



HEBC/MHBC

NEW

CONSTITUTION & BYLAWS

EDITION JANUARY 2020

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INTRODUCTION

THIS CONSTITUTION IS SPECIFICALLY DRAFTED FOR THE HAITIAN EVANGELICAL BAPTIST CHURCH, DOING BUSINESS AS (DBA) MEMORIAL HIGHWAY BAPTIST CHURCH. IT WILL PROVIDE WRITTEN GUIDELINES TO ASSIST THE CHURCH IN MOVING TOWARD THE ATTAINMENT OF ITS DIVINE PURPOSE.

THIS WRITTEN DOCUMENT ESTABLISHES AGREED UPON RULES AND REGULATIONS THAT GOVERN OUR INSTITUTION. IT DETERMINES IN ADVANCE WHAT IS TO BE DONE, WHEN IT IS TO BE DONE, AND HOW IT IS TO BE DONE. THIS CONSTITUTION IS A LEGAL DOCUMENT.

IN TODAY'S COMPLEX WORLD A CHURCH WILL ENCOUNTER OCCASIONS WHEN ACTIONS OF A LEGAL NATURE ARE REQUIRED. BECAUSE OF THE COMPLEXITY OF THE LEGAL SYSTEM FROM STATE TO STATE, AS AN INCORPORATED INSTITUTION, THE CHURCH MUST ASCERTAIN THAT IT MAKES PROVISION FOR AN ATTORNEY TO HANDLE THE LEGAL MATTERS AND PROTECT THE CHURCH'S INTERESTS. FOR THE BIBLE ADMONISHES THAT A CHURCH SHALL PERFORM ITS WORK "DECENTLY" AND "ORDERLY" (1 COR. 14:40). APPROPRIATE CONCERN FOR LEGAL ORDER SHOULD RECEIVE SERIOUS CONSIDERATION.

PREAMBLE

WE HEREBY DECLARE AND ESTABLISH THIS CONSTITUTION TO:

- ◆ PRESERVE THE PRINCIPLES OF OUR FAITH
- ◆ GOVERN OUR CHURCH IN AN ORDERLY MANNER
- ◆ MAINTAIN SELF-GOVERNANCE OF OUR INSTITUTION
- ◆ PRESERVE THE RIGHT OF EACH INDIVIDUAL CHURCH MEMBER AS PRESCRIBED HEREIN
- ◆ PROCLAIM THAT WE ARE A GOD-LED AND CHRIST-CENTERED ASSEMBLY
- ◆ ENSURE THAT OUR CONGREGATION REMAINS A TOTALLY INDEPENDENT ENTITY
- ◆ FINALLY, SUSTAIN TRANSPARENCY IN ALL OUR DEALINGS AS PRESCRIBED IN THE SCRIPTURE (LUKE 8:16-17; 12:2-3)

VISION

WITH THE GUIDANCE OF THE HOLY SPIRIT, THE HAITIAN EVANGELICAL BAPTIST CHURCH (HEBC) DBA MEMORIAL HIGHWAY BAPTIST CHURCH (MHBC) OF MIAMI WILL STRIVE TO BE A CARING AND TRANSFORMING COMMUNITY OF FAITH WHERE THE NAME OF THE LORD IS EXALTED AND WHERE THE SPIRITUAL, SOCIAL, PHYSICAL AND EMOTIONAL WELL-BEING OF GOD'S PEOPLE IS OF UTMOST PRIORITY.

MISSION STATEMENT

HEBC/MHBC EXISTS:

- ◆ **AS A BEACON OF LIGHT EMPOWERED BY THE HOLY SPIRIT, TO EDIFY AND EQUIP THE SAINTS THROUGH OBEDIENCE TO GOD'S WORD FOR THE FAITHFUL EXECUTION OF THE GREAT COMMISSION.**

CHURCH COVENANT

HAVING BEEN LED, AS WE BELIEVE, BY THE SPIRIT OF GOD, TO RECEIVE THE LORD JESUS CHRIST AS OUR SAVIOR AND LORD AND, ON THE PROFESSION OF OUR FAITH, HAVING BEEN BAPTIZED IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT, WE DO NOW, IN THE PRESENCE OF GOD, AND THIS ASSEMBLY, MOST SOLEMNLY AND JOYFULLY ENTER INTO COVENANT WITH ONE ANOTHER AS ONE BODY IN CHRIST.

WE ENGAGE, THEREFORE, BY THE AID OF HOLY SPIRIT TO WALK TOGETHER IN CHRISTIAN LOVE, TO STRIVE FOR THE ADVANCEMENT OF THIS CHURCH, IN KNOWLEDGE, HOLINESS, AND COMFORT; TO PROMOTE ITS PROSPERITY AND SPIRITUALITY; TO SUSTAIN ITS WORSHIP, ORDINANCES, DISCIPLINE, AND DOCTRINES; TO CONTRIBUTE CHEERFULLY AND REGULARLY TO THE SUPPORT OF THE MINISTRY, THE EXPENSES OF THE CHURCH, THE RELIEF OF THE POOR, AND THE SPREAD OF THE GOSPEL THROUGH ALL NATIONS.

WE ALSO ENGAGE TO MAINTAIN FAMILY DEVOTIONS; TO RELIGIOUSLY EDUCATE OUR CHILDREN; TO SEEK THE SALVATION OF OUR KINDRED AND ACQUAINTANCES; TO WALK CIRCUMSPECTLY IN THE WORLD; TO BE JUST IN OUR DEALINGS, FAITHFUL IN OUR ENGAGEMENT, AND EXEMPLARY IN OUR DEPARTMENT; TO AVOID ALL TATTILING, BACKBITING, AND EXCESSIVE ANGER; TO ABSTAIN FROM THE SALE OF AND USE OF INTOXICATING DRINKS AS A BEVERAGE; TO USE OUR INFLUENCE TO COMBAT THE ABUSE OF DRUGS AND THE SPREAD OF PORNOGRAPHY; AND TO BE ZEALOUS IN OUR EFFORTS TO ADVANCE THE KINGDOM OF OUR SAVIOR.

WE FURTHER ENGAGE TO WATCH OVER ONE ANOTHER IN BROTHERLY LOVE; TO REMEMBER ONE ANOTHER IN PRAYER; TO AID ONE ANOTHER IN SICKNESS AND DISTRESS; TO CULTIVATE CHRISTIAN SYMPATHY IN FEELING AND ALWAYS READY FOR RECONCILIATION AND MINDFUL OF THE RULES OF OUR SAVIOR TO SECURE IMMEDIATELY.

WE MOREOVER ENGAGE THAT WHEN WE REMOVE FROM THIS PLACE WE WILL, AS SOON AS POSSIBLE, UNITE WITH SOME OTHER CHURCH WHERE WE CAN CARRY OUT THE SPIRIT OF THIS COVENANT AND THE PRINCIPLES OF GOD'S WORD.

TITLE I

CHURCH' S NAME, ORIGIN & COMPOSITION, STATEMENT OF FAITH

CHAPTER 1

HAITIAN EVANGELICAL BAPTIST CHURCH/MEMORIAL HIGHWAY BAPTIST CHURCH

ARTICLE 1

NAME

THIS BODY OF BELIEVERS SHALL BE KNOWN AS THE "*HAITIAN EVANGELICAL BAPTIST CHURCH OF MIAMI*" DOING BUSINESS AS (DBA) "*MEMORIAL HIGHWAY BAPTIST CHURCH*" (AS OF MARCH 3, 2009).

ARTICLE 2

ORIGIN

FOUNDED BY DR. RENAUD BALZORA AT THE LATE BROTHER VINCENT'S HOUSE IN AUGUST OF 1980, THE CHURCH WAS THEN RELOCATED FOR A COUPLE OF MONTHS AT A BAPTIST CHURCH ON 65TH STREET IN NORTH MIAMI AVENUE. ON OCTOBER 30TH, 1980, THE CHURCH WAS INCORPORATED WITH THE STATE OF FLORIDA UNDER THE DOCUMENT NUMBER 754899 WITH ITS FEI/EIN NUMBER: 94-3086686. IN NOVEMBER OF 1980, HIGHLAND PARK BAPTIST CHURCH LOCATED AT 800 N.W. 14TH ST IN MIAMI GAVE US HOSPITALITY UNTIL JANUARY 2004.

ARTICLE 3

LOCALIZATION

OUR OFFICIAL ADDRESS AND PLACE OF BUSINESS HAS BEEN SINCE 2004: *14455 MEMORIAL HIGHWAY, NORTH MIAMI, FLORIDA 33161*. THE INAUGURAL CEREMONY OF THE NEW CAMPUS TOOK PLACE ON APRIL 9, 2006.

ARTICLE 4

LOGO

OUR LOGO SHALL BE THE CROSS OF JESUS IN AN OPEN BIBLE CIRCLING THE GLOBE.

ARTICLE 5

MOTTO

HEBC/MHBC MOTTO IS "PREACH AND LIVE THE WORD AS STATED IN THE SCRIPTURES (2TIM. 4:2 & JAM. 1:22)

ARTICLE 6

LANGUAGES

THE OFFICIAL LANGUAGES OF OUR CONGREGATION ARE HAITIAN CREOLE, ENGLISH AND FRENCH. THEREFORE, ALL OUR OFFICIAL DOCUMENTS MUST BE REDACTED IN AT LEAST TWO (2) OF THOSE THREE LANGUAGES WITH ENGLISH AS MANDATORY AND EITHER ONE OF THE OTHER TWO OR BOTH.

CHAPTER 2

HEBC /MHBC COMPOSITION, AFFILIATIONS & AUTHORITY

ARTICLE 7

COMPOSITION

HEBC/MHBC CONSISTS OF TWO ENTITIES: THE SPIRITUAL BODY, WHICH IS THE CHURCH AND THE SOCIO-CULTURAL ENTITY KNOWN AS MEMORIAL HIGHWAY COMMUNITY CULTURAL CENTER (MHCCC) WHOSE COMPOSITION, REQUIREMENTS AND FUNCTIONING ARE LISTED IN [CHAPTER 4](#).

ARTICLE 8

HIERARCHICAL STRUCTURE OF THE CHURCH

THE CHURCH'S HIERARCHY IS MADE UP OF:

1. THE PASTORAL OFFICE PRESIDED BY THE SENIOR PASTOR "SP" WHO IS ALSO CONSIDERED AS THE PRIMARY OFFICER OF THE CHURCH AFTER GOD. HIS ELECTION, QUALIFICATION AND DUTIES ARE DESCRIBED IN [TITLE III, CHAPTER 1](#).
2. THE BOARD OF DEACONS (SEE [TITLE III, CHAPTER 2](#)).
3. THE EXECUTIVE BOARD (SEE [TITLE III, CHAPTER 3](#)).
4. THE COMMITTEES, THE MINISTRIES, AND THE COORDINATING GROUPS (SEE [TITLE III, CHAPTER 4](#) HEREIN).
5. THE MEMBERS, WHO CONSTITUTE THE CHURCH WITH THE POWER TO ELECT AND SANCTION ITS LEADERS. (SEE [TITLE II, CHAPTERS 1 & 2](#)).

ARTICLE 8.1

STRUCTURE OF THE CORPORATION

AS A FLORIDA NOT FOR PROFIT CORPORATION, HEBC/MHBC IS GOVERNED BY AN EXECUTIVE BOARD WHICH INCLUDES THE FOLLOWING MEMBERS:

- A. REGISTERED AGENT
- B. PRESIDENT
- C. VICE-PRESIDENT
- D. TREASURER
- E. EXECUTIVE SECRETARY
- F. DIRECTORS

ARTICLE 8.2

MEMBERS SELECTION

THE MEMBERS OF THE CORPORATION ARE SELECTED FROM THE CHURCH EXECUTIVE BOARD (EXECUTIVE BOARD RESPONSIBILITY, ARTICLE 74-6), TO THE EXCEPTION OF THE REGISTERED AGENT WHO MAY OR MAY NOT BE A CHURCH MEMBER. THE FUNCTIONING OF THE BOARD IS DETERMINED BY ITS INTERNAL RULES AND IN ACCORDANCE TO THE STATE LAW.

ARTICLE 9

AFFILIATIONS

IN SO FAR AS IS PRACTICAL, THIS CHURCH WILL COOPERATE WITH AND SUPPORT THE ASSOCIATION AND STATE CONVENTION AFFILIATED WITH THE SOUTHERN BAPTIST CONVENTION.

ARTICLE 10

AUTHORITY OF THE CHURCH

THE GOVERNANCE OF THIS CHURCH RESTS WITH ITS BODY OF BELIEVERS. HEBC/MHBC IS NOT SUBJECT TO THE CONTROL OF ANY OTHER ECCLESIASTICAL BODY, BUT IT RECOGNIZES AND SUSTAINS THE OBLIGATIONS OF MUTUAL COUNSEL, CONSENT, AND COOPERATION, WHICH ARE COMMON AMONG BAPTIST CHURCHES.

CHAPTER 3

STATEMENT OF FAITH

ARTICLE 11

AUTHORITY OF THE HOLY BIBLE

WE BELIEVE THAT THE HOLY BIBLE IS THE INSPIRED WORD OF GOD, A REVELATION FROM GOD TO MAN, AND THE INFALLIBLE RULE OF FAITH AND CONDUCT (2 TIM.3:16, HEB. 4:12)

ARTICLE 12

CHURCH'S DOCTRINAL SUBSCRIPTION

WE SUBSCRIBE TO THE DOCTRINAL STATEMENT OF "THE BAPTIST FAITH AND MESSAGE" AS ADOPTED BY THE SOUTHERN BAPTIST CONVENTION (SBC) OF 1963 AND REVISED IN 2000. HOWEVER, SHOULD THE SBC DEVIATE FROM THE FUNDAMENTAL BIBLICAL PRINCIPLES, HEBC/MHBC MAY DISSOCIATE ITSELF. WE BOND OURSELVES TOGETHER AS A BODY OF BAPTIZED BELIEVERS IN JESUS-CHRIST PERSONALLY COMMITTED TO SHARING THE GOOD NEWS OF SALVATION TO ENTIRE HUMANKIND.

ARTICLE 13

THE TRINITY

WE BELIEVE IN THE TRINITY, WHICH IS ONE GOD MANIFESTED IN THREE PERSONS: THE FATHER, THE SON AND THE HOLY SPIRIT.

ARTICLE 14

UNIVERSAL PRIESTHOOD/THE PRIESTHOOD

HEBC/MHBC BELIEVES IN UNIVERSAL PRIESTHOOD IN WHICH CHRISTIANS HAVE DIRECT ACCESS TO GOD THROUGH THEIR PRAYERS WITHOUT REQUIRING A HUMAN MEDIATOR (HEB. 4:14-16; 7:23-28); AND IN RESTORATION OF THE SOUL IN ACCORDANCE WITH SCRIPTURAL PRESCRIPTION IN ROMANS 5:12-21.

ARTICLE 15

CHURCH ORDINANCES

THE TWO (2) BIBLICAL ORDINANCES OBSERVED BY THE CHURCH ARE BAPTISM (MATT. 28:19) AND THE LORD'S SUPPER (1COR. 11:23-26).

ARTICLE 15.1

BAPTISM: ELIGIBILITY & ADMINISTRATION

A PERSON WHO RECEIVES JESUS-CHRIST AS PERSONAL SAVIOR, PROFESSES HIM PUBLICLY; AND WHO INDICATES A COMMITMENT TO FOLLOW CHRIST AS LORD, SHALL RECEIVE BAPTISM. AT HEBC/MHBC, BAPTISM IS ADMINISTERED AS FOLLOWS:

- A. BY IMMERSION IN WATER AS PRESCRIBED IN THE BIBLE
- B. SHALL BE BY THE SENIOR PASTOR OR ASSOCIATE PASTOR WHEN DEEMED APPROPRIATE.
- C. AS AN ACT OF WORSHIP DURING A WORSHIP SERVICE.

A PERSON PROFESSING CHRIST AND FAILING TO BE BAPTIZED AFTER A REASONABLE LENGTH OF TIME (NO LONGER THAN ONE (1) YEAR) SHALL BE COUNSELED BY THE PASTOR (S) AND THE DEACONS. IF NEGATIVE INTEREST IS ASCERTAINED, HE/SHE SHALL BE REMOVED FROM THE LIST OF THOSE AWAITING BAPTISM.

ARTICLE 15.2

THE LORD'S SUPER: ADMINISTRATION & FREQUENCY

THE LORD' SUPER IS A SYMBOLIC ACT OF OBEDIENCE WHEREBY MEMBERS OF THE CHURCH, THROUGH PARTAKING OF THE BREAD AND FRUIT OF THE VINE, COMMEMORATE THE DEATH OF JESUS AND ANTICIPATE HIS SECOND COMING. AT HEBC/MHBC, THE LORD'S SUPER SHALL BE ADMINISTERED AS FOLLOWS:

- A. IT IS OBSERVED MONTHLY, PREFERABLY THE FIRST SUNDAY OF THE MONTH, OR AS OTHERWISE SCHEDULED.
- B. IT SHALL BE OBSERVED IN THE MORNING AND/OR EVENING WORSHIP SERVICES AND WHEN DEEMED NECESSARY BY THE PASTOR(S) AND DEACONS.

- C. THE SENIOR PASTOR AND THE DEACONS SHALL BE RESPONSIBLE FOR ITS ADMINISTRATION. IN HIS ABSENCE, THE SENIOR PASTOR, SHALL ASSIGN ONE (1) OF HIS ASSOCIATE PASTOR TO ADMINISTER THE LORD'S SUPPER. SHOULD NEITHER OF THE ABOVE IS APPLICABLE, EVERY THREE (3) YEARS, THE PASTOR SHALL APPOINT A SET ASIDE DEACON WHO IS AUTOMATICALLY RESPONSIBLE FOR THE ADMINISTRATION OF THE LORD'S SUPPER.
- D. THE DEACONS SHALL BE RESPONSIBLE FOR THE PHYSICAL PREPARATION ([ARTICLE 67-4](#)).
- E. WE PRACTICE OPEN COMMUNION, WHICH ALLOWS ANY, BAPTIZED BELIEVER TO PARTAKE AS LONG AS HE/SHE FEELS IN HARMONY WITH GOD.

ARTICLE 16

MARRIAGE

HEBC/MHBC BELIEVES THAT GOD ORDAINED MARRIAGE AND THE FAMILY AS THE FUNDAMENTAL INSTITUTION OF HUMAN SOCIETY. AS SUCH, THE ONLY LEGITIMATE MARRIAGE IS A SACRED COVENANT BETWEEN ONE MAN AND ONE WOMAN, SYMBOLIZING THE UNION OF CHRIST AND HIS CHURCH AS CLEARLY STATED IN THE BIBLE. ([GEN. 2:22-24](#); [MAT. 19:4-6](#); [EPH. 5:31](#)).

ARTICLE 16.1

SAME-SEX MARRIAGE

IN COMPLIANCE WITH OUR BIBLICAL BELIEF AS MENTIONED IN [ARTICLE 16](#), AND IN ADHERENCE TO THE "LEGAL GUIDE FOR SOUTHERN BAPTIST AND EVANGELICAL CHURCHES, SCHOOLS, AND MINISTRIES" RELATING TO THAT MATTER, HEBC/MHBC SHALL NOT, UNDER ANY CIRCUMSTANCES, CELEBRATE SAME-SEX MARRIAGES. (SEE "PROTECT YOUR MINISTRY FROM SEXUAL ORIENTATION GENDER IDENTITY LAWSUITS" IN APPENDIX FOR FURTHER DETAILS)

ARTICLE 17

SEXUALITY

HEBC/MHBC BELIEVES THAT ANY FORM OF CHILD MOLESTATION, FORNICATION, ADULTERY, HOMOSEXUALITY, LESBIANISM, BESTIALITY, BISEXUALITY, INCEST, PEDOPHILIA, OR PORNOGRAPHY IS A SINFUL PERVERSION OF GOD'S GIFT OF SEX AS PRESCRIBED IN THE BIBLE (ROM. 1:26-29,32; 7:2-3; 1COR. 5:1-2; 1 THESS. 4:1-8; HEB. 13:4).

ARTICLE 18

GENDER AND SEX CHANGE

ALTHOUGH SEX CHANGE OPERATIONS ARE NOT SPECIFICALLY MENTIONED IN SCRIPTURE, HUMAN SEXUALITY IS CLEARLY ADDRESSED IN GEN. 1:27-28A AND GEN. 1:31. ACCORDING TO THOSE PRINCIPLES, HEBC/MHBC RESERVES THE RIGHT TO DENY MEMBERSHIP TO ANYONE WHO HAS UNDERGONE PROCEDURES RESULTING IN SEX ALTERATION (SEE "PROTECT YOUR MINISTRY FROM SEXUAL ORIENTATION GENDER IDENTITY LAWSUITS" A LEGAL GUIDE FOR SOUTHERN BAPTIST AND EVANGELICAL CHURCHES, SCHOOLS, AND MINISTRIES IN APPENDIX FOR FURTHER DETAILS).

CHAPTER 4

MEMORIAL HIGHWAY COMMUNITY CULTURAL CENTER (MHCCC), INC.

ARTICLE 19

THE CORPORATION, ITS OBJECTIVES

MHCCC IS AN INCORPORATED NON-PROFIT ORGANIZATION CREATED UNDER FLORIDA LAWS. IT IS REGISTERED WITH THE STATE ON MARCH 9, 2009 (DOCUMENT NUMBER: N09000002372) AS A 501 C (3) ORGANIZATION. IN LINE WITH ITS VISION OF GOD'S PEOPLE WELL-BEING TO BE OF UTMOST PRIORITY AND THAT ONE OF ITS OBJECTIVES WHICH IS HELPING ITS MEMBERS' GROWTH IN ALL ASPECTS OF LIFE, MHCCC WORKS COLLABORATIVELY WITH THE EDUCATION COMMITTEE TO FULFILL THAT MISSION. IN ITS MANDATE TO ACHIEVE ITS GOALS AND OBJECTIVES, MHCCC MAY UNDERTAKE INITIATIVES THAT ARE NOT NECESSARILY RELIGIOUS IN NATURE.

ARTICLE 20

MHCCC ATTRIBUTIONS, REGULATIONS & GUIDELINES

TO FULFILL ITS ATTRIBUTIONS, AS STIPULATED IN [ARTICLE 19](#) AND IN CONFORMITY WITH THE STATE REGULATION AND GUIDELINES ABOUT CORPORATIONS, MHCCC ESTABLISHES ITS ACTIVITIES AS FOLLOWS:

1. SEEK AND SUBMIT GRANT PROPOSALS ON BEHALF OF THE CHURCH.
2. WHENEVER FUNDING GUIDELINES DO NOT RECOGNIZE RELIGIOUS INSTITUTIONS OR THE FUNDING SOURCES DO NOT FALL PRIMARILY UNDER "FAITH-BASED INITIATIVES", THE CHURCH CORPORATION "MEMORIAL HIGHWAY COMMUNITY CULTURAL CENTER, INC." (MHCCC) SHALL BE THE APPLICANT.
3. THE CHURCH OFFICIAL ADDRESS SHALL THEN BE LISTED ON ALL OF THE DOCUMENTS.
4. AS A 501C (3) ORGANIZATION, ITS OFFICERS AND/OR DESIGNEES MAY SEEK FUNDING FOR SOCIAL AND EDUCATIONAL PROGRAMS APPROVED BY THE CHURCH. HOWEVER, ANY GRANT SEEKING DECISION SHOULD BE THE RESULT OF AN AGREEMENT OF MHCCC BOARD WITH THE ISSUANCE OF A MANDATE SPECIFYING

THE PURPOSE OF THE GRANT, THE TARGETED INSTITUTION(S) AND THE DESIGNATED OFFICER(S) WHO WILL BE ACTING ON BEHALF OF THE CORPORATION.

5. ALL FUNDING GENERATED BY THE EDUCATION COMMITTEE THROUGH FUNDRAISING, EVENTS, OR GRANTS SHALL BE HANDLED INTERNALLY BY THE CORPORATION. HOWEVER, THE BOARD SHALL PROVIDE A QUARTERLY REPORT TO THE EXECUTIVE BOARD REGARDING THEIR ACTIVITIES AND THE STATE OF THEIR ACCOUNT(S).

ARTICLE 21

ORGANIZATIONAL STRUCTURE OF THE SOCIO-CULTURAL ENTITY, MHCCC

THE MEMORIAL HIGHWAY COMMUNITY CULTURAL CENTER (MHCCC) IS STRUCTURALLY ORGANIZED WITH A SET OF OFFICERS WHOSE FUNCTIONS ARE AS FOLLOWS:

1. THE PRESIDENT OF THE CORPORATION
2. THE VICE-PRESIDENT
3. THE TREASURER
4. THE REGISTERED AGENT
5. DIRECTORS

ARTICLE 22

MHCCC OFFICER'S APPOINTMENT/ELECTION

THE OFFICERS OF THE CORPORATION SHALL NOT BE MEMBERS OF THE EXECUTIVE BOARD. THEY SHALL BE RECOMMENDED BY THE ELECTORAL COMMITTEE IN CONSULTATION WITH THE PASTORAL OFFICE AND/OR EXECUTIVE BOARD.

ARTICLE 23

MHCCC OFFICERS QUALIFICATIONS

THE OFFICERS OF THE CORPORATION MUST SATISFY THE FOLLOWING MINIMUM REQUIREMENTS:

1. BE PROFICIENT IN BOTH ENGLISH AND HAITIAN CREOLE OR FRENCH.
2. DEMONSTRATE VERBAL AND ANALYTICAL SKILLS.
3. POSSESS AT LEAST AN ASSOCIATE OR A VOCATIONAL DEGREE FROM AN ACCREDITED US INSTITUTION.
4. BE FAMILIAR WITH BOTH THE US AND THE STATE CONSTITUTIONS.
5. BE AN HEBC/MHBC MEMBER FOR AT LEAST THREE (3) YEARS, UNLESS OTHERWISE SPECIFIED.
6. BE RESPONSIBLE AND SOBER-MINDED.
7. BE SUBJECT TO A BACKGROUND CHECK.

ARTICLE 24

MHCCC MEMBERS RESPONSIBILITIES

ALL MEMBERS OF THE CORPORATION, INCLUDING THE REGISTERED AGENT, MUST UNDERSTAND AND ACCEPT THE RESPONSIBILITY OF REPRESENTING THE CHURCH (THE CORPORATION) ALONG WITH THE CHURCH COUNSEL(S), SHOULD THE CHURCH BE INVOLVED IN LEGAL MATTERS. OFFICERS ARE ALSO RESPONSIBLE FOR HIRING QUALIFIED PERSONNEL FOR SPECIFIC PROJECTS AND MANAGING OF FUNDS (DIRECTORS, MANAGERS, SUPERVISORS, ETC...)

ARTICLE 25

BACKGROUND CHECK GUIDELINES

ANY CHURCH LEADERSHIP OR CORPORATION POSITION REQUIRING BACKGROUND CHECK, THE FOLLOWING GUIDELINES SHALL APPLY:

1. THE POSTULANT OR CANDIDATE IS RESPONSIBLE TO PROVIDE THE POLICE CLEARANCE TO PROPER ECCLESIASTIC AUTHORITY.
2. THE CERTIFICATE NUMBER SHALL BE RECORDED IN THE CHURCH ARCHIVES. IF THE POLICE CLEARANCE BEARS NO REFERENCE NUMBER, A STATEMENT SHALL BE ENTERED INTO THE ARCHIVES, WITH THE DATE PROPERLY RECORDED ACKNOWLEDGING SUCH CLEARANCE EXISTENCE.
3. BACKGROUND CHECK MUST BE ACCURATE AND NOT OLDER THAN TWO (2) YEARS.
4. NEITHER THE ORIGINAL, NOR COPIES OF ANY BACKGROUND CHECK SHALL BE KEPT. ONCE RECORDED, THE ORIGINAL SHALL BE RETURNED TO THE PROVIDER.

TITLE II

MEMBERSHIP

CHAPTER 1

MEMBER'S ELIGIBILITY, CANDIDACY, ELECTION, CATEGORIES & STATUS

ARTICLE 26

MEMBERSHIP CANDIDACY

ANY APPLICANT SEEKING MEMBERSHIP OF THE CHURCH SHALL REQUEST AND COMPLETE AN AFFILIATION APPLICATION FORM. THE APPLICATION MAY BE OBTAINED FROM THE CHURCH OFFICE.

ARTICLE 27

MEMBERSHIP ELIGIBILITY

ANY BELIEVER MAY APPLY FOR MEMBERSHIP IN THIS CHURCH, UNDER ONE OF THE FOLLOWING:

- A. BY PROVIDING A LETTER OF RECOMMENDATION FROM ANOTHER EVANGELICAL CHURCH WHICH PRACTICES BAPTISM BY IMMERSION.
- B. UPON A STATEMENT OF PRIOR CONVERSION EXPERIENCE AND BAPTISM IN A BAPTIST CHURCH WHEN NO LETTER IS OBTAINABLE. IF BAPTIZED, CERTIFICATE OF BAPTISM OR EQUIVALENT IS REQUIRED UNLESS OTHERWISE STATED ([ARTICLE 27-C](#)).
- C. BY RECOMMENDATION OF THE BOARD OF DEACONS UPON COMPLETION OF AN ORIENTATION CLASS WHEN ANY OF THE ABOVE OPTIONS CANNOT BE EXERCISED.

THE CANDIDATE SHALL BE PRESENTED TO THE CHURCH AT ANY REGULAR BUSINESS MEETING UPON COMPLETION OF THE APPLICATION PROCESS.

ARTICLE 27.1

MEMBERSHIP ELECTION

APPLICANTS WHO FULFILL THE REQUIREMENTS OF ARTICLES 26, 27-B AND 27-C, SHALL UNDERGO THE FOLLOWING:

- A) THEY ARE INVITED TO MEET WITH THE MEMBERS FOR AN OPPORTUNITY TO EXPRESS THE REASON OF THEIR INTEREST TO JOIN THIS CONGREGATION.
- B) THE MEMBERS WILL THEN ENQUIRE ABOUT THEM WITH QUESTIONS OF INTEREST WHICH IN NATURE, MAY ELUCIDATE ANY SPECIFIC ASPECT AS DEEMED APPROPRIATE.
- C) FOLLOWING THE CONVERSATION, THE APPLICANTS WILL THEN BE EXCUSED TO ALLOW FOR SECRET DELIBERATION TO APPROVE OR DENY THEIR CANDIDACY BY A THREE-QUARTER ($\frac{3}{4}$) MAJORITY VOTE OF MEMBERS PRESENT.
- D) APPROVED APPLICANTS ARE PRESENTED TO THE MEMBERS WHERE THE PASTOR(S), ALONG WITH THE DEACONS AND THE EXECUTIVE BOARD GREET THEM WITH THE SYMBOLIC HANDSHAKE KNOWN AS: "LA MAIN D'ASSOCIATION", AS STIPULATED IN ARTICLE 31.

ARTICLE 27.2

AUTOMATIC ELECTION

A PERSON WHOSE BAPTISM OCCURRED AT THE CHURCH IS AUTOMATICALLY GRANTED MEMBERSHIP AND IS THUS EXEMPT FROM THE REQUIREMENTS OF ARTICLES 26, 27 AND 27.1, UNLESS SUCH PERSON EXPRESSES IN WRITING, A DESIRE TO JOIN ANOTHER CHURCH. THE WELCOMING PROCEDURE, AS STATED IN ARTICLE 31, REMAINS THE SAME.

ARTICLE 27.3

MEMBERSHIP ELECTION DELAY

SHOULD THERE BE ANY DISSENT AS TO ANY CANDIDATE, SUCH MATTER SHALL BE REFERRED TO THE PASTORAL OFFICE AND THE DIACONATE FOR AN INVESTIGATION THAT WILL CONCLUDE WITH THE MAKING OF A RECOMMENDATION TO THE CHURCH WITHIN THIRTY (30) DAYS. AFTER CLEARANCE, THE CHURCH MAY RECONSIDER THE APPLICATION AND PROCEED WITH THE STEP DESCRIBED IN ARTICLE 27.1 FOR A FINAL DECISION.

ARTICLE 28

MEMBERSHIP CATEGORIES & STATUS

REGARDLESS OF THE CLASSIFICATION (ARTICLES 27-A, 27-B, 27-C & 27.2) UNDER WHICH A MEMBER WAS GRANTED MEMBERSHIP, HEBC/MHBC CLASSIFIES ITS MEMBERS IN TWO (2) MAIN CATEGORIES: ACTIVE MEMBERS WHO ARE CONSIDERED TO BE IN GOOD STANDING AND NON-ACTIVE MEMBERS, CONSIDERED NOT IN GOOD STANDING.

ARTICLE 28.1

ACTIVE MEMBERS/MEMBERS IN GOOD STANDING

ANY MEMBER WHO CONSISTENTLY MAINTAINS HIS ATTENDANCE, PARTICIPATION IN CHURCH ACTIVITIES AND MINISTRIES, ALSO FAITHFULLY CONTRIBUTES FINANCIALLY TO THE CHURCH AND WHO IS NOT UNDER DISCIPLINARY ACTION IS CONSIDERED AN "ACTIVE MEMBER" OR MEMBERS IN GOOD STANDING).

ARTICLE 28.2

NON-ACTIVE MEMBERS/MEMBERS NOT IN GOOD STANDING

A MEMBER WHO FAILS TO MEET HIS/HER FINANCIAL OBLIGATIONS TOWARD THE CHURCH, GET INVOLVED IN ANY OF ITS MINISTRIES AND/OR IS UNDER DISCIPLINARY ACTION IS CONSIDERED A "NON-ACTIVE MEMBER" OR MEMBER NOT IN GOOD STANDING. SUCH MEMBER SHALL BE COUNSELED BY THE PASTOR. IF THE INTERVENTION IS UNSUCCESSFUL, THE MEMBER WILL AUTOMATICALLY LOSE ALL MEMBERSHIP PRIVILEGES.

ARTICLE 29

MEMBERSHIP SUBCATEGORIES

ALTHOUGH HEBC/MHBC RECOGNIZES ITS MEMBERS UNDER TWO MAIN CATEGORIES (ACTIVE & NON-ACTIVE), HOWEVER BECAUSE OF THE VARIETY OF ITS CANDIDATES, THE STATUS OF ITS MEMBERS, THEIR ACTIVITIES AND LOCATIONS, AND THE CONDITION UNDER WHICH THEIR APPLICATIONS WERE RECEIVED AND APPROVED, A MEMBER MAY FALL IN TO ONE OF THE FOLLOWING SUBCATEGORIES:

1. NEW MEMBERS
2. AFFILIATED MEMBERS
3. HONORARY MEMBERS

4. RESIDENT MEMBERS
5. RETURNING MEMBERS
6. HOMEBOUND MEMBERS

ARTICLE 29.1

NEW MEMBERS

ANY MEMBERSHIP APPLICANT WHO HAS BEEN APPROVED BY THE THREE-FOURTHS (3/4) VOTE IS ENTITLED TO ALL THE PRIVILEGES AND RIGHTS GUARANTEED BY THE CONSTITUTION FOR SUCH.

ARTICLE 29.2

AFFILIATED MEMBERS/ MEMBERS BY AFFILIATION

ANY BAPTIZED MEMBER PROFESSING CHRISTIAN FAITH, WHO PREVIOUSLY HAD MEMBERSHIP IN ANOTHER EVANGELICAL CHURCH AND SOLICITS HEBC/MHBC MEMBERSHIP THROUGH ARTICLE 27-A. ONCE APPROVED BY THE CHURCH MEMBERSHIP, SUCH CANDIDATE BECOMES AN AFFILIATED MEMBER OR NEW MEMBER BY AFFILIATION.

ARTICLE 29.3

HONORARY MEMBERS

HONORARY MEMBERS INCLUDE STUDENTS ATTENDING COLLEGE IN ANOTHER LOCALITY AND THOSE SERVING IN THE MILITARY. HONORARY MEMBERS HAVE NO VOTING RIGHT. HOWEVER, THESE INDIVIDUALS MAY REGAIN FULL MEMBERSHIP UPON RETURN.

ARTICLE 29.4

RESIDENT MEMBERS

CHILDREN AND NON-BAPTIZED YOUTH WHOSE PARENTS ARE MEMBERS OF THE CHURCH, AND THOSE WHO WERE BORN AND RAISED IN THE CHURCH ARE CONSIDERED: "RESIDENT MEMBERS". SUCH MEMBERS HAVE NO VOTING POWER, UNLESS COVERED BY ONE OF THE CONDITIONS STIPULATED IN PREVIOUS ARTICLES RELATED TO MEMBERSHIP.

ARTICLE 29.5

RETURNING MEMBERS

ANY MEMBER WHO IS ABSENT FOR A PERIOD OF SIX (6) MONTHS OR MORE AND REGARDLESS OF THE MOTIVES, IS CONSIDERED NON-ACTIVE MEMBER. EXCEPTION IS MADE FOR MEMBERS WHO ARE SERVING IN THE U.S. MILITARY OR THOSE WHO ACCEPT TEMPORARY OUT-OF-STATE EMPLOYMENT OR ABROAD BUT CONTINUE TO FULFILL THEIR FINANCIAL OBLIGATIONS TOWARD THE CHURCH. HOWEVER, THEY MAY RECLAIM THEIR ACTIVE MEMBER STATUS UNDER THESE CONDITIONS:

- A. AS APPROPRIATE, MUST ATTEND A SHORT VERSION OF THE NEW MEMBER ORIENTATION CLASS PRIOR TO REINTEGRATION
- B. MUST CONFESS PUBLICLY IN A BUSINESS MEETING THAT THEY ACCEPT OUR BAPTIST PRINCIPLES AS STIPULATED IN THE CONSTITUTION BEFORE RECEIVING THE SYMBOLIC HANDSHAKE AKA "LA MAIN D'ASSOCIATION"
- C. PRIOR YEARS OF MEMBERSHIP CANNOT BE BANKED TOWARD NEITHER ELECTORAL NOR APPOINTED POSITIONS AT THE CHURCH, UNLESS SUCH MEMBERS HAVE MAINTAINED CONTACT WITH THE CHURCH, ARE INFORMED ABOUT THE CHURCH FUNCTIONING, AND CONTINUED THEIR CONTRIBUTION (TITHES, HARVEST CONTRIBUTION...) WHILE BEING AWAY.

ARTICLE 29.6

HOMEBOUND MEMBERS

THESE ARE MEMBERS WHO ARE NO LONGER ABLE TO ATTEND THE REGULAR SERVICES DUE TO HEALTH CONDITION. HOMEBOUND MEMBERS ARE ENTITLED TO ALL ACTIVE MEMBER'S RIGHTS.

ARTICLE 29.7

DUAL MEMBERSHIP

HEBC/MHBC DOES NOT RECOGNIZE DUAL MEMBERSHIP.

CHAPTER 2

NEW MEMBER ORIENTATION

ARTICLE 30

THE ORIENTATION CLASS

ALL NEW MEMBERS MUST ATTEND THE NEW MEMBER ORIENTATION CLASS. THE DURATION OF THE CLASS WILL DEPEND ON THE CURRICULUM IN USE, BUT NOT EXCEEDING A 90-DAY PROBATION PERIOD. ITS PURPOSE IS TO FAMILIARIZE THE NEW MEMBERS WITH THE CONGREGATION'S HISTORY, VISION, BELIEFS, POLITY, STANDARDS, BYLAWS, CUSTOMS, VALUES, EXPECTATIONS, PHILOSOPHY, MISSION, AND CEREMONIAL PROCEDURES. UPON COMPLETION OF THE CLASS, A CERTIFICATE OF MEMBERSHIP WILL BE AWARDED WITH SUCH INDICATION.

ARTICLE 31

WELCOMING PROCEDURE

ONCE ACCEPTED BY THE CHURCH MEMBERSHIP, THE PASTOR, ALONG WITH THE DEACONS AND THE EXECUTIVE BOARD PROCEED WITH THE OFFICIAL WELCOMING CONFIRMING THE NEWLY ELECTED MEMBER WITH THE SYMBOLIC HANDSHAKE AKA "LA MAIN D'ASSOCIATION". THE NEW MEMBER SHALL RECEIVE:

1. A MEMBERSHIP CERTIFICATE (UPON COMPLETION OF THE NEW MEMBER ORIENTATION CLASS)
2. A WELCOME LETTER SIGNED BY BOTH THE ASSIGNED DEACON AND/OR THE SENIOR PASTOR.
3. A COPY OF THE CHURCH CONSTITUTION OR ACCESS TO THE ELECTRONIC VERSION THROUGH HIS/HER CHURCH EMAIL ACCOUNT ([ARTICLE 31-5](#))
4. A TITHE ENVELOPE
5. GRANTED ACCESS TO CREATE A CHURCH EMAIL ACCOUNT OR BE ASSIGNED ONE (IF APPLICABLE).

CHAPTER 3

TERMINATION OF MEMBERSHIP

ARTICLE 32

CASES OF TERMINATION

AS A SOVEREIGN CONGREGATION UNDER THE LORDSHIP OF JESUS CHRIST, THE MEMBERSHIP RETAINS UNTO ITSELF THE EXCLUSIVE RIGHT OF SELF-GOVERNANCE IN ALL PHASES OF THE SPIRITUAL AND TEMPORAL LIFE OF THIS CHURCH (ARTICLE 10). THE MEMBERSHIP RESERVES THE RIGHT TO DETERMINE WHO SHALL BE MEMBERS OF THIS CHURCH AND THE CONDITIONS OF SUCH MEMBERSHIP. THUS, IT IS ESTABLISHED THAT MEMBERSHIP SHALL BE TERMINATED UNDER THE FOLLOWING CASES:

1. DEATH
2. AFFILIATION TO ANOTHER CHURCH
3. NON-ATTENDANCE (EXTENDED ABSENCE) WITHOUT NOTIFICATION FOR SIX (6) MONTHS OR MORE, PROVIDING THAT ALL NECESSARY EFFORT HUMANELY POSSIBLE TO ESTABLISH CONTACT WITH MEMBER HAS BEEN PROVEN UNSUCCESSFUL. HOWEVER, AFTER A FULL CALENDAR YEAR OF NON-ATTENDANCE/ABSENCE, TERMINATION OF MEMBERSHIP BECOMES AUTOMATIC AND THERE IS NO OBLIGATION TO SEEK CONTACT REESTABLISHMENT.
4. MEMBER BECOMES A LIABILITY TO THE GENERAL WELFARE OF THE CHURCH OR MISREPRESENTS CHURCH'S VALUES OR ANY OTHER POSITION TAKEN THAT MAY BE FINANCIALLY OR MORALLY COSTLY TO THE CHURCH AS A RESULT.

ARTICLE 33

TERMINATION PROCEDURES

BESIDE DEATH, THE CHURCH MEMBERSHIP WILL CALL A SPECIAL MEETING TO CONFIRM THE DECISION FOR TERMINATION OF MEMBERSHIP BY A VOTE WITH TWO THIRD (2/3) OF THE MEMBERS PRESENT EXCEPT IN CASE OF FLAGRANT LIABILITY WHERE A SIMPLE MAJORITY OF THE MEMBER PRESENT IS ENOUGH.

ARTICLE 33.1

WRITTEN STATEMENT

IN CASE OF AFFILIATION TO ANOTHER CHURCH, A WRITTEN STATEMENT WILL BE READ TO THE MEMBERSHIP AT THE MEETING WITH SUPPORTIVE EVIDENCE PRIOR TO THE VOTE. THE OFFICIAL LIST OF THE CHURCH SHOULD BE UPDATED PROMPTLY TO REFLECT THE CHANGE.

ARTICLE 33.2

LETTER OF TERMINATION

IN CASE OF EXTENDED ABSENCE (SIX MONTHS OR MORE), A LETTER OF TERMINATION WILL BE ISSUED TO THE TERMINATED MEMBER. ITS CONTENT SHOULD BE READ TO THE MEMBERSHIP WITH RECORD OF THE ABSENTEES, SUCH AS BUSINESS MEETINGS, FINANCIAL CONTRIBUTIONS, ETC., PRIOR TO THE SIMPLE MAJORITY CONFIRMATION VOTE.

CHAPTER 4

MEMBER'S RIGHTS, RESPONSIBILITY & SCHOLARSHIP PRIVILEGE

ARTICLE 34

VOTING RIGHTS

THE RIGHT TO VOTE IS UNALIENABLE TO EVERY ACTIVE MEMBER OF HEBC/MHBC. IT ASSURES THE ENTITLEMENT TO VOTE IN ALL ELECTIONS, ISSUES OR PROPOSITIONS SUBMITTED TO THE CHURCH, PROVIDED THAT THE MEMBER IS PRESENT AT THE TIME OF THE VOTE, OR BY VOTING EARLY (GENERAL ELECTION) AS STIPULATED IN TITLE V (ELECTION GUIDELINES)

ARTICLE 35

BUSINESS MEETING ATTENDANCE

ALL CHURCH MEMBERS ARE ENTITLED TO PARTAKE IN CHURCH REGULAR BUSINESS MEETINGS. HOWEVER, THE RIGHT TO VOTE IS STRICTLY RESERVED TO ACTIVE MEMBERS/MEMBERS IN GOOD STANDING. PRIOR TO ANY VOTE, VERIFICATION OF MEMBERSHIP SHALL BE PERFORMED.

ARTICLE 36

FACILITY USAGE

FACILITY USAGE REFERS TO THE RIGHT OF MEMBERS AND THEIR IMMEDIATE FAMILY MEMBERS TO UTILIZE THE CHURCH FACILITIES FOR SOCIAL EVENTS. SUCH EVENTS INCLUDE WEDDING CEREMONY, RECEPTION, FUNERAL SERVICE, AND OTHER EVENTS NOT IN CONTRADICTION WITH OUR BIBLICAL PRINCIPLES AND BELIEFS. THOSE EVENTS SHALL BE APPROVED BY THE SENIOR PASTOR AND/OR THE CHURCH ADMINISTRATOR WHEN THERE IS NO SCHEDULING CONFLICT. WHEN USING THE FACILITY, THE ACTIVE MEMBER'S GENEROSITY IS ENCOURAGED. EXTENDED FAMILY MEMBERS ARE GRANTED USAGE OF THE FACILITY AT A DISCOUNTED RATE SET FORTH.

ARTICLE 37

PASTORAL CARE

PASTORAL CARE IS THE RIGHT OF A MEMBER TO HAVE ACCESS TO THE MINISTERIAL DUTIES THAT FALL UNDER THE RESPONSIBILITY OF THE PASTOR SUCH AS TEACHING, BAPTISM, WEDDING, FUNERAL, COUNSELING, VISITATION, ETC...

ARTICLE 38

FINANCIAL RESPONSIBILITY

AS AN INDEPENDENT CONGREGATION, HEBC/MHBC FORECAST ITS BUDGET ON ITS MEMBER'S TITHES, OFFERINGS AND GIFTS.

ARTICLE 39

MINISTRY INVOLVEMENT

AT THE NEW MEMBER ORIENTATION, EVERYONE IS EXPOSED TO THE VARIETY OF MINISTRIES OF THE CHURCH AND ENCOURAGED TO JOIN EITHER ONE ACCORDING TO HIS/HER SPIRITUAL GIFT. HEBC/MHBC EXPECTS TO SEE ITS MEMBERS PUT THEIR TALENTS TOGETHER TO FACILITATE ITS GROWTH.

ARTICLE 40

SCHOLARSHIP PRIVILEGE: ELIGIBILITY & REQUIREMENTS

AS DETERMINED BY THE EDUCATION COMMITTEE (ARTICLE 103), SCHOLARSHIP PRIVILEGE MAY BE AVAILABLE TO MEMBERS (RESIDENTS OR ACTIVE MEMBERS), PROVIDED THEY MEET THE FOLLOWING CRITERIA:

1. BE A RESIDENT OR A REGULAR MEMBER OF THE CHURCH.
2. DEMONSTRATE FINANCIAL NECESSITY THROUGH "SAR" (STUDENT AID REPORT).
3. PERFORM ACADEMICALLY AT 2.5 GRADE POINT AVERAGE (GPA) OR HIGHER.
4. WRITE A 300-WORD ESSAY EXPLAINING THE NEED FOR THE MONEY AND THE WAY IT WILL BE USED IF GRANTED.

CHAPTER 5

CHURCH COVENANT OBSERVANCE

ARTICLE 41

CHURCH GROWTH

HEBC/MHBC MEMBERS SHOULD ENGAGE TO STRIVE FOR THE ADVANCEMENT OF THE CHURCH, TO PROMOTE ITS PROSPERITY AND SPIRITUALITY, TO CONTRIBUTE CHEERFULLY AND REGULARLY (ARTICLE 38) TO THE SUPPORT OF THE MINISTRY (ARTICLE 39), THE EXPENSES OF THE CHURCH.

ARTICLE 42

EVANGELISM

HEBC/MHBC MEMBERS MUST ENGAGE IN EVANGELISM AS COMMANDED BY GOD IN RESPONSE TO THE GREAT COMMISSION BY SEEKING THE SALVATION OF OUR KINDRED AND ACQUAINTANCES (MATT. 28:19-20)

ARTICLE 43

FAMILY DEVOTION

HEBC/MHBC MEMBERS SHOULD MAINTAIN FAMILY DEVOTION, RELIGIOUSLY EDUCATE THEIR CHILDREN TO ASSURE THE CHURCH'S FUTURE. MOREOVER, THEY SHOULD STRIVE TO BE THEIR ROLE MODEL IN RAISING THEM TO BE CHRIST LIKE.

ARTICLE 44

BEHAVIOR

HEBC/MHBC MEMBERS SHOULD WALK CIRCUMSPECTLY IN THE WORLD, BE JUST IN THEIR DEALINGS, FAITHFUL IN THEIR ENGAGEMENTS, AND EXEMPLARY IN THEIR DEMEANOR, AVOID BACKBITING AND EXCESSIVE ANGER (EPH. 4:26, 27, 31; PROV. 16:32; JAM. 1:19, 20; PS. 37:8)

ARTICLE 45

INVOLVEMENT PROHIBITION

AS MENTIONED IN **MARC 11:25** ABOUT THE BELIEVERS' NEWNESS OF LIFE, ADDITIONALLY, HEBC/MHBC MEMBERS SHOULD ABSTAIN FROM:

1. THE SALE AND ABUSE OF INTOXICATING DRINKS AND BEVERAGE; BUT USE THEIR INFLUENCE TO COMBAT THE ABUSE OF DRUGS.
2. DISPLAYING ANY DEVIANT BEHAVIORS, INCLUDING, BUT NOT LIMITED TO PARTICIPATION IN VIOLENT ACTIVITIES, GANGS AND PROFANE CLUBS.
3. GETTING INVOLVED IN ANY ACT OF TERRORISM.

ARTICLE 46

RELOCATION

HEBC/MHBC MEMBERS ENGAGE IN CASE OF RELOCATION TO MAINTAIN THE CHRISTIAN WALK BY JOINING ANOTHER CHURCH AS SOON AS POSSIBLE TO CONTINUE TO CARRY OUT THE SPIRIT OF THIS COVENANT AND THE PRINCIPLES OF GOD'S WORD. SHOULD THE NEED ARISE FOR A LETTER OF RECOMMENDATION, SUCH MEMBER MAY MAKE THE REQUEST TO THE CHURCH, BY PROVIDING APPROPRIATE INFORMATION ABOUT THE NEW PASTOR AND THAT NEW CHURCH HE/SHE INTENDS TO JOIN.

TITLE III

ADMINISTRATION & MINISTRIES

I. ADMINISTRATION

CHAPTER 1

PASTORAL OFFICE

ARTICLE 47

CONSTITUTION OF THE OFFICE

THE PASTORAL OFFICE IS CONSTITUTED OF A SENIOR PASTOR "SP" AND OTHER ASSOCIATE PASTORS "AP". ASSOCIATE PASTORS SHALL BE CALLED UPON THE SENIOR PASTOR'S REQUEST TO HELP MEET THE NEEDS OF THE MINISTRY. ASSOCIATE PASTORS MUST REMAIN UNDER THE LEADERSHIP OF THE SENIOR PASTOR AND ABIDE BY THE CHURCH BYLAWS.

ARTICLE 48

THE SENIOR PASTOR'S QUALIFICATIONS

TO BE CONSIDERED A POTENTIAL CANDIDATE, ONE MUST MEET THE CRITERIA OUTLINED IN OUR CONSTITUTION AND DOCTRINAL BELIEFS (1TIMOTHY 3:1-7A; TITUS 1:5-9 & 1 PETER 5:1-3):

1. BE A 35-YEAR-OLD MALE OR OLDER, BUT NOT OVER 65 AT THE TIME OF HIRING
2. BE MARRIED, PREFERABLY NEVER BEEN DIVORCED.
3. NOT BE A NEWLY CONVERTED CHRISTIAN.
4. POSSESS A BACHELOR'S DEGREE OR HIGHER IN CHRISTIAN MINISTRY OR IN THEOLOGY FROM AN ACCREDITED INSTITUTION.
5. EMBRACE THE BAPTIST FAITH.

6. MUST HAVE A CLEAR BACKGROUND CHECK.
7. BE ORDAINED, WITH PRIOR CHURCH LEADERSHIP EXPERIENCE.

ARTICLE 48.1

ASSOCIATE PASTORS' QUALIFICATIONS

IN ADDITION TO THE RELATED BIBLICAL PRESCRIPTIONS, AN ELIGIBLE ASSOCIATE PASTOR "AP" SHOULD MEET THE FOLLOWINGS:

1. BE AT LEAST 25 YEARS OLD MALE OR FEMALE.
2. POSSESS AN ASSOCIATE DEGREE AND IN PROCESS OF ACQUIRING HIS/HER BACHELOR'S DEGREE IN CHRISTIAN MINISTRY OR THEOLOGY FROM AN ACCREDITED INSTITUTION.
3. BE A BORN-AGAIN CHRISTIAN WITH GOOD TESTIMONY.
4. HE/SHE MAY NOT BE A NEWLY CONVERTED CHRISTIAN.
5. EMBRACE THE BAPTIST FAITH.
6. PREFERABLY MARRIED AND NEVER BEEN DIVORCED

ARTICLE 49

THE SENIOR PASTOR'S CANDIDACY

SHOULD THE NEED ARISE TO HIRE A NEW SENIOR PASTOR (FOLLOWING A PASTOR'S RESIGNATION, TERMINATION OR DEATH), THE CHURCH WILL PUT OUT A NOTICE OF THE OPENING POSITION THROUGH THE PULPIT COMMITTEE (**ARTICLE 50.1**) WHERE ALL POSTULANTS MAY APPLY, INCLUDING RECOMMENDED CANDIDATES. THE COMMITTEE WILL RECEIVE ALL APPLICATIONS, BUT ONLY QUALIFIED POSTULANTS WILL BE RETAINED FOR CONSIDERATION.

ARTICLE 50

THE SENIOR PASTOR'S SELECTION

THE SENIOR PASTOR IS SELECTED BY THE PASTOR SELECTION COMMISSION KNOWN AS "PULPIT COMMITTEE". THIS COMMITTEE WORKS IN GOOD FAITH TOWARD THE PASTOR'S SELECTION FROM THE RETAINED POSTULANT LIST. ITS SELECTION CONSTITUTES A NOMINATION.

ARTICLE 50.1

THE PULPIT COMMITTEE/ PASTOR SELECTION COMMISSION

ONE (1) REPRESENTATIVE OF THE EXECUTIVE BOARD, THE DIACONATE CHAIR, ALONG WITH THREE (3) NOMINEES RECOMMENDED BY THE NOMINATING COMMITTEE CONSTITUTE THE PASTOR SELECTION COMMISSION ALSO KNOWN AS PULPIT COMMITTEE. ITS FUNCTIONING AND TERM ARE DESCRIBED IN THE CHURCH OPERATION MANUAL. AFTER CONSTITUTION, THE COMMITTEE WILL BE PRESENTED TO THE MEMBERSHIP FOR VALIDATION, PROVIDED THE FOLLOWING TWO (2) POINTS ARE OBSERVED:

- A. THE COMMITTEE IS REPRESENTATIVE OF THE CHURCH MEMBERSHIP IN TERMS OF AGE, SPECIAL COMMITMENTS OR INTERESTS, AND LENGTH OF MEMBERSHIP IN THE CHURCH.
- B. THE COMMITTEE IS MADE AWARE OF THE CHURCH'S GUIDELINES IN THE PROCESS OF SELECTING AND CALLING A PASTOR AND IS GIVEN ASSURANCE THAT THE CHURCH WILL HELP THEM DO THEIR JOB. THIS COMMITTEE SHOULD BE KNOWN AS "PULPIT COMMITTEE"

ARTICLE 50.2

THE ASSOCIATE PASTOR'S SELECTION

AS PER HIS RIGHTS AND DUTIES, THE SENIOR PASTOR "SP" CHOOSES HIS ASSOCIATE PASTOR(S) "AP" (ARTICLES 54-4; 55-1). UPON HIS RECOMMENDATION, THE EXECUTIVE BOARD AND THE DIACONATE, EACH IN THEIR ATTRIBUTIONS, PROCEED WITH THE VERIFICATION OF THE POSTULANT CREDENTIALS. THEY WILL INTERVIEW HIM/HER TO COLLECT PERTINENT INFORMATION THEY DEEMED NECESSARY, THEN THEY WILL SUBMIT THEIR FINDINGS TO THE SENIOR PASTOR "SP" FOR A FINAL DECISION.

IN CASE OF A FAVORABLE OUTCOME, THE SENIOR PASTOR "SP" WILL MAKE AN OFFICIAL ANNOUNCEMENT ABOUT HIS NEW ASSOCIATE PASTOR "AP" TO THE CHURCH PRIOR TO HIS FORMAL APPOINTMENT.

ARTICLE 51

PRESENTATION OF THE NOMINEE

ONCE A SELECTION IS MADE, THE EXECUTIVE BOARD WILL CALL A MEETING TO INFORM THE CHURCH ABOUT THE DECISION. THE MEMBERSHIP SHOULD BE PRESENTED WITH A SUMMARY REPORT OF THE PROCESS LEADING TO THEIR SELECTION PRIOR TO THE VOTE.

ARTICLE 52

THE SENIOR PASTOR'S APPOINTMENT

UPON PRESENTATION OF THE NOMINEE, THE MEMBERSHIP WILL HOLD A SECRET BALLOT VOTE TO RATIFY OR REJECT THE COMMISSION'S CHOICE BY A THREE-FOURTH (3/4) MAJORITY OF MEMBERS PRESENT. IN CASE OF AN AFFIRMATIVE VOTE, THE NEWLY HIRED PASTOR WILL OFFICIALLY SIGN A CONTRACT WITH THE CHURCH AND BEGIN HIS TENURE IN EARNEST.

ARTICLE 53

THE SENIOR PASTOR'S GENERAL DUTIES

THE SENIOR PASTOR IS THE PRIMARY OFFICER OF THE CHURCH (TITLE I, CHAPTER 2, AND ARTICLE 8-1). AS THE SPIRITUAL LEADER, HE IS RESPONSIBLE FOR LEADING THE HEBC/MHBC TO FUNCTION AS A NEW TESTAMENT CHURCH.

ARTICLE 54

THE SENIOR PASTOR'S RESPONSIBILITIES

AS APPOINTED, THE SENIOR PASTOR IS EXPECTED TO PERFORM THE TASKS OUTLINED BELOW AND ANY OTHER AREAS OF INTERVENTION STIPULATED IN THE CHURCH CONSTITUTION, FOR WHICH HIS PERFORMANCE WILL BE EVALUATED:

1. LEADING THE CHURCH IN THE ACHIEVEMENT OF ITS MISSION.
2. PROCLAIMING THE GOSPEL TO BELIEVERS AND UNBELIEVERS.
3. CARING FOR THE CHURCH'S MEMBERS AND OTHER PERSONS IN THE COMMUNITY.
4. PROMOTING AND TRAINING NEW LEADERS TO ASSIST THE PASTOR IN CHURCH FUNCTIONS AND IN THE PROCLAMATION OF THE GOSPEL.
5. TRAINING EXISTING CHURCH LEADERS, TEACHING CHRISTIAN THEOLOGY, CHRISTIAN ETHICS, CHRISTIAN HISTORY.
6. RESPECTING AND ENFORCING CHURCH POLICY AND ORGANIZATION.
7. PROVIDING AND INTERPRETING INFORMATION REGARDING THE WORK OF THE CHURCH AND DENOMINATION.
8. PROVIDING PRE-MARITAL AND POST MARITAL COUNSELING.

9. PERFORM BABY' DEDICATION, MARRIAGE, BAPTISM, AND FUNERAL.
10. DEVELOP EVALUATION STANDARDS TO GAUGE PERFORMANCE OF ALL GROUPS AND MINISTRIES OF THE CHURCH.

ARTICLE 55

THE SENIOR PASTOR'S RIGHTS

THE SENIOR PASTOR IS ENTITLED TO ALL THE RIGHTS AFFORDED BY HIS STATUS. AMONG THOSE RIGHTS, ARE THE FOLLOWING:

1. THE RIGHT TO CHOOSE HIS STAFF/OFFICE COLLABORATORS ACCORDING TO HIS PHILOSOPHY OF MINISTRY, BUT IN HARMONY WITH CHURCH'S POLICY AND GUIDELINES AND IN CONFORMITY WITH THE BIBLE FOR THAT REGARD.
2. THE RIGHT TO INVITE GUEST SPEAKERS TO THE CHURCH'S SPECIAL EVENTS (HARVEST, SUMMER CAMP AND WORKSHOPS).
3. THE RIGHT TO APPOINT DEACONS AND DEACONESSES (ARTICLE 62) IN HARMONY WITH THE CHURCH POLICY AND GUIDELINES.
4. THE RIGHT TO REQUEST THE DISMISSAL OF HIS ASSOCIATE PASTOR "AP" IN CASE OF INCOMPATIBILITY OF VISION.
5. THE RIGHT TO RESIGN AND PURSUE OTHER MINISTRY OPPORTUNITIES.
6. THE RIGHT TO NEGOTIATE TO A PROPOSED SALARY, IN ACCORDANCE TO THE CHURCH CAPACITY AND COST OF LIVING.
7. THE RIGHT TO SIGN DOCUMENT/CONTRACT ONLY AS WITNESS OR WHEN NECESSARY AS DETERMINED BY THE EXECUTIVE BOARD (ARTICLE 215.3)
8. THE RIGHT TO LEAD LOCAL AND INTERNATIONAL MISSION TEAM, PROVIDED IT WILL NOT FORFEIT HIS DEVOTED TIME FOR THE CHURCH MINISTRY.
9. THE RIGHT TO SICK LEAVE, VACATION TIME, TIME OFF FOR CONTINUING EDUCATION AND WORKSHOP RELATED TO HIS PASTORAL MINISTRY.

ARTICLE 56

THE SENIOR PASTOR'S PRIVILEGES

AS THE CHURCH LEADER AND ACCORDING TO HIS CONTRACT, THE SENIOR PASTOR IS ENTITLED TO CERTAIN PRIVILEGES. AMONG OTHERS, ARE:

1. ALLOWANCE FOR ANY CHURCH RELATED TRIP HERE OR ABROAD.
2. THE USE OF ASSIGNED VEHICLE FOR MINISTRY RELATED TRAVEL.

ARTICLE 57

THE SENIOR PASTOR'S BENEFITS

THE SENIOR PASTOR IS ENTITLED TO CERTAIN BENEFITS, WHICH, IN SOME CASES VARY DEPENDING ON THE LENGTH OF HIS TENURE, HIS PERFORMANCE ACCORDING TO THE EXECUTIVE BOARD, AND AS AGREED UPON SIGNING HIS CONTRACT. THOSE BENEFITS ARE:

1. HEALTH, DENTAL AND/OR VISION INSURANCE.
2. RETIREMENT AND/OR PENSION PLAN.
3. TWO (2) WEEKS PAID VACATION EVERY YEAR.

ARTICLE 58

THE SENIOR PASTOR'S TERM

THE SENIOR PASTOR IS APPOINTED TO SERVE UP TO AGE 75, PROVIDED HE IS MENTALLY AND PHYSICALLY FIT TO PERFORM HIS DUTY; ALSO, IF HE CONTINUES TO MEET ALL THE REQUIREMENTS PRESCRIBED IN **ARTICLE 48**. HOWEVER, SHOULD HE DECIDE TO RESIGN HIS TENURE, HE MUST PROVIDE A NINETY (90) DAYS' NOTICE TO THE CHURCH IN ORDER TO FACILITATE A SMOOTH TRANSITION. SUCH INFORMATION SHOULD BE COMMUNICATED TO THE CONGREGATION IN A TIMELY MANNER TO AVOID ALL UNNECESSARY SPECULATIONS AND/OR FALSE RUMORS.

ARTICLE 59

PASTORAL VACANCY

A NEW PASTOR SHALL BE CHOSEN AND CALLED BY THE CHURCH WHENEVER A VACANCY OCCURS. HIS SELECTION SHALL TAKE PLACE AT A MEETING CALLED FOR THAT PURPOSE, OF WHICH AT LEAST ONE-MONTH PUBLIC NOTICE HAS BEEN GIVEN. THE PROCEDURE REMAINS THE SAME AS DESCRIBED IN **ARTICLES 49, 50, 51 AND 52**.

CHAPTER 2

THE OFFICE OF DEACON - THE DIACONATE

ARTICLE 60

ITS COMPOSITION

THE DIACONATE IS CONSTITUTED OF ORDAINED DEACONS AND DEACONESSES. THE OFFICE IS GOVERNED BY A DEACON BOARD (ARTICLE 63). THERE SHALL BE ONE DEACON/DEACONESS FOR AT LEAST EVERY FIFTEEN (15) CHURCH FAMILIES OR AS DEEMED APPROPRIATE. THEREFORE, THE SIZE OF THE OFFICE IS CONTINGENT TO THE NUMBER OF FAMILIES OF THE CHURCH MEMBERSHIP.

ARTICLE 61

QUALIFICATIONS

QUALIFICATIONS ARE, AS DESCRIBED IN 1 TIMOTHY 3: 8-13, AS FOLLOWS:

1. DIGNIFIED, THAT MEANS THE DEACON MUST BE AN HONORABLE PERSON, RESPECTABLE, ESTEEMED, OR WORTHY (1TIM. 3:2)
2. NOT DOUBLE-TONGUED, THAT MEANS THE DEACON SHOULD BE CONSISTENT IN HIS/HER SAYING. CANNOT BE TWO-FACED AND MUST BE CREDIBLE (V. 8)
3. NOT ADDICTED TO MUCH WINE, ANY PERSON WHO IS ADDICTED TO WINE OR OTHER STRONG DRINK IS DISQUALIFIED FOR THE OFFICE OF DEACON. SUCH A PERSON LACKS SELF-CONTROL AND IS UNDISCIPLINED (V. 8)
4. NOT GREEDY FOR DISHONEST GAIN, A PERSON WHO IS A LOVER OF MONEY IS NOT QUALIFIED TO BE A DEACON, ESPECIALLY SINCE DEACONS OFTEN HANDLE FINANCIAL MATTERS FOR THE CHURCH (V. 8)
5. SOUND IN FAITH AND LIFE, A DEACON MUST "HOLD THE MINISTRY OF THE FAITH WITH A CLEAR CONSCIENCE. (V. 9, 16)

6. BLAMELESS, THAT PERSON MUST BE TESTED FIRST, PRIOR TO BE ORDAINED. ALTHOUGH THE TYPE OF TEST IS NOT SPECIFIED, AT A MINIMUM, THE CANDIDATE'S PERSONAL BACKGROUND, REPUTATION, AND THEOLOGICAL POSITION SHOULD BE EXAMINED (V. 10)
7. GODLY WIFE, THE DEACON'S WIFE MUST BE DIGNIFIED, NOT SLANDERERS, BUT SOBER-MINDED, FAITHFUL IN ALL THINGS. NOT A GOSSIPER. THE SAME APPLY FOR A DEACONESS' HUSBAND (V. 11).
8. HUSBAND OF ONE WIFE, HE MUST BE A "ONE-WOMAN MAN." THAT IS, THERE MUST BE NO OTHER WOMAN IN HIS LIFE TO WHOM HE RELATES IN AN INTIMATE WAY EITHER EMOTIONALLY OR PHYSICALLY.
9. MANAGE CHILDREN AND HOUSEHOLD WELL, A DEACON MUST BE THE SPIRITUAL LEADER OF HIS WIFE AND CHILDREN (V. 12).

ARTICLE 61.1

DEACONESS

ALTHOUGH THE TERM DEACONESS IS NOT EXPLICITLY MENTIONED IN THE CONTEXT OF 1 TIMOTHY, BUT IN ROMANS 16:1, THE SAME RULE EQUALLY APPLIES TO BOTH GENDERS. HOWEVER, REQUIREMENTS OF ARTICLES 61-7, 61-8 AND 61-9 IN REFERENCE TO VERSES 7, 8 AND 12 WILL INVERSELY APPLY AS APPROPRIATE.

ARTICLE 62

DEACONS/DEACONESSSES' APPOINTMENT

IT IS THE SENIOR PASTOR'S DUTY TO NOMINATE DEACONS AND DEACONESSSES ACCORDING TO BIBLICAL QUALIFICATIONS. THE NOMINEE WILL BE PRESENTED TO THE MEMBERSHIP AND THE CHURCH SHOULD CONSIDER THE PERSON'S TRACK RECORD OF SERVICE IN THE CHURCH FOR APPROVAL, PRIOR TO HIS/HER APPOINTMENT.

ARTICLE 63

DEACON'S BOARD

AS A BODY, DEACONS AND DEACONESSES ELECT AMONG THEMSELVES THEIR BOARD WHICH IS COMPOSED AS FOLLOWED:

1. A CHAIRPERSON, WHO SERVES AS A LIAISON BETWEEN THE DIACONATE AND EXECUTIVE BOARD.
2. A VICE-CHAIRMAN, WHO IS TASKED TO ASSURE THE OFFICE OF CHAIRMAN IN HIS ABSENCE.
3. A SECRETARY, WHO IS RESPONSIBLE TO KEEP ALL OF THE DIACONATE'S RECORDS UP TO AND INCLUDING THE FINANCIAL ACTIVITIES.

ARTICLE 64

DEACON'S BOARD TERM

THE DEACON'S BOARD IS ELECTED THROUGH THE OFFICE OF DEACON'S INTERNAL ELECTION FOR A RENEWABLE THREE-YEAR TERM, NOT TO EXCEED TWO (2) CONSECUTIVE TERMS.

ARTICLE 65

DEACON'S TERM

DEACONS AND DEACONESSES ARE ORDAINED FOR LIFE IN THE CHURCH WHERE THEY SERVE. HOWEVER, THEIR STATUS IS CONTINGENT TO THEIR ABILITY TO MAINTAIN THE BIBLICAL STANDARDS LISTED IN [ARTICLE 61](#), RELATED TO THEIR QUALIFICATIONS.

ARTICLE 66

GENERAL DUTIES

BASED ON THE NEW TESTAMENT, THE ROLE OF THE DEACON/DEACONESS IS MAINLY TO BE A SERVANT. DEACONS AND DEACONESSES SHOULD PROVIDE LOGISTICAL AND MATERIAL SUPPORT SO THAT THE PASTOR(S) CAN FOCUS ON THE WORD OF GOD AND PRAYER. THEY DO NOT HAVE AN OFFICIAL TEACHING ROLE IN THE CHURCH.

ARTICLE 67

DEACONS/DEACONESSES' RESPONSIBILITIES

THERE ARE SOME OTHER DUTIES THAT DEACONS/DEACONESSES MIGHT BE RESPONSIBLE FOR THAT ARE NOT RELATED TO SHEPHERDING THE CHURCH. SUCH DUTIES MIGHT INCLUDE:

1. FACILITIES: THEY COULD BE RESPONSIBLE FOR MAINTAINING THE CHURCH PROPERTY. THIS WOULD INCLUDE MAKING SURE THE PLACE OF WORSHIP IS PREPARED FOR THE WORSHIP SERVICE, CLEANING UP, OR HELP RUNNING THE SOUND SYSTEM.
2. BENEVOLENCE: SIMILARLY, TO WHAT TOOK PLACE IN ACTS 6:1-6 WITH THE DAILY DISTRIBUTION TO THE WIDOWS, THE DEACONS MAY BE INVOLVED IN ADMINISTERING FUNDS OR OTHER ASSISTANCE TO THE NEEDY.
3. FINANCES: WHILE THEY DO NOT OVERSEE, NOR MANAGE THE FINANCIAL BUSINESS OF THE CHURCH, THEY ARE BEST SUITED TO HANDLE THE DAY-TO- DAY MATTERS. THIS WOULD INCLUDE HANDLING PETTY CASH, COLLECTING AND COUNTING THE OFFERING, KEEPING RECORDS, AND SO ON.
4. USHERS: THE DEACONS/DEACONESSES COULD BE RESPONSIBLE FOR DISTRIBUTING BULLETINS, SEATING THE CONGREGATION/GREETING VISITORS AND PREPARING THE ELEMENTS FOR COMMUNION ([ARTICLE 15.2-D](#)).
5. LOGISTICS: THEY SHOULD BE AVAILABLE TO HELP IN VARIETY OF WAYS SO THAT THE PASTOR (S) AND THE ELDERS ARE ABLE TO CONCENTRATE ON TEACHING AND SHEPHERDING THE CHURCH.

ARTICLE 68

DEACON'S STATUS (ACTIVE/INACTIVE)

DEACON AND DEACONESSES MUST BE FIT TO SERVE. SHOULD THEY BE DEEMED UNFIT TO PERFORM ([ARTICLES 61, 69](#)) THEN INACTIVE STATUS IS TRIGGERED. THEREFORE, THE CHURCH SHOULD BE INFORMED, AND A PROCESS OF REPLACEMENT MUST START IN EARNEST.

ARTICLE 69

DEACON/DEACONESS REACTIVATION

A DEACON/DEACONESS MAY REGAIN HIS/ACTIVE STATUS UPON PHYSICAL RECUPERATION (TEMPORARY DISABILITY), OR REPENTANCE BY LIVING UP TO THE BIBLICAL STANDARDS AS PRESCRIBED IN [ARTICLE 61](#).

ARTICLE 69.1

REACTIVATION PROCEDURE

UPON RESTORATION AND REPENTANCE, AN INACTIVE DEACON/DEACONESS MAY REQUEST REACTIVATION. IN THIS CASE, THE PASTOR MAY RECONSIDER SUCH REQUEST, BUT NOT OBLIGATED TO, UPON VERIFICATION AND SATISFACTORY PERFORMANCE. HOWEVER, A DEACON/DEACONESS REACTIVATION CAN ONLY OCCUR ONCE. SHOULD THERE BE ANY OTHER ISSUES RELATED TO [ARTICLE 61](#), SUCH DEACON/DEACONESS WILL BECOME PERMANENTLY INACTIVE.

ARTICLE 70

NON-TRANSFERABLE CREDENTIALS RULE

ALTHOUGH HEBC/MHBC WELCOMES NEW MEMBERS AND ENCOURAGES THEIR INVOLVEMENT IN CHURCH'S MINISTRIES, IT DOES NOT AUTOMATICALLY HONOR TRANSFER OF CREDENTIAL. THEREFORE, A FORMER DEACON/DEACONESS FROM HIS/HER PREVIOUS CONGREGATION CANNOT JOIN THE OFFICE OF DEACON AUTOMATICALLY. HOWEVER, SUCH MEMBER MAY BE CALLED IN THE FUTURE FOR OFFICE. SUCH CALL WILL BE BASED ON HIS QUALIFICATION ACCORDING TO OUR BYLAWS, AND NOT HIS/HER PREVIOUS CHURCH CREDENTIALS.

CHAPTER 3

EXECUTIVE BOARD

ARTICLE 71

ITS COMPOSITION & TERM

THE EXECUTIVE BOARD SHALL COMPRISE SEVEN (7) ELECTED MEMBERS. THESE MEMBERS ARE ELECTED FOR THREE (3) YEAR RENEWABLE TERM (ARTICLE 76). AFTER A THREE (3) YEAR HIATUS, THEY BECOME ELIGIBLE TO PARTICIPATE IN THE ELECTORAL PROCESS.

ARTICLE 72

ITS MEMBERS & THEIR FUNCTIONS

THE EXECUTIVE BOARD ONCE ELECTED SHALL CONSTITUTE THEIR OFFICE BY ELECTING AMONG THEM THE CHAIRPERSON OR MODERATOR, THE EXECUTIVE BOARD SECRETARY, THE ADMINISTRATOR, THE TREASURER, THE PUBLIC RELATIONS OFFICER. THE REMAINING TWO (2) ARE MEMBERS WITH EQUAL RIGHT AND ACCOUNTABILITY AS THE OTHERS, EXCEPT FOR THE SPECIFIC ATTRIBUTIONS AFFORDED BY THEIR FUNCTIONS.

ARTICLE 73

DUTIES OF THE EXECUTIVE BOARD

THE DUTIES OF THE EXECUTIVE BOARD ARE AS FOLLOWS:

1. TRUSTEES: THE EXECUTIVE BOARD IS ELECTED TO HOLD IN TRUST THE CHURCH PROPERTIES. IT SHALL HAVE NO POWER TO BUY, SELL, MORTGAGE, LEASE, OR TRANSFER ANY PROPERTY WITHOUT A SPECIFIC VOTE OF THE CHURCH MEMBERS AUTHORIZING EACH ACTION.
2. CHURCH ADVOCACY: THE EXECUTIVE BOARD SHALL ALWAYS ADVOCATE FOR THE CHURCH'S SUPERIOR INTERESTS.
3. PERSONNEL COMMITTEE: THE EXECUTIVE BOARD ASSURES THE FUNCTION OF THE CHURCH'S PERSONNEL COMMITTEE. AS SUCH, IT ASSISTS THE CHURCH IN MATTERS RELATED TO EMPLOYED PERSONNEL ADMINISTRATIVE. ITS WORK INCLUDES SUCH AREAS AS DETERMINING STAFF NEEDS, EMPLOYMENT, SALARIES, BENEFITS, SUPERVISING CHURCH STAFF AND PERSONNEL SERVICES.

ARTICLE 74

THE EXECUTIVE BOARD RESPONSIBILITIES

THE EXECUTIVE BOARD IS ELECTED TO BEAR THE RESPONSIBILITIES THAT IS BESTOWED ON IT BY THE CHURCH, SUCH AS:

1. SERVE AS A LIAISON: ONE (1) BOARD MEMBER IS DESIGNATED TO SERVE AS LIAISON BETWEEN AT LEAST ONE (1) MINISTRY AT THE CHURCH AND THE EXECUTIVE BOARD TO FACILITATE A SMOOTH FUNCTIONING. IF NECESSARY, HE/SHE MAY MAKE ADMINISTRATIVE, NON-SPIRITUAL RECOMMENDATION.
2. COURT REPRESENTATION: THE EXECUTIVE BOARD SHALL REPRESENT THE CHURCH WITH COUNSEL AT COURT PROCEEDINGS.
3. SERVE AS PERSONNEL: THE EXECUTIVE BOARD SHALL SERVE AS PERSONNEL COMMITTEE WITH THE RIGHT TO HIRE AND SUPERVISE CHURCH STAFF ([ARTICLE 73-3](#)).
4. ENFORCEMENT: ENSURE THE CHURCH CONSTITUTION IS PROPERLY ENFORCED.
5. RIGHT OF SIGNATURE: IT SHALL BE THE FUNCTION OF THE EXECUTIVE BOARD CHAIR, THE ADMINISTRATOR, THE EXECUTIVE SECRETARY, AND THE CHURCH TREASURER TO AFFIX SIGNATURES TO LEGAL DOCUMENTS WHERE SIGNATURES ARE REQUIRED, UNLESS OTHERWISE STATED ([ARTICLE 55-7](#)).
6. CORPORATION RESPONSIBILITIES: AS MENTIONED IN [TITLE 1, CHAPTER 2](#) AND [ARTICLE 8.2](#), THE CHURCH EXECUTIVE BOARD MEMBERS CONSTITUTE AUTOMATICALLY THE CORPORATION TO THE EXCEPTION OF THE REGISTERED AGENT WHO MAY OR MAY NOT BE A CHURCH MEMBER.

ARTICLE 75

EXECUTIVE BOARD MEMBERS ELIGIBILITY

THE EXECUTIVE BOARD MEMBERS ARE HELD TO VERY HIGH STANDARDS. THEY MUST, WHERE APPLICABLE, HAVE A GOOD REPUTATION (ACTS 6:3). IN ADDITION, A BOARD MEMBER SHALL MEET THE FOLLOWING REQUIREMENTS:

1. BE AN ACTIVE MEMBER OF THE CHURCH FOR AT LEAST THREE (3) YEARS PRIOR TO THE DATE OF THE ELECTION.
2. KNOW THE CHURCH HISTORY AND ADHERE TO ITS BELIEFS.
3. BE RELIABLE, FLEXIBLE AND AN INDEPENDENT THINKER.
4. BE ABLE TO HANDLE SENSITIVE AND PERSONAL INFORMATION.
5. DEMONSTRATE SOME LEADERSHIP SKILLS AND ATTRIBUTES.
6. BE BILINGUAL (ENGLISH & HAITIAN CREOLE OR FRENCH), UNLESS OTHERWISE SPECIFIED.
7. BE RESOURCEFUL: FINANCIAL, LEGAL, ADMINISTRATIVE, HUMAN RESOURCE (HR). BUSINESS BACKGROUND IS PREFERRED, BUT NOT REQUIRED.

ARTICLE 76

THE EXECUTIVE BOARD MEMBERS REPLACEMENT

EXECUTIVE BOARD MEMBERS ARE ELECTED FOR A RENEWABLE THREE (3) -YEAR TERM AND THEIR REPLACEMENT ARE DETERMINED ACCORDING TO THE FOLLOWING:

1. DEATH OR PHYSICAL/MENTAL INCAPACITY: THE EXECUTIVE BOARD IN COORDINATION WITH THE PASTORAL OFFICE WILL TEMPORARILY APPOINT SOMEONE TO FILL THE VACANCY ALLOWING THE TIME FOR ELECTION TO TAKE PLACE ([ARTICLE 77](#)).

2. DISCIPLINARY ACTION: THE EXECUTIVE BOARD WILL PROMPTLY ANNOUNCE THE VACANCY TO THE MEMBERS AND GIVE NOTICE TO THE ELECTORAL COMMITTEE TO START WITH THE REPLACEMENT PROCESS THROUGH A SPECIAL ELECTION WITHIN THIRTY (30) BUSINESS DAY OF THE NOTICE.
3. RESIGNATION: THE RESIGNED MEMBER WILL CONTINUE AS AN INTERIM FOR A THIRTY (30) DAY PERIOD, BUT NO GREATER THAN NINETY (90) DAYS TO FACILITATE HIS/HER REPLACEMENT. THE NEWLY ELECTED WILL COMPLETE THE REMAINING TERM AND ALSO BE ELIGIBLE FOR REELECTION FOR A FULL TERM IF HE/SHE SO DESIRES.

ARTICLE 77

TEMPORARY APPOINTMENT RESTRICTION

THE TEMPORARY APPOINTEE IS FILLING THE VACANCY IN ORDER TO FACILITATE THE REGULAR DAY-TO-DAY BUSINESS OF THE CHURCH. HOWEVER, NO MAJOR DECISION THAT WOULD REQUIRE A MAJORITY VOTE WITHIN THE BOARD WHERE HIS/HER VOTE WOULD BE THE DECIDING FACTOR SHALL BE MADE THROUGHOUT THAT PERIOD, UNLESS OTHERWISE DECIDED. SUCH DECISION WILL HAVE TO GET THE MEMBERSHIP APPROVAL.

CHAPITRE 3A

THE EXECUTIVE BOARD CHAIRPERSON "EBC"/MODERATOR

ARTICLE 78

APPOINTMENT & TERM

THE EXECUTIVE BOARD SHALL DESIGNATE ON A YEARLY BASIS ONE OF ITS MEMBERS TO FULFILL THE CHAIR POSITION. THAT PERSON WILL BE KNOWN AS THE EXECUTIVE BOARD CHAIRPERSON OR THE MODERATOR. HE/SHE MAY BE REAPPOINTED FOR THE ENTIRE TERM.

ARTICLE 79

THE CHAIRPERSON/MODERATOR'S QUALIFICATIONS

IN ADDITION TO THOSE MENTIONED IN [ARTICLE 75](#), A QUALIFIED CHAIRPERSON/ MODERATOR CANDIDATE MUST BE:

1. A PERSON WITH A STRONG CHARACTER, FIRM, BUT YET A GREAT LISTENER.
2. A GREAT COMMUNICATOR WITH PROFICIENCY IN BOTH ENGLISH AND HAITIAN CREOLE OR FRENCH. HE/SHE MUST ALSO HAVE EXCELLENT WRITING SKILLS.
3. ORGANIZED, COMPUTER LITERATE AND AT LEAST HOLDS AN ASSOCIATE DEGREE.

ARTICLE 80

THE BOARD CHAIRPERSON/ MODERATOR 'S RESPONSIBILITIES

THE BOARD CHAIR/MODERATOR HAS THREE (3) MAIN RESPONSIBILITIES WHICH ARE:

1. COLLABORATE WITH THE PASTORAL OFFICE IN DEVELOPING THE ANNUAL GOAL OF THE CHURCH ([ARTICLE 80.1](#)).
2. CONDUCT ALL EXECUTIVE BOARD MEETINGS AND CHURCH BUSINESS MEETINGS.
3. BE THE SPOKE PERSON OF THE EXECUTIVE BOARD.

ARTICLE §0.1

CHURCH'S ANNUAL GOALS

EACH YEAR, THE PASTOR ALONG WITH THE EXECUTIVE BOARD CHAIR WILL DEVELOP AN ANNUAL GOAL FOR THE CHURCH AND MAINTAIN A MASTER CALENDAR OF ACTIVITY CAPABLE OF GUIDING TOWARD THE ATTAINMENT OF SUCH GOAL. THE BOARD CHAIR ALSO WORKS CLOSELY WITH THE ADMINISTRATOR IN MAINTAINING THE MASTER CALENDAR OF ACTIVITY OF ALL CHURCH COMMITTEES TO AVOID OVERLAPPING OF MEETINGS.

ARTICLE §0.2

EXECUTIVE BOARD MEETINGS & CHURCH BUSINESS MEETINGS

THE EXECUTIVE BOARD CHAIRPERSON/MODERATOR, IN COLLABORATION WITH THE PASTOR, THE ADMINISTRATOR AND THE EXECUTIVE BOARD SECRETARY, WILL PLAN ALL MEETINGS, PREPARE THE AGENDA, PRESIDE OVER THE MEETINGS, AND ASCERTAIN THAT MEETINGS ARE RUN SMOOTHLY AND EXPEDITIOUSLY. HE/SHE, WITH THE PASTORAL OFFICE'S COLLABORATION MUST PUBLISH A YEARLY CALENDAR OF ALL SCHEDULED EVENTS FOR THE YEAR AND PRESENT IT TO THE MEMBERS AT THE GENERAL ASSEMBLY.

ARTICLE §1

GENERAL ASSEMBLY

DURING THE FIRST (1ST) QUARTER OF EACH YEAR, THE EXECUTIVE BOARD SHOULD HOLD A SPECIAL MEETING KNOWN AS "GENERAL ASSEMBLY" WHERE THE CHURCH'S ANNUAL GOAL (ARTICLE §0.1) WILL BE COMMUNICATED TO THE MEMBERS. IN ADDITION, THE ANNUAL REPORT (TITLE IV, CHAPTER 2, ARTICLE 215.3) WILL ALSO BE PRESENTED TO THE CHURCH FOLLOWED BY QUESTIONS OF GENERAL INTEREST. THE GENERAL ASSEMBLY IS OPENED TO NON-CHURCH MEMBERS, IF THEY CHOOSE TO ATTEND. THEY CAN SHARE THEIR OPINIONS AND/OR SUGGESTIONS, ASK QUESTIONS, PROVIDED IT IS NOT IN VIOLATION OF OUR BYLAWS.

ARTICLE 82

GENERAL INTEREST

HEBC/MHBC MEMBERS'/BUSINESS MEETINGS ARE CONDUCTED UNDER THE DIRECTION OF THE BOARD CHAIR, ACCORDING TO THE EXECUTIVE BOARD AGREED UPON ITEMS TO BE DEBATED AT THEIR LAST BOARD MEETING. IT IS STRICTLY REQUIRED THAT ALL AND EVERY INTERVENTION BE RELATED TO SUCH AGENDA. HOWEVER, AFTER ALL ITEMS HAVE BEEN COVERED, THE "EBC" RESERVES THE RIGHT TO OFFER THE OPPORTUNITY FOR INTERVENTIONS NOT NECESSARILY RELATED TO THE TOPICS OF THE MEETING, WHERE PEOPLE MAY SHARE THEIR OPINIONS ON MATTERS DEEMED NECESSARY, MAKE SUGGESTIONS, ETC. THIS MOMENT IS KNOWN AS "GENERAL INTEREST" OR OPEN DISCUSSION.

CHAPTER 3B

THE EXECUTIVE BOARD SECRETARY "EBS"

ARTICLE 83

EXECUTIVE BOARD SECRETARY, APPOINTMENT AND TERM

THE EXECUTIVE BOARD MUST DESIGNATE THE EXECUTIVE BOARD SECRETARY "EBS" AND PRESENT HIM/HER TO THE CHURCH WITHIN THIRTY DAYS OF HIS/HER ELECTION. THE "EBS" SHALL SERVE A RENEWABLE THREE (3)-YEAR TERM. BUT, IN ANY CASE HE/SHE MAY NOT SERVE THREE CONSECUTIVE TERMS.

ARTICLE 84

EXECUTIVE BOARD SECRETARY QUALIFICATIONS

IN ADDITION TO THOSE MENTIONED IN [ARTICLE 75](#), A QUALIFIED EXECUTIVE BOARD SECRETARY CANDIDATE MUST BE:

1. AN ELECTED MEMBER OF THE EXECUTIVE BOARD.
2. A GREAT COMMUNICATOR WITH PROFICIENCY IN BOTH ENGLISH AND HAITIAN CREOLE OR FRENCH. HE/SHE MUST ALSO HAVE EXCELLENT WRITING SKILLS.
3. ORGANIZED, COMPUTER LITERATE AND AT LEAST HOLDS AN ASSOCIATE DEGREE.

ARTICLE 85

THE EXECUTIVE BOARD SECRETARY'S DUTIES

THE CHURCH EXECUTIVE BOARD SECRETARY RESPONSIBILITIES ARE CRUCIAL TO THE WELL-BEING OF THE CHURCH ADMINISTRATION AND ARE AS FOLLOWS:

1. HE/ SHE SHALL ENSURE THAT ALL CHURCH RECORDS REMAIN AS CHURCH PROPERTY AND SHOULD BE FILED IN THE CHURCH OFFICE.
2. HE/SHE RESPONSIBLE FOR KEEPING A REGISTER OF THE NAMES OF THE MEMBERS WITH DATE OF ADMISSION, SEPARATION, OR DEATH TOGETHER WITH A RECORD OF BAPTISMS OF BELIEVERS AND CHILDREN'S DEDICATION TO THE LORD.

3. HE/SHE SHALL PRESERVE ALL MEETINGS MINUTES OR WRITTEN OFFICIAL REPORTS, GIVE NOTICE OF ALL MEETINGS WHERE SUCH NOTICE IS NECESSARY. HE/SHE MAY DELEGATE SOME OF THE CLERICAL RESPONSIBILITIES TO A CLERICAL/STAFF SECRETARY. (CLERICAL SECRETARIES ARE SALARIED EMPLOYEES HIRED BY THE SENIOR PASTOR AND/OR THE CHURCH ADMINISTRATOR TO PERFORM SECRETARIAL DUTIES).
4. WHEN REQUESTED, THE EXECUTIVE BOARD SECRETARY DRAFTS LETTERS, CREATES FORMS, AND KEEPS COPIES OF THE CHURCH BULLETINS AND ALL LITERATURE DISTRIBUTED AT CHURCH-SPONSORED EVENTS. HE/ SHE IS TO WRITE MINUTES OF ALL EXECUTIVE BOARD AND MEMBERS MEETINGS.
5. ISSUE MEMBERSHIP REQUEST FORM TO CANDIDATES.
6. DELIVER MEMBERSHIP CERTIFICATE TO MEMBERS AND ISSUE LETTER OF EXCLUSION WHEN VOTED BY THE CHURCH.
7. IN THE ABSENCE OF THE CHAIRPERSON, THE EXECUTIVE BOARD SECRETARY SHALL CALL ALL MEETINGS AND ACT AS MODERATOR.

CHAPTER 3C

THE CHURCH ADMINISTRATOR "CA"

ARTICLE 86

CHURCH ADMINISTRATOR, APPOINTMENT & TERM

LIKE THE CHAIRPERSON AND THE EXECUTIVE BOARD SECRETARY, THE CHURCH ADMINISTRATOR "CA" IS APPOINTED BY THE EXECUTIVE BOARD ITSELF FROM ONE OF ITS SEVEN (7) ELECTED MEMBERS ON A YEARLY BASIS RENEWABLE.

ARTICLE 87

CHURCH ADMINISTRATOR'S QUALIFICATIONS

IN ADDITION TO CRITERIA STIPULATED IN [ARTICLE 75](#), THE CHURCH ADMINISTRATOR MUST MEET THE FOLLOWINGS:

1. BE SPIRITUALLY MATURE.
2. HAVE EXEMPLARY COMMUNICATION SKILLS, POSSESS ANALYTICAL THINKING AND THE ABILITY TO PAY ATTENTION TO DETAIL.
3. OBTAIN AT LEAST AN ASSOCIATE DEGREE OR HIGHER IN RELEVANT FIELDS SUCH AS BUSINESS ADMINISTRATION, ACCOUNTING OR FINANCE, OTHERWISE, ACQUIRE EQUIVALENT EXPERIENCE AND/OR TRAINING.
4. SHOULD BE COMMITTED TO THE CHURCH AND ITS MINISTRY. HE/SHE IS TO BE A "TEAM PLAYER".
5. PRIVY TO CONFIDENTIAL INFORMATION AND SHOULD MAINTAIN DISCRETION AND CONFIDENTIALITY AS NECESSARY.

ARTICLE 88

THE CHURCH ADMINISTRATOR'S RESPONSIBILITIES

THE CHURCH ADMINISTRATOR'S RESPONSIBILITIES MAY BE CLASSIFIED INTO THREE (3) CATEGORIES: OFFICE RESPONSIBILITIES, STAFF RESPONSIBILITIES, AND BUSINESS/HUMAN RESOURCE RESPONSIBILITIES.

ARTICLE 88.1

OFFICE RESPONSIBILITIES

THE CHURCH ADMINISTRATOR'S OFFICE RESPONSIBILITIES ARE AS FOLLOWS:

- A. MANAGE THE CHURCH OFFICE
- B. OFFER A KNOWLEDGEABLE PRESENCE DURING OFFICE HOURS
- C. FACILITATE CHURCH COMMUNICATION NETWORKS: BULLETIN, PHONES, BULLETIN BOARDS, MAILBOXES, FLYERS, ETC.
- D. ENSURE POLICY ENFORCEMENT BY STAFF, PROPER BUILDING USE,
- E. FACILITATE AND SCHEDULE BUILDING USAGE IN CONJUNCTION WITH STAFF.
- F. MAINTAIN AND COMMUNICATE THE CHURCH MASTER CALENDAR.
- G. IN CONJUNCTION WITH THE COMMUNITY TEAM AND MINISTRY LEADERS, UPDATE THE INFORMATION BOOTH AND ALERT VOLUNTEERS TO CHANGES.

ARTICLE 88.2

STAFF RESPONSIBILITIES

AS MUCH AS POSSIBLE, THE "CA" HAS THE STAFF RESPONSIBILITIES LISTED BELOW:

- A. WORKS TO ALERT STAFF AS TO WHAT IS NEEDED AND WHEN FOR THE ORGANIZATION TO RUN SMOOTHLY.
- B. MANAGE OFFICE RESOURCES TO SUPPORT STAFF PROJECTS
- C. MANAGE COMMUNICATIONS BETWEEN STAFF AND OPERATION'S REPRESENTATIVE REGARDING REPAIRS, SCHEDULING MAINTENANCE, USAGE, ETC.
- D. AVAILABLE FOR DIRECT ADMINISTRATIVE SUPPORT FOR THE SENIOR PASTOR AND THE ASSOCIATE PASTORS.
- E. OVERSEE THE CHURCH DATABASE (ACS, SEE INDEX) AND ITS USE (IF APPLICABLE).
- F. THE "CA" PLAYS A VITAL ROLE IN REGULAR STAFF MEETINGS AND HELPS COMMUNICATE INFORMATION PERTAINING TO THE CHURCH CALENDAR, BUILDING USAGE, AND OTHER RELEVANT INFORMATION.
- G. THE "CA" IS RESPONSIBLE TO OVERSEE ALL PAID OFFICE STAFF AND VOLUNTEERS.
- H. THE "CA" IS RESPONSIBLE TO HOLD HIS/HER STAFF ACCOUNTABLE IN THEIR BUDGET SPENDING, TIME USAGE, AND PERSONAL AND PROFESSIONAL RELATIONSHIPS.

ARTICLE 88.3

BUSINESS/HUMAN RESOURCE RESPONSIBILITIES

FINALLY, THE "CA" IS MAINLY RESPONSIBLE FOR THE DAY-TO-DAY OPERATIONS OF THE CHURCH IN AN ORGANIZED AND CLEAR FASHION. THUS, AMONG OTHERS, THE "CA":

- A. WORKS WITH THE CHURCH TREASURER TO FACILITATE THE DAY-TO-DAY BUSINESS OF FISCAL RESPONSIBILITY. THIS INCLUDES OVERSEEING THE PAYMENT OF BILLS, REIMBURSEMENTS, AND THE ISSUING OF CHECKS.
- B. IS RESPONSIBLE TO DEVELOP AND OVERSEE THE OFFICE BUDGET.
- C. KEEP CURRENT ON POLICIES THAT AFFECT CHURCH FINANCES AND ALERT STAFF.
- D. WORKS WITH THE "SP" TO OVERSEE, ALONG WITH THE FINANCE TEAM, ALL INSURANCE DETAILS FOR HEALTH INSURANCE, DISABILITY & WORKERS' COMP, PROPERTY & ABUSE, AND LIABILITY INSURANCE.
- E. IS RESPONSIBLE TO OVERSEE PROPER RECORDS FOR STAFF VACATION DAYS, RAISES, AND BENEFITS.
- F. WORKS IN CONJUNCTION WITH THE "SP" TO CREATE, MANAGE, AND MAINTAIN ALL CHURCH POLICY HANDBOOKS. THESE HANDBOOKS WILL CONTAIN ALL APPROPRIATE POLICIES AND GUIDELINES AND WILL BE MADE EASILY AVAILABLE TO ALL STAFF.

CHAPTER 3D

THE CHURCH TREASURER "CT"

ARTICLE 89

CHURCH TREASURER,

THE CHURCH TREASURER "CT" IS ONE OF THE FIVE (5) FUNCTIONS TO BE FULFILLED THROUGH INTERNAL ELECTION AMONG THE EXECUTIVE BOARD MEMBERS. HE /SHE IS ELECTED FOR THREE (3) YEARS. LIKEWISE, HIS/HER SELECTION SHOULD BE ANNOUNCED TO THE CONGREGATION WITHIN THIRTY (30) DAYS.

ARTICLE 90

THE CHURCH TREASURER'S QUALIFICATIONS

IN ADDITION TO THE CRITERIA STIPULATED IN [ARTICLE 75](#), THE CHURCH TREASURER MUST MEET THE FOLLOWINGS:

1. HAVE ADMINISTRATIVE EXPERIENCE IN ACCOUNTING PROCEDURES OR UNDERGO APPROPRIATE TRAINING.
2. THE CHURCH WILL GREATLY BENEFIT FROM THIS LEADER'S ABILITY IN ONE OR MORE OF THESE SPIRITUAL GIFTS: ADMINISTRATION, DISCERNMENT, GIVING, FAITH, AND HELPING.
3. USEFUL SKILLS, EXPERIENCES AND INTEREST IN FINANCIAL MATTERS.
4. ABILITY TO KEEP DETAILED, ACCURATE RECORDS AND MAINTAIN APPROPRIATE CONFIDENTIALITY.
5. THIS LEADER NEEDS SKILL IN SEARCHING FOR NEW REVENUE SOURCES ALONG WITH AN UNDERSTANDING OF BIBLICAL STEWARDSHIP AND MANAGEMENT OF ALL RESOURCES THAT GOD PROVIDES.
6. THE TREASURER CANNOT BE AN IMMEDIATE FAMILY MEMBER OF THE FINANCE CHAIR AND VICE VERSA.

7. FINALLY, HEBC/MHBC IN ITS DESIRE TO DEMONSTRATE ACCOUNTABILITY AND INTEGRITY, REQUIRES THAT ITS TREASURER PRESENT THESE ADDITIONAL KEY CHARACTERISTICS: BE WELL-INFORMED AND CONSCIENTIOUS.

ARTICLE 91

RESPONSIBILITIES OF THE CHURCH TREASURER

THE CHURCH TREASURER "CT" HOLDS AN OFFICE OF VITAL IMPORTANCE TO THE SUCCESS OF HEBC/MHBC MISSION. THE TREASURER REPRESENTS THE CHURCH IN AN OFFICIAL CAPACITY WITHIN THE CHURCH BODY AND OUTSIDE THE CHURCH BODY (E.G., BANKS, VENDORS, ETC.). IN CONJUNCTION WITH THE PASTORAL OFFICE, THE TREASURER HAS THE CRITICAL ROLE OF MAINTAINING THE BUSINESS INTEGRITY (BOTH IN FINANCIAL AND LEGAL MATTERS) OF HEBC/MHBC.

IT IS IMPORTANT FOR THE TREASURER TO STAY CURRENT ON FEDERAL, STATE, AND LOCAL LAWS THAT AFFECT THE CHURCH WITH REGARD TO TAXES, REPORTING AND FILING REQUIREMENTS, AND OTHER LEGAL ISSUES, RESPONSIBILITIES THAT ARE SHARED WITH THE CHURCH ADMINISTRATOR ([ARTICLES §§.3-A, §§.3-E](#)). RESPONSIBILITIES INCLUDE THE FOLLOWING:

1. SERVE AS FINANCIAL OFFICER OF THE CONGREGATION: THE CHURCH TREASURER IS RESPONSIBLE TO HOLD THE CHURCH FINANCES. ALL THE CHURCH'S MINISTRIES SHOULD REPORT THEIR FINANCES TO HIM/HER, REGARDLESS OF THE SOURCE OR ACTIVITY GENERATING THE FUND ([ARTICLE 215.1](#)).
2. RECEIVE "RECEIPT" SUMMARIES FROM THE FINANCE/STEWARDSHIP COMMITTEE AND PREPARE DEPOSIT SLIPS REFLECTING THE AMOUNT OF MONEY TO BE DEPOSITED IN THE CHURCH'S BANK ACCOUNTS.
3. RIGHT OF SIGNATURE: PROVIDE ONE OF THE TWO (2) SIGNATURES REQUIRED FOR CHECKS TO BE HONORED BY THE BANK.

4. MONTHLY, QUARTERLY AND YEARLY DUTIES: **A)** MAINTAIN AS PERMANENT RECORD THE MONTHLY FINANCIAL STATEMENTS, THE DISBURSEMENT SHEETS AND THE MONTHLY SUMMARY RECEIPTS. **B)** AT THE END OF EACH MONTH, RECONCILE THE BANK STATEMENT WITH THE DISBURSEMENT SHEET AND PREPARE A BALANCE SHEET FOR PRESENTATION TO THE CHURCH. **C)** ASSISTS IN THE PREPARATION OF THE CHURCH'S ANNUAL BUDGET (**TITLE IV, CHAPTER 1**). **D)** RENDER THE ANNUAL ACCOUNT AT THE END OF EACH FISCAL YEAR FOR ACCEPTANCE AND APPROVAL BY THE CHURCH.
5. FINANCIAL RECORDKEEPING FUNCTIONS: KEEP GOOD AND ACCURATE RECORDS OF THE DISBURSEMENT SHEETS. UPON RENDERING THE ANNUAL ACCOUNT AT THE END OF EACH FISCAL YEAR AND ITS ACCEPTANCE AND APPROVAL BY THE CHURCH, THE RECORDS SHALL BE DELIVERED BY THE TREASURER TO THE EXECUTIVE BOARD SECRETARY, WHO SHALL KEEP AND PRESERVE THE ACCOUNT AS PART OF THE CHURCH'S PERMANENT RECORDS.
6. FINANCIAL REPORTS AND GIFTS ACKNOWLEDGMENTS: PREPARE THE FINANCIAL REPORTS FOR THE EXECUTIVE BOARD AND PROVIDE APPROPRIATE FINANCIAL INFORMATION TO THE CHURCH AND GIFTS ACKNOWLEDGMENTS TO DONORS (SHARED RESPONSIBILITY WITH THE "PRO", **ARTICLE 94.1-C**).
7. TAX FILING: FILE ALL OF THE REQUIRED FEDERAL, STATE, AND LOCAL TAX FORMS (**ARTICLES 88.3-A, 88.3-E**).
8. CASH POSITION MONITORING & FUNDS INVESTMENT: MONITOR THE CASH POSITION OF THE CONGREGATION AND MAKE RECOMMENDATION TO INVEST AVAILABLE FUNDS IN ACCORDANCE WITH CHURCH INVESTMENT POLICIES.
9. BORROWING AUTHORITY: EMPOWERED TO BORROW FUNDS AS DIRECTED BY THE EXECUTIVE BOARD.

CHAPTER 3E

THE PUBLIC RELATION "PR" OFFICER OR "PRO"

ARTICLE 92

THE PUBLIC RELATIONS OFFICER, APPOINTMENT & TERM

THE PUBLIC RELATIONS OFFICER "PRO" IS APPOINTED THROUGH THE EXECUTIVE BOARD INTERNAL ELECTION TO SERVE FOR A ONE-YEAR RENEWABLE TERM.

ARTICLE 93

THE PUBLIC RELATION OFFICER'S QUALIFICATIONS

IN ADDITION TO THE CRITERIA STIPULATED IN [ARTICLE 75](#), THE CHURCH PUBLIC RELATIONS OFFICER "PRO":

1. MUST SHOW HIS/HER ABILITY TO BALANCE THE NEED TO SHARE THE CHURCH'S ACCOMPLISHMENTS AND ACTIVITIES WITH THE PUBLIC., F) SOCIAL SCIENCES
2. SHALL MINISTER TO THE CONGREGATION THROUGH IN-HOUSE PUBLICATIONS.
3. MUST HAVE BACKGROUND, SKILLS AND ABILITIES IN THE FOLLOWING SUBJECTS WHICH MAY BE PARTICULARLY HELPFUL:
 - A. BUSINESS/MANAGEMENT
 - B. COMMUNICATION AND MEDIA
 - C. ENGLISH AND CREATIVE WRITING SKILLS
 - D. MARKETING
 - E. POLITICS (FAMILIAR WITH)
 - F. SOCIAL SCIENCES

ARTICLE 94

THE PUBLIC RELATIONS OFFICER'S DUTIES

THE "PRO" TASKS WILL DEPEND ON THE CHURCH'S SET GOALS AND PRIORITIES. HOWEVER, HEBC/MHBC SUMMARIZES THE "PRO" RESPONSIBILITIES INTO THREE (3) MAJOR CATEGORIES:

- A. FUNDRAISING
- B. MEDIA LIAISON
- C. CHURCH PUBLICATIONS

ARTICLE 94.1

FUNDRAISING

ONE OF THE PRIMARY ROLES OF THE "PRO" IS RAISING MONEY. HEBC/MHBC OPERATES FROM TITHES OF ITS MEMBERS AND ADDITIONAL DONATIONS (ARTICLE 38). THEREFORE, THIS JOB IS VITAL TO THE CHURCH'S SURVIVAL. RESPONSIBILITIES OFTEN INVOLVE:

- A. HOLD OR DEVELOP FUNDRAISING ACTIVITIES AND/OR CAMPAIGNS THAT WILL GENERATE A HIGH LEVEL OF INTEREST.
- B. NETWORKING WITH PEOPLE WITHIN AND OUTSIDE THE CHURCH WHO WOULD BE WILLING TO MAKE DONATIONS.
- C. RESPONDING TO DONATIONS WITH THANK-YOU CARDS, MEETINGS AND UPDATES SO THAT EACH DONOR FEELS APPRECIATED.

ARTICLE 94.2

MEDIA LIAISON

A BIG PART OF THE "PR" OFFICER'S DAY IS WORKING WITH THE "MEDIA DEPARTMENT" AND GETTING INFORMATION ABOUT THE CHURCH ON SOCIAL MEDIA. IN ORDER TO ACHIEVE THAT GOAL, RESPONSIBILITIES OFTEN INVOLVE:

- A. CREATING A STRONG AND POSITIVE REPUTATION FOR THE CHURCH BY HOSTING NEWS CONFERENCES ABOUT IMPORTANT EVENTS AND DEVELOPING RELATIONSHIPS WITH KEY REPORTERS/PUBLISHERS, BOTH LOCAL AND NATIONAL, OR INTERNATIONAL WHEN DEEMED NECESSARY.
- B. BEING CREATIVE, COMING UP WITH EVENTS AND NEW ITEMS THAT THE COMMUNITY AT LARGE WILL BE INTERESTED IN. FOR EXAMPLE, HE/SHE MIGHT WRITE NEWS RELEASES ABOUT PARENTING WORKSHOPS IF THE MAIN DEMOGRAPHIC ATTENDING THE CHURCH IS YOUNG COUPLE.
- C. PLANNING, DEVELOPING AND IMPLEMENTING PUBLIC RELATIONS "PR" STRATEGIES, SUCH AS: PUBLICITY STRATEGIES & CAMPAIGNS. FOR EXAMPLE, THE "PR" OFFICER "PRO" MIGHT TALK TO THE MEDIA ABOUT HOW THE CHURCH IS HELPING A FAMILY IN NEED.
- D. DEALING WITH INQUIRIES FROM THE PUBLIC, THE PRESS AND RELATED ORGANIZATIONS.
- E. FOSTERING COMMUNITY RELATIONS THROUGH EVENTS SUCH AS OPEN DAYS AND THROUGH INVOLVEMENT IN COMMUNITY INITIATIVES. FOR EXAMPLE, THE "PR" OFFICER MIGHT HOST CONFERENCE ABOUT A RELIEF EFFORT THE CHURCH IS LEADING.
- F. ORGANIZING PROMOTIONAL EVENTS SUCH AS PRESS CONFERENCES/INTERVIEWS, EXHIBITIONS, TOURS AND VISITS.
- G. MANAGING THE PUBLIC RELATION "PR" ASPECT OF A POTENTIAL CRISIS.

ARTICLE 94.3

CHURCH PUBLICATIONS

THE "PRO" IS ALSO IN CHARGE OF IN-HOUSE PUBLICATIONS THAT COMMUNICATE THE CHURCH'S MESSAGE TO ITS MEMBERS. THIS CAN INCLUDE:

- A. CHURCH PUBLICATIONS, SUCH AS A WEEKLY BULLETIN GIVEN OUT DURING THE SERVICE THAT ADVERTISES EVENTS HAPPENING DURING THE WEEK.
- B. OVERSEEING THE CHURCH'S WEBSITE FOR MAINTENANCE. ALSO, MANAGING AND UPDATING INFORMATION AND ENGAGING WITH USERS ON SOCIAL MEDIA SITES SUCH AS TWITTER FACEBOOK AND INSTAGRAM.
- C. WRITING AND PRODUCING PRESENTATIONS AND PRESS RELEASES, SUCH AS CREATE A NEWSLETTER OR HELP MAKE BROCHURES ABOUT SPECIAL EVENTS.
- D. FINALLY, THE OFFICER'S GOAL IS TO UNDERSTAND THE CHURCH'S TARGET AUDIENCE - THE MAIN DEMOGRAPHIC THAT ATTENDS THE CHURCH - AND CREATE PUBLICATIONS THAT ARE SPECIALLY GEARED TOWARD THAT GROUP.

ARTICLE 95

PASTORAL ASSISTANCE & PARTNERSHIP

AS THE PRIMARY OFFICER (ARTICLE 8.1), HEBC/MHBC'S REPUTATION RESTS TO A LARGE SCALE ON THE SENIOR PASTOR'S "SP" OWN REPUTATION AND INVOLVEMENT IN THE COMMUNITY. THEREFORE, THE PUBLIC RELATION OFFICER "PRO" MAY ACCOMPANY THE "SP" AND VICE VERSA IN OCCASIONS WHERE THE PROMOTION OF THE CHURCH IS SHOWCASED. THEY WORK IN CLOSE PARTNERSHIP.

CHAPTER 4

THE COMMITTEES

STEWARDSHIP/ FINANCE, EDUCATION, SOCIAL/HOSPITALITY, ELECTORAL/NOMINATING, PROPERTY, SAFETY, LIBRARY/MEDIA RESOURCE COMMITTEE

ARTICLE 96

NUMBER OF COMMITTEES

THE NUMBER OF COMMITTEES IS DETERMINED BY THE SPHERE OF THE CHURCH'S ACTIVITIES AND AS DEEMED NECESSARY. CHURCH COMMITTEES SHALL CONSIST OF AN ODD NUMBER OF MEMBERS, MINIMUM OF THREE (3) AND MAXIMUM OF FIFTEEN (15). IT IS PROHIBITED THAT HUSBANDS AND WIVES, OR MEMBERS OF THE SAME FAMILY SERVE ON A SINGLE COMMITTEE, UNLESS OTHERWISE SPECIFIED (ARTICLE 90-6). BESIDE ITS EXECUTIVE BOARD, HEBC/MHBC IS STRUCTURALLY COMPOSED OF THE FOLLOWING EIGHT (8) COMMITTEES:

1. STEWARDSHIP/FINANCE COMMITTEE
2. EDUCATION COMMITTEE
3. HOSPITALITY/ SOCIAL COMMITTEE
4. NOMINATING/ ELECTORAL COMMITTEE
5. PROPERTY COMMITTEE
6. SAFETY COMMITTEE
7. LIBRARY & MEDIA RESOURCE COMMITTEE
8. HISTORY & ANNIVERSARY CELEBRATION COMMITTEE.

ARTICLE 97

SUBCOMMITTEES

DEPENDING OF THE MINISTRY (ITS SIZE, MISSION...), THERE MAY BE CREATION OF SUBCOMMITTEES WITH SPECIFIC TASKS AS DEEMED NECESSARY BY THE MINISTRY. THE CONDITIONS OF CREATION OF THOSE COMMITTEES ARE DETERMINED BY THE MINISTRY'S INTERNAL RULES AND WITHIN THE GUIDELINES OF THE CHURCH BYLAWS.

ARTICLE 98

COMMITTEE'S MEMBERS REPLACEMENT

THE MEMBERS OF THE CHURCH COMMITTEES ARE GENERALLY ELECTED, WITH SOME EXCEPTION OF APPOINTMENTS. HOWEVER, SITUATIONS MAY ARISE, WHERE MEMBERS ARE UNABLE TO COMPLETE THEIR TERM, WHAT WOULD CREATE A VACANCY. IN SUCH EVENT, THE EXECUTIVE BOARD AND NOMINATING COMMITTEE, MAY APPOINT AN INTERIM TO FULFILL THE VACANT POSITION, WHILE ARRANGEMENT IS BEING MADE FOR A SPECIAL ELECTION ACCORDING TO OUR BYLAWS (ARTICLES 76, 77).

CHAPITRE 4A

THE STEWARDSHIP & FINANCE COMMITTEE

ARTICLE 99

OBJECTIVE OF THE STEWARDSHIP & FINANCE COMMITTEE

THE STEWARDSHIP/FINANCE COMMITTEE DEVELOPS AND RECOMMENDS AN OVERALL STEWARDSHIP INFORMATION PLAN AND ADMINISTERS THE GIFTS OF CHURCH MEMBERS, SUPPORTERS OR DONATORS USING SOUND PRINCIPLES OF FINANCIAL MANAGEMENT. ITS OPERATION IS DESCRIBED IN [TITLE IV, CHAPTER 2](#).

ARTICLE 100

ITS COMPOSITION & TERM

THE STEWARDSHIP/FINANCE COMMITTEE SHALL BE COMPOSED OF SEVEN (7) TO NINE (9) MEMBERS. THE MEMBERS ARE ELECTED FOR A RENEWABLE THREE (3) YEAR TERM. THEY MAY NOT SERVE A THIRD CONSECUTIVE TERM. HOWEVER, AFTER A THREE (3)-YEAR HIATUS, THEY BECOME ELIGIBLE TO PARTICIPATE IN THE ELECTORAL PROCESS. THE COMMITTEE IS PRESIDED BY THE "FINANCE CHAIR". THE REMAINING MEMBERS ARE RESPONSIBLE TO DEVELOP THEIR INTERNAL STRUCTURE WITHIN THIRTY (30) DAYS OF ITS COMPOSITION.

ARTICLE 101

MEMBER'S ELIGIBILITY

TO BE ELIGIBLE FOR THE FINANCE COMMITTEE, A CANDIDATE MUST MEET THE FOLLOWING CRITERIA:

1. MEMBERSHIP: BE A CHURCH MEMBER FOR AT LEAST TWO (2) YEARS, UNLESS OTHERWISE STATED.
2. MORAL INTEGRITY: BE HONEST AND HAVE HIGH REGARDS FOR ACCURACY.
3. CHURCH ATTENDANCE: MUST HAVE GOOD ATTENDANCE AS TO HIS/HER PRESENCE IN CHURCH LIFE. HE/SHE MAY NOT BE PASSIVE, BUT PUNCTUAL AND RELIABLE.

4. TECHNOLOGICAL SKILLS: BE KNOWLEDGEABLE IN FINANCIAL SOFTWARE OR UNDERGO RELATED TRAININGS.
5. OTHER SKILLS: PREFERABLY, BOOKKEEPING PAST EXPERIENCES OR SKILLS. FUNDRAISING ABILITY IS A PLUS, BUT NOT REQUIRED.

ARTICLE 102

DUTIES OF THE STEWARDSHIP AND FINANCIAL COMMITTEE

THE DUTIES OF THE STEWARDSHIP/FINANCIAL COMMITTEE ARE AS FOLLOWS:

1. WORK WITH THE PASTORAL OFFICE AND THE CHURCH ADMINISTRATOR TO GATHER INFORMATION FOR BUDGET DEVELOPMENT.
2. CONSULT WITH THE CHAIRPERSON OF EACH COMMITTEE ANNUALLY TO DETERMINE THE FINANCIAL GOALS AND NEEDS FOR THE YEAR.
3. USE INFORMATION GATHERED IN DEVELOPING A WORKABLE BUDGET TO SERVE AS A GUIDELINE FOR FUNDING THE CHURCH'S MINISTRY PROGRAMS AND EVENTS.
4. REVIEW THE MONTHLY FINANCIAL REPORT SUBMITTED BY THE TREASURER. MAKE ANY RECOMMENDATIONS NECESSARY.
5. CONSIDER ALL REQUESTS FOR EXTRA-BUDGETING FINANCIAL EXPENDITURES AND BUDGET REVISIONS AND MAKE RECOMMENDATIONS AS NECESSARY TO THE BUDGET COMMISSION.
6. HEAR REQUESTS FOR EXTRA-BUDGETING FINANCIAL EXPENDITURES AND BUDGET REVISIONS AND MAKE RECOMMENDATIONS AS NECESSARY TO THE BUDGET COMMISSION.

7. COOPERATE WITH THE EXECUTIVE BOARD IN DEVELOPING POLICIES AND PROCEDURES RELATING TO GATHERING AND DISTRIBUTING NON-BUDGETED FUNDS.
8. PRESENT ALL RECOMMENDATIONS AND MOTIONS, RELATED TO MONEY MATTERS, TO THE CONGREGATION FOR APPROVAL.
9. ASSIST THE SENIOR PASTOR IN DEVELOPING AND PROMOTING A BIBLICAL STEWARDSHIP PROGRAM IN THE CHURCH.

CHAPITRE 4B

EDUCATION COMMITTEE

ARTICLE 103

THE EDUCATION COMMITTEE

THE BIBLE ACKNOWLEDGES THAT THE "*PEOPLE PERISH BY LACK OF KNOWLEDGE*" (HOSEAH 4:6). IN THE PURSUIT OF EDUCATIONAL EXCELLENCE AND IN ITS PROMOTION OF A BETTER SOCIETY, HEBC/MHBC RECOGNIZES THE IMPORTANCE OF AN EDUCATION COMMITTEE.

ARTICLE 104

OBJECTIVES & COMPOSITION OF THE EDUCATION COMMITTEE

THIS COMMITTEE SHALL COMPRISE FIVE (5) MEMBERS APPOINTED BY THE NOMINATING COMMITTEE IN CONSULTATION WITH THE PASTORAL OFFICE. THEY ARE TASKED TO:

1. DEVELOP AND IMPLEMENT DESIGNATED PROGRAMS IN COLLABORATION WITH OTHER LOCAL ORGANIZATIONS AND EDUCATIONAL INSTITUTIONS TO ASSIST AT RISK YOUTH OF THE CHURCH IN PARTICULAR, AND IN THE COMMUNITY AT LARGE THROUGH COORDINATED PROGRAMS SUCH AS THE "AFTER SCHOOL" PROGRAM ADMINISTERED BY THE MHCCC CORPORATION (ARTICLES 20, 21)
2. COMBAT DEVIANT BEHAVIORS AND SEEKING TO PREVENT PARTICIPATION IN VIOLENT ACTIVITIES, GANGS, PROFANE AND MUNDANE CLUBS (ARTICLE 45-2).
3. PROVIDE GUIDANCE AND COUNSELING TO MEMBERS WHO DESIRE TO FURTHER THEIR GENERAL OR COLLEGE EDUCATION.
4. CONDUCT WORKSHOPS AND SEMINARS TO PROVIDE INFORMATION ON EVENTS THAT MAY AFFECT THE CHURCH MEMBERS AND THE COMMUNITY, EITHER MEDICALLY, SOCIALLY, POLITICALLY OR ANY OTHER DIMENSION. ALL MEDICALLY BASED WORKSHOPS SHALL BE COORDINATED WITH MEDICAL ASSISTANCE TEAM.

5. WORK WITH MHCCC TO IDENTIFY FUNDING SOURCES AND WRITING GRANT PROPOSALS IN THE AREAS OF JUVENILE DELINQUENCY, DROPOUT PREVENTION, FAMILY BONDING, COMMUNITY BUILDING AND SO FORTH.
6. MAKE MONETARY DONATION ON A YEARLY BASIS TO AT LEAST THREE (3) STUDENTS OF THE CHURCH ATTENDING COLLEGE. THE AMOUNT TO BE AWARDED SHALL BE DISCUSSED BY THE EDUCATION COMMITTEE ALONG WITH PASTORAL OFFICE AND THE EXECUTIVE BOARD.

ARTICLE 105

MEMBER'S QUALIFICATIONS

THE MEMBERS OF THE EDUCATION COMMITTEE MUST MEET THE FOLLOWING CRITERIA:

ARTICLE 106

AWARDING AUTHORITY

THE EDUCATION COMMITTEE OPERATES UNDER THE SUPERVISION OF THE EXECUTIVE BOARD AND THE PASTORAL OFFICE IN AWARDING RECIPIENTS.

CHAPTER 4C

HOSPITALITY/SOCIAL COMMITTEE

ARTICLE 107

THE HOSPITALITY/ SOCIAL COMMITTEE, ITS OBJECTIVE

WITH THE HOSPITALITY/SOCIAL TEAM MEMBERS BEING THE FACE OF THE BODY OF CHRIST TO THOSE GOD SEND OUR WAY; CONJOINTLY WITH THE "PR" OFFICER ([TITLE III, CHAPTER 3E](#)), THEY ARE TASKED TO HELP OUR GUESTS FEEL THE LOVE OF GOD BY TRULY WELCOMING THEM INTO GOD'S HOUSE THROUGH FRIENDLY AND AUTHENTICALLY GRACIOUS SERVICE. THE AREAS OF INTERVENTION OF THE MINISTRY ARE LISTED IN [TITLE III, CHAPTER 5J, ARTICLE 199](#).

ARTICLE 108

STRUCTURE OF THE HOSPITALITY/SOCIAL COMMITTEE

DEPENDING ON THE CHURCH NEEDS, THE HOSPITALITY/SOCIAL COMMITTEE SHALL COMPRISE A MINIMUM OF SIX (6) AND A MAXIMUM OF FIFTEEN (15) ELECTED CHURCH MEMBERS, IN ADDITION TO OTHER APPOINTED MEMBERS AND VOLUNTEERS. IT SHALL DEVELOP ITS INTERNAL STRUCTURE WITHIN THIRTY (30) DAYS OF ITS COMPOSITION TO ESTABLISH THE FUNCTIONS WITHIN THE COMMITTEE THAT SHALL HAVE THE FOLLOWING CONFIGURATION:

1. THE CHAIRPERSON
2. THE VICE-CHAIR.
3. DIRECTOR OF FELLOWSHIP
4. DIRECTOR OF DECORATION
5. DIRECTOR OF CLEAN UP
6. DIRECTOR OF NURSERY
7. DIRECTOR OF FOOD DISTRIBUTION

IN ORDER TO FULFILL ITS OBJECTIVE, THE HOSPITALITY/SOCIAL COMMITTEE IS SUBDIVIDED INTO FIVE (5) SUBCOMMITTEES ([ARTICLE 97](#)) LED BY ITS ELECTED MEMBERS. THEY ARE:

1. FELLOWSHIP SUBCOMMITTEE
2. DECORATION SUBCOMMITTEE
3. CLEAN UP SUBCOMMITTEE
4. NURSERY SUBCOMMITTEE
5. FOOD DISTRIBUTION SUBCOMMITTEE

ARTICLE 109

MEMBERS ELECTION & TERM

ITS MEMBERSHIP IS ELECTED FOR A RENEWABLE THREE (3) YEAR TERM. AFTER A THREE (3) YEAR HIATUS, THEY BECOME ELIGIBLE TO PARTICIPATE IN THE ELECTORAL PROCESS). THE PUBLIC OFFICER "PRO" SHALL BECOME AUTOMATIC MEMBER AND SERVE AS VICE-CHAIR (ARTICLE 108-2). THE HOSPITALITY/SOCIAL COMMITTEE WORKS VERY CLOSELY WITH THE "PR" OFFICER, BECAUSE THEIR MINISTRY IS AN EXTENSION OF THE CHURCH'S PUBLIC RELATION. THE CONSTITUTION OF THE COMMITTEE SHALL BE COMMUNICATED TO THE CONGREGATION WITHIN THIRTY (30) DAYS OF THEIR ELECTION. (SEE CHURCH OPERATION MANUAL)

ARTICLE 110

MEMBERS ELIGIBILITY & QUALIFICATIONS

UNLESS OTHERWISE STIPULATED, THE SOCIAL COMMITTEE MEMBERS MUST MEET THE FOLLOWING CRITERIA:

1. BE AN ACTIVE MEMBER FOR AT LEAST TWO (2) YEARS
2. MUST BE RELIABLE AND FLEXIBLE, WILLING TO PARTAKE TO EITHER ONE OF THE FIVE (5) SUBCOMMITTEES (ARTICLE 108).
3. BE COURTEOUS, CAPABLE OF MAINTAINING POSITIVE RELATIONSHIP AND EFFECTIVE COMMUNICATION WITH THE MEMBERS.
4. HAVE A GOOD REPUTATION (WELL RESPECTED).

ARTICLE 111

DUTIES OF THE HOSPITALITY/SOCIAL COMMITTEE

THE HOSPITALITY/SOCIAL COMMITTEE GENERAL DUTIES, WHILE NOT EXHAUSTIVE, ARE:

1. OVERSEE THE WORK OF ALL HOSPITALITY PROGRAM AND VISITOR CARE MINISTRIES.
2. COORDINATE THE ACTIVITIES THAT INVOLVE HOSPITALITY AND CARE MINISTRIES.

3. BE ALERT TO THE NEEDS OF THE CHURCH MEMBERSHIP AND WAYS TO SERVE THOSE NEEDS.
4. DEVELOP A MISSION AND VISION STATEMENT FOR THE TEAM TO HELP GUIDE THE HOSPITALITY MINISTRY.
5. OVERSEE THE SUBCOMMITTEES

ARTICLE 112

RESPONSIBILITIES OF THE COMMITTEE

THE HOSPITALITY COMMITTEE RESPONSIBILITIES ARE CLASSIFIED INTO THREE (3) MAIN AREAS:

1. MARKETING: FOCUS ON PROMOTIONAL PIECES LIKE MAILING CARDS, FLYERS, AND PROGRAMMING PUBLICITY. THE GOAL IS TO DRIVE VISITOR ATTENDANCE TO THE CHURCH.
2. HOSPITALITY TEAM: FOCUS ON THE WELCOME AND HOSPITALITY EXPERIENCE OF OUR VISITORS AND MEMBERS. THE GOAL IS TO CREATE A GREAT IMPRESSION AND REMOVE UNNECESSARY BARRIERS TO A REPEAT VISIT.
3. FOLLOW UP TEAM: FOCUS ON REGULARLY RETURNING CHURCH VISITORS TO STEP INTO OUR MEMBERSHIP OR CONNECTION PROCESSES. THE GOAL IS TO HELP A NEWCOMER BECOME A REGULAR PARTICIPANT IN CONGREGATIONAL LIFE.

ARTICLE 113

FELLOWSHIP SUBCOMMITTEE

THE FELLOWSHIP AS ONE OF THE FIVE (5) BRANCHES OF THE HOSPITALITY MINISTRY OPERATES UNDER THE LEADERSHIP OF THE DIRECTOR OF FELLOWSHIP, ALONG WITH OTHER VOLUNTEERS WITH SPECIFIC ASSIGNED TASKS, IN RETROSPECT TO THE APPROPRIATE AREA AS DEFINED IN (ARTICLE 199).

ARTICLE 113.1

THE FELLOWSHIP SUBCOMMITTEE'S ASSIGNMENTS

THE SUBCOMMITTEE HELPS PLAN, IMPLEMENT FELLOWSHIP ACTIVITIES FOR THE CHURCH FAMILY AND BE A RESOURCE FOR TEAMS AND ORGANIZATIONS NEEDING CATERING AND RECEPTION SERVICES.

ARTICLE 114

DECORATION SUBCOMMITTEE

THE DECORATION SUBCOMMITTEE IS ANOTHER BRANCH OF THE HOSPITALITY MINISTRY OPERATING UNDER THE LEADERSHIP OF THE DIRECTOR OF DECORATION. LIKE THE OTHER MINISTRY'S FOUR BRANCHES, THIS SUBCOMMITTEE RECRUITS VOLUNTEERS TO WORK ALONGSIDE ITS DIRECTOR TO FULFILL ITS VARIOUS DUTIES AND RESPONSIBILITIES.

ARTICLE 114.1

DECORATION SUBCOMMITTEE ASSIGNMENTS

THE DECORATION SUBCOMMITTEE PERFORMS THE FOLLOWING TASKS, WHICH ARE, AMONG OTHERS:

- A. RESPONSIBLE FOR PURCHASING AND COORDINATING THE PLACEMENT OF FLORAL ARRANGEMENTS IN THE SANCTUARY FOR SUNDAY SERVICES AND SPECIAL EVENTS.
- B. OVERSEE THE DECORATION OF THE CHURCH FOR SPECIAL SERVICES (CHURCH ANNIVERSARY, HARVEST FEAST, MOTHER/FATHER'S DAYS, ETC.) AND CHRISTMAS AND EASTER SEASONS.
- C. ASSIST WITH FLOWERS AND THEIR ARRANGEMENT AT FUNERALS.
- D. DISPOSE OF FLOWER ARRANGEMENTS.
- E. ASSURE FLOWERS ARE SENT UPON DEATH OF CHURCH MEMBERS.
- F. PRESENT AN ANNUAL FLOWER BUDGET TO BE INSERTED INTO THE MINISTRY'S BUDGET FOR SUBMISSION TO THE BUDGET COMMISSION.

ARTICLE 115

CLEAN UP SUBCOMMITTEE

THE CLEANUP SUBCOMMITTEE IS AN IMPORTANT BRANCH WITHIN THE MINISTRY. IT IS FUNCTIONING UNDER THE LEADERSHIP OF THE DIRECTOR OF CLEAN UP, ALONGSIDE HIS/HER ASSOCIATES AND VOLUNTEERS TO ENSURE COORDINATION OF THE CLEANUP OPERATION. ITS ASSIGNMENTS ARE DESCRIBED IN THE "COM".

ARTICLE 116

NURSERY SUBCOMMITTEE

THE CHURCH NURSERY IS UNDER THE LEADERSHIP OF THE NURSERY DIRECTOR ALONGSIDE HIS/HER ASSOCIATES AND VOLUNTEERS. IT IS A VITAL PART OF THE MINISTRY FOR BOTH PARENTS AND CHILDREN. THE NURSERY GIVES PARENTS THE FREEDOM TO FOCUS ON WORSHIP, AND IT GIVES INFANTS AND AGE APPROPRIATE STIMULATION, OR SLEEP. TO ENSURE THAT WE PROVIDE EXCELLENT CARE TO INFANTS AND WIN PARENTS' TRUST, A LIST OF CHURCH NURSERY "DOS" AND "DON'TS" ARE PUT IN TOGETHER (CHURCH OPERATION MANUAL).

ARTICLE 117

FOOD DISTRIBUTION (FOOD BANK) SUBCOMMITTEE, ITS PURPOSE

THE FOOD DISTRIBUTION SUBCOMMITTEE AS AN ORGANIZING GROUP, IS COMMITTED AND PASSIONATE TO PRINCIPLES OF SUSTAINABILITY, AWARE THAT AN ON-GOING SERVICE TO OUR COMMUNITY WILL TAKE:

1. BUDGET PLANNING: A SUSTAINED BUDGET FLOW AND FUND RAISING.
2. A VOLUNTEER AND/OR PAID STAFF GREATER THAN THE INITIAL TEAM OF ORGANIZERS, AS THE PROGRAM EXPANDS.
3. LEADERSHIP THAT CAN GOVERN THE PROGRAM: ENSURING MUTUAL AGREEMENT ON THE DEFINITION OF THE FOOD BANK PROGRAM IN THEIR BUSINESS MEETINGS. ALSO, ANNUALLY AGREE ON A MISSION STATEMENT AS DEFINED BY THE MINISTRY THAT REFLECTS THE SPIRIT AND PRIMARY PURPOSE OF THE PROGRAM. THIS MISSION WILL HELP WITH DEVELOPING A SERVICE PLAN AS WELL AS GUIDE OUR PROGRAM'S ACTION IN UNEXPECTED SITUATIONS.

ARTICLE 117.1

RESPONSIBILITIES OF THE FOOD DISTRIBUTION SUBCOMMITTEE

UNDER THE LEADERSHIP OF THE DIRECTOR OF THE FOOD DISTRIBUTION, THE SUBCOMMITTEE IS RESPONSIBLE FOR THE ADMINISTRATION OF THE FOOD BANK. THE DIRECTOR, ALONGSIDE WITH HIS/HER STAFF AND VOLUNTEERS ARE RESPONSIBLE FOR THE FOLLOWING, AS DETAILED IN THE "COM":

- A. ESTABLISHING A BUDGET
- B. DEVELOPING A SERVICE PLAN
- C. SET POLICIES AND PROCEDURES
- D. FACILITY READINESS & UPKEEP
- E. ESTABLISH RECORD KEEPING PRACTICES
- F. SELECTING FOOD FOR OUR PROGRAM
- G. DESIGNING A DISTRIBUTION METHOD
- H. SAFE FOOD STORAGE

CHAPTER 4D

NOMINATING/ELECTORAL COMMITTEE

ARTICLE 118

PURPOSE OF THE NOMINATING/ELECTORAL COMMITTEE

A NOMINATING COMMITTEE SHALL BE APPOINTED FOR THE PURPOSE OF RECOMMENDING PERSONS FOR ALL VOLUNTEER LEADERSHIP POSITIONS WITHIN THE CHURCH EXCEPT FOR ORDAINED STAFF POSITIONS, OR AS OTHERWISE SPECIFIED IN THESE BYLAWS (CF. [TITLE V, CHAPTER 2](#)). AT THE END OF THE NOMINATING PROCESS, THE COMMITTEE IS TRANSFORMED AUTOMATICALLY INTO THE ELECTORAL COMMITTEE TO ADMINISTER THE ELECTION.

ARTICLE 119

COMPOSITION OF THE NOMINATING COMMITTEE, ITS TERM

THE NOMINATING COMMITTEE SHALL COMPRISE FIVE (5) ACTIVE CHURCH MEMBERS RECOMMENDED BY THE PASTORAL OFFICE FOLLOWING ITS CONSULTATION WITH THE EXECUTIVE BOARD. THEY WILL BE PRESENTED TO THE CHURCH MEMBERS. IF APPROVED, THEY SHALL SERVE A FIVE (5) YEAR RENEWABLE TERM, UNLESS OTHERWISE SPECIFIED. ITS AUTHORITY, RESPONSIBILITIES AND DUTIES, BESIDE WHAT STATED IN [ARTICLE 118](#), ARE DESCRIBED IN [TITLE V, CHAPTER 2](#).

ARTICLE 120

MEMBERS ELIGIBILITY

TO BE ELIGIBLE FOR THE NOMINATING/ELECTORAL COMMITTEE, A CANDIDATE MUST MEET THE FOLLOWING CRITERIA:

1. BE AN ACTIVE MEMBER OF THE CHURCH FOR A MINIMUM OF THREE (3) YEARS.
2. BE FAMILIAR WITH THE CHURCH POLICIES AND ORGANIZATIONS, FOR THEIR SELECTIONS/RECOMMENDATIONS SHOULD BE COMPATIBLE WITH THE CHURCH VISION AND OBJECTIVES.
3. BE IMPARTIAL AND SOUND, FOR THEIR JUDGMENTS MAY BE CONSEQUENTIAL.

CHAPTER 4E
PROPERTY COMMITTEE

ARTICLE 121

OBJECTIVE OF THE PROPERTY COMMITTEE

THE CHURCH PROPERTY COMMITTEE IS A SUB-COMMITTEE TO THE CHURCH EXECUTIVE BOARD. IT IS AN ADMINISTRATIVE SERVICE COMMITTEE ESTABLISHED TO ASSIST THE CHURCH IN THE MAINTENANCE OF ALL PROPERTIES IN ACCORDANCE WITH THE MISSION STATEMENT OF THE CHURCH.

ARTICLE 122

COMPOSITION OF THE PROPERTY COMMITTEE

THE PROPERTY COMMITTEE CONSISTS OF A CHAIRPERSON APPOINTED BY THE EXECUTIVE BOARD AND OTHER DESIGNATED VOLUNTEER MEMBERS APPOINTED BY THE PERSONNEL COMMITTEE (EXECUTIVE BOARD, ARTICLES 73-3, 74-3) AS THEY DEEMED NECESSARY. THE CHAIRPERSON WORKS UNDER DIRECT SUPERVISION OF THE CHURCH ADMINISTRATOR;

ARTICLE 123

DUTIES AND RESPONSIBILITIES OF THE PROPERTY COMMITTEE

THE DUTIES AND RESPONSIBILITIES OF THE PROPERTY COMMITTEE ARE AS FOLLOWS:

1. BE RESPONSIBLE FOR THE SAFE KEEPING, PROTECTION, MAINTENANCE, AND REPAIR OF ALL OF THE BUILDINGS, GROUNDS, OPERATING FACILITIES, AND ATTACHED EQUIPMENT INCLUDING HEATING, COOLING, LIGHTING, SEWAGE PUMP STATION, ETC.
2. ENSURE PROPER EQUIPMENT OPERATION.
3. MAKE RECOMMENDATIONS OR TAKE NECESSARY ACTIONS SHOULD AN EMERGENCY NECESSITATE REGARDING REPLACEMENT OF WORN OUT EQUIPMENT, CARE OF GROUNDS, MAINTENANCE OF SAFE CONDITIONS AND PARKING FACILITIES.

4. WORK WITH THE STAFF CONCERNING THE NEEDS FOR FULLTIME/CONTRACT MAINTENANCE PERSONNEL AND MAKE APPROPRIATE RECOMMENDATIONS TO THE PERSONNEL COMMITTEE AND STEWARDSHIP & FINANCE COMMITTEE.
5. BID OUT WORK FOR ALL REPAIRS BEYOND THE COMMITTEE'S ABILITY AND REPORT BIDS TO THE EXECUTIVE BOARD AND THE STEWARDSHIP AND FINANCE COMMITTEE.
6. COORDINATE THE MAINTENANCE AND UPKEEP OF THE CHURCH VANS.
7. DEVELOP AND RECOMMEND POLICIES AND PROCEDURES ABOUT MAINTENANCE AND INSURANCE.
8. ASSIST CHURCH IN MAINTAINING PROPER AND ADEQUATE FURNISHINGS FOR CHURCH PROGRAMS AND ACTIVITIES.
9. ASSIST OTHER CHURCH COMMITTEES IN RESPONSIBILITIES RELATING TO CHURCH PROPERTY.
10. REVIEW DUTIES PERIODICALLY AND RECOMMEND APPROPRIATE CHANGES.
11. PREPARE AND SUBMIT RECOMMENDATIONS FOR THE ANNUAL BUDGET TO THE STEWARDSHIP AND FINANCE COMMITTEE.

CHAPTER 4F
SAFETY COMMITTEE

ARTICLE 124

OBJECTIVE OF THE SAFETY COMMITTEE

THE CHURCH SAFETY COMMITTEE OVERSEES THE CHURCH SAFETY MINISTRY (TITLE III, CHAPTER 6K, AND ARTICLE 203.1). IT IS COMMITTED TO THE DEVELOPMENT AND IMPLEMENTATION OF A SECURITY PLAN FOR THE CHURCH. THIS MAY INCLUDE THE FOLLOWING:

1. NATURAL DISASTERS,
2. TECHNOLOGICAL DISASTERS
3. HUMAN-CAUSED DISASTERS.

THE COMMITTEE'S DUTIES AND RESPONSIBILITIES ARE DESCRIBED IN CHAPTER 6K.

ARTICLE 125

CHURCH SAFETY DIRECTOR "CSD"

PROPER SAFETY AND SECURITY MEASURES CALL FOR A POINT PERSON TO BE THE CHURCH SAFETY DIRECTOR "CSD" (ARTICLE 203.2). IT IS PREFERRED THAT THE "CSD" IS A PERSON WHO HAS LAW ENFORCEMENT BACKGROUND AND/OR WHO IS WILLING TO WORK WITH LOCAL LAW ENFORCEMENT AND SECURITY AGENCIES. HE/SHE SERVES AS THE CHAIRPERSON FOR THE COMMITTEE.

ARTICLE 126

ITS MEMBERS, QUALIFICATIONS AND TERM

THE MEMBERS OF THE SAFETY COMMITTEE MAY BE MEDICAL PROFESSIONALS, SECURITY AGENTS, RISK MANAGEMENT SPECIALISTS, FIREFIGHTERS, RESCUERS, LAW ENFORCEMENT OR VOLUNTEERS. THEY ARE APPOINTED BY THE NOMINATING COMMITTEE IN COLLABORATION WITH THE EXECUTIVE BOARD (PERSONNEL COMMITTEE). UPON IDENTIFICATION OF POTENTIAL PROSPECTS, THEY PRESENT THEM TO THE MEMBERS. THE CHURCH SHOULD CONDUCT A YEARLY REVIEW AND UPDATE OF ITS SAFETY STAFF (RECRUITS, RESIGNATIONS, REPLACEMENT, ETC.)

CHAPTER 4G

LIBRARY & MEDIA RESOURCE COMMITTEE

ARTICLE 127

PURPOSE OF THE LIBRARY & MEDIA RESOURCE COMMITTEE

THE CHURCH LIBRARY AND MEDIA WILL SERVE AS THE RESOURCE CENTER FOR ALL SUCH RELATED MATTERS. ITS STAFF SHALL MAINTAIN AND MAKE AVAILABLE THE MULTI-MEDIA RESOURCES OF THE CHURCH. THEY MAY ALSO PROVIDE CONSULTATION TO CHURCH LEADERS AND MEMBERS, IF REQUESTED IN THE USE OF THESE MATERIALS. THEY WORK IN CONNECTION WITH THE "PR" OFFICER.

ARTICLE 128

MEMBERS QUALIFICATIONS

THE CANDIDATES OF THE LIBRARY & MEDIA RESOURCE COMMITTEE MUST MEET THE FOLLOWINGS:

1. MUST BE AN ACTIVE MEMBER OF THE CHURCH.
2. KNOWLEDGEABLE AND/OR SHOW INTEREST IN MEDIA TECHNOLOGY.
3. KNOWLEDGEABLE AND/OR SHOW INTEREST IN PHOTOGRAPHY, VIDEO EDITOR, VIDEO DOWNLOADER.
4. BOOKKEEPING SKILLS OR EXPERIENCE IS A PLUS.
5. ABLE TO EXPLAIN AND TRAIN OTHERS.
6. NARRATION AND ACTING SKILLS ARE PLUS.
7. MUST BE DISCIPLINED, WELL-ORGANIZED AND HONEST.
8. ABIDE BY COPYRIGHT LAWS. NO CHURCH MATERIALS OR PUBLICATIONS SHOULD BE REPRODUCED ILLEGALLY (OPERATION MANUAL).
9. ANY OTHER TALENTS OR SKILLS, AS DEEMED NECESSARY.

ARTICLE 129

DUTIES AND RESPONSIBILITIES OF THE LIBRARY & MEDIA COMMITTEE

THE LIBRARY AND MEDIA COMMITTEE'S DUTIES AND RESPONSIBILITIES ARE AS FOLLOWS:

1. MAINTAIN AN ADEQUATE CHURCH LIBRARY OF MATERIALS.
2. ACTIVELY PROMOTE THE USE OF THE LIBRARY MATERIALS IN ALL CHURCH ACTIVITIES AND PROGRAMS.
3. WORK IN THE SELECTING, CATALOGING, AND KEEPING IN A GOOD CONDITION ALL BOOKS, PERIODICALS, AUDIO AND VIDEO MEDIA INCLUDING BIBLE STUDY MATERIALS, SERMONS, AND WORSHIP SERVICES.
4. SUBMIT ALL BUDGET REQUEST TO THE CHURCH ADMINISTRATOR'S OFFICE FOR APPROVAL.
5. SUBMIT RECOMMENDATIONS FOR THE NEXT YEAR'S BUDGET TO THE STEWARDSHIP AND FINANCE COMMITTEE.

ARTICLE 130

COMPOSITION OF THE COMMITTEE

THE LIBRARY & MEDIA RESOURCE COMMITTEE IS COMPOSED OF THE ELIGIBLE APPOINTED/ELECTED MEMBERS AS PRESCRIBED IN ARTICLE 128, AND UNDER THE SUPERVISION OF THE PUBLIC RELATION OFFICER "PRO" AS SEVENTH MEMBER. THEIR TITLE ARE AS FOLLOWS:

1. THE MEDIA PRODUCTION DIRECTOR "MPD" (ARTICLE 171)
2. THE AUDIO DIRECTOR "AD"
3. CHURCH LIBRARY DIRECTOR "CLD"
4. VIDEOGRAPHER
5. PHOTOGRAPHER
6. THE WEBSITE MANAGER

CHAPTER 4H

HISTORY & ANNIVERSARY CELEBRATION COMMITTEE

ARTICLE 131

OBJECTIVE OF THE COMMITTEE

THE HISTORY AND ANNIVERSARY CELEBRATION COMMITTEE HAS A DUAL OBJECTIVE:

1. TO PROVIDE A DAY OF WORSHIP AND FELLOWSHIP ANNUALLY (CHURCH ANNIVERSARY SUNDAY), PRECEDING A WEEK OF CELEBRATION AND THANKSGIVING, FOR CHURCH MEMBERS, FORMER CHURCH STAFF, FAMILIES, FRIENDS OF MEMBERS AND COMMUNITY RESIDENTS.
2. TO HELP THE CHURCH MEMBERSHIP UNDERSTANDS AND APPRECIATES ITS BAPTIST HERITAGE AND PRESERVE CHURCH HISTORICAL RECORDS IN ACCORDANCE WITH THE MISSION STATEMENT OF THE CHURCH.

ARTICLE 131.1

ANNIVERSARY CELEBRATION

AS A TRADITION OF THE CHURCH, IT IS AN EXCITING TIME FOR CHURCH FAMILIES! LOVED ONES ARE ANXIOUS TO RETURN HOME TO VISIT THEIR OLD CHURCH; TO FELLOWSHIP WITH FRIENDS AND FAMILY; AND TO PRESENT THEIR NEW EXTENDED FAMILY MEMBERS AND INTRODUCE THEM TO SUCH TRADITION. IT IS ALSO A TIME OF REFLECTIONS AND THANKSGIVING TO THE LORD FOR HIS FAITHFULNESS AND A RENEWAL OF THE CHURCH VOWS TO CONTINUE ITS MISSION.

ARTICLE 131.2

THE CHURCH HISTORY AND HERITAGE

ON THE HISTORY SIDE, THE COMMITTEE SHALL ASSIST THE CHURCH IN MAKING AND KEEPING ACCURATE, COMPREHENSIVE RECORDS OF ITS CURRENT LIFE AND WORK; GATHER AND SAFEGUARD ALL HISTORICAL RECORDS OF THE CHURCH; HELP THE CHURCH UNDERSTAND AND LEARN FROM ITS HISTORY; AND HELP CHURCH MEMBERS KNOW AND APPRECIATE THEIR LARGER HERITAGE AS BAPTISTS. THE COMMITTEE SHALL UPDATE THE HISTORY OF THE CHURCH PERIODICALLY AND PUBLISH ITEMS THAT WILL MAKE THE MEMBERSHIP MORE CONSCIOUS OF OUR RICH HERITAGE.

ARTICLE 132

STRUCTURE OF THE COMMITTEE, ITS MEMBERS

THE HISTORY AND ANNIVERSARY COMMITTEE CONSISTS OF THE FOLLOWING MEMBERS:

1. ONE MEMBER FROM THE PASTORAL OFFICE, THE SENIOR PASTOR "SP" IF IT IS MORE APPROPRIATE (WHOEVER KNOWS THE CHURCH HISTORY BEST).
2. THE CHURCH HOST/HOSTESS
3. THE MUSIC DIRECTOR
4. THE EXECUTIVE BOARD SECRETARY "EBS"
5. THE IMMEDIATE PAST EXECUTIVE BOARD SECRETARY (IF APPLICABLE).
6. THE CHURCH ADMINISTRATOR "CA".
7. THE PUBLIC RELATION OFFICER "PRO".
8. ONE MEMBER FROM THE LIBRARY & MEDIA RESOURCE COMMITTEE.
9. ONE MEMBER FROM THE HOSPITALITY MINISTRY.

ARTICLE 133

DUTIES AND RESPONSIBILITIES OF THE COMMITTEE

THE DUTIES AND RESPONSIBILITIES OF THE COMMITTEE ARE AS FOLLOWS:

1. THEY SHALL PLAN AND LEAD THE CHURCH IN THE CELEBRATION OF OUR ANNIVERSARY EACH YEAR. THE ORGANIZATION INCLUDES:
 - A) ANNOUNCING THE EVENT.
 - B) CONTACTING FORMER MEMBERS AND STAFF.
 - C) COORDINATING FOOD SERVICE.
 - D) COORDINATING WITH THE PASTORAL OFFICE, THE MORNING SERVICE.
 - E) COORDINATING ALL SPECIAL ARRANGEMENT.
2. PRESENTING A BUDGET TO THE FINANCE & STEWARDSHIP COMMITTEE (THE BUDGET COMMISSION).
3. LEAD THE CHURCH IN THE OBSERVANCE OF BAPTIST HERITAGE EMPHASIS DURING THE YEAR AS DEEMED NECESSARY. AS THE MONTH OF JUNE HAS BEEN DESIGNATED AS BAPTIST HERITAGE MONTH BY THE SOUTHERN BAPTIST CONVENTION, SPECIAL SESSIONS AND/OR EVENTS MAY BE PLANNED TO OCCUR AROUND THIS PERIOD OF THE YEAR.
4. COLLECT AND SAFEGUARD THE RECORDS OF THE CHURCH (ARTICLE 131.2).
5. ENSURE THE CHURCH KEEPS ACCURATE RECORDS AND INFORMATION OF ITS CURRENT PROGRESS.

II. MINISTRIES

CHAPTER 5

THE MINISTRIES & COORDINATING GROUPS

FAMILY/COUPLE, PRESCHOOL/CHILDREN, YOUTH, MEN & WOMEN, YOUNG ADULT, MUSIC/MEDIA, DISCIPLESHIP, OUTREACH MISSION/EVANGELISM, SUNDAY SCHOOL, HOSPITALITY, CHURCH SAFETY MINISTRY

ARTICLE 134

THE CHURCH MINISTRIES

HEBC/MHBC MINISTRIES ARE THE FUNDAMENTAL PART OF ITS STRUCTURAL ORGANIZATION. THROUGH ITS VARIOUS MINISTRIES, HEBC/MHBC IMPACTS PARTICULARLY ITS MEMBER'S LIVES, AND THOSE OF THE COMMUNITY IN GENERAL. THE ELEVEN (11) MAIN MINISTRIES OF THE CHURCH ARE LISTED BELOW:

1. FAMILY/COUPLE MINISTRY
2. PRESCHOOL & CHILDREN'S MINISTRY
3. YOUTH MINISTRY
4. MEN & WOMEN MINISTRY
5. YOUNG ADULT MINISTRY
6. MUSIC & MEDIA MINISTRY
7. DISCIPLESHIP MINISTRY
8. EVANGELISM/ OUTREACH MINISTRY
9. SUNDAY SCHOOL MINISTRY
10. HOSPITALITY MINISTRY
11. CHURCH SAFETY MINISTRY

ARTICLE 135

THE BRANCHES

WITHIN CERTAIN MINISTRIES, IT MAY EXIST DIFFERENT BRANCHES. THAT WILL DEPEND ON THE SIZE OF THE MINISTRY, AS FAR AS THE TARGETED DEMOGRAPHY/GROUP, ITS MISSION ETC. THEREFORE, A SUBCOMMITTEE IS CREATED TO HANDLE THAT BRANCH; SUCH AS THE CASE FOR EXAMPLE: BEREAVEMENT, MEDICAL TEAM, FOOD DISTRIBUTION, HURRICANE, ETC.

ARTICLE 136

COMMISSIONS

AS NEEDED, THERE MAY BE CREATION OF COMMISSION TO HANDLE SOME MATTERS AS DETERMINED BY THE RELATED MINISTRY. COMMISSIONS ARE USUALLY ESTABLISHED ON A TEMPORARY BASIS, FOR A SPECIAL EVENT AND WITH A CLEAR MANDATE. AMONG OTHERS, THERE ARE:

1. THE BUDGET COMMISSION CREATED TO HANDLE THE CHURCH ANNUAL BUDGET (ARTICLES 206, 206.1).
2. THE PASTOR SELECTION COMMISSION ALSO REFERRED AS PULPIT COMMITTEE (ARTICLES 50, 50.1)
3. THE CONSTITUTION AMENDMENT COMMISSION (ARTICLES 246, 247, 248 & 249)

ARTICLE 137

COORDINATING GROUPS

HEBC/MHBC ENCOURAGES AND PROMOTES THE CREATION OF COORDINATING GROUPS SUCH AS: HEBC CHOIR, YOUTH CHOIR, CHILDREN CHOIR, AND ALL THE OTHER SINGING GROUPS, THE THEATRICAL GROUPS, DANCE GROUPS, EVANGELISM GROUPS, ETC...

CHAPTER 5A
FAMILY & COUPLE MINISTRY

ARTICLE 138

PURPOSE OF THE FAMILY/COUPLE MINISTRY

CONSIDERING THAT THE FAMILY UNIT CONSTITUTES THE SURVIVAL OF ANY SOCIETY AND THAT MARRIAGE IS THE FOUNDATION OF A FAMILY, HEBC/MHBC PUTS A MAJOR EMPHASIS ON FAMILY AND COUPLE MINISTRY IN LINE WITH OUR STATEMENT OF FAITH (ARTICLES 16, 16.1, 17 & 18). HOWEVER, THERE ARE BROKEN FAMILIES THAT THIS MINISTRY AIMS TO ASSIST AS WELL. PROVISIONS SHOULD BE MADE TO ADDRESS CRUCIAL ISSUES AS MONO-PARENTAL FAMILIES OR SINGLE PARENTS' CHILDREN, THE DIVORCED COUPLES, DOMESTIC VIOLENCE, ADULTERY, ETC...

ARTICLE 139

MEMBERS OF THE FAMILY/COUPLE MINISTRY

THE FAMILY/COUPLE MINISTRY IS CONSTITUTED OF THE CHURCH'S FAMILIES (FUNCTIONAL AND DYSFUNCTIONAL), THE SINGLE PARENTS, THE DIVORCED COUPLES, THE NEW COUPLES, THE SEPARATED ONES, THE WIDOWS AND WIDOWERS.

ARTICLE 140

DUTIES AND RESPONSIBILITIES OF THE MINISTRY

THE DUTIES AND RESPONSIBILITIES OF THE COMMITTEE ARE CLASSIFIED INTO THREE (3) CATEGORIES: FAMILY CONSOLIDATION, FAMILY PROMOTION AND FAMILY RESTORATION. TO ACHIEVE THESE GOALS, THE MINISTRY IS ASSIGNED THE FOLLOWING RESPONSIBILITIES:

1. FOCUSING ON PROMOTING FAMILY SUSTAINABILITY BY EMPHASIZING ON PRE-MARITAL AND POST-MARITAL COUNSELING.
2. ORGANIZING FAMILY CONFERENCES.
3. HELP PLAN THE COUPLE'S ANNUAL RETREAT.
4. ENCOURAGING COUNSELING AND FACILITATING FRANK DIALOGUE AMONG SEPARATED COUPLES.

5. PROMOTING FOSTERING CHILDREN PROGRAMS.
6. OFFERING SUPPORTS AND SYMPATHY TO THE VICTIMS OF DOMESTIC VIOLENCE AS A BODY.
7. PROMOTING RECONCILIATION AND FORGIVENESS AMONG THE DIVORCED COUPLES.
8. CONTRIBUTING WITH THE OTHER MINISTRIES THAT ARE SUPPORTING THE WIDOWS AND WIDOWERS.
9. ENGAGING IN PRAYERS FOR THE TROUBLED FAMILIES.
10. SERVING AS LIAISON BETWEEN THE PASTOR, OR COUNSELOR IN HELPING IDENTIFY THE COUPLES IN NEED FOR SUCH HELP.
11. MAINTAINING A WARM AND WELCOME ATMOSPHERE THAT WILL ATTRACT ITS TARGETED GROUPS, RATHER THAN KEEPING THEM AWAY.
12. ACCOMPANYING THOSE ENGAGING IN THE PROCESS OF RECONCILIATION AND REPENTANCE.
13. PLAN A CELEBRATION CEREMONY FOR SEPARATED AND/OR DIVORCED COUPLES WHO RECONCILE OR FORGIVE ONE ANOTHER AS THEY "RE-ENGAGE" OR "RE-COMMIT" TO ONE ANOTHER WHEN IT OCCURS.

CHAPTER 5B

PRESCHOOL & CHILDREN'S MINISTRY

ARTICLE 141

OBJECTIVE OF THE PRESCHOOL & CHILDREN'S MINISTRY

OUR PASSION FOR PRESCHOOL & CHILDREN MINISTRY IS FUELED BY THE ORIGINATION OF JESUS' OWN STATEMENT ABOUT THE LITTLE ONES: "*LET THE LITTLE CHILDREN COME TO ME, AND DO NOT HINDER THEM, FOR THE KINGDOM OF GOD BELONGS TO SUCH AS THESE*" (MARK 10:14). DURING A CONSUMING MINISTRY TO ADULTS, JESUS REGULARLY MINISTERED TO CHILDREN GLEEFULLY. HEBC/MHBC FIRMLY BELIEVES THE FUTURE OF OUR CHURCH DEPENDS ON THE EFFECTIVENESS OF ITS TODAY'S MINISTRY TOWARD ITS CHILDREN. CHILDREN'S MINISTRY EXISTS TO REACH OUT AND ASSIST ALL CHILDREN FULFILL THEIR SPIRITUAL NEEDS. THEREFORE, THE CHURCH SHALL SEEK TO ENGINEER PROGRAMS THAT WILL MINISTER TO THE WHOLE CHILDHOOD (MIND, BODY AND SPIRIT). THE AGE GROUP IS FROM THREE TO TWELVE (3 TO 12).

ARTICLE 142

DUTIES OF THE PRESCHOOL & CHILDREN'S MINISTRY

THE DUTIES OF THE PRESCHOOL & CHILDREN'S MINISTRY TEAM ARE:

1. RECRUIT AND ENLIST VOLUNTEER WORKERS
2. RECOMMEND NEEDED CHANGES IN EQUIPMENT, PERSONNEL, ETC.
3. REVIEW, ANNUALLY, THE CHILDREN'S MINISTRY POLICIES AND MAKE NECESSARY CHANGES.
4. EXPAND AND ENHANCE THE WORSHIP, BIBLICAL EDUCATION AND DISCIPLESHIP OPPORTUNITIES FOR CHILDREN WITHIN OUR CHURCH AND COMMUNITY.
5. PROVIDE AGE-APPROPRIATE LESSONS THAT ARE MEANINGFUL, CONCRETE AND RELEVANT THROUGH CHILDREN'S CHURCH.
6. TEACH SIMPLE CONCEPTS AND PRACTICAL APPLICATIONS OF THE BIBLE USING VARIOUS AVENUES TO APPLY THESE LESSONS, SUCH AS: ROLE PLAY, DRAMA, AND SKITS.

7. OFFER OUTREACH OPPORTUNITIES BY PLANNING, PROMOTING AND EXECUTING CHILDREN'S EVENTS THAT WILL TARGET COMMUNITY.
8. FOSTER A WARM, LOVING AND CHRIST CENTERED ATMOSPHERE FOR THE CHILDREN WE SERVE.
9. ENCOURAGE CHILDREN IN BEING WITNESSES TO UN-CHURCHED CHILDREN.
10. PLAN A SCHEDULE OF RECREATIONAL ACTIVITIES, RETREATS, SEMINARS FOR CHILDREN THAT PROVIDE: SPIRITUAL GROWTH, FELLOWSHIP AND INSTRUCTION IN CHRISTIAN LIVING.

ARTICLE 143

ITS MEMBERS, CHARACTERISTICS & QUALIFICATIONS

DIRECTING MEMBERS OF THIS MINISTRY MUST BE ABLE TO BRING THE BEST OUT OF THE CHILDREN SO THEY CAN BECOME PRODUCTIVE, EFFICIENT, AND RATIONAL MEMBERS OF SOCIETY LATER IN LIFE. THEY MUST STRIVE TO HAVE A LONG-LASTING IMPACT ON THE CHILDREN BY GIVING THEMSELVES WHOLEHEARTEDLY AND UNSELFISHLY TO EDUCATE THEM. OUR CHILDREN ARE EXPECTED TO EXHIBIT LONG LASTING AND EXEMPLARY BEHAVIORS BY BEING WITNESSES FOR CHRIST AT HOME, SCHOOL, AND IN THE COMMUNITY. ANYONE IN CHARGE OF WORKING WITH OUR CHILDREN IS SUBJECT TO A BACKGROUND CHECK.

ARTICLE 144

THE DIRECTOR OF THE PRESCHOOL & CHILDREN MINISTRY

THE CHILDREN MINISTRY IS LED BY AN APPOINTED "DIRECTOR" WHOSE QUALIFICATIONS AND ELIGIBILITY ARE AS FOLLOWS:

1. APPOINTED BY THE PASTORAL OFFICE AND APPROVED BY THE DEACON OFFICE.
2. PREFERABLY SELECTED FROM WITHIN THE CHURCH, UNLESS OTHERWISE STATED.

3. PREFERABLY A MARRIED PERSON WHO DISPLAYS GOOD MORAL ATTRIBUTES AND DEMONSTRATES UNEQUIVOCAL FAMILY VALUES.
4. COGNIZANT OF CHILDREN DEVELOPMENTAL STAGES.
5. AN INDIVIDUAL WHO POSSESSES GOOD INTERPERSONAL COMMUNICATION SKILLS.
6. PROACTIVE IN ADVOCATING FOR CHILDREN RIGHTS, NEEDS, AND WELL-BEING.
7. SUBJECT TO FINGERPRINTING AND BACKGROUND SCREENINGS.
8. HAVE A PERSONAL RELATIONSHIP WITH JESUS CHRIST.
9. A DESIRE TO TEACH AND MENTOR CHILDREN WITH PATIENCE AND AN ACCEPTING HEART.
10. PREFERABLY HAVE AN EDUCATIONAL BACKGROUND IN CHRISTIAN MINISTRIES, BIBLICAL STUDIES, OR A RELATED FIELD.
11. COORDINATES SANITATION AND SAFETY PROTOCOLS FOR THE MINISTRY.

ARTICLE 145

RESPONSIBILITIES OF THE PRESCHOOL & CHILDREN MINISTRY TEAM

IT IS THE RESPONSIBILITY OF THE PRESCHOOL AND CHILDREN MINISTRY'S TEAM TO:

1. COMMUNICATE AND COORDINATE ALL ACTIVITIES FOR THE CHILDREN ACCORDING TO THEIR AGE GROUP, AND IN ACCORDANCE WITH THE MISSION STATEMENT OF THE CHURCH.
2. LONG TERM PLANNING: BEGIN TO PLAN FOR FUTURE MINISTRIES BY INVESTING IN THE LIVES OF THE CHILDREN IN THE CONGREGATION. CHILDREN'S SUNDAY SCHOOL CLASSES AND OTHER MINISTRY GATHERINGS NEED TO FOCUS ON TEACHING THE BIBLE, WHAT WE BELIEVE (DOCTRINE), AND A "MISSIONAL" VIEW. THIS NEEDS TO BEGIN IN THE PRESCHOOL YEARS. PROVISIONS SHOULD BE MADE FOR PARENTS' INVOLVEMENT. ALSO, THE MINISTRY SHOULD PROVIDE RESOURCES TO HELP THEM TEACH THE BIBLE AND DOCTRINE AND HELP THEM TO BECOME INVOLVED IN MINISTRY TO OTHERS.

CHAPTER 5C
YOUTH MINISTRY

ARTICLE 146

OBJECTIVE OF THE YOUTH MINISTRY

THE SURVIVAL OF THE CHURCH IS CONTINGENT UPON ITS MEMBERSHIP YOUTH TO CARRY ON THE CHRISTIAN LEGACY AND PREACH THE GOSPEL OF JESUS CHRIST. IT IS IN THE CHURCH BEST INTEREST TO DEVELOP AND ENSURE THE IMPLEMENTATION OF A COMPREHENSIVE YOUTH MINISTRY ORGANIZATION AIMING AT REACHING AS MANY YOUNGSTERS AS POSSIBLE AND WHERE EVERYONE FEELS IMPORTANT, VALUABLE, AND APPRECIATED. THE AGE GROUP IS THIRTEEN (13) YEARS TO TWENTY- FOUR (24) YEARS OLD.

ARTICLE 147

THE YOUTH PASTOR "YP"

TO REACH THE NOBLE GOAL, IT IS RECOMMENDED THAT THE YOUTH MINISTRY BE UNDER THE CONTROL OF A "YOUTH PASTOR" WHO IS SUBJECT TO BACKGROUND CHECK (ARTICLE 25). THE YOUTH PASTOR TO A LESSER DEGREE IS EXPECTED TO SATISFY THE SAME REQUIREMENTS AS THE OTHER ASSOCIATE PASTORS (ARTICLE 48.1). HE/SHE WILL INTEGRATE THE PASTORAL OFFICE AND RANKED TO THE SAME LEVEL AS THE OTHER ASSOCIATE PASTORS "AP".

ARTICLE 148

YOUTH LEADER "YL"

A "YOUTH LEADER" CAN ALSO BE CONTRACTED IF THE FINANCIAL SITUATION OF THE CHURCH DOES NOT ALLOW THE HIRING OF A YOUTH PASTOR. IN THAT CASE, HE SHOULD MEET ALL THE REQUIRED CRITERIA OF A YOUTH PASTOR, WITH THE ONLY EXCEPTION OF THE PASTORAL TITLE.

ARTICLE 149

THE YOUTH PASTOR/LEADER'S QUALIFICATIONS

THERE ARE SIX (6) TRAITS THAT HEBC/MHBC IS SEEKING IN A QUALIFIED YOUTH PASTOR OR YOUTH LEADER:

1. COURAGEOUS
2. RIGOROUS DISCIPLINE
3. UNWAVERING DEVOTION TO JESUS
4. PSYCHOLOGICALLY STRONG
5. BRAINS IN ALL THAT HE/SHE DOES
6. EXPERTISE IN ALL THAT HE/SHE DOES

ARTICLE 150

DUTIES OF THE YOUTH PASTOR/YOUTH LEADER

THE YOUTH PASTOR'S DUTIES SHALL CONSIST OF:

1. PRESIDING OVER WEEKLY YOUTH ACTIVITIES AND FUNCTIONS.
2. COORDINATING AND SUPERVISING ALL YOUTH ACTIVITIES SUCH AS SEMINARS, CONFERENCES, SPORTING EVENTS, FIELD TRIPS, ETC...
3. CONDUCTING WORSHIP SERVICES AND BIBLE STUDIES FOR THE YOUTH.
4. TRAINING NEW YOUTH LEADERS TO ASSIST IN YOUTH FUNCTIONS AND IN THE PROCLAMATION OF THE GOSPEL.
5. RECOMMENDING TO THE PASTORAL OFFICE POTENTIAL CANDIDATES FOR CONVERSION AND BAPTISM.

ARTICLE 151

THE YOUTH MINISTRY COMMITTEE

THE YOUTH COMMITTEE CONSISTS OF FIVE (5) MEMBERS, ALONG WITH THE YOUTH PASTOR OR YOUTH LEADER WHO SERVE IN ONE OF THESE POSITIONS:

1. YOUTH SUNDAY SCHOOL DIRECTOR: ASSISTS THE YOUTH PASTOR/LEADER IN PLANNING, IMPLEMENTING, AND EVALUATING THE BIBLE STUDY PROGRAM (WEEKLY & SUNDAY MORNINGS).
2. WEEKLY AND SUNDAY NIGHT YOUTH ACTIVITY COORDINATOR: ASSISTS THE YOUTH PASTOR/LEADER IN PLANNING, IMPLEMENTING, AND EVALUATING THE YOUTH WEEKLY AND SUNDAY NIGHT PROGRAM.
3. VOLUNTEERS COORDINATOR: ASSISTS THE YOUTH PASTOR/LEADER IN ENLISTING SPONSORS TO SUPPORT/LEAD STUDIES OR ACTIVITIES AND DRIVERS FOR TRANSPORTING YOUTH.
4. COLLEGE MINISTRY COORDINATOR: ASSISTS THE YOUTH PASTOR/LEADER IN PROVIDING BIBLE STUDY AND ACTIVITIES FOR COLLEGE STUDENTS.
5. COMMUNICATIONS COORDINATOR ASSISTS THE YOUTH PASTOR/LEADER IN COMMUNICATING THE YOUTH AND STUDENT PROGRAM AND ITS SCHEDULING TO PARENTS, YOUTH, AND STUDENTS THROUGH SUCH STANDARD INFORMATIVE DEVICES AS THE TIMBER, YOUTH NEWSLETTERS, WEBMASTER, MAIL-OUTS, ETC.

ARTICLE 152

THE YOUTH MINISTRY COMMITTEE' S RESPONSIBILITIES

THE RESPONSIBILITIES OF THE YOUTH COMMITTEE ARE VARIOUS. THEY MAY SUMMARIZE AS FOLLOWS:

1. THE COMMITTEE SERVES AS SPONSOR TO ASSIGNED MINISTRY TEAMS.
2. REPORTS YOUTH ACTIVITIES TO THE EXECUTIVE BOARD.
3. PLANS, IMPLEMENTS AND MAINTAINS A COMPREHENSIVE MINISTRY TO BOTH MIDDLE SCHOOL (6TH - 8TH GRADE) AND SENIOR HIGH (9TH - 12TH GRADE) STUDENTS ALONG WITH THEIR FAMILIES (ARTICLE 151-5). WHEN CIRCUMSTANCES DICTATE, MIDDLE SCHOOL AND SENIOR HIGH STUDENTS MAY BE COMBINED DURING BIBLE STUDIES, WORSHIP AND OUTREACH/MINISTRY EVENTS.

CHAPTER 5D

MEN & WOMEN MINISTRIES

ARTICLE 153

PURPOSE OF MEN & WOMEN MINISTRIES

ONE MIGHT WONDER HOW MEN'S MINISTRY IS ANY DIFFERENT FROM A WOMEN'S MINISTRY OR FOR THAT MATTER, ANY KIND OF MINISTRY. AFTER ALL, THIS MINISTRY, IF DONE IN SERVICE FOR THE LORD, IS ALL THE SAME REGARDLESS OF THE GENDER, AGE, OR RACE OF THE INDIVIDUAL SERVING. HOWEVER, FOR THE SCOPE OF JESUS' COMMISSIONING TO HIS FOLLOWERS AS STATED IN [MATTHEW 28:19](#), IT IS BEST SUITED WHEN ONE CAN RELATE IN SIMPLE AND NATURAL WAY. THEREFORE, TO BE MORE EFFECTIVE IN CARRYING OUT ITS MISSION, HEBC/MHBC FACILITATES AND ENCOURAGES SUCH OPPORTUNITIES AS MEN MINISTRY, WOMEN MINISTRY.

ARTICLE 154

DUTIES AND RESPONSIBILITIES OF THE MEN MINISTRY

THE PURPOSE OF THE MEN'S MINISTRY IS TO HELP PLAN, IMPLEMENT, AND MAINTAIN A MINISTRY FOCUSED ON MEN AND THEIR NEEDS AND ISSUES. MEN'S MINISTRY IS THE ACTIVE PURSUIT OF MEN IN ORDER TO CONNECT THEM TO GOD, HIS WORD, AND OTHER MEN FOR THE PURPOSE OF WINNING, GROWING AND TRAINING GOD'S MAN IN CHRIST. IN ORDER TO ACHIEVE ITS GOALS, THE MINISTRY PURSUES THE FOLLOWING OBJECTIVES:

1. FIGURE OUT HOW TO REPRODUCE BELIEVERS,
2. ENABLE MAN TO BETTER UNDERSTAND HIS CALLING IN LIFE AND HOW TO ACHIEVE IT.
3. CHALLENGE MEN TO GROW DEEPER IN INTELLECT, EMOTION, AND SPIRIT.
4. TEACH MEN HOW TO LIVE A MORALLY PURE LIFE.

ARTICLE 155

DUTIES AND RESPONSIBILITIES OF THE WOMEN MINISTRY

LIKE THE MEN'S MINISTRY, THE WOMEN MINISTRY EXISTS TO HELP PLAN, IMPLEMENT, AND MAINTAIN A MINISTRY FOCUSED ON WOMEN AND THEIR NEEDS AND ISSUES. IN ITS EFFORTS TO MEET THOSE CHALLENGES, THE WOMEN MINISTRY PURSUES THE FOLLOWING OBJECTIVES:

1. HELP THE CHURCH GROW NUMERICALLY AND SPIRITUALLY.
2. HELP THE WOMEN FEEL ACCEPTED WHEN THEY JOIN OUR CHURCH.
3. OPEN DOOR TO MEANINGFUL RELATIONSHIPS.
4. ENCOURAGE WOMEN TO DISCOVER, DEVELOP, AND USE THEIR SPIRITUAL GIFTS.
5. MINISTER TO TODAY'S WOMAN.
6. PROVIDE VISION AND NETWORKING FOR BOTH IN REACH AND OUTREACH MINISTRIES.
7. OFFER "WOMAN-TO-WOMAN UNDERSTANDING.
8. OFFER "WOMAN-TO-WOMAN LAY COUNSELING.
9. ENCOURAGE SPIRITUALLY OLDER WOMEN TO MENTOR (TEACH) SPIRITUALLY YOUNGER WOMEN.
10. FOLLOW JESUS' EXAMPLE OF MINISTRY TO AND WITH WOMEN.
11. HELP WOMEN FIGHT SPIRITUAL BATTLES.
12. AFFECT FAMILIES AS WOMEN'S LIVES ARE DRAWN CLOSER TO CHRIST.

CHAPTER 5E

YOUNG ADULT MINISTRY

ARTICLE 156

OBJECTIVE OF THE YOUNG ADULT MINISTRY

THERE ARE ALARMING STATISTICS INDICATING THAT CHURCHES ARE NOT KEEPING POST-HIGH SCHOOL YOUNG ADULTS. THIS IS A TREND THAT CROSSES ALL DENOMINATIONS. RECOGNIZING THIS REALITY CAUSES OUR CHURCH TO CONSIDER SPECIFIC MINISTRY TO THIS AGE GROUP. THE YOUNG ADULT MINISTRY IS KEY TO THE CHURCH DEVELOPMENT IN A SENSE THAT IT IS THE TRANSITIONING GROUP LIAISING THE YOUTH TO THE SENIORS. ITS PURPOSE IS TO PLAN AND SCHEDULE ACTIVITIES FOR YOUNG ADULTS IN ACCORDANCE WITH THE PURPOSE STATEMENT OF THE CHURCH. MINISTRY TO YOUNG ADULTS OFFERS PEOPLE IN THE CONGREGATION THE OPPORTUNITY TO INVEST IN LIVES THAT WILL GUIDE AND DIRECT THE FUTURE OF OUR WORLD, COUNTRY, AND DENOMINATION. WHAT AN EXCITING OPPORTUNITY!

ARTICLE 157

ITS MEMBERS

YOUNG ADULTS ARE LOOSELY DEFINED AS POST-HIGH SCHOOL AGE INDIVIDUALS. THIS INCLUDES THOSE WHO ATTENDS COLLEGES AND UNIVERSITIES AWAY FROM HOME AS WELL AS THOSE WHO ATTEND LOCAL COLLEGES AND UNIVERSITIES. IT ALSO INCLUDES THOSE WHO POSTPONE OR DO NOT PURSUE FURTHER EDUCATION AND ENTER THE WORKPLACE. BECAUSE OF A DIFFERENT FOCUS, TWO (2) GROUPS ARE CONSIDERED AS TO WHOM WE DEVELOP THE MINISTRY. THAT IS:

1. THOSE WHO ARE TWENTY-FIVE (25) YEARS OF AGE AND UP TO THIRTY-FIVE YEARS AND WORKING AND/OR INVOLVED IN FURTHER EDUCATION.
2. THE SECOND GROUP WOULD BE THOSE WHO HAVE COMPLETED THE FIRST STAGE OF POST-HIGH SCHOOL EDUCATION AND ARE ENTERING THE JOB MARKET.

ARTICLE 158

DUTIES OF THE YOUNG ADULT MINISTRY

THE YOUNG ADULT MINISTRY'S DUTIES ARE TO ENVISION WAYS TO MAKE NEW CONNECTIONS BETWEEN YOUNG ADULTS AND THE CHURCH. THIS INVOLVES STRATEGIES AND PRACTICES, AS DESCRIBED IN THE CHURCH OPERATION MANUAL, SUCH AS:

1. FELLOWSHIP/SHORT TERM COMMITMENTS
2. RELATIONSHIP AND ACTION
3. A PASSION FOR MAKING A DIFFERENCE.
4. WORSHIP LIFE.
5. SERVICE.
6. MENTORSHIP.
7. RELOCATION (ARTICLE 46).
8. CHRISTIAN NETWORKING.
9. EXTENDED SERVICE.

ARTICLE 159

YOUNG ADULT MINISTRY'S RESPONSIBILITIES

THE RESPONSIBILITIES OF THE YOUNG ADULT MINISTRY ARE AS FOLLOWS:

1. PLAN AND SCHEDULE RECREATIONAL ACTIVITIES, TRIPS, RETREATS, SEMINARS FOR YOUNG ADULTS OF THE CHURCH THAT PROVIDE OPPORTUNITIES FOR:
 - ◆ SPIRITUAL GROWTH.
 - ◆ FELLOWSHIP.
 - ◆ GENUINE MINISTRY
2. ASSIST THE ENLISTMENT OF VOLUNTEERS FOR THE YOUNG ADULT MINISTRY.

3. BE RESPONSIBLE FOR THE PLANNING, COORDINATION, OPERATION, AND EVALUATION OF THE YOUNG ADULT MINISTRY AND MAKE RECOMMENDATION FOR CHANGE.
4. DEVELOP POLICIES FOR THE YOUNG ADULT MINISTRY.
5. SEEK TO RELATE THE YOUNG ADULT MINISTRY OF THE CHURCH TO THE COMMUNITY AND THE CHURCH UTILIZING THE RESOURCES IMPLICATED OR EXPEDIENT.
6. COORDINATE CALENDAR EVENTS THROUGH THE CHURCH OFFICE.
7. SUBMIT ALL BUDGET REQUESTS TO THE CHURCH OFFICE FOR APPROVAL.
8. PREPARE ANNUALLY MINISTRY GOALS AND A BUDGET FOR CARRYING OUT THE GOALS AND SUBMIT TO THE STEWARDSHIP AND FINANCE COMMITTEE.
9. SUBMIT RECOMMENDATIONS FOR THE NEXT YEAR'S BUDGET TO THE STEWARDSHIP/FINANCE COMMITTEE.

ARTICLE 160

LEADERSHIP CHARACTERISTICS OF THE YOUNG ADULT MINISTRY

THE YOUNG ADULT MINISTRY IS FUNCTIONING UNDER THE LEADERSHIP OF A COMMITTEE ELECTED BY ITS MEMBERS, WHOSE MEMBERS PRESENT THE FOLLOWING CHARACTERISTICS:

1. BE SAVED
2. BE SPIRIT FILLED
3. AN ABILITY TO COMMUNICATE AND MODEL A HOLY AND "MISSIONAL" VIEW OF LIFE.

4. CAN EMOTIONALLY CONNECT WITH THE MEMBERS.
5. A BASIC UNDERSTANDING OF THE UNIQUENESS OF THE YOUNG ADULT YEARS.
6. AN ABILITY TO INCORPORATE BIBLICAL PRINCIPLES AS IT RELATES TO "THEIR WORLD".

ARTICLE 161

TERM AND COMPOSITION OF THE COMMITTEE

THE YOUNG ADULT MINISTRY COMMITTEE IS RENEWED ANNUALLY AS DETERMINED BY THE MINISTRY. ITS COMPOSITION DEPENDS ON THE NEEDS OF THE MINISTRY AND THE APPROPRIATE NUMBER OF VOLUNTEERS AVAILABLE. A TYPICAL COMMITTEE MAY CONSIST OF:

1. A PRESIDENT
2. A VICE-PRESIDENT
3. A SECRETARY
4. A YOUNG ADULT SUNDAY SCHOOL COORDINATOR
5. A COLLEGE MINISTRY COORDINATOR
6. A VOLUNTEERS COORDINATOR
7. A COMMUNICATION COORDINATOR

CHAPTER 5F

MUSIC & MEDIA MINISTRY

ARTICLE 162

THE PURPOSE OF THE MUSIC & MEDIA MINISTRY

THE PURPOSE OF THE MUSIC MINISTRY IS TO EXHORT, UPLIFT, AND ENCOURAGE THE BODY OF CHRIST THROUGH SONG AND WORSHIP. THE MUSIC MINISTRY ENCOMPASSES THE PRAISE TEAM, ADULT CHOIR, YOUTH CHOIR, AND ALL AND ANY OTHER COORDINATED SINGING GROUP. MEMBERS OF THE MUSIC MINISTRY MUST BE FAITHFUL MEMBERS OF THE HEBC/MHBC. THEY MUST STRIVE TO LIVE ACCORDING TO GOD'S WILL AND PURPOSE AND BE ON ONE ACCORD IN MIND AND HEART ACCORDING TO THE WORD OF GOD. THE MEDIA PROVIDES ALL THE NECESSARY RESOURCES FOR AN EFFICIENT AND EFFECTIVE MUSIC MINISTRY.

ARTICLE 163

FOUNDATION OF THE MUSIC MINISTRY

AS STATED IN PSALM 127:1 "EXCEPT THE LORD BUILDS THE HOUSE, THEY LABOR IN VAIN THAT BUILT IT". THEREFORE, TO ENSURE A SOLID MUSIC MINISTRY AT HEBC/MHBC, ITS MEMBERS WILL ASSURE IT IS GROUNDED IN THE BIBLE. THE FOLLOWINGS ARE TO BE CONSIDERED:

- A) THE MINISTRY MUST BE BUILT ON THE PRINCIPLES OF THE WORD OF GOD (BIBLICAL REFERENCES).
- B) THERE MUST BE A STRONG LEADER IN CHARGE OF THE MINISTRY: "THE MUSIC DIRECTOR" (ARTICLE 167).
- C) THE MUSIC LEADER MUST LOVE WHAT THE LORD HAS CALLED HIM/HER TO DO.
- D) PRIORITIZE CHILDREN.
- E) BUILD THE MUSIC MINISTRY AROUND THE CONGREGATION.
- F) DEVELOP AND ENCOURAGE AS MANY SPECIAL GROUPS AS POSSIBLE.

ARTICLE 164

PRAISING AND WORSHIP

A KEY COMPONENT OF THE MUSIC MINISTRY IS THE PRAISE AND WORSHIP PORTION OF THE SERVICE ON SUNDAY MORNINGS OR OTHER FUNCTIONS WHEN CALLED UPON BY THE PASTOR. THE SIGNIFICANCE OF PRAISE AND WORSHIP IS OF PROFOUND IMPORTANCE IN THE LIVES OF GOD'S CHILDREN. SINCE THE WORD PRAISE ITSELF FROM ITS ORIGIN MEANS "VALUE" OR "PRICE", THUS THE MUSIC MINISTRY:

1. INTENDS TO GIVE PRAISE TO GOD.
2. PRAISES TO GOD IS ONE OF THE MAJOR THEMES OF SCRIPTURE.
3. EXPRESS GRATITUDE TO OUR LORD.
4. PROCLAIMING GOD RIGHTEOUSNESS.
5. INSURES PROPER TRANSITION FROM PRAISE TO WORSHIP.

ARTICLE 165

MUSIC MINISTRY STATEMENT

THE MUSIC MINISTRY STATEMENT IS:

"TO INSPIRE, ENCOURAGE, TRAIN, AND DIRECT THOSE WHOM GOD HAS CALLED INTO THE MUSIC MINISTRY WITH A SPIRIT OF SERVICE, EXCELLENCE, SENSITIVITY, PURITY, HUMILITY AND STRENGTH"

ARTICLE 166

BIBLICAL GUIDELINES FOR MUSIC SELECTION IN OUR WORSHIP SERVICES

TO AVOID CONFUSION REGARDING CHURCH MUSIC IN TERM OF OUR SELECTIONS (RHYTHM, BEAT, TYPES), THE MUSIC MINISTRY ESTABLISHES THESE BIBLICAL GUIDELINES FOR THE CHURCH MUSIC:

1. MUSIC SHOULD TEACH TRUTH.
2. MUSIC SHOULD AVOID WORLDLINESS (1JOHN 2:15).
3. MUSIC SHOULD ADVANCE THE CAUSE OF CHRIST: (1 COR. 10:31).

4. MUSIC SHOULD AVOID EXTREMES
5. MUSIC SHOULD BE APPROPRIATE TO THE AUDIENCE.
6. MUSIC MUST AGREE WITH SCRIPTURE.
7. MUSIC SHOULD MEET WITH THE APPROVAL OF THE SENIOR PASTOR.

ARTICLE 167

THE MUSIC DIRECTOR "MD"

THERE MUST BE A STRONG LEADER IN CHARGE OF THE MUSIC MINISTRY (ARTICLE 163-B). IT IS KNOWN AS THE "MUSIC DIRECTOR" OR "MD". HE/SHE IS HIRED BY THE PERSONNEL COMMITTEE (EXECUTIVE BOARD, ARTICLE 73-3) UNDER AN AGREED UPON CONTRACT, AS DESCRIBED IN THE CLAUSES. THE "MD" IS ALSO THE CHURCH MAIN CHOIR (HEBC CHOIR) DIRECTOR "CD". HE COORDINATES WITH THE OTHER CHOIR DIRECTORS, SUCH AS: THE YOUTH CHOIR, CHILDREN CHOIR, ETC.

ARTICLE 168

RESPONSIBILITIES OF THE MUSIC DIRECTOR "MD"

THE MUSIC DIRECTOR "MD" RESPONSIBILITIES ARE AS FOLLOWS:

1. RESPONSIBLE FOR DEVELOPING, COORDINATE, AND SUPERVISE MUSIC PROGRAMS AND ORGANIZATIONS SUCH AS ORCHESTRAS, BANDS, CHOIRS, OR SYMPHONIES.
2. RECRUITS, TRAINS, AND REHEARSES MEMBERS OF THE MUSICAL GROUPS AND OVERSEES PRODUCTIONS.
3. SELECT AND PLAN MUSIC FOR SUNDAY AND MIDWEEK SERVICES
4. PARTICIPATE IN THE CREATIVE PLANNING OF THE SUNDAY AND SPECIAL SERVICE WITH THE SENIOR PASTOR AND THE PRESIDENT OF THE CHOIR.
5. OVERSEE IMPLEMENTATION OF NEW COMMUNITY SERVICES.
6. RECRUIT, EQUIP, MOTIVATE, SUPERVISE AND SHEPHERD MUSIC TEAM LEADERS AND MUSICIANS.

7. DEVELOP MUSICAL TEAMS AND ENSEMBLES FOR SERVICES.
8. DIRECT OUTREACH EVENTS INTO THE COMMUNITY VIA PERFORMANCES AT OTHER ORGANIZATIONS AS APPROPRIATE.
9. MAINTAIN A STRONG PRAYER BASE FOR THE MUSIC MINISTRY.
- 10.COMMUNICATE FAITHFULLY WITH THE SENIOR PASTOR AND STAFF.
- 11.PARTICIPATE IN THE LIFE AND MINISTRY OF THE CHURCH.

ARTICLE 169

THE MUSIC DIRECTOR'S QUALIFICATIONS

THE "MD" BEING A STRONG LEADER, MUST POSSESS THE FOLLOWING QUALITIES TO ASSURE AN EFFECTIVE AND EFFICIENT MUSIC MINISTRY AT THE CHURCH:

1. AN AUTHENTIC RELATIONSHIP WITH JESUS CHRIST AS SAVIOR AND LORD.
2. ABILITY TO SHEPHERD VOLUNTEER MUSICIANS IN THE CHRISTIAN LIFE.
3. LOVE AND RESPECT FOR PEOPLE.
4. ATTESTED MUSICAL SKILLS AND COMPETENCE.
5. ABILITY TO ORGANIZE, COORDINATE, AND MOTIVATE MUSICIANS AND TECHNICAL TEAM MEMBERS.
6. SENSE OF HUMOR AND POSITIVE ATTITUDE.
7. STRONG TEAM PLAYER WITH THE REST OF THE STAFF AND CONGREGATION.
8. COMMITTED TO THE CHURCH'S VISION, LEADERSHIP AND PEOPLE.
9. DEPENDABLE, RESPONSIBLE, SELF-MOTIVATED AND CREATIVE.
- 10.BACHELOR'S DEGREE IN MUSIC OR THEOLOGY (MASTER'S PREFERRED).
- 11.MINIMUM FIVE (5) YEARS' EXPERIENCE IN CHURCH RELATED SETTING.

ARTICLE 170

MUSICAL COMPETENCIES

BESIDES THE QUALIFICATIONS LISTED IN [ARTICLE 169](#), THE "MD" MUST HAVE CERTAIN MUSICAL COMPETENCIES, SUCH AS:

1. ABILITY IN WIDE RANGE OF STYLES INCLUDING CHRISTIAN CLASSICS (HYMNS), BUT WITH A FOCUS ON CONTEMPORARY MUSIC.
2. ABILITY TO LEAD WORSHIP AND TRAIN OTHERS AS INDIVIDUAL AND TEAM WORSHIP LEADERS.
3. PROFESSIONAL QUALITY KEYBOARD (PREFERRED) OR GUITAR PLAYER.
4. COMPOSING, ARRANGING, WRITING, AND SEQUENCING MUSIC.
5. PRODUCING AND DIRECTING SPECIAL EVENTS, MUSICALS AND PROGRAMS.
6. EXPERIENCE WITH TECHNICAL ASPECTS OF CONTEMPORARY SERVICES: FOR EXAMPLE, SOUND BOARDS, THEATER LIGHTS, VIDEO EDITING, ETC. - A PLUS.

ARTICLE 171

THE MEDIA PRODUCTION DIRECTOR "MPD"

WORKING UNDER THE SUPERVISION OF THE "PRO" AND IN COORDINATION WITH THE MUSIC DIRECTOR "MD" AND THE COOPERATION OF THE LIBRARY AND MEDIA RESOURCE COMMITTEE, THE MEDIA PRODUCTION DIRECTOR "MPD" PROVIDES THE MEDIA SUPPORT FOR ALL EVENTS AND WORSHIP SERVICES. THE "MPD" OVERSEES AND IMPLEMENTS VIDEO CAPTURE AND VIDEO BROADCAST OF ALL SUCH EVENTS. HE/SHE WILL ALSO, ASSIST IN THE DEVELOPMENT OF THE USE OF DISTRIBUTED VIDEO/TECH PLATFORMS TO COMMUNICATE THE GOSPEL OUTSIDE THE WALLS OF HEBC/MHBC. THIS INCLUDES LEADING AND DEVELOPING VOLUNTEER VIDEO STAFF AND OVERSEEING AND MANAGING THE EXPECTATIONS OF THIS TEAM AND SYSTEMS.

ARTICLE 172

DUTIES AND RESPONSIBILITIES OF THE "MPD"

IN ADDITION TO THE VARIOUS TASKS PERFORMED BY THE "MPD" AS DESCRIBED IN [ARTICLE 171](#), OTHER DUTIES AND RESPONSIBILITIES ARE:

1. RESPONSIBLE FOR THE MAINTENANCE AND REPAIR OF ALL TECHNICAL AND MEDIA PRODUCTION EQUIPMENT.
2. WORK IN CONJUNCTION WITH THE "IT" DEPARTMENT TO ENHANCE OUR NETWORK-BASED TECHNOLOGIES (I.E. STREAMING, AMONG OTHERS).
3. ASSIST IN THE PLANNING, DESIGNING, AND INSTALLING EQUIPMENT UPGRADES AND NEW MEDIA EQUIPMENT PURCHASE FOR CAMPUS.
4. RESPONSIBLE TO RECRUIT, LEAD, AND PROVIDE ONGOING TRAINING AND DEVELOPMENT OF VOLUNTEER/EMPLOYED VIDEO STAFF.
5. ENSURE SERVICES AND EVENTS ARE STAFFED BY PRODUCTION VOLUNTEERS AND STAFF.
6. ENSURE THE RECORDING AND/OR BROADCAST OF WORSHIP SERVICES, CLASSES, BLOGS, AND EVENTS AS DIRECTED BY LEADERSHIP.
7. SERVE AS A RESOURCE TO OTHER STAFF MEMBERS.
8. ENSURE PROPER VIDEO CAPTURE FRAMING FOR MESSAGE AND WORSHIP BROADCAST/RECORDING AS DEFINED BY LEADERSHIP.
9. CAPTURE/EDIT AND PREP ADDITIONAL CONTENT AS REQUIRED TO BE INCLUDED IN DESIRED BROADCASTS.
10. DEVELOP, MAINTAIN, AND DELIVER A COMPREHENSIVE TRAINING PROGRAM FOR VOLUNTEER STAFF, PROVIDING THEM WITH KNOWLEDGE AND EXPERIENCE NECESSARY TO OPERATE VIDEO EQUIPMENT IN VIDEO CONTROL ROOM AND ASSOCIATED VIDEO CAMERAS ON HEBC/MHBC CAMPUS.

11. OCCASIONALLY PREPARE STAGE AND EQUIPMENT FOR WEEKLY REHEARSALS AND WORSHIP SERVICES WHEN AUDIO DIRECTOR "AD" IS ON LEAVE.
12. PARTNER WITH OTHER MINISTRIES TO ASSIST WITH TECHNICAL NEEDS FOR THEIR SPECIAL EVENTS.
13. OVERSEE AND/OR ENSURE THAT WEEKEND VIDEO AND OVERDUBBED AUDIO ARE UPLOADED TO CHURCH WEBSITE.
14. RESPONSIBLE FOR SETTING AND TRACKING THE ANNUAL TECHNICAL MINISTRY'S BUDGET ALONGSIDE THE MUSIC DIRECTOR.
15. MAINTAIN AN INVENTORY OF SUPPLIES, EQUIPMENT & PURCHASES.

ARTICLE 173

QUALIFICATIONS OF THE "MPD"

THE MEDIA PRODUCER DIRECTOR "MPD" MUST MEET THE FOLLOWING REQUIREMENTS FOR QUALIFICATIONS IN ADDITION TO THOSE ABOVE:

1. BE AN ACTIVE MEMBER OF THE CHURCH FOR AT LEAST TWO (2) YEARS.
2. PROFICIENT VERBAL AND WRITTEN COMMUNICATION SKILLS.
3. DEMONSTRATED EFFECTIVE INTERPERSONAL SKILLS.
4. DEMONSTRATED ABILITY TO OPERATE AUDIO, VIDEO, AND LIGHTING EQUIPMENT.
5. ABILITY TO MOVE AND LIFT UP TO 100 POUNDS, UTILIZING PROPER LIFTING TECHNIQUES AND EQUIPMENT

CHAPTER 5G
DISCIPLESHIP MINISTRY

ARTICLE 174

PURPOSE AND ORGANIZATION OF THE DISCIPLESHIP MINISTRY

THE PURPOSE OF THE DISCIPLESHIP MINISTRY IS TO ORGANIZE AND OVERSEE THE NURTURE/OUTREACH MINISTRIES OF THE CHURCH. IT HELPS PLAN, IMPLEMENT AND MAINTAIN A COMPREHENSIVE AND INTENTIONAL PROGRAM TO HELP FURTHER SPIRITUAL GROWTH. THE MINISTRY'S TARGET IS INDIVIDUALS AND FAMILIES OF ALL AGES. THE MINISTRY IS PASSIONATE ABOUT REACHING PEOPLE AT THEIR POINT OF NEED AND LEADING THEM TO A PERSONAL RELATIONSHIP WITH CHRIST; AND STRENGTHENING AND SUPPORTING THE FAMILIES AND INDIVIDUALS OF HEBC/MHBC AND THE COMMUNITY. THE DISCIPLESHIP MINISTRY IS LED BY THE DISCIPLESHIP TRAINING DIRECTOR "DTD", ALONG OTHER MEMBERS LIKE ASSOCIATE PASTORS, THE ADMINISTRATOR, THE PUBLIC RELATION OFFICER AND OTHER APPOINTED MEMBERS BY THE PASTORAL OFFICE WHO MEET THE CRITERIA AS DESCRIBED IN ARTICLES 175 & 176, AS THEY DEEMED NECESSARY.

ARTICLE 175

QUALIFICATIONS OF THE DISCIPLESHIP TRAINING DIRECTOR "DTD"

THE LEADERS OF THE DISCIPLESHIP MINISTRY MUST HAVE CERTAIN TALENTS AND ABILITIES IN ORDER TO EFFICIENTLY LEAD THE MINISTRY. AMONG OTHERS, THE MOST DESIRED ARE:

1. COMPLETED COURSES IN CHRISTIAN EDUCATION, CHRISTIAN THEOLOGY AND/ OR RELATED SUBJECT ARE HIGHLY DESIRED.
2. UNDERSTANDING OF GOD'S WORD AS IT RELATES STRENGTHENING AND MAINTAINING A RELATIONSHIP WITH JESUS-CHRIST.
3. ABILITY TO CARE FOR A GROUP OF PEOPLE AND COMMUNICATE WELL WITH OTHERS.
4. LEADERSHIP POTENTIAL/ABILITY.
5. PREVIOUS MINISTRY EXPERIENCE PREFERRED.

ARTICLE 176

LEADERSHIP ELIGIBILITY

TO BE ELIGIBLE TO THE DISCIPLESHIP MINISTRY'S LEADERSHIP, ONE MUST PRESENT THESE PERSONALITY TRAITS:

1. COMPASSIONATE
2. DEPENDABLE
3. GOOD COMMUNICATOR
4. MOTIVATOR
5. ENCOURAGER

ARTICLE 177

RESPONSIBILITIES & DUTIES OF THE DISCIPLESHIP MINISTRY

THE RESPONSIBILITIES OF THE DISCIPLESHIP MINISTRY WHILE NOT EXHAUSTIVE, ARE SUMMARIZED AS FOLLOWS:

1. DEVELOP AND OVERSEE SMALL GROUP MINISTRIES.
2. RESEARCH, SURVEY AND EVALUATE THE CHURCH AND COMMUNITY TO DETERMINE WHAT OUTREACH MINISTRIES ARE MOST NEEDED AND IF EXISTING MINISTRIES ARE EFFECTIVE. THIS MAY INVOLVE THE "PRO" AS NEEDED.
3. OVERSEE CHURCH VISITATION:
 - A) COORDINATE FOLLOW-UP VISITS TO FAMILIES WHO HAVE VISITED THE CHURCH.
 - B) DEVELOP AND CARRY OUT AN ORGANIZED PLAN TO VISIT AND BUILD RELATIONSHIPS WITH CHURCH FAMILIES.

- C) VISIT FAMILY MEMBERS WHO DO NOT ATTEND CHURCH, SUCH AS PARENTS OF CHILDREN OR TEENS WHO ATTEND. PURPOSE IS TO MEET THEM AND COMPLIMENT THEIR CHILDREN, TO BUILD RELATIONSHIPS, TO INFORM THEM OF CHURCH MINISTRIES AND INVITE THEM TO VISIT OR BECOME INVOLVED, TO DETERMINE SPIRITUAL CONDITION FOR FUTURE CONTACTS.
4. MEET WITH LEADERS OF NURTURE AND OUTREACH MINISTRIES AT LEAST QUARTERLY TO GET A REPORT ON THE MINISTRY PROGRESS, TO BRAINSTORM, TO DETERMINE HOW TO IMPROVE THE MINISTRIES AND TO DISCUSS CHALLENGES AND SOLUTIONS.
 5. LEAD OCCASIONAL CLASSES ON PERTINENT SUBJECTS RELATED TO INDIVIDUAL AND FAMILY DISCIPLESHIP. INVITE GUEST SPEAKERS OCCASIONALLY WITH PASTOR'S APPROVAL.
 6. PLAN SPECIAL FAMILY ACTIVITIES PERIODICALLY.
 7. RECRUIT AND TRAIN LEADERS FOR THE VARIOUS NURTURE/OUTREACH MINISTRIES.
 8. WORK WITH THE PUBLIC RELATIONSHIP OFFICER "PRO" TO PROMOTE A POSITIVE IMAGE OF THE CHURCH IN THE COMMUNITY WHILE REACHING OUT TO COMMUNITY MEMBERS.
 9. ACT AS A LIAISON BETWEEN NURTURE/OUTREACH MINISTRY LEADERS AND THE PASTORAL OFFICE.
 10. PRAY REGULARLY FOR THE NURTURE/OUTREACH MINISTRIES, CHURCH MEMBERSHIP, STAFF AND THE COMMUNITY.
 11. OVERSEE CHURCH LIFE ACTIVITIES. ACT AS A RESOURCE PERSON AND CHURCH STAFF LIAISON. ALSO BE THE CHEERLEADER AND DETAIL PERSON FOR EVENTS TO MAKE SURE THEY ARE ON MASTER CALENDARS, PUBLICITY IS FOLLOWED THROUGH, AND FACILITY USAGE, ETC. ARE COMPLETED.
 12. OTHER DUTIES MAY BE ASSIGNED BY THE PASTORAL OFFICE.

CHAPTER 5H

EVANGELISM & MISSION OUTREACH MINISTRY

ARTICLE 178

PURPOSE OF THE EVANGELISM & MISSION OUTREACH MINISTRY

EVANGELISM IS ULTIMATELY THE WORK OF THE HOLY SPIRIT. IT IS FIRST AND FOREMOST A WORK OF GOD. THEREFORE, THE PLACE TO BEGIN EVANGELISM IS ALWAYS WITH PRAYER, FOR IT ALIGNS US WITH THE WORK OF GOD AND ALLOWS US THE PRIVILEGE OF PARTICIPATING IN HIS UNFOLDING PLAN. AT HEBC/MHBC, THE PURPOSE OF THE EVANGELISM AND MISSION OUTREACH MINISTRY IS TO HELP PLAN, IMPLEMENT AND MAINTAIN A COMPREHENSIVE AND INTENTIONAL PROGRAM TO REACH THE "UN-CHURCHED" AND/OR NON-CHRISTIANS IN OUR COMMUNITY, BUT ALSO ENGAGE IN MISSION OUTREACH IN BOTH UNITED STATES AND OVERSEAS OR ABROAD. AN EFFECTIVE MINISTRY WILL GUIDE THE CONGREGATION TO SPREAD THE GOSPEL MESSAGE OF GOD'S LOVE THROUGH WITNESS AND SERVICE IN THE COMMUNITY AND THE WORLD. THE CHURCH WILL HAVE A PLAN FOR MISSION SERVICE OPPORTUNITIES FOR ALL AGES AND ALL STAGES OF FAITH SO THAT PEOPLE LIVE AS CHRISTIAN DISCIPLES TRANSFORMING THE WORLD.

ARTICLE 179

ORGANIZATION OF THE EVANGELISM & MISSION OUTREACH MINISTRY

THE MINISTRY IS LED BY THE PASTORAL OFFICE THROUGH THOSE THEY EQUIP FROM THE DISCIPLESHIP MINISTRY TO BECOME TEAM LEADER TO CARRY OUT THE GREAT COMMISSION AS JESUS INTENDED IT IN MATTHEW 28:19-20 AND ACCORDING TO THE CHURCH MISSION STATEMENT. THE MINISTRY IS SUBDIVIDED IN TWO PARTS WITH TWO MAIN FOCUSES:

1. EVANGELISM WHICH FOCUSES ON REACHING OUT TO THE NON-BELIEVERS, UN-CHURCHED INDIVIDUALS MAINLY IN THE COMMUNITY TO SHARE THE GOSPEL.
2. MISSION OUTREACH, WHICH IS ON THE OTHER HAND, MAINLY FOCUSING ON OVERSEES/ABROAD MISSIONS ACCORDING TO THE CHURCH SET ANNUAL SCHEDULE AND GOALS.

ARTICLE 180

HOLISTIC EVANGELISM

THE PRACTICES AND UNDERSTANDING OF EVANGELISM VARY WIDELY ACROSS DENOMINATION. RARELY ALL THE ASPECTS OF EVANGELISM ARE USED AT THE SAME TIME. HOWEVER, IN ITS DESIRE TO SEE A VERY EFFECTIVE OUTCOME OF MINISTRY OF EVANGELISM, HEBC/MHBC BELIEVES IN EMPLOYING AND INTEGRATING ALL THE THREE STYLES OF MINISTRY WHICH ARE:

1. THE "HEAD" STYLE OF MINISTRY: WHICH IS SHARING A SET OF BELIEFS AND ACCEPTING TENETS OF THE FAITH RATIONALLY.
2. THE "HEART" STYLE OF MINISTRY: WHICH IS GROWING IN THE INDIVIDUAL'S PERSONAL RELATIONSHIP WITH JESUS.
3. THE "HANDS" STYLE OF MINISTRY: WHICH BELIEVES EVANGELISM IS LOVING OUR NEIGHBORS IN TANGIBLE WAYS.

ARTICLE 181

DUTIES & RESPONSIBILITIES OF THE LEADERS OF EVANGELISM

AS LEADERS OF THE EVANGELISM MINISTRY OF HEBC/MHBC, THE RESPONSIBILITIES ARE VARIOUS. EACH TASK SERVES TO DEEPEN THE CONGREGATION'S COMMITMENT TO ITS MISSION:

1. PROMOTE EVANGELISM AS A CORE VALUE OF EACH MINISTRY OF THE CHURCH.
2. ENVISION WHAT GOD'S WILL FOR THE CONGREGATION'S EVANGELISM MINISTRY AND SET GOALS THAT ARE CONSISTENT WITH THAT VISION.
3. DEVELOP A PLAN FOR AN OVERALL EVANGELISM STRATEGY AND SYSTEM THAT REACHES OUT TO PEOPLE, WELCOMES THEM INTO THE CONGREGATION, RELATES THEM TO GOD, AND EQUIPS AND EMPOWERS THEM FOR MINISTRY.

4. SERVE AS TEAM LEADER FOR THOSE ASSIGNED TO THEM TO WORK WITH: GUIDING THE WORK OF THE TEAM, HELPING THEM TO WORK FROM A BIBLICAL AND THEOLOGICAL FOUNDATION, CREATING WORK SPACE IN WHICH CHRISTIAN FAITH FORMATION HAPPENS, PLANNING AGENDAS, PRESIDING AT MEETINGS, AND REPRESENTING THE MINISTRY OF EVANGELISM IN MEETINGS OF THE CHURCH TRUSTEES AND CHARGE CONFERENCE.
5. WORK WITH THE PASTORAL OFFICE, TEAM, AND OTHER CHURCH LEADERS IN ASSESSING OUR CONGREGATION'S GOALS AND MEASURES PERTAINING TO EVANGELISM (PAYING PARTICULAR ATTENTION TO PROFESSIONS OF FAITH) AND ATTENDANCE TRENDS, AS WELL AS THE WAY IN WHICH NEW PEOPLE ARE RECEIVED INTO THE CONGREGATION AND EMPOWERED FOR MINISTRY.
6. IMPLEMENT AND EVALUATE OUR PLAN.

ARTICLE 182

DUTIES AND RESPONSIBILITIES OF THE LEADERS OF MISSION OUTREACH

ON THE MISSION SIDE OF THE MINISTRY (ARTICLE 179-2) AND LIKE THOSE LEADING THE MINISTRY AT THE LOCAL/COMMUNITY LEVEL (ARTICLE 179-1), THE RESPONSIBILITIES REMAIN THE SAME, BUT MORE SPECIFICALLY FOCUSED ON MISSION OUTREACH. THEY ARE AS FOLLOWS:

1. LEADERS WILL COORDINATE THE PLANNING AND IMPLEMENTATION OF A COMPREHENSIVE MINISTRY FOR INVOLVING THE CONGREGATION IN MISSION.
2. THEY WILL DEVELOP A YEAR-ROUND PROGRAM OF MISSION EDUCATION FOR ALL AGES, SO THE CONGREGATION WILL BE BETTER INFORMED AND STRONGLY COMMITTED TO SUPPORTING THE MISSION OF MAKING DISCIPLES FOR THE TRANSFORMATION OF THE WORLD.
3. THESE LEADERS WILL BE FAMILIAR WITH THE OVERALL GOALS OF THE CONGREGATION AND HOW THESE GOALS INFLUENCE MISSION PROGRAMS AND PROJECTS.

4. THE MISSION'S MINISTRY TEAM LEADERS WILL LINK WITH ORGANIZATIONS, PEOPLE, AND RESOURCES IN AND BEYOND THE CONGREGATION THAT ARE CONCERNED WITH MISSION.
5. THESE LEADERS WILL GUIDE THE CONGREGATION IN WORSHIP AND FELLOWSHIP THAT HIGHLIGHTS MISSION IN EVENTS SUCH AS MISSION STUDIES AND SPEAKERS, OBSERVING "MISSION SUNDAY", AND REGULAR OPPORTUNITIES FOR CHILDREN, YOUTH, AND ADULTS TO ENGAGE IN SERVICE PROJECTS.
6. THESE LEADERS, IN CONJUNCTION WITH THE CHURCH TREASURER WILL ENSURE THAT THE CONGREGATION HAS EVERY OPPORTUNITY TO SHARE IN FINANCIAL GIVING FOR MISSION.

ARTICLE 183

SPIRITUAL GIFTS & QUALIFICATIONS FOR LEADERS OF THE MINISTRY

THOSE CALLED TO SERVE IN THE LEADERSHIP OF THE EVANGELISM AND MISSION OUTREACH MINISTRY:

1. WILL BENEFIT FROM HAVING ONE OR MORE OF THESE SPIRITUAL GIFTS: SERVANTHOOD, EXHORTATION (ENCOURAGEMENT), LEADERSHIP, COMPASSION, FAITH, MIRACLES, ADMINISTRATION, HELPING, EVANGELISM.
2. THESE LEADERS SHOULD SHOW EVIDENCE OF PASSION FOR ACTIVE SERVICE AND HELPING OTHERS ENGAGE IN MINISTRY IN THE WORLD.
3. USEFUL SKILLS FOR THIS POSITION ARE THE ABILITY TO LISTEN TO AND TO COMMUNICATE WITH PEOPLE OF ALL AGES, GENUINE INTEREST IN MISSION AND OUTREACH IN THE COMMUNITY AND THE WORLD, OPENNESS TO NEW VIEWS AND DIFFERENT PEOPLE, CREATIVITY IN DEVELOPING WAYS TO INTERPRET AND SUPPORT MISSION, AND ABILITY TO WORK WITH VOLUNTEERS OF VARIOUS SKILL LEVELS.
4. THESE LEADERS SHOULD SHOW PASSION FOR RESPONDING TO THE HURTS AND NEEDS OF PEOPLE IN THE CONGREGATION, COMMUNITY, AND THE WORLD.

CHAPTER 51

SUNDAY SCHOOL MINISTRY

ARTICLE 184

OBJECTIVE OF THE SUNDAY SCHOOL MINISTRY

AN EFFECTIVE SUNDAY SCHOOL STRATEGY CAN HAVE A DRAMATIC EFFECT ON THE EVANGELISTIC RESULTS OF THE CHURCH, AND EFFECTIVE EVANGELISM HAS THE POTENTIAL TO IMPACT THE SUNDAY SCHOOL IN A POSITIVE WAY. IT IS NOT HARD TO FIGURE OUT THAT AS MORE PEOPLE ARE TRAINED AND CHALLENGED TO SHARE THEIR FAITH (DISCIPLESHIP, EVANGELISM AND MISSION OUTREACH MINISTRIES), MORE PEOPLE TRUST CHRIST AS THEIR SAVIOR. AS MORE PEOPLE TRUST CHRIST, MORE PEOPLE BECOME INVOLVED IN THE SUNDAY SCHOOL OR THE SMALL GROUPS OF THE CHURCH. THEREFORE, HEBC/MHBC ENVISIONS THE ATTAINMENT OF ITS VISION THROUGH A WELL-COORDINATED EFFORT BETWEEN ITS VARIOUS MINISTRIES, PARTICULARLY THE DISCIPLESHIP, THE EVANGELISM AND MISSION OUTREACH, WITH THE SUNDAY SCHOOL AT THE CORE OF THEM ALL.

ARTICLE 185

STRUCTURE OF THE SUNDAY SCHOOL

THE SUNDAY SCHOOL MINISTRY, SHALL BE DIVIDED INTO FOUR (4) DEPARTMENTS:

1. THE DEPARTMENT OF PRESCHOOL & CHILDREN
2. THE DEPARTMENT OF THE YOUTH,
3. THE DEPARTMENT OF THE YOUNG ADULT,
4. THE DEPARTMENT OF SENIOR ADULT.

WITHIN THE DEPARTMENTS, THERE ARE CLASSES. THESE CLASSES ARE BASICALLY BIBLE STUDY SESSIONS CATEGORIZED BY AGE GROUP. THE NUMBER OF CLASSES VARIES BY DEPARTMENTS AND THE NUMBER OF STUDENTS. THERE SHALL BE AT LEAST ONE (1) TEACHER BY CLASS ASSISTED BY A SUBSTITUTE WHO LEADS THE CLASS IN THE ABSENCE OF THE HOLDER.

ARTICLE 186

THE SUNDAY SCHOOL COMMITTEE

THE SUNDAY SCHOOL COMMITTEE CONSISTS OF APPOINTED MEMBERS TO CONDUCT THE STUDY OF THE WORD OF GOD. THEY ARE:

1. MINISTER OF CHRISTIAN EDUCATION
2. PRESIDENT OF SUNDAY SCHOOL OPERATIONS
3. SENIOR ADULT SUNDAY SCHOOL COORDINATOR
4. YOUNG ADULT SUNDAY SCHOOL COORDINATOR (ARTICLE 161-4)
5. YOUTH SUNDAY SCHOOL DIRECTOR (ARTICLE 151-1)
6. DIRECTOR OF PRESCHOOL & CHILDREN MINISTRY (ARTICLE 144)
7. SUNDAY SCHOOL SECRETARY
8. SUNDAY SCHOOL TREASURER

ARTICLE 187

DIRECTOR OF SUNDAY SCHOOL OPERATIONS "DSSO"

DIRECTOR OF SUNDAY SCHOOL OPERATIONS IS THE HEAD OF THE MINISTRY. HE/SHE IS APPOINTED BY THE PASTORAL OFFICE, IN CONSULTATION WITH THE DIACONATE AND APPROVED BY THE CHURCH MEMBERSHIP FOR A FIVE (5) YEAR RENEWABLE TERM, PROVIDING HE/SHE FITS TO SERVE.

ARTICLE 188

RESPONSIBILITIES OF THE DIRECTOR OF SUNDAY SCHOOL OPERATIONS

THE DIRECTOR OF SUNDAY SCHOOL OPERATIONS "DSSO" HAS THE FOLLOWING RESPONSIBILITIES:

1. RECRUITING AND TRAINING TEACHERS: THE "DSSO" IS RESPONSIBLE FOR ENSURING EACH SUNDAY SCHOOL HAS A QUALIFIED TEACHER AND FOR TRAINING NEW TEACHERS. THE PROTOCOL FOR CHOOSING QUALIFIED TEACHERS VARIES AND ADDRESSED IN ARTICLES 190 AND 191.

2. POINT OF CONTACT: THE "DSSO" IS THE POINT OF CONTACT FOR ALL SUNDAY SCHOOL TEACHERS. IF AN ISSUE ARISES IN THE SCHOOL THAT NEEDS TO BE ADDRESSED, THE "DSSO" IS RESPONSIBLE FOR RESOLVING THE ISSUE. HE/SHE WILL USUALLY HOLD MEETINGS WITH ALL OF SUNDAY SCHOOL TEACHERS TO ENSURE EVERYONE IS ON THE SAME PAGE AND TO DISCUSS TEACHING STRATEGIES AND GOALS. THE "DSSO" KEEPS RECORDS TO HELP DETERMINE IF GOALS ARE BEING MET, SUCH AS TRACKING TEACHER ATTENDANCE, NEW STUDENT ENROLLMENT, STUDENT ATTENDANCE AND VISITING STUDENT CONTACT INFORMATION.
3. APPROVES LESSON PLANS: WHEN IT COMES TO CHOOSING THE LESSON PLAN FOR THE SUNDAY SCHOOL DEPARTMENT, TEACHERS MAY MAKE RECOMMENDATIONS. HOWEVER, THE ULTIMATE DECISION IS MADE BY THE SUPERINTENDENT. THE "DSSO" MAY PERFORM RESEARCH ON SUNDAY SCHOOL BOOK DISTRIBUTORS TO DETERMINE WHICH COMPANY OFFERS THE BEST LESSONS. HE/SHE IS RESPONSIBLE FOR ORDERING BOOKS AND SUPPLIES FOR EACH CLASS. THE "DSSO" ALSO SETS GOALS FOR SUNDAY SCHOOL GROWTH AND THINKS OF CREATIVE WAYS TO ACHIEVE THE DESIRED GROWTH.
4. BUDGET PROPOSAL: THE SUPERINTENDENT IS RESPONSIBLE FOR RECOMMENDING A BUDGET FOR THE SUNDAY SCHOOL MINISTRY. THIS BUDGET GENERALLY INCLUDES THE COST OF TEACHER RESOURCES AND SUNDAY SCHOOL BOOKS FOR EACH CLASS. THE BUDGET ALSO INCLUDES EXPENSES FOR SUNDAY SCHOOL EVENTS, SUCH AS VACATION BIBLE SCHOOL (VBS), SUNDAY SCHOOL ANNUAL PICNIC, ETC.
5. DELEGATION: DEPENDING OF THE SIZE OF THE CHURCH AND/OR THE MINISTRY AND AS DEEMED APPROPRIATE, THE "DSSO" MAY DELEGATE DUTIES TO OTHER CHURCH MEMBER TO MAKE HIS/HER JOB EASIER. HE/SHE MAY ASSIGN DIVISION DIRECTORS/COORDINATORS TO HANDLE ISSUES THAT ARE AGE-GROUP SPECIFIC.

ARTICLE 189

SPIRITUAL GIFTS AND QUALIFICATIONS HELPFUL OF THE "DSSO"

BEING AT THE HEART OF THE CHURCH MISSION OF REACHING OUT TO THE LOST ONES TO BRING THEM TO CHRIST, EDUCATE THEM ABOUT GOD'S WORD AND EQUIP THEM FOR THE GREAT COMMISSION, THE MINISTRY OF SUNDAY SCHOOL MUST BE LED BY A SPIRITUALLY GIFTED AND QUALIFIED LEADER. AMONG OTHERS, ARE:

1. SPIRITUAL GIFTS: THE "DSSO" BENEFITS FROM HAVING ONE OR MORE OF THESE SPIRITUAL GIFTS: *SERVANTHOOD, TEACHING, EXHORTATION (ENCOURAGEMENT), LEADERSHIP, WISDOM, FAITH, ADMINISTRATION, HELPING, AND SHEPHERDING.*
2. NURTURING PASSION: THE "DSSO" SHOULD SHOW EVIDENCE OF PASSION FOR NURTURING THE CHRISTIAN FAITH OF OTHERS.
3. SKILLS: USEFUL SKILLS FOR THIS POSITION ARE THE ABILITY TO LISTEN TO AND COMMUNICATE WITH PEOPLE OF ALL AGES AND THE ABILITY TO CONNECT INDIVIDUALS WITH OTHERS WHO SUPPORT AND ENCOURAGE ONE ANOTHER AS THEY GROW TOGETHER IN FAITH AND DISCIPLESHIP.
4. EDUCATIONAL EXPERIENCE: THE "DSSO" SHOULD DEMONSTRATE EXPERIENCE IN CHRISTIAN EDUCATION/FORMATION AND SKILLS FOR DEVELOPING EDUCATIONAL PROGRAMS IN THE COMMUNITY AND CHURCH.

ARTICLE 190

SUNDAY SCHOOL TEACHERS CHARACTERISTIC TRAITS

AT HEBC/MHBC, WE ARE NOT CONTENT WITH SIMPLY HAVING SUNDAY SCHOOL TEACHERS "SST", BUT GREAT TEACHERS. A GREAT SUNDAY SCHOOL TEACHER, AS DETAILED IN THE "COM", MUST EXHIBIT THE EIGHT (8) QUALITIES THAT FOLLOW:

1. A HEART FOR GOD.
2. A LOVE FOR PEOPLE.
3. A PASSION FOR GOD'S WORD.
4. A HABIT OF PRAYING.

5. A COMMITMENT TO PERSONAL GROWTH.
6. AN ABILITY TO TEACH.
7. A WILLINGNESS TO PREPARE.
8. A DEDICATION TO THE PEOPLE THEY TEACH.

ARTICLE 191

SUNDAY SCHOOL TEACHERS, SELECTION & ENROLLMENT

SUNDAY SCHOOL TEACHERS "SST" ARE SELECTED AND ENROLLED BY THE DIRECTOR UNDER ONE (1) OF THE FOLLOWINGS:

1. UPON RECOMMENDATION OF THE DISCIPLESHIP MINISTRY
2. UPON RECOMMENDATION OF THE PASTORAL OFFICE
3. UPON PERSONAL REQUEST TO VOLUNTEER (SUBSTITUTES)
4. FROM FORMER SUNDAY SCHOOL TEACHER (RENEWALS AND/OR REINTEGRATION)
5. FROM FORMER STUDENTS, AFTER PROVEN SPIRITUAL MATURITY AND AFFIRMED BIBLICAL TEACHING SKILLS.

ARTICLE 192

SUNDAY SCHOOL SUBSTITUTES "SUB"

THE SUNDAY SCHOOL SUBSTITUTES OR "SUB" IS AN ASSISTANT TO THE "SST" WITH THE INTENT OF POTENTIALLY TEACHING THE CLASS IN THE ABSENCE OF THE TEACHER. HE/SHE SHOULD MEET "SST" CRITERIA PRIOR TO BE ELIGIBLE TO HOLD THE TEACHING POSITION.

ARTICLE 193

THE SUNDAY SCHOOL CLASSES & STUDENTS

THE SUNDAY SCHOOL CLASSES ARE DETERMINED BY THE SIZE OF THE CHURCH AND THE MINISTRY'S ATTENDANCE, ACCORDING TO THE AGE-GROUP (ARTICLE 185). THE NEED TO OPEN A NEW CLASS AND/ OR CLOSE AN EXISTING ONE FOR RESTRUCTURE IS DETERMINED BY THE DIRECTOR OF SUNDAY SCHOOL OPERATIONS. CLASSES ARE EVALUATED PERIODICALLY TO INSURE PERFORMANCE.

ARTICLE 194

SUNDAY SCHOOL STUDENTS

THE SUNDAY SCHOOL STUDENTS ARE CLASSIFIED ON AN AGE-GROUP BASIS. THEY ARE PROMOTED ANNUALLY TO NEXT LEVEL. THEY ARE EXPECTED TO BE COURTEOUS AND RESPECTFUL TO THE TEACHER, EAGER TO LEARN. THEY ARE ENTITLED TO A GOOD LEARNING ENVIRONMENT AND A QUALIFIED TEACHER. SHOULD THERE BE ANY CONCERN ABOUT THEIR TEACHER OR SUBSTITUTE, SUCH ISSUE SHOULD BE BROUGHT TO THEIR COORDINATOR'S ATTENTION. IF A COORDINATOR DEEMED INCOMPETENT, THE ISSUE SHOULD BE HANDLED BY THE SUPERINTENDENT.

ARTICLE 195

SUNDAY SCHOOL TASKS & CURRICULUM

THE TASKS OF THE SUNDAY SCHOOL SHALL BE TO TEACH THE BIBLICAL REVELATION; REACH PERSON FOR CHRIST AND CHURCH MEMBERSHIP; PERFORM THE FUNCTIONS OF THE CHURCH WITHIN ITS CONSTITUENCY; PROVIDE AND INTERPRET INFORMATION REGARDING THE WORK OF THE CHURCH AND DENOMINATION. THE CURRICULUM OF THE SUNDAY SCHOOL IS ESTABLISHED BASED ON THE CHURCH VISION AND MISSION STATEMENT. IT IS REVISED AND ADJUSTED REGULARLY, AS NECESSARY TO REFLECT THE CHURCH'S PURSUING GOAL, WHICH IS CALL THE "SUNDAY SCHOOL EMPHASIS".

ARTICLE 196

THE SUNDAY SCHOOL YEAR

THE SCHOOL YEAR IS DIVIDED INTO QUARTERS. EACH QUARTER IS MARKED BY THE END-OF-QUARTER EVALUATION AND A CELEBRATION. THE SCHOOL YEAR STARTS ON THE FIRST SUNDAY OF AUGUST AND ENDS ON THE LAST SUNDAY OF JUNE OF THE FOLLOWING YEAR. A ONE (1)-MONTH BREAK IS OBSERVED.

CHAPTER 5J

HOSPITALITY MINISTRY

ARTICLE 197

PURPOSE OF THE HOSPITALITY MINISTRY

OUR VISION IS TO GROW OUR IMPACT ON THE COMMUNITY, NOT JUST NUMBERS. WE UNDERSTAND THE IMPORTANCE OF AN EFFECTIVE HOSPITALITY MINISTRY WHERE OUR GUESTS AND/OR VISITORS ARE PERCEIVED AS A "GIFT" OF GOD. THEY ARE PEOPLE THAT GOD MIGHT BRING TO OUR CHURCH TO CONTRIBUTE ON HELPING THE CHURCH MAKE A KINGDOM IMPACT. SOME MIGHT BE BELIEVERS AND FOLLOWERS OF CHRIST, LOOKING FOR A PLACE TO SERVE, TO USE THEIR GIFTS AND TALENTS. OTHERS MIGHT BE ON THEIR JOURNEY TO DISCOVER CHRIST. REGARDLESS OF THEIR MOTIVES, WE ARE HOPING TO IMPACT THE LIFE OF ALL OUR GUESTS. WE WANT TO HAVE SUCH AN IMPACT THAT IT LASTS NOT ONLY ON OUR GUESTS, BUT ALSO ON THEIR GENERATIONS. TO ACHIEVE THESE GOALS, WE STRIVE FOR GOOD HOSPITALITY PRACTICES THAT WILL ULTIMATELY REMOVE THESE THREE (3) TYPES OF BARRIERS:

- 1) THE BARRIER TO ENTRY OUR CONGREGATION,
- 2) THE BARRIERS TO RETURN, AND
- 3) THE BARRIERS TO DEVELOPING NEW FRIENDSHIPS.

ARTICLE 198

STRUCTURE OF THE HOSPITALITY MINISTRY

DEPENDING ON THE SIZE OF THE CONGREGATION, THE SIZE OF OUR FACILITIES, THE EXPLOITED AREA ON OUR CAMPUS, THE MINISTRY IS STRUCTURED IN A WAY TO COVER ALL RELATED ASPECTS OF THE CHURCH HOSPITALITY. THE EFFECTIVENESS OF THE MINISTRY REQUIRES APPROPRIATE COORDINATION WITH CORRELATED MINISTRIES SUCH AS: PROPERTY AND SAFETY, AS WELL AS ADEQUATE STAFF (VOLUNTEERS). THE MINISTRY IS GOVERNED BY A COMMITTEE, WHOSE MEMBER'S QUALIFICATION, FUNCTIONS AND TERM ARE SPECIFIED IN [TITLE III, CHAPTER 5C](#).

ARTICLE 199

ITS ROLE, DUTIES & RESPONSIBILITIES

IN ORDER TO FULFILL ITS MISSION EFFICIENTLY, THE MINISTRY SUBDIVIDES THE TASK INTO FOUR (4) AREAS OF INTERVENTIONS. THOSE AREAS ARE COVERED BY THE APPROPRIATE SUBCOMMITTEE (ARTICLE 97), AND COLLECTIVELY AS DEEMED APPROPRIATE. THE FOUR (4) IDENTIFIED AREAS ARE AS FOLLOWS:

1. "THE WELCOME EXPERIENCE FOR CHURCH VISITORS".
2. "HELP RETURNING CHURCH VISITORS CONNECT".
3. "WELCOME FUNCTIONS AT SPECIAL CHURCH EVENTS".
4. "MEMBER CARE".

ARTICLE 200

EVENTS SPONSORSHIP

EVENTS LIKE BIRTHDAYS AND BABY SHOWERS ARE NOT SPONSORED BY THE FELLOWSHIP SUBCOMMITTEE. HOWEVER, IF AVAILABLE/APPROPRIATE, CHURCH FACILITIES MIGHT BE USED FOR SUCH EVENTS, BUT THEY SHOULD BE PLANNED AND COORDINATED BY THE FAMILY OR PRIVATE CHURCH MEMBERS AND NOT COME OUT OF THE HOSPITALITY MINISTRY BUDGET FUND.

ARTICLE 201

THE GREETERS

A CHURCH GREETER IS ONE OF THE SIMPLEST YET MOST IMPORTANT POSITIONS IN THE CHURCH. GREETER MINISTRY IS AT THE CORE OF OUR WELCOME EXPERIENCE: GREETING PEOPLE AT THE DOOR, GREETING PEOPLE AT THE WELCOME CENTER, GREETING PEOPLE DURING THE SUNDAY SCHOOL (SUNDAY SCHOOL GREETERS & HOSTS), GREETING PEOPLE DURING THE WORSHIP SERVICE, GREETING PEOPLE AFTER THE SERVICE IS OVER, OR BETWEEN MORNING SERVICES (WHEN APPLICABLE). THE GOAL IS TO:

1. SHARE A KIND WORD
2. OPEN A DOOR
3. OFFER A HANDSHAKE
4. OR JUST LEND A HELPING HAND TO PEOPLE AS THEY ENTER THE CHURCH.

ARTICLE 201.1

CHURCH GREETER'S GUIDELINES

OUR CHURCH GREETERS ARE ONE OF THE MOST IMPORTANT EXPERIENCES FOR FIRST TIME VISITORS. THEREFORE, TO PULL OFF AN EFFECTIVE WELCOME CONSISTENTLY, SOME QUICK AND EASY TO COMMUNICATE CHURCH GREETER GUIDELINES ARE TO BE DEVELOPED. HERE ARE, AMONG OTHERS, THE FOLLOWING TEN (10) CHURCH GREETER GUIDELINES TO BE FOLLOWED AT HEBC/MHBC:

- A. SHOW UP ON TIME.
- B. ALWAYS BE POSITIVE.
- C. PREPARE YOURSELF SPIRITUALLY.
- D. BE FRIENDLY TO ALL WHO ENTER.
- E. PRAY IN ADVANCE FOR YOUR MINISTRY
- F. SHOW HONOR AND DIGNITY TO OUR VISITORS AND GUESTS.
- G. PAY ATTENTION TO WHAT NEEDS OUR VISITORS AND GUESTS MIGHT HAVE.
- H. FOLLOW UP AFTER THE WORSHIP SERVICE AND SAY GOODBYE WITH STYLE.
- I. PREPARE YOURSELF PHYSICALLY: GOOD GROOMING, APPROPRIATE CLOTHING, AND FRESH BREATH.
- J. NOTICE FOR MINISTRY OPPORTUNITIES TO PRAY WITH OUR GUESTS BEFORE THEY LEAVE.

ARTICLE 202

THE USHERS

USHERS OFTEN ARE THE FIRST PERSON, BESIDES THE GREETERS (ARTICLE 201) TO SEE VISITORS AND MEMBERS AS THEY ARRIVE AT THE CHURCH. THEY MAY PERFORM A VARIETY OF DUTIES, DEPENDING ON THE INDIVIDUAL RULES AND THE GUIDELINES WITHIN THE CHURCH. WHILE OUR USHERS ARE RESPONSIBLE FOR OUR OFFERINGS AND SEATING OUR GUESTS AS THEY ARRIVE, THEY MAY BE ASSIGNED OTHER TASKS (ARTICLE 202.1). IN WHATEVER THE CAPACITY THEY SERVE, THEY DO SO AS A REPRESENTATIVE OF THE CHURCH.

ARTICLE 202.1

OTHER DUTIES AND RESPONSIBILITIES OF USHERS

CHURCH USHERS ARE RESPONSIBLE FOR THE FUNCTIONING OF THE CHURCH WITHIN THE SANCTUARY. SUCH RESPONSIBILITIES ARE AS FOLLOWS:

- A. GREETING WORSHIPERS: CHURCH USHERS DIRECT TRAFFIC IN THE CHURCH. WHEN VISITORS ARRIVE, THEY TELL THEM WHEN THEY CAN ENTER THE SANCTUARY TO AVOIDING INTERRUPTING SERVICE.
- B. PROMOTING FELLOWSHIP: USHERS ENCOURAGE FELLOWSHIP AMONG CHURCHGOERS, PROVIDING INFORMATION ABOUT THE CHURCH TO VISITORS AND EXTENDING AN INVITATION TO JOIN. THEY MAY RECOMMEND MINISTRIES FOR MEMBERS TO JOIN AND INTRODUCE NEW MEMBERS TO ESTABLISHED ONES, PROMOTING UNITY AND FELLOWSHIP WITHIN THE CONGREGATION. USHERS ALSO PASS ALONG PRAYER REQUESTS FROM CONGREGATION MEMBERS TO CHURCH LEADERS.
- C. COLLECTING THE OFFERING: USHERS COLLECT THE MONEY OFFERINGS. THEY MAY PASS THE COLLECTION PLATES THROUGHOUT THE CONGREGATION OR STAND AT THE FRONT OF THE CHURCH WITH THE COLLECTION CONTAINER UNTIL THE OFFERING IS COMPLETE. AFTER THE SERVICE, THEY MAY COUNT THE MONEY COLLECTED OR SERVE AS WITNESSES WHILE SOMEONE ELSE COUNTS. AS CUSTODIANS OF CHURCH MONEY, HONESTY AND INTEGRITY ARE IMPORTANT CHARACTERISTICS.

- D. MAINTAINING PEACE: USHERS ENSURE THAT ALL VISITORS HAVE AN OPPORTUNITY TO HEAR AND ENJOY THE SERMON WITHOUT DISTRACTIONS. THEY MAY ASK A DISRUPTIVE VISITOR TO STEP OUTSIDE OF THE SANCTUARY OR DIRECT A MOTHER WITH A CRYING CHILD TO THE NURSERY. USHERS OBSERVE THE CONGREGATION FOR ANY POTENTIAL PROBLEMS. IF THE CHURCH IS OVERHEATED OR FREEZING, THEY INSTRUCT THE APPROPRIATE PERSON TO ADJUST TEMPERATURE. THEY ALSO STAY ALERT FOR MEDICAL EMERGENCIES AND ACT ACCORDINGLY WHEN THEY OCCUR.
- E. PREPARING THE CHURCH: USHERS OFTEN PREPARE THE CHURCH, IN COMPLEMENT TO THE MAINTENANCE TEAM, FOR SERVICES AND SPECIAL EVENTS, ENSURING THAT AMPLE BIBLES, HYMNALS AND OFFERING/TITHE ENVELOPS ARE AVAILABLE FOR THE CONGREGATION'S USE. FOR SPECIAL EVENTS OR AS DEEMED NECESSARY, USHERS MAY ROPE OFF RESERVED SEATS OR PARKING SPACES. AFTER SERVICES, USHERS WALK THE PEWS TO PICK UP TRASH. THEY ALSO RETURN BIBLES AND HYMNALS TO THEIR PROPER LOCATIONS, IF APPROPRIATE.

CHAPTER 5K
CHURCH SAFETY MINISTRY

ARTICLE 203

PURPOSE AND STRUCTURE OF THE CHURCH SAFETY MINISTRY

THE CHURCH SAFETY MINISTRY SERVES THE CHURCH BY ADDING LAYERS OF PROTECTION TO THE CHURCH'S PRIMARY MISSION AND SUPPORTING ACTIVITIES BY MITIGATING RISK TO PEOPLE, PROPERTY, AND ASSETS. THE CHURCH SAFETY MINISTRY CONSISTS OF THREE ENTITIES:

1. CHURCH SAFETY COMMITTEE
2. CHURCH SAFETY DIRECTOR (CHIEF SECURITY DIRECTOR) "CSD"
3. CHURCH SAFETY TEAM

IT IS ALSO IMPORTANT THAT THE CHURCH SAFETY MINISTRY IS FULLY SUPPORTED BY THE CHURCH'S LEADERSHIP AND OTHER MINISTRY LEADERS.

ARTICLE 203.1

CHURCH SAFETY COMMITTEE'S DUTIES & RESPONSIBILITIES

THE CHURCH SAFETY COMMITTEE (CHAPTER 5F, ARTICLE 127) DUTIES AND RESPONSIBILITIES ARE AS FOLLOWS:

- A. PROVIDES OVERSIGHT OF THE ENTIRE SAFETY MINISTRY PROGRAM.
- B. THEY DEVELOP THE POLICIES AND PROCEDURES, AND THEY ASSESS CHURCH ACTIVITIES FOR RISKS.
- C. THEY NEGOTIATE AND HAVE OVERSIGHT OVER THE PART OF THE MINISTRY BUDGET WHICH IS USED FOR CAPITAL IMPROVEMENTS, TRAINING, AND EQUIPMENT.
- D. THEY FACILITATE TRAINING FOR STAFF AND VOLUNTEERS.
- E. THEY ARE THE LIAISON BETWEEN THE CHURCH LEADERSHIP AND THE CHURCH SAFETY DIRECTOR, THE CHIEF SECURITY "CSD".

ARTICLE 203.2

DUTIES OF THE CHURCH SAFETY DIRECTOR "CSD"

THE CHURCH SAFETY DIRECTOR "CSD" (ARTICLE 125) REPORTS TO THE SAFETY COMMITTEE. HE/SHE DOES THE FOLLOWINGS:

- A. ENSURES COMPLIANCE TO POLICIES.
- B. DEVELOPS EMERGENCY RESPONSE PLANS.
- C. LEADS THE CHURCH SAFETY TEAM WHICH INCLUDES RECRUITMENT AND APPROVING NUMBERS.
- D. PLANS SCHEDULES
- E. PROVIDES TRAINING.
- F. CONDUCTS PRACTICE DRILLS.
- G. MANAGES THE BUDGET.

ARTICLE 203.3

THE CHURCH SAFETY TEAM AND ITS MEMBERS

WE BELIEVE THAT GOD WORKS THROUGH HIS PEOPLE. THIS IS TRUE FOR EVERY FUNCTION OF THE CHURCH. LIKE OTHER CHRISTIANS, SAFETY AND SECURITY VOLUNTEERS USE THEIR GIFTS TO SERVE THE CHURCH IN IMPROVING ITS ABILITY TO PROVIDE A SAFE PLACE FOR WORSHIP AND FELLOWSHIP. THE CHURCH SAFETY TEAM AND ITS MEMBERS REPORT TO THE CHURCH SAFETY DIRECTOR "CSD". THEY:

- A. COMPLY WITH ALL POLICIES AND PROCEDURES.
- B. CONDUCT PATROLS IN RESPONSE TO EMERGENCY SITUATIONS.
- C. MONITOR THE FACILITIES.
- D. CONDUCT SAFETY AND SECURITY INSPECTIONS.
- E. REPORT AND CORRECT PROCEDURAL VIOLATIONS BY OTHER VOLUNTEERS.
- F. ACT IN EMERGENCY SITUATIONS.
- G. PARTICIPATE IN ALL TRAINING
- H. MAINTAIN EQUIPMENT.

ARTICLE 204

MEDICAL ASSISTANCE SUBCOMMITTEE - OBJECTIVE

PROVIDING CARE TO PEOPLE DURING A CHURCH SERVICE OR A CHURCH FUNCTION IS INCREASINGLY COMPLEX. UNFORTUNATELY, MEDICAL EMERGENCIES ARE NOT NECESSARILY PREDICTABLE AND THERE MAY BE TIMES WHEN PARISHIONERS WHO HAPPENED TO BE AROUND A SICK PERSON MAY NOT KNOW WHAT TO DO DURING A MEDICAL URGENCY. TO THAT END, A MEDICAL ASSISTANCE SUBCOMMITTEE IS INSTITUTED WITHIN THE CHURCH SAFETY MINISTRY TO PROVIDE IMMEDIATE MEDICAL ASSISTANCE. THE PURPOSE IS:

1. TO SUPPORT SICK PEOPLE AND THEIR FAMILIES SHOULD A MEDICAL CRISIS OCCUR DURING A SERVICE OR ANY OTHER CHURCH-SPONSORED EVENT.
2. TO STABILIZE SICK CHURCH ATTENDEES IN THE ADVENT OF A MEDICAL EMERGENCY.
3. THAT THE SUBCOMMITTEE SHALL NOT HAVE THE RIGHT TO DIAGNOSE OR PRESCRIBE DRUGS. IT MAY, HOWEVER, ADMINISTER FIRST-AID CARE.
4. TO THAT END, THE CHURCH SHALL PROVIDE A ROOM ADEQUATELY EQUIPPED MEDICALLY (FLEXIBLE HOSPITAL BED, FIRST-AID KIT, AND VITAL SIGNS INSTRUMENTS).
5. THAT THE LAW PROTECTING PATIENT'S MEDICAL RECORD CONFIDENTIALITY FROM UNAUTHORIZED DISCLOSURE BE ENFORCED.

ARTICLE 204.1

STRUCTURE OF THE MEDICAL ASSISTANCE SUBCOMMITTEE

THE MEDICAL ASSISTANCE SUBCOMMITTEE IS COMPOSED OF MEDICAL PROFESSIONALS, ESPECIALLY HEALTH CARE PRACTITIONERS WHO WORK IN HOSPITALS, OUTPATIENT CLINICS, AND NURSING HOMES - NOTICEABLY DOCTORS AND NURSES. THIS COMMITTEE SHALL INCLUDE:

- A. A DIRECTOR: NAMED "DIRECTOR OF THE MEDICAL TEAM" (DMT).
- B. AN ASSISTANT DIRECTOR: NAMED "ASSISTANT-DIRECTOR OF THE MEDICAL TEAM" (A-DMT).

- C. AT LEAST ONE (1) CPR-CERTIFIED PERSONNEL WITH A VALID LICENSE.
- D. A MEDICAL COORDINATOR "MC"
- E. ANY MEDICAL FIELD WORKER EXPRESSING WILLINGNESS AND INTEREST TO JOIN THE MEDICAL TEAM.

ARTICLE 204.2

ELIGIBILITY & TERM OF THE "DMT" & "A-DMT"

TO BE ELIGIBLE FOR DIRECTOR AND ASSISTANT-DIRECTOR OF THE MEDICAL ASSISTANCE TEAM, ONE SHALL:

- A. BE A MEMBER OF THE CHURCH SAFETY COMMITTEE
- B. BE LICENSED MEDICAL PROFESSIONALS: COPY OF A VALID LICENSE MUST BE SUBMITTED AND KEPT IN CHURCH ARCHIVES.
- C. BE APPOINTED BY THE MEDICAL ASSISTANCE TEAM FOR A RENEWABLE 2-YEAR TERM. ONCE CHOSEN, "DMT" AND "A-DMT" NAMES MUST BE COMMUNICATED TO CHURCH MEMBERS WITHIN THIRTY (30) DAYS OF THEIR SELECTION.

ARTICLE 204.3

RESPONSIBILITIES OF THE SUBCOMMITTEE

THE MEDICAL ASSISTANCE SUBCOMMITTEE HAS THE FOLLOWING RESPONSIBILITIES:

- A. WHENEVER POSSIBLE, PROVIDE A COORDINATOR AT ALL CHURCH MEETINGS AND SERVICES.
- B. PRODUCE AND/OR DISTRIBUTE MEDICALLY BASED INFORMATION
- C. ATTEND MEDICAL WORKSHOPS AND SEMINARIES TO UPDATE CHURCH LEADERS.
- D. ORGANIZE MEDICAL WORKSHOPS TO EDUCATE MEMBERS AND THE COMMUNITY ON IMPORTANT MEDICAL TRENDS AND ISSUES.

- E. CONDUCT HEALTH FAIRS AND SEMINARS AT THE CHURCH OR ON BEHALF OF THE CHURCH.
- F. WORK COLLABORATIVELY WITH THE EDUCATION COMMITTEE TO PROVIDE GUIDANCE AND INFORMATION ON HEALTH-RELATED ISSUES.
- G. UNDERTAKE OTHER COMPREHENSIVE MEDICAL RESPONSIBILITIES THAT ARE CONSISTENT WITH THE PURPOSE AND MISSION OF THE CHURCH.
- H. "DMT" AND "A-DMT" SHALL HAVE SUPERVISORY ROLE DURING ALL MATTERS RELATING TO DELIVERY OF PATIENT CARE. IN THEIR ABSENCE, THEY MAY DELEGATE THEIR ROLE TO ANOTHER LICENSED HEALTH PRACTITIONER TEAM MEMBER.

SERVING ON THE MEDICAL ASSISTANCE TEAM DOES NOT PRECLUDE A MEMBER FROM SERVING IN OTHER BOARD AND/OR COMMITTEE AT THE CHURCH.

ARTICLE 204.4

DUTIES OF THE MEDICAL COORDINATOR

THE MEDICAL COORDINATOR IS THE HEALTH PROFESSIONAL IN CHARGE DURING A SERVICE OR EVENT SPONSORED BY THE CHURCH. THIS PERSON MUST:

- A. BE PROMPT AND READY TO SERVE WHEN A MEDICAL URGENCY ARISES.
- B. GATHER INFORMATION, DOCUMENT FACTS, AND INTERACT WITH THE FAMILY OF CONCERNED PARTIES.
- C. SERVE AS THE OFFICIAL DECISION MAKER AND THE OFFICIAL VOICE TO INTERACT WITH THE PARAMEDICS OR THE RESCUE TEAM.
- D. WRITE INCIDENT REPORT (IF ANY) TO KEEP IN THE CHURCH MEDICAL ARCHIVES.

TITLE IV

CHURCH FINANCES

CHAPTER 1

CHURCH ANNUAL BUDGET

ARTICLE 205

BUDGETING PROCESS

ONE ISSUE THAT IS PARAMOUNT IN DOING A BUDGET IS GETTING THE PEOPLE TO BUY INTO THE BUDGET THROUGH OWNERSHIP (**MY** BUDGET VERSUS **THEIR** BUDGET). ONCE THIS OCCURS THEN THEY WILL HAVE THE CONFIDENCE TO REALIZE THE WISDOM OF THE BUDGET AND ITS PURPOSE. IT IS A PRODUCT OF THE EMPOWERMENT OF THE CHURCH. THIS REQUIRES A MAXIMUM NUMBER OF CHURCH MEMBERS TO BE INVOLVED IN DEVELOPING THE ANNUAL BUDGET. A METHOD OF INVOLVING THE MOST PEOPLE IN THE BUDGETING PROCESS IS MOST LIKELY TO PRODUCE THESE RESULTS. SUCH PROCESS INCLUDES THE FOLLOWING STEPS:

1. BUDGET PREPARATION
2. THE FOCUS
3. OVERALL BUDGET AMOUNT:
4. COMMITTEES/MINISTRIES REQUEST
5. BUDGET REQUEST REVIEW
6. THE REFINED BUDGET REQUESTS

THE CHURCH OPERATION MANUAL LAYS OUT THE RELATED DETAILS

ARTICLE 206

BUDGET COMMISSION

A GROUP OF CHURCH LEADERS NEEDS TO BE ORGANIZED AS A BUDGET COMMISSION TO ORCHESTRATE THE DEVELOPMENT OF THE ANNUAL BUDGET AND RECOMMEND IT TO THE CHURCH FOR APPROVAL. TYPICALLY, THIS CAN BE THE CHURCH EXECUTIVE BOARD MEMBERS AND/OR OTHER BODY OF LEADERSHIP (ARTICLE 206.1). MOST IMPORTANT IS THAT THE LEADERSHIP OF THE CHURCH IS INTEGRALLY INVOLVED IN THE PROCESS (FAIRNESS WITH NO AGENDAS EXCEPT TO SEEK OUT GOD'S WILL). THE COMMISSION SHOULD BEGIN ITS TASK AT LEAST FIVE (5) MONTHS PRIOR TO THE BEGINNING OF THE NEW FISCAL YEAR (FY).

ARTICLE 206.1

STRUCTURE OF THE BUDGET COMMISSION

THE BUDGET COMMISSION (ARTICLE 206) CONSISTS OF SEVEN (7) MEMBERS ESTABLISHED AS FOLLOWS:

- A. THE FINANCE CHAIR AS CHAIRPERSON
- B. THE CHURCH TREASURER AS CO-CHAIRPERSON
- C. TWO (2) EXECUTIVE BOARD MEMBERS (THE CHURCH ADMINISTRATOR & THE CHURCH ADMINISTRATIVE SECRETARY), UNLESS OTHERWISE SPECIFIED.
- D. ONE (1) DEACON DESIGNATED BY THE DIACONATE
- E. TWO (2) AT-LARGE CHURCH MEMBERS (NON-BOARD MEMBER) SELECTED BY THE NOMINATING COMMITTEE BASED ON EXPERTISE AND/OR GENUINE INTEREST ON RELATED MATTER.

EXCEPT FOR THE TREASURER, THE FINANCE CHAIR AND THE ADMINISTRATOR & THE CHURCH ADMINISTRATIVE SECRETARY, THE OTHER THREE (3) MEMBERS ARE TO BE RENEWED ANNUALLY.

ARTICLE 207

DRAFT REQUEST

THIS RIGHTLY BEGINS WITH A VISIONING MEETING WHERE THE COMMITTEES AND MINISTRIES DISCERN WHERE GOD IS LEADING THEM IN MINISTRY. ONE WAY OF ACCOMPLISHING THIS IS THROUGH A PROCESS OF IDENTIFYING **1) STRENGTHS, 2) WEAKNESSES, 3) THREATS, AND 4) OPPORTUNITIES** FOR MINISTRY. MEMBERS SHOULD BE CHALLENGED TO REVIEW THE OPPORTUNITIES SET BEFORE THEM FOR MINISTRY, THE RESOURCES GOD HAS LAID AT THEIR DISPOSAL TO PERFORM MINISTRY AND DISCERN WHERE THE CHURCH SHOULD BE GOING. IN ORDER TO ACHIEVE THAT GOAL, THE STEPS BELOW, AS DESCRIBED IN THE "COM" MUST BE FOLLOWED:

1. COORDINATION BETWEEN THE MINISTRIES
2. BUDGET PREPARATION DRAFT CALENDAR
3. MINISTRIES DRAFT BUDGET REQUEST
4. DRAFT REQUESTS REVIEW
5. REVIEWED DRAFT BUDGET REQUESTS FOLLOW UP

ARTICLE 208

BUDGET WORKSHOP

THIS IS A TIME WHEN THE DECISIONS OF THE FINAL BUDGET ARE TO BE MADE. EVERYONE INVOLVED IN THE BUDGETING PROCESS WILL HAVE AN ACTIVE PARTICIPATION IN THE DETERMINATION OF THE FINAL BUDGET. THE WORKSHOP IS DESIGNED TO PROVIDE THE MAXIMUM NUMBER OF PEOPLE THE OPPORTUNITY TO KNOW HOW THE MISSION OF THE CHURCH WILL BE TIED TO BUDGET ALLOCATIONS AND CHURCH RESOURCES. DETAILS ABOUT THE ORGANIZATION OF THE WORKSHOP SUCH AS:

- A) PREPARATION & LOGISTICS,**
- B) ROOM SETTING,**
- C) BUDGET ANALYSIS,**
- D) REQUEST ALLOCATIONS DELIBERATION,**

E) THE FINAL BUDGET NUMBERS,

F) MEMBERS COMMITMENT,

ARE OUTLINED IN THE CHURCH OPERATION MANUAL.

ARTICLE 209

DISCUSSION OF THE PROPOSED BUDGET

TWO (2) WEEKS PRIOR TO THE ADOPTION OF THE ANNUAL BUDGET, A TIME FOR A PRESENTATION OF THE PROPOSED BUDGET BEFORE THE ENTIRE CONGREGATION SHOULD BE DESIGNATED:

1. TIME APPROPRIATION FOR THE PRESENTATION: A SUNDAY EVENING WOULD SUFFICE FOR THIS PRESENTATION. HOWEVER, IT MIGHT BE OPTIMAL TO DO THIS IN A MORNING WORSHIP SERVICE WHERE THE DOCTRINE OF STEWARDSHIP IS PROMOTED. THIS DECISION IS LEFT TO THE PASTORAL OFFICE, AS IT DEEMED APPROPRIATE.
2. MEETING NATURE CLASSIFICATION: NO DECISIONS ARE TO BE MADE AT THIS MEETING; IT IS ONLY A TIME FOR DISCUSSION AND REVIEW. THE CHURCH MAY DECIDE TO MAKE THIS MEETING AN APPROVED BUSINESS MEETING TO GIVE THE CONGREGATION ASSURANCE THAT THEY HAVE A DIRECT INPUT INTO THE FINAL BUDGET. IN ANY EVENT, INFORMATION WHICH COMES OUT OF THIS MEETING MAY WELL LEAD TO CHANGES IN THE FINAL BUDGET WHEN FURTHER CONSIDERATION IS GIVEN. THE CONGREGATION SHOULD REALIZE THAT THERE IS STILL AN OPPORTUNITY TO MAKE CHANGES IF THEY DEEM NECESSARY.

ARTICLE 210

BUDGET VOTE

THE ADOPTION OF THE ANNUAL BUDGET SHOULD BE MADE BY SECRET BALLOT DURING A MORNING WORSHIP SERVICE. THIS VOTE WILL BE TAKEN WITHOUT DISCUSSION FROM THE FLOOR. BY THIS TIME THE CHURCH CONGREGATION HAS HAD AMPLE OPPORTUNITY TO REVIEW THE PROPOSED BUDGET AND AMEND IT. IT IS NOW TIME FOR DECISION. IT SHOULD BE STRESSED THAT STEWARDSHIP IS MORE THAN MONEY, IT ALSO INCLUDES OUR TIME AND ABILITIES.

ARTICLE 211

BUDGET IMPLEMENTATION

ONCE THE BUDGET IS APPROVED AND THE NEW FISCAL YEAR BEGINS, IT IS IMPERATIVE THAT ACCURATE AND PRECISE BOOKKEEPING BE PERFORMED TO PROVIDE QUICK FEEDBACK TO THE FINANCIAL OR STEWARDSHIP FUNCTIONS OF THE CHURCH.

ARTICLE 212

FISCAL YEAR (FY)

THE FISCAL YEAR IS THE PERIOD USED BY THE CHURCH FOR ACCOUNTING PURPOSES AND PREPARING FINANCIAL STATEMENTS. IT MAY NOT BE THE SAME AS THE CALENDAR YEAR. HOWEVER, SINCE THE INTERNAL REVENUE SERVICE (IRS) ALLOWS INSTITUTIONS TO BE EITHER CALENDAR-YEAR TAXPAYERS OR FISCAL-YEAR TAXPAYERS, HEBC/MHBC MAY ADOPT EITHER ONE AS DEEMED APPROPRIATE.

CHAPTER 2
FINANCE MANAGEMENT

ARTICLE 213

FINANCIAL AUTHORITY

THE ACHIEVEMENT OF INTERNAL CONTROL REQUIRES THE DEFINITE ASSIGNMENT OF RESPONSIBILITIES TO SEVERAL INDIVIDUALS WHO SHOULD BE ELECTED BY THE MEMBERS AND BE RESPONSIBLE DIRECTLY TO THE CHURCH FOR THE DISCHARGE OF THEIR DUTIES: THE STEWARDSHIP/FINANCE COMMITTEE WHOSE COMPOSITION, MEMBER'S ELIGIBILITY AND TERM ARE LISTED IN [TITLE III, CHAPTER 5A](#).

ARTICLE 214

FINANCIAL REPORT

THE FINANCIAL REPORT IS THE REGULAR REPORT PRESENTED BY THE FINANCE DEPARTMENT TO THE CHURCH STATING THE CHURCH'S CURRENT FINANCIAL STATE. IT IS THE OPPORTUNITY OFFERED TO THE CHURCH TO MEASURE PROGRESS OR NOT BASED ON THE BUDGET FORECAST. IT MAY BE MONTHLY, QUARTERLY AND ANNUALLY.

ARTICLE 214.1

MONTHLY REPORT

IT IS THE FINANCIAL REPORT PRESENTED TO THE CHURCH MEMBERSHIP AT THEIR REGULAR MEMBER'S MEETING OR BUSINESS MEETING, AS DETERMINED BY THE EXECUTIVE BOARD.

ARTICLE 214.2

QUARTERLY REPORT

THE QUARTERLY REPORT IS THE MANDATORY REPORT PRESENTED TO THE CHURCH MEMBERSHIP AT MEMBERSHIP MEETING. IT ALLOWS THE MEMBERS TO COMPARE THE CURRENT QUARTER TO THE PREVIOUS ONE AND MAKE NECESSARY RECOMMENDATION AS APPROPRIATE.

ARTICLE 214.3

ANNUAL REPORT

THE ANNUAL REPORT IS THE REPORT PRESENTED BY THE FINANCE DEPARTMENT TO THE CHURCH AT THE GENERAL ASSEMBLY. IT STATES THE CHURCH FINANCIAL STANDING IN COMPARISON TO THE LAST FISCAL YEAR BUDGET.

ARTICLE 215

FINANCIAL POLICIES & ACCOUNTING PROCEDURES

THEY ARE PRINCIPLES BY WHICH THE FINANCE DEPARTMENT CONDUCTS ITS HANDLING OF THE CHURCH FINANCES. IT OUTLINES ALL THE POLICIES AND PROCEDURES TO BE FOLLOWED, SUCH AS: WHEN, HOW AND BY WHOM THEY SHOULD FOLLOW. THE STEWARDSHIP/FINANCE COMMITTEE SHALL HAVE THE RESPONSIBILITY OF ADMINISTERING THE FINANCIAL POLICIES AND PROCEDURES AS LISTED IN ARTICLES 215.1 THROUGH 215.8

ARTICLE 215.1

FINANCIAL CUSTODY

THE CHURCH TREASURER "CT" SHALL BE CUSTODIAN OF ALL MONEY, INSURANCE POLICIES, AND VALUABLE PAPERS. THE TREASURER SHALL MEET REGULARLY WITH THE STEWARDSHIP/FINANCE COMMITTEE AND SHALL BE RESPONSIBLE FOR THE PREPARATION OF THE MONTHLY FINANCIAL STATEMENT WITH THE ASSISTANCE OF THE FINANCE CHAIR (ARTICLE 91).

ARTICLE 215.2

FINANCIAL TRANSACTIONS

FINANCIAL TRANSACTIONS MUST BEAR THE SIGNATURES OF THE TREASURER (ARTICLE 91-3) AND THE FINANCE CHAIR. ALL CHECKS DRAWN AGAINST ANY ACCOUNT OF THE CHURCH SHALL BE COUNTER-SIGNED AS STATED PREVIOUSLY. ADDITIONAL BOARD MEMBERS MAY BE DESIGNATED TO COUNTERSIGN CHECKS IF NEITHER THE TREASURER NOR THE FINANCE CHAIR IS AVAILABLE TO DO SO. HOWEVER, ONE SIGNATURE MUST BE THAT OF THE ASSISTANT-TREASURER APPOINTED SPECIFICALLY BY THE TREASURER FOR THAT MATTER.

ARTICLE 215.3

PASTOR'S SIGNATURE

AS STIPULATED IN ARTICLE 55-7, THE SENIOR PASTOR CAN SIGN ONLY AS WITNESS OR WHEN NECESSARY; FOR INSTANCE, IN A DEADLINE-BOUND MATTER WHERE ONE OF THE THREE OFFICERS IS NOT AVAILABLE, OR WHEN THE EXECUTIVE BOARD DETERMINES THAT THE PASTOR'S SIGNATURE IS A MUST.

ARTICLE 215.4

HANDLING OF MONEY

THE USHERS SHALL BE RESPONSIBLE FOR DELIVERING MONEY TO A TELLER AFTER THE OFFERING. THE TELLER WILL PUT THE MONEY IN THE SAFE IN THE CHURCH OFFICE. THE FINANCE DEPARTMENT UNDER THE DIRECTION OF ITS CHAIR AND THE CHURCH TREASURER WILL BE RESPONSIBLE FOR PROCESSING THE MONEY AND MAKING THE DEPOSIT AT THE EARLIEST POSSIBLE TIME OF THE WEEK. ALL MONEY RECEIVED DURING THE WEEK WILL BE RECORDED AND A REPORT FURNISHED IF APPROPRIATE. CAREFUL ATTENTION SHOULD BE GIVEN TO PROPER RECORDING OF EVERYONE'S GIFT TO THE BUDGET AND ALL DESIGNATED CAUSES.

ARTICLE 215.5

PURCHASING POLICY

THIS POLICY APPLIES TO ALL PURCHASES OF SUPPLIES, EQUIPMENT AND/OR SERVICES FOR USE BY HEBC/MHBC AND ITS ORGANIZATIONS. SUCH PURCHASES SHALL BE MADE ONLY ON THE AUTHORITY OF A REQUISITION WHICH HAS BEEN APPROVED IN THE FOLLOWING MANNER:

- A. APPROVAL REQUEST: REQUEST FOR APPROVAL SHOULD BE SUBMITTED PRIOR TO THE PURCHASE. HOWEVER, THERE MAY BE INSTANCES WHERE THIS IS NOT POSSIBLE, BUT THESE SHOULD BE EXCEPTION, NOT THE RULE.
- B. OVER-THE-LIMIT REQUEST: REQUESTS OVER TWO HUNDRED DOLLARS (\$200.00) MUST BE APPROVED BY THE STEWARDSHIP/FINANCE COMMITTEE CHAIR. IN THE ABSENCE OF THE CHAIR, THE TREASURER WILL APPROVE THE REQUEST.

- C. REQUEST WITHIN-THE-LIMIT: REQUESTS UP TO TWO HUNDRED DOLLARS (\$ 200.00) MAY BE APPROVED BY THE CHURCH ADMINISTRATOR. IN THE ABSENCE OF THE ADMINISTRATOR, THE SENIOR PASTOR MAY APPROVE THE REQUEST.
- D. NON-SUFFICIENT FUND REQUEST: IF THERE ARE NOT ENOUGH FUNDS IN THE LINE ITEM OR IF REQUEST DOES NOT FALL WITHIN A BUDGET LINE ITEM OR A DESIGNATED FUND, THE STEWARDSHIP/FINANCE COMMITTEE MUST APPROVE THE REQUEST.
- E. RECEIVABLE/APPROPRIATE REQUESTS: REQUESTS AND EXPENDITURES ARE TO BE MADE FOR LINE ITEMS ONLY BY APPROPRIATE STAFF, ORGANIZATION/MINISTRY HEADS, COMMITTEE CHAIRPERSONS, OR PROGRAM DIRECTORS.
- F. PURCHASE COORDINATION: PURCHASING OF CONSUMABLES (PAPER PRODUCTS, PRINTING SUPPLIES, OFFICE SUPPLIES, ETC.) SHOULD BE COORDINATED THROUGH THE CHURCH ADMINISTRATIVE OFFICE TO TAKE ADVANTAGE OF BULK DISCOUNTS AND FREE DELIVERY SERVICES.
- G. REIMBURSEMENT REQUESTS: ALL REQUESTS FOR REIMBURSEMENTS MUST INCLUDE THE ORIGINAL DATED RECEIPT OR INVOICE SHOWING THE ITEM(S) PURCHASED. IF THESE ARE NOT AVAILABLE, OTHER EQUIVALENT DOCUMENTATION, AS DEFINED BY THE STEWARDSHIP/FINANCE COMMITTEE, MUST BE PROVIDED. ALL REQUESTS FOR REIMBURSEMENTS MUST BE SUBMITTED TO THE CHURCH ADMINISTRATIVE OFFICE WITHIN THIRTY (30) DAYS OF ORIGIN.
- H. CREDIT PURCHASES RECEIPTS: RECEIPTS FOR ANY CREDIT PURCHASES MUST BE SUBMITTED TO THE CHURCH ADMINISTRATIVE OFFICE WITHIN ONE (1) WEEK OF DATE OF PURCHASE TO FACILITATE RECONCILIATION OF THE CREDIT STATEMENT.

- I. REWARDS, REBATE, PROMOTIONAL GIFTS: ANY REWARDS, REBATES, PROMOTIONAL GIFTS, ETC. RECEIVED AS RESULT OF A PURCHASE FOR THE CHURCH AND ITS ORGANIZATIONS ARE CONSIDERED PROPERTY OF THE CHURCH AND ARE TO BE SURRENDERED TO THE CHURCH ADMINISTRATIVE OFFICE UPON RECEIPT.

ARTICLE 215.6

CHURCH FUNDS

ALL CHURCH FUNDS COLLECTED THROUGH THE CHURCH ORGANIZATIONS OR MINISTRIES WHICH ARE TO BE ADMINISTERED BY THE TREASURER SHALL BE TURNED IN TO THE FINANCE DEPARTMENT. THE CHURCH DOES NOT RECOGNIZE THE RIGHT OF SEPARATE ACCOUNT TO ANY OF ITS ENTITIES OR MINISTRIES.

ARTICLE 215.7

SACRIFICIAL OFFERINGS

THESE ARE OFFERINGS THAT ARE NOT CONSIDERED PART OF THE BUDGET AND NO AMOUNT IS SUGGESTED AS A GOAL, UNLESS OTHERWISE STATED. THE CHURCH RECOGNIZES THE FOLLOWING SPECIAL OFFERINGS EACH YEAR, FOR WHICH SPECIAL ENVELOPES WILL BE PROVIDED:

- ◆ EASTER OFFERING
- ◆ FALL SACRIFICIAL OFFERING
- ◆ OTHER, SUCH AS: RELIEF EFFORT LED BY THE CHURCH, ONGOING NATIONAL/INTERNATIONAL CRISIS, DISASTER, ETC.

ARTICLE 215.8

SPECIAL OFFERINGS

THE CHURCH RECOGNIZES THE NEED FOR OTHER SPECIAL OFFERINGS, WHICH MAY INCLUDE BENEVOLENCE OFFERINGS, LOVE OFFERINGS FOR SPEAKERS AND MUSICIANS, BUILDING FUND OFFERINGS, AND SPECIAL EVENTS OR RETREAT OFFERINGS. THESE ARE NOT CONSIDERED PART OF THE BUDGET AND NO AMOUNT IS SUGGESTED AS A GOAL, UNLESS OTHERWISE SPECIFIED.

CHAPTER 3

CHURCH ASSETS/RESOURCES

ARTICLE 216

INCOME SOURCES/CONTRIBUTION/FUNDRAISING

HEBC/MHBC BEING A NON-ECCLESIASTICALLY DEPENDENT CHURCH (ARTICLE 10), FORECASTS ITS BUDGET ON ITS MEMBERS CONTRIBUTIONS; MAINLY THROUGH THEIR TITHES, BUT ALSO THEIR REGULAR OFFERINGS (ARTICLE 38). HOWEVER, SPECIAL DONATIONS ARE WELCOMED PROVIDED THAT THEIR SOURCE ARE NOT IN CONTRADICTION WITH THE CHURCH BELIEF AND CORE VALUES. FINALLY, THROUGH FUNDRAISING ORCHESTRATED BY ITS PUBLIC RELATION OFFICER "PRO" (ARTICLE 94.1).

ARTICLE 217

ACQUISITION/INVESTMENTS

IN LINE WITH ITS VISION AND ACCORDING TO ITS PRIORITIES, BUT ALSO, AS PERMITTED BY THE CONSTITUTION AND THE BYLAWS (ARTICLE 73-1), HEBC/MHBC MAY ACQUIRE OR INVEST ITS ASSETS TO FURTHER ITS PROJECTS. HOWEVER, SUCH ACQUISITION OR INVESTMENT MUST BE JUSTIFIED AS FAR AS VIABILITY, COST EFFECTIVENESS, RISK AND BENEFIT FOR THE COMMUNITY. IN OTHER WORDS, IT SHOULD BE CLEAR THAT THE OUTCOME OF ANY INVESTMENT WILL HAVE A POSITIVE IMPACT ON BOTH THE CHURCH AND THE COMMUNITY, PROVIDED ALL THE PRESET CONDITIONS WERE MAINTAINED AND THE PROMISED PROCEDURES FOLLOWED.

ARTICLE 218

DISSOLUTION & SALE

DESPITE THE CHURCH'S NOBLE VISION OF BEING A TRANSFORMING COMMUNITY OF FAITH WHERE THE NAME OF THE LORD IS EXALTED AND WHERE THE SPIRITUAL, SOCIAL, PHYSICAL AND EMOTIONAL WELL-BEING OF GOD'S PEOPLE IS OF UTMOST PRIORITY BOTH IN THE COMMUNITY AND ABROAD, CIRCUMSTANCES MAY ARISE UNDER WHICH DISSOLUTION AND/OR SALE BECOME INEVITABLE. IN SUCH CASES, EFFORTS MUST BE MADE THAT PRIORITY IS GIVEN TO THE CONTINUITY OF THE CAUSE (SALE OF CAMPUS). IN CASE OF DISSOLUTION, THE FUNDS SHOULD GO TO A FOUNDATION OR CHARITY SUPPORTING SIMILAR CAUSE.

CHAPTER 4

AUDITING

ARTICLE 219

PURPOSE OF AUDITING

IN CONSISTENCY WITH ITS PREAMBLE, HEBC/MHBC IS STRUCTURED IN SUCH A WAY THAT TRANSPARENCY IS PART OF ITS CORE VALUES, AND ALSO IN ACCORDANCE WITH THE BIBLE COMMANDMENT OF GOOD STEWARDSHIP OF GOD'S GIFTS AND RESOURCES PLACED UNDER OUR GOVERNANCE. THUS, THE CHURCH MAKES PROVISIONS FOR BOTH INTERNAL AND EXTERNAL AUDIT AS DEEMED NECESSARY. IT IS THE VISIONARY GOAL OF THE INTERNAL AUDIT COMMITTEE TO PROTECT THOSE PERSONS ELECTED TO OFFICES OF FINANCIAL RESPONSIBILITY FROM UNWARRANTED CHARGES OF CARELESSNESS AND IMPROPER HANDLING OF FUNDS. IT IS IN NO WAY A SYMBOL OF DISTRUST BUT RATHER A SYMBOL OF SUPPORT OF THEIR WORK.

ARTICLE 220

INTERNAL AUDIT

AN INTERNAL AUDIT SHOULD EXAMINE ALL FINANCIAL RECORDS TO ASSURE THE CHURCH THAT ALL RECORDS ARE ACCURATE.

1. THE ANNUAL INTERNAL AUDIT WILL REVEAL ANY ERRORS AND ALLOW FOR CORRECTION BEFORE THEY BECOME TOO COMPLICATED, ASSISTING THOSE WHO ARE RESPONSIBLE FOR FINANCIAL RECORD KEEPING IN DISCOVERING NEW AND BETTER WAYS OF DOING THEIR WORK.
2. ADDITIONALLY, THE AUDIT SHOULD EVALUATE THE SYSTEM FOR HANDLING FUNDS AND RECORD KEEPING PROCEDURES AND SUGGEST WAYS TO IMPROVE SUCH SYSTEMS. ONCE POLICIES AND PROCEDURES FOR THESE DUTIES HAVE BEEN DEVELOPED, THE INTERNAL AUDIT COMMITTEE MONITORS THE SYSTEMS TO BE SURE IT IS WHAT WORKS BEST FOR THE CHURCH.

ARTICLE 221

THE INTERNAL AUDIT COMMISSION

THE INTERNAL AUDIT COMMISSION SHOULD BE APPOINTED BY THE FINANCE COMMITTEE AND MADE UP OF INDIVIDUALS NOT RELATED TO ANY PERSON WHO KEEPS FINANCIAL RECORDS FOR THE CHURCH AND CONSISTS OF NO LESS THAN FOUR (4) MEMBERS, WITH THE DIACONATE CHAIRPERSON AS A SPECIAL OBSERVER. VOLUNTEERS ARE SELECTED FROM THE SESSION OR GENERAL MEMBERSHIP AND SHOULD POSSESS SOME FAMILIARITY WITH FINANCIAL STATEMENTS AND UNDERSTANDING OF THE AUDITING PROCESS.

ARTICLE 222

CHURCH AUDIT POLICIES AND PROCEDURES

WHEN AN ORGANIZATION DOES NOT HAVE A GOOD SYSTEM ON INTERNAL CONTROL, IT IS VERY DIFFICULT TO VERIFY THAT ALL TRANSACTIONS HAVE BEEN RECORDED PROPERLY. CERTAIN TESTS AND REVIEWS SHOULD BE COMPLETED TO PROVE EVIDENCE OF THE COMPLETENESS OF FINANCIAL STATEMENT ACCOUNT BALANCES. THEREFORE, THE FOLLOWING POLICIES AND PROCEDURES HAS BEEN SET FORTH:

1. INTERNAL AUDIT FREQUENCY: IT IS RECOMMENDED THAT THE INTERNAL AUDIT COMMISSION CONDUCT THEIR AUDIT ANNUALLY PRIOR TO THE GENERAL ASSEMBLY (ARTICLE 81) SO THAT THE REPORTING CAN BE INCLUDED IN THE ANNUAL REPORTS (ARTICLE 214.3)
2. FOCUS OF THE COMMISSION: THE COMMISSION SHOULD BE CONCERNED WITH THE FOLLOWING ITEMS, AT A MINIMUM:
 - ◆ THE ADEQUACY OF INTERNAL CONTROL
 - ◆ THE ACCURACY OF THE RECORDS AND REPORTS
 - ◆ THE PROPER AUTHORIZATION OF ACTIVITIES AND EXPENDITURES.

3. INTERNAL AUDIT COMMISSION REPORTING: UPON COMPLETING OF THE AUDIT, FINDINGS SHOULD BE DOCUMENTED IN A REPORT MANNER USING THE INTERNAL AUDIT CHECKLIST AND THE CHECKLIST WILL ALSO NEED TO BE PRESENTED IN THE MEETING. ADDITIONALLY, AN OVERVIEW OF THE FINDINGS AND NEXT YEAR'S GOALS WILL BE INCLUDED IN THE ANNUAL CONGREGATIONAL REPORT.
4. ANNUAL INTERNAL AUDIT CHECKLIST GUIDELINES: REGARDLESS OF THE FORMAT ADOPTED, THE ANNUAL INTERNAL AUDIT CHECKLIST GUIDELINES SHOULD INCLUDE THE FOLLOWINGS:
- ◆ FINANCIAL STATEMENTS
 - ◆ CASH RECEIPTS
 - ◆ DONATION RECORDS/RECEIPTING
 - ◆ CASH DISBURSEMENTS
 - ◆ PETTY CASH FUNDS
 - ◆ BANK STATEMENT RECONCILIATION
 - ◆ SAVINGS AND INVESTMENT ACCOUNTS
 - ◆ LAND, BUILDINGS AND EQUIPMENT RECORDS
 - ◆ ACCOUNTS PAYABLE
 - ◆ INSURANCE POLICIES
 - ◆ AMORTIZATION OF DEBT
 - ◆ SECURITIES AND OTHER NEGOTIABLE DOCUMENTS
 - ◆ PERSONNEL MATTERS
 - ◆ FEDERAL REPORTING OBLIGATIONS

- ◆ GOALS FOR ANNUAL INTERNAL AUDIT FOR THE UPCOMING YEAR.
 - ◆ DATE AND SIGNATURES OF THE SENIOR PASTOR AND THE BOARD CHAIR.
 - ◆ NAME AND CONTACT INFORMATION OF THE PERSON COMPLETING THE FORM
 - ◆ CONTACT PERSON FOR CHURCH
 - ◆ REVIEW DATE
5. LIMIT OF THE INTERNAL AUDIT COMMISSION: THE INTERNAL AUDIT COMMISSION IS NOT OFFERING LEGAL OR FINANCIAL ADVICE THROUGHOUT THE CHECKLIST OR AS A RESULT OF ANY FINDINGS FROM THE AUDIT. IT IS RECOMMENDED THAT THE CHURCH SHOULD SEEK LEGAL AND/OR FINANCIAL ASSISTANCE FROM LOCAL ADVISORS WHEN SPECIFIC ISSUES ARISE.

ARTICLE 223

EXTERNAL AUDIT

WHENEVER APPLICABLE, AN ANNUAL EXTERNAL AUDIT MAY BE PERFORMED IDEALLY BY INDEPENDENT CPA(S). HOWEVER, GIVING THE FACT OF SUCH EXTRA EXPENSE AND DEPENDING OF THE BANK OR THE AGENCY THAT REQUIRES AUDITED FINANCIAL STATEMENTS, HEBC/MHBC MAY ELECT TO A NON-GAAP (GENERALLY ACCEPTED ACCOUNTING PRINCIPLES) BASIS AUDIT.

TITLE V

ELECTION

CHAPTER 1

THE ELECTORAL PROCESS

ARTICLE 224

ELECTORAL PERIOD

THE ELECTORAL PERIOD IS THE TIME OF THE YEAR SET FOR THE ELECTORAL PROCESS. IT BEGINS ON THE FIRST SUNDAY OF MARCH TO END THE LAST SUNDAY OF JUNE, WHICH IS THE ELECTION DAY. HOWEVER, THE ELECTORAL COMMITTEE MAY HOLD SPECIAL ELECTIONS TO FILL VACANCIES AS THEY OCCUR (ARTICLE 77). THE ELECTORAL PROCESS CONSISTS OF TWO (2) MAJOR STEPS: THE NOMINATING PROCESS CONDUCTED BY THE NOMINATING COMMITTEE AND THE ELECTION CONDUCTED BY THE ELECTORAL COMMITTEE.

ARTICLE 225

THE NOMINATING PROCESS

THE NOMINATING PROCESS IS A SET OF PRELIMINARY STEPS NECESSARY FOR THE ELECTION TO TAKE PLACE. IT CONSISTS OF THE FOLLOWINGS:

1. OFFICIAL ELECTION NOTICE: IT IS THE WAY BY WHICH THE CHURCH COMMUNICATES TO ITS MEMBERS ABOUT THE UPCOMING ELECTION. CONSCIOUS EFFORTS ARE TO BE MADE TO ALERT ALL ELIGIBLE VOTERS TO ENCOURAGE A MAXIMUM PARTICIPATION POSSIBLE.
2. DECLARATION AND RECEPTION OF CANDIDATES: IT IS THE TIME THAT PROSPECT CANDIDATE'S NAMES ARE BEING ACCEPTED BY THE NOMINATING/ELECTORAL COMMITTEE. THIS PERIOD STARTS FROM THE FIRST DAY OF MARCH TO THE LAST DAY OF MAY. A PROSPECT CANDIDATE MAY BE SELF-DECLARED OR PROPOSED BY OTHERS. IN CASE OF RECOMMENDATION, THE

PROPOSED PROSPECT SHOULD SIGN THE NOMINATING COMMITTEE'S ACKNOWLEDGMENT FORM.

3. THE VETTING PROCESS: IS THE WAY THE NOMINATING COMMITTEE PROCEEDS TO DETERMINE THOSE ALLOWED TO RUN OR NOT. BY THAT, THOROUGH INVESTIGATION IS CONDUCTED INCLUDING THE PASTORAL OFFICE AND DIACONATE INVOLVEMENTS ([ARTICLES 227-2, 228-5](#)). HOWEVER, THE FINAL DECISION RESTS IN THE HANDS OF THE COMMITTEE.
4. THE PRELIMINARY CANDIDACY VALIDATION: UPON RECEIPT OF DECLARATION OF CANDIDACY, THE NOMINATING COMMITTEE PROCEEDS WITH THE VETTING WHICH ALLOWS A TEMPORARY VALIDATION WITHIN TWO (2) WEEKS, PROVIDED ISSUES ARE RAISED WHICH REQUIRE FURTHER DETAILS EITHER BY THE PROSPECT OR A THIRD PERSON.
5. THE CANDIDACY CONTESTATION: ANY PROSPECT CANDIDATES WHO FEEL UNFAIRLY DENIED MAY ELECT TO CONTEST SUCH DECISION. IN THIS CASE, A FORMAL REQUEST SHOULD BE MADE TO THE NOMINATING COMMITTEE NO LATER THAN ONE (1) WEEK AFTER BEING MADE AWARE OF SUCH DECISION. UPON RECEIPT OF THE REQUEST, THE NOMINATING COMMITTEE SHALL MAKE ARRANGEMENT TO MEET WITH THE PROSPECT FOR FURTHER STEPS AS SOON AS POSSIBLE.
6. THE CANDIDACY RECONSIDERATION: ANY PROSPECT CANDIDATE WHO BENEFITS A FAVORABLE DECISION FROM THE NOMINATING COMMITTEE AS A RESULT OF THEIR CONTESTATION.
7. THE PUBLICATION OF THE FINAL LIST OF CANDIDATES: IT IS THE DECISION MADE BY THE NOMINATING COMMITTEE AFTER ALL THE PREVIOUS STEPS HAVE BEEN EXHAUSTED. THE NOMINATING/ELECTORAL COMMITTEE THEN ISSUES A CERTIFICATE NOTIFYING THE CANDIDATE OF ITS QUALIFICATION (QUALIFIED CANDIDATES) OR ITS NON-QUALIFICATION (NON-QUALIFIED CANDIDATES). UNLESS OTHERWISE STATED, THIS OCCURS ONE (1) MONTH PRIOR TO ELECTION DAY. ONCE PUBLISHED, THE LIST BECOMES OFFICIAL AND NO MODIFICATION IS ALLOWED, EVEN IN THE CASE OF WITHDRAWAL.

ARTICLE 226

THE ELECTION

IT IS THE PROCESS BY WHICH HEBC/MHBC ELIGIBLE MEMBERS ELECT THE CHURCH OFFICIALS. IT CONSISTS OF FIVE (5) PARTS:

1. ELECTION YEAR: EXCEPT FOR SPECIAL ELECTIONS ([ARTICLE 77](#)), AND GENERAL ELECTION, HEBC/MHBC HOLDS ELECTION EVERY TWO (2) YEAR.
2. GENERAL ELECTION: IT IS THE ELECTION THAT INCLUDES THE EXECUTIVE BOARD RENEWAL. IT IS HELD EVERY THREE (3) YEAR.
3. THE VOTE: IT IS THE CONSTITUTIONAL RIGHT EXERCISED BY THE ACTIVE MEMBERS THROUGH SECRET BALLOT UPON VERIFICATION OF THEIR IDENTITIES, ACCORDING TO THE CHURCH SECRETARY UPDATED RECORD. AS NECESSARY, PROVISION IS MADE FOR ABSENTEE BALLOT AND/OR EARLY VOTE (IF APPLICABLE). THOSE REQUESTING ABSENTEE BALLOTS OR EARLY VOTE SHOULD RETURN THEIR VOTES IN A SEALED ENVELOPE TO THE CHURCH ADMINISTRATIVE OFFICE. IN SUCH CASE, THE ENVELOPE SHOULD REMAIN SEALED UNTIL THE DAY OF THE ELECTION TO BE TABULATED WITH THE OTHER BALLOTS.
4. THE ELECTION RESULT: IT IS THE VERDICT OF THE VOTE. WHEN APPROPRIATE, IT IMMEDIATELY FOLLOWS THE VOTE. OTHERWISE, WITH THE BALLOTS REMAINED CLOSED, THE RESULT WILL BE POSTPONED TO THE FOLLOWING SUNDAY AT A SPECIAL MEETING CALLED FOR THAT MATTER WHERE A TRANSPARENT COUNT SHOULD OCCUR.
5. CERTIFICATE OF ELECTION: ALL ELECTED MEMBERS WILL BE PROVIDED WITH A CERTIFICATE FROM THE NOMINATING/ELECTORAL COMMITTEE AFFIRMING THEIR OFFICIAL ELECTION TO THE POSITION THEY RUN FOR AND THE TERM OF THEIR TENURE.

CHAPTER 2

ADMINISTRATION OF THE NOMINATION & ELECTORAL PROCESS

ARTICLE 227

NOMINATING/ELECTORAL COMMITTEE'S RESPONSIBILITIES

THE NOMINATING/ELECTORAL COMMITTEE AS DEFINED IN TITLE III, CHAPTER 5D, HAS TWO (2) MAIN FUNCTIONS: NOMINATION & ELECTION. ITS RESPONSIBILITIES ARE AS OUTLINED IN THE FOLLOWING:

1. REVIEW THE COMMITTEE TASK FORCE STRUCTURE TO ENSURE RELEVANCY TO THE CHURCH'S OPERATIONS.
2. PRESENT A COMPLETE SLATE OF NOMINEES FOR THE CHURCH'S COMMITTEE AND TASK FORCE CHAIRS TO THE PASTORAL OFFICE, AND THE DIACONATE, THEN THE CHURCH.
3. REPLACE ANY VACANCIES THAT OCCUR WITHIN CHURCH COMMITTEES OR IN CHAIRS OF TASK FORCES.
4. ADMINISTER THE ELECTION PROCESS.

ARTICLE 228

DUTIES OF THE NOMINATING COMMITTEE

THE DUTIES OF THE NOMINATING COMMITTEE MAY BE SUMMARIZED AS FOLLOWS:

1. CONTACT RETURNING COMMITTEE MEMBERS AND INSURE THEY WILL BE CONTINUING TO SERVE FOR THE UPCOMING ELECTION YEAR.
2. REVIEW CURRENT COMMITTEE MEMBERSHIPS FOR VACANCIES TO BE FILLED FOR THE UPCOMING ELECTION YEAR.
3. REVIEW RESPONSIBILITIES AND DUTIES FOR EACH COMMITTEE SO AS TO BE FAMILIAR WITH THE TYPE OF PERSON NEEDED ON THE COMMITTEE AND TO BE ABLE TO COMMUNICATE THOSE DUTIES TO PROSPECTIVE MEMBERS.

4. BRAINSTORM POTENTIAL MEMBERS AND DETERMINE WHO WILL CONTACT THEM ABOUT SERVING.
5. ONCE ALL COMMITTEES HAVE A COMPLETE SLATE AND ALL TASK FORCE CHAIRS HAVE BEEN FILLED, PREPARE A REPORT TO BE PRESENTED TO THE PASTORAL OFFICE AND THE DIACONATE FOR REVISION AND/OR RECOMMENDATIONS, PRIOR TO FINALIZE THE CANDIDATES LIST.
6. KEEP A LIST OF POTENTIAL MEMBERS FOR REFERRAL IF A VACANCY OCCURS.

ARTICLE 229

AUTHORITY OF THE NOMINATING/ELECTORAL COMMITTEE

ALTHOUGH THE NOMINATING/ELECTORAL COMMITTEE WORKS COLLABORATIVELY WITH THE CHURCH'S TWO (2) MAJOR OFFICES (PASTORAL - DIACONATE), BUT IT ACTS INDEPENDENTLY WITHIN THE LIMIT PRESCRIBED BY THE CONSTITUTION AND THE BYLAWS IN ITS HANDLING OF THE ELECTORAL PROCESS.

TITLE VI

CHURCH OPERATION MANUAL

CHAPTER 1

ORGANIZATIONAL CHART

ARTICLE 230

PREPARATION

THE CHURCH OPERATION MANUAL "COM", ALSO KNOWN AS CHURCH HANDBOOK, IS THE COMPLEMENTARY DOCUMENT TO THE CHURCH CONSTITUTION AND BYLAWS CONTAINING POLICIES AND PROCEDURES DETAILS ABOUT THE CHURCH MISSION, SERVICES, STANDARD FORMS, EMPLOYMENT AND DISCIPLINE OF ITS MEMBERS. THE "COM" IS THE PRODUCTION OF A COLLABORATIVE EFFORