.

Finance & Administration Committee Draft - Monthly Agenda Items

January

- Appoint a vice-chair and secretary.
- Acquaint committee with its Purpose and Responsibilities.
- Acquaint committee with General Rules for All Standing Committees.
- Acquaint committee with Responsibilities of Chairpersons and Committee Members.
- Review Annual Church Calendar.
- Review budget for the year.
- Review the committee's Annual Report of the previous year.
- Establish Annual Goals and review any the Session has presented.
- Appoint committee member to provide oversight of administration budget
- Review preliminary version of the end-of-year report on the operating fund.
- Review the current report on pledge commitments and determine projection for pledge receipts.

February

- Finalize the end-of-year financial reports.
- Review operating fund report for the prior month.
- Review designated funds report and balance sheet for the prior month.

March

- Review operating fund report for the prior month.
- Review designated funds report and balance sheet for the prior month.
- Initiate annual review of liability coverage adequacy
- In 2011, and every 3rd year after that, renegotiate insurance policies/carriers.

April

- Prepare congregational communication on Q1 financial status.
- Review operating fund report for the prior month.
- Review designated funds report and balance sheet for the prior month.
- Review Administrative budget status.
- Assess progress in meeting the committee's goals.
- Initiate annual financial review for the prior year.

May

- Review operating fund report for the prior month.
- Review designated funds report and balance sheet for the prior month.

June

- Review operating fund report for the prior month.
- Review designated funds report and balance sheet for the prior month.

July

- Prepare congregational communication on Q2 financial status.
- Begin monthly analysis of year-end projection on pledges and non-pledge receipts.
- Determine if there is cause for trimming committee expenses for the 2nd half of the year
- Review operating fund report for the prior month.
- Review designated funds report and balance sheet for the prior month.
- Review Administrative budget status.
- Assess progress in meeting the committee's goals.
- Determine timetable for next year's budget process.

August

- Review updated projection of pledges and non-pledge receipts.
- Review operating fund report for the prior month.
- Review designated funds report and balance sheet for the prior month.
- Complete and distribute to committees documentation on budget preparation, establishing October deadline for submission.
- Begin discussion on next year's budget request for F&A committee

September

- Review updated projection of pledges and non-pledge receipts.
- Review operating fund report for the prior month.
- Review designated funds report and balance sheet for the prior month.
- Finalize next year's budget request for F&A committee.
- Begin to identify potential candidates for the money counting teams with term's starting next year.

October

- Prepare congregational communication on Q3 financial status.
- Review updated projection of pledges and non-pledge receipts.
- Review operating fund report for the prior month.
- Review designated funds report and balance sheet for the prior month.
- Review Administrative budget status.
- Assess progress in meeting the committee's goals.
- Review committee membership for the following year, identifying membership openings and developing plans for filling the open slots.
- Review consolidation of committee budgets and determine if followup explanations are needed.
- Identify candidates for Treasurer and Assistant Treasurer positions for next year.

November

- Review updated projection of pledges and non-pledge receipts.
- Review operating fund report for the prior month.
- Review designated funds report and balance sheet for the prior month.
- Review pledge campaign progress.
- Draft an initial operating budget for next year.
- Draft annual report.

December

- Review updated projection of pledges and non-pledge receipts.
- Review operating fund report for the prior month.
- Review designated funds report and balance sheet for the prior month.
- Recommend to Session a Treasurer and Assistant Treasurer for next year.
- Prepare committee membership appointments for Session approval.
- Finalize next year's operating budget for submission to Session.
- Finalize and submit annual report.

Policy on Fundraising & Solicitation of Other Resources First Presbyterian Church

Statement of Principles

The earth is the Lord's and all that is in it,
the world, and those who live in it;

Psalm 24:1 (NRSV)

The Christian and all that he or she is thought to “own” – including life itself - is held in trust as a loan from God. All of the Christian’s resources fall under the Lordship of Jesus Christ, and they must be administered by the Christian deliberately, faithfully and prayerfully.

The Christian confesses his or her daily commitment to the Lordship of Jesus Christ in several and diverse ways. Two marks of faithfulness are: first, through pledging, giving and ultimately tithing (10% of income) to Jesus Christ’s church (Malachi 3:8-10) and second, by sharing generously all resources - financial and otherwise - up to and beyond the tithe with the body of Christ, which is the church (Matthew 23:23, 24).

Resources shared with the church

- support the unique Christian worship and witness of Jesus Christ
- signify to the world the unity of Christ’s church as his mystical body
- constitute maturity in understanding that faith is a communal activity rather than the individual pursuit, credit or control of righteousness.
- exemplify the relationship between truth and trust upon which so much of Christ’s mission rests (2nd Corinthians 8:1-15, 9:6-15).

The historic principles by which the Presbyterian Church (U.S.A.) and each of its congregations operate call for the congregation to elect officers (elders and ministers) to govern and oversee the mission of the church as its Session. The Session is given the authority and responsibility to, among other things, establish the church’s annual budget, determine the distribution of the church’s benevolences, and provide for the administration of the program of the church. The unified budget adopted by the Session reflects its prayerful decisions with respect to competing priorities and needs of the church.

On occasion of special need or opportunity, the church may make available additional giving opportunities over and above pledges and tithes given to the church budget. The policy below seeks both to allow such periodic solicitations and fundraisers but also to limit them so that they do not obscure trusting generosity and shared financial responsibility as marks of the Holy Spirit working through the true faith and church.

Policy Adopted by the Session (October 23, 2006)

Solicitation for any resources over and above pledged resources must be performed in a manner consistent with the policy to follow unless an exception is approved by Session.

- A. Any bodies or groups within the church must receive Session permission for fundraising or solicitation of other resources within the church. The attachment identifies the regular activities that have such approval from Session.
- B. All fundraising events and activities will take care to avoid the appearance of impropriety (i.e., no gambling, alcoholic beverages, suggestive clothing or advertising, etc.).
- C. Normally solicitation for resources over and above the church budget by members or guests can only occur during the announcement period of worship or outside of worship services. This policy in no way precludes any freedom by the Session or ordained Ministers of Word and Sacrament to exercise their constitutional responsibilities according to their own conscience.
- D. Session neither approves nor prohibits an individual from approaching another individual on church grounds with the intent of soliciting support of a charitable cause.
- E. Information about church members shall not be shared with any one or any entity for the purpose of fundraising or solicitations of other resources except with specific Session permission.
- F. Only Session can accept a designated gift for a purpose that has not been formally approved for solicitation of resources.
- G. No one and no entity can sell tickets on church grounds without Session approval.
- H. Solicitations designed to raise funds from persons outside of the church are not restricted in number, but such solicitations must have clear communication, both verbal and written, about the use of the funds and how they advance the church's mission.
- I. Session reserves the right to refuse any gift.
- J. In cases of dispute about the applicability of this policy, the Finance and Administration Committee should advise the parties involved. If this does not bring resolution, the matter should be referred to Session.

This policy on fundraising and solicitation of other resources may be altered by Session at any time.

Appendix
October 23, 2006

Approved Fundraisers & Solicitations of Other Resources
First Presbyterian Church

Christian Outreach

- The Christian Outreach Committee is authorized to solicit funds for the 2 Cents A Meal program once each month.
- The Christian Outreach Committee is authorized to interpret and solicit funds for the following denomination offerings: One Great Hour of Sharing, Pentecost, Peacemaking, and Joy Gift.
- During a time of crisis, the Christian Outreach Committee is permitted to bring information about the crisis to the congregation's attention and to communicate the proper manner in which to designate contributions (e.g., the designated denominational fund).
- Soup Kitchen is authorized to solicit funds twice a year in support of this mission. Food donations may be requested at any time; however, Session approval is needed for additional fundraising activities.
- The Christian Outreach Committee has approval to hold the annual Alternative Market and has the authority to select the vendors for that event.
- The Christian Outreach Committee is permitted to solicit for other tangible items without prior Session approval, but cannot solicit explicitly for funds without Session approval except as noted above.

Christian Education and Youth Ministry

- The Christian Education and Youth Ministry Committee is authorized to solicit funds from activity participants for all Kirk Night meals, youth suppers, and youth events with fees.
- The Christian Education and Youth Ministry Committee is permitted six fundraisers within the congregation per year without additional Session approval. These fundraisers are restricted to addressing human need, and they must be communicated to Session by at least two months in advance of the event to avoid duplication of solicitations within the congregation.
- As a mission of the church, the FPC Preschool is permitted to solicit funds and other resources from the congregation when the solicitation is approved by

Session. The Board of Directors for the Preschool authorizes any solicitations from parents and friends of the preschool.

Other

- The Music and Worship Committee is permitted to solicit funds for Easter and Advent decorations each year.
- The pastors are permitted to solicit funds for the Pastors' Discretionary Fund, which addresses human need through direct aid or through institutions, when the fund is low. The solicitation is restricted to bulletin announcements and the newsletter.
- The Fellowship Committee is permitted to solicit contributions toward the use of Fair Trade coffee during Fellowship Hour on Sundays.
- The Endowment Committee may provide information about the Endowment Fund to congregation members; however, any campaigns and plans for direct solicitation of contributions to the Fund must be approved by Session.
- The Evangelism Committee is permitted to solicit funds for our radio ministry outreach to our community.
- As an organization sponsored by the denomination, the church's Presbyterian Women (PW) may solicit contributions to the Least Coin Offering, Thank Offering, and Birthday Offering each year. They may sell Fair Trade products as an ongoing fundraiser to support their mission work. With the approval of the PW Coordinating Team, PW groups are permitted additional fundraisers within the Circles and Mission Sewing group. Any fundraisers or solicitations within the congregation as a whole must be approved by Session.
- The church may be designated as the recipient of memorial contributions, and Session has delegated to the Board of Deacons (or a subcommittee thereof) approval for the use of undesignated memorial gifts.

Oversight of Church Administration Expenditures June 2009

The Finance and Administration Committee (F&A) has responsibility for expenditures related to church administration, which includes preparation of the annual budget for approval by Session and ensuring that expenses do not exceed the budget. The following documents procedures for the oversight of church administration expenditures:

- Annually F&A will assign a committee member to provide oversight of church administration expenditures.
- On a monthly basis, the F&A representative will review the expenditures for church administration activities.
- The church's business manager, office administrator, and office assistant are authorized to purchase supplies, materials, equipment, and services necessary to support the administrative functions of the church as long as an individual purchase is less than \$1,000 and is within the approved budget.
- Any budgeted expenditure of \$1,000 or more must be approved in advance by the F&A representative.
- Any expenditure that was not included in the budget or that could potentially cause the budget to be exceeded must be approved by the Finance and Administration Committee.

First Presbyterian Church Financial Relationship with the Preschool

The First Presbyterian Church Preschool (Preschool) is a mission of First Presbyterian Church (FPC).

The purpose of this report is to update the agreement regarding expense items that should be paid from the Preschool's budget and those that should be paid from the FPC operating budget.

In general, the Preschool budget should include expenses that are clearly definable as Preschool expenses. These include the following:

- Direct operating and administrative expenses, such as Preschool staff payroll and continuing education expenses and educational, classroom, and office supplies
- Cleaning services for the classroom and administrative space used by the Preschool, excluding costs associated with shampooing carpeted areas; buffing, stripping, and waxing floors; and any cleaning necessary after non-Preschool activities
- Workers' compensation insurance for Preschool staff
- Accident insurance specifically for the Preschool

Certain expenses paid from the FPC budget include a portion that would not be incurred if there were no Preschool. In recognition of this support from FPC, the Preschool will make an annual donation to FPC of approximately 50% of the expenses noted below.

- 10% of the yearly cost for utilities
- 10% of yearly cost for the Risograph and FPC copier, including both equipment and supplies; this cost excludes expenses for the copier in the classroom area.
- Business manager support based on an average of 15 hours of salary expense per month.
- 20% of the yearly cost for liability insurance
- Cost of custodial supplies, primarily paper products, used by Preschool

For 2010/11, the total cost for these items was approximately \$16,900. The Finance & Administration Committee recommends that the contribution remain at \$8,000 for the current and following fiscal years for the Preschool. However, the Preschool Council should anticipate that by its 2013-2014 fiscal year the contribution amount may need to increase.

We will continue to review costs every two years to determine if the contribution amount should be adjusted. However, this review may occur earlier if there are changes that significantly impact costs (such as additional classrooms or insurance claims).

The intent of this report, as stated above, is financial in nature. No attempt has been made to describe the many benefits the Preschool provides to FPC or the support the staff and members of FPC provide to the Preschool.

MEMORANDUM

TO: First Presbyterian Church Committee Chairs and Deacon Team Leaders
FROM: David Maloney, Chair, Finance and Administration Committee
SUBJECT: First Presbyterian Church Budget–2011
COPY: Other Elders and Deacons
DATE: July 21, 2011

It's only mid-summer, but it is already time to start thinking about our church's budget for next year. While 2011 may seem far away, the Finance and Administration Committee (F&A) suggests that you and your committee members begin planning your programs for 2011 so you can determine what funds will be needed to support the plan.

As in the past, each committee is asked to prepare a narrative to accompany its budget projection, noting the programs you anticipate and their budget impact. If you are planning new programs, please note the impact the new program might have on other committees and teams.

The preliminary schedule for preparation of the 2011 budget is as follows:

August – Committees and teams begin planning for 2011.

Early September – Prior to Committee Night meetings in September, Business Manager Judy Blair will provide each committee chair with a form showing the committee's 2010 budget, its actual expenses through August 2010, and space for indicating the budget projection(s) for 2011.

October 6, 2010 – Narratives and budgets should be submitted to Judy Blair.

October 11, 2010 – F&A will review a compilation of the budget projections.

October 18, 2010 – F&A will provide Session with a preliminary report of projected budget expenses.

November 8, 2010 – F&A will review the preliminary budget with the information available to date and prepare an updated report for Session.

Late November/Early December – F&A will project 2011 income and, if necessary, Session Committee Chairs will meet to discuss the budget and submit any changes to preliminary budget requests.

December 13, 2010 – F&A will determine the budget to be recommended to Session.

December 20, 2010 – Session will act on the budget recommendation.

In the overall consideration of the budget, F&A continues to recommend three principles: a balanced budget; Christian Outreach funded at a minimum of 10 percent of total revenue; and a budgeted contribution to the Building Reserve of at least \$25,000.

Facilities Use Application

First Presbyterian Church • 500 Park Street • Charlottesville, VA 22902 • 434-296-7131
email: info@fpchurch.com • fax: 434-296-0751

Date of application _____
Name of group or user _____
Purpose of organization _____
Purpose and description of event _____

Date(s) requested _____
Time(s) requested _____ Start time of event _____
Number of participants expected _____
Number of audience members expected _____
Expected duration of event (including set-up and clean-up) _____
Is parking expected? _____ How many spaces? _____

Room(s) Requested

Sanctuary
Removal of modesty rail yes no
Removal of pulpit and/or lectern yes no
 Chapel
 Conference Room
 Fellowship Hall
 Kitchen
 Classrooms (specify number)
 Other _____

Items Requested

DVD/CD player
 Monitor
 Video Projector
 Screen
 Laptop
 Microphones or sound system
 Piano
 Organ
 Other _____

Signature _____ Title _____
Name (please print) _____
Address _____ Phone (day) _____
_____ (evening) _____

INSURANCE: First Presbyterian Church requires a certificate of your group's liability insurance policy.

Certificate received _____

FEES: Application and approval process is complete upon payment of fees in the Church Office.
Event will be placed on church calendar upon application approval.

Amount _____ Paid _____

Approved by: _____ Date _____

Facilities Use Policy August 2010

Contents

- Standard Fee Schedule
- Facilities Use Guideline
- Application Form

First Presbyterian Church
Charlottesville, Virginia

**First Presbyterian Church
500 Park Street
Charlottesville, Virginia**

Facilities Use Fee Schedule

Area	Attendees	Length	Standard Fees
Sanctuary	200+	4 Hours	\$600
	101-200	4 Hours	\$500
	0-100	4 Hours	\$400
	Additional 4 Hours		\$300
	Additional Rehearsal		\$200
Fellowship Hall	101-200	4 Hours	\$250
	0-100	4 Hours	\$200
	Additional 4 Hours		\$150
Chapel	0-100	4 Hours	\$200
	Additional 4 Hours		\$150
	Additional Rehearsal		\$100
Kitchen Senior High Room			\$100
Carriage House Choir Room Conference Room Classroom			\$50
Use of Projectors/Screens			\$50
Use of Portable Microphone			\$50
Full Facilities			\$1,000

Fees for use of space other than use of the full facilities may be discounted for nonprofit organizations whose purposes and activities contribute to the welfare of the community.

One rehearsal for concerts is included at no additional charge.

First Presbyterian Church

Facilities Use Policy

General Guidelines

- Facilities use shall be in accordance with rules and regulations as established herein with the exception of weddings which are covered in the Wedding Guidelines and funeral or memorial services.
- All outside organizations shall be subject to use fees.
- Smoking is not permitted inside any part of First Presbyterian Church.
- Alcoholic beverages are not permitted anywhere on the property of First Presbyterian Church.
- All use of the facilities must be scheduled through the church office.
- Guidelines for kitchen use must be followed.
- Any fund-raising activities by outside groups must receive prior approval by Session.
- Fund-raising activities by church groups must adhere to the church's Policy on Fundraising.
- Inclement weather or other acts of God may force cancellation. First Presbyterian Church will, however, make every effort to accommodate rescheduling.

Fees

- The Finance & Administration Committee has responsibility for the fee structure for the use of church facilities, making recommendation to Session for approval.
- Standard fees are typically discounted by 50% for non-profit organizations whose purposes and activities contribute to the welfare of the community and for members requesting use of church space for personal activities (e.g., family reunion, book club meeting).
- There are no discounts on facilities use by for-profit businesses, including those owned by members or for which members are making the use request.
- No fees will be charged for meeting use by non-profit organization providing social service (e.g., PACEM, Hospice, Arc of the Piedmont, IMPACT, Literacy Volunteers, Bridge Ministry, CASA); however, these non-profit organizations will be charged a fee for their fundraising events held at FPC.
- Full payment of applicable fees must be made a minimum of one week prior to the approved facilities use period.
- Church committees may provide funds to support any group for which the fees are problematic.
- Fee waivers will be determined by the Pastor.
- Exceptions to the fee schedule:
 - The Wednesday Music Club will not be charged for its monthly meeting in the Chapel. The piano in the chapel, which is used regularly by the church, is the club's property, and the club pays for piano tuning.
 - Music teachers' recitals held in the Sanctuary but with attendance under 100 will incur fees equivalent to Chapel use fees.

Request for Use

- An application for use of church facilities must be completed by a representative of the group requesting space and submitted to the Church Office Administrator.
- Requests for use of the Sanctuary and Chapel must be approved by the Pastor.
- Other requests for use of church facilities are approved by the Church Business Manager or Pastor, who will consult with appropriate committee chairpersons on requests for long-term use.
- The Church Office Administrator will notify the requestor of the status of the application; following approval, the Office Administration will review the fee schedules and use policies with the requestor.
- The requestor will be asked to provide a certification of liability insurance.
- The requestor will be asked to review and adhere to the church's Policy on Protection of Children, Youth, Elderly, and Persons with Disabilities.
- The requestor will be asked to review the church's emergency procedures.
- If the request includes use of the organ, the guest organist must be authorized to play by the church's organist and adhere to the policies on guest use of the organ.

Facility Support

- FPC staff providing facility support will be paid through FPC payroll.
- We will use church volunteers to open and close for evening and weekend meetings of outside group events where possible, especially those meetings with low participation numbers.

Facilities Use Application

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Financial Review for 2008

Over the years the Finance and Administration Committee (F&A) has considered overhauling the chart of accounts to improve the Church's financial reporting system. However, because such an effort is a major, labor-intensive project, F&A had chosen, in the past, to manage the Church's financial affairs within the limits of the existing chart of accounts.

But, in conjunction with conducting the financial review for 2008, F&A decided to reconsider that decision. Gayle Fears and Tom Baylor, both of whom are CPAs, were assigned to assess the management and control of the Church's finances and to determine the value of undertaking major changes in the use of the Church's accounting system software that would lead to enhanced and more efficient financial reporting.

While the Church's financial management is fiscally sound with appropriate checks and balances, it was determined that, with the growing complexity of the Church's and Preschool's financial affairs, the level of effort required for implementing new accounting structures in the Church's system software would be worthwhile. All financial statements, including balance sheets for the Church and Preschool, could then be produced from the system, eliminating the need to maintain a variety of spreadsheets.

It was agreed that the Preschool would be addressed first, because its financial structure is less complex than the Church's. With the Preschool fiscal year of July through June, June 2009 was the targeted implementation date. Over the summer of 2009, the structure was adjusted, and the lessons learned in implementing of the Preschool's new accounting structure guided the project plan for the Church. January 2010 is the target for implementing the new accounting structure for the operating fund for the Church, and during the first quarter of 2010, the financial reporting on the Endowment funds, the Endowment's accumulated incomes funds, reserve funds, and designated funds will shift from manual spreadsheets based on data in the Shelby system to integrated reports from the system.

In addition, during the financial review Business Manager Judy Blair reported the following actions have been taken as a result of the prior year's financial review:

- For improved security of receipts, a new safe with a drop slot was purchased.
- Procedures for the trustee teams who count and record receipts were documented to facilitate common procedures across the teams.
- Approval of Kirk Night expenses was assigned to Discipleship Ministry instead of the Business Manager, who prepares the checks to pay the expenses.

Also during the review, several procedural changes were recommended:

- Weekly deposits for the Preschool.
- Authorization for the Business Manager to approve expenditures from the Administration budget under \$1,000; any expenditures over that amount or any unbudgeted expenditures require approval from a designated member of F&A.
- For appropriate checks and balances, bank reconciliations should be performed by someone other than the Business Manager.

**FIRST PRESBYTERIAN CHURCH
CHARLOTTESVILLE, VA
FINANCIAL REVIEW
2009**

The Finance and Administration Committee asked us to perform the 2009 annual financial review in conjunction with our project to enhance the systems and procedures used in the existing accounting function. Generally, we found that the internal controls were reasonably sound, considering the disadvantage of having only one person running the entire function. However, we found that the Shelby system accounting program has not been fully utilized since its installation years ago. We have outlined below what was revealed by our review and the actions we recommend that either have been implemented or that we suggest be implemented.

Existing internal controls

The basic ingredient of a strong internal-control program is the separation of duties so that more than one person must be involved for each transaction made. This obviously is difficult when the accounting department consists of only one person, as in our case. Over the years, procedures have been established to provide strong internal controls, the key elements of which are as follows:

- The appropriate committee chair or designee approves each request for payment.
- Either the Treasurer or Assistant Treasurer signs actual checks.
- The Business Manager and the Finance and Administration Committee members perform an overall review of financial statements.
- Cash receipts are under tight control. The ushers immediately put Sunday offerings into the safe. Receipts outside the offering are placed into the safe immediately after being entered on a cash-receipts log. On Monday mornings, counters process all receipts and take the deposit to the bank.

Review of accounting procedures and use of the Shelby accounting software

We purchased the Shelby software package some years ago. It seems that the primary justification for acquiring this program was the membership-tracking portion of the software. The accounting portion of the software appears to be a reasonably powerful program to meet our needs. It includes a full general package, along with cash receipts and cash disbursements programs and a payroll system. The membership module includes tracking of specific information on members and accumulating their contribution records. The package is used for both the Preschool and the Church.

Our review of the use of the Shelby accounting software indicated that a large portion of its capabilities was not being utilized. For example:

- A balance sheet was not prepared.
- Transactions and balances of the Endowment and Reserve Funds were not being recorded in the Shelby system. Rather, they were maintained on an Excel spreadsheet.
- Report-preparation features were not being fully utilized, as it appears that the initial setup of the Shelby system was not done properly. As a result, few of the financial reports came directly from the Shelby system and most were prepared manually on Excel spreadsheets.

Working closely with Business Manager Judy Blair, we made the necessary changes to allow wider use of the Shelby accounting software. This will result in:

- A balance sheet that provides a comprehensive picture of our financial condition.
- Financial reports generated automatically from the system that take less time to prepare and contain less chance of error.
- Easier reconciliation of bank and other accounts.
- More effective use of the Business Manager's time as reports can be generated from the system, not "by hand."

Recommendations

- Continue to examine other features of the Shelby system that can be used.
- Have the bank accounts reconciled by someone other than the Business Manager.
- Prepare written procedures on the accounting function.
- Engage an outside auditor to do a formal "review" of the accounting records and procedures beginning with the year 2010.

Thomas W. Baylor
Gayle Fears
7/12/10

**First Presbyterian Church
Charlottesville, VA**

**Finance and Administration Committee
Financial Review
2010**

The financial review for 2010, as required by the *Book of Order*, was conducted using a two-pronged approach.

The first approach involved two members of the Finance and Administration Committee (both CPAs) who reviewed the capacity of our Shelby accounting software and the operating procedures and internal controls built into the system. Based on this review, this subcommittee recommended a greatly expanded use of the Shelby system by the church. The subcommittee, working closely with the Business Manager, developed procedures that enabled the church to more fully utilize the system, make its use easier and more efficient, and provide enhanced and timelier reporting. Of particular benefit was the development of a balance sheet for the church, which displays and tracks the various funds held by the church (i.e., operating, designated funds, reserves, and endowment assets).

After the revisions to our accounting and reporting system were installed, the Finance and Administration Committee engaged an outside CPA firm (Keiter Stephens) to review the church's accounting procedures and make recommendations on improving those procedures and internal controls. It is the intent of the Finance and Administration Committee to review and implement the CPA firm's suggestions, as appropriate, in 2011.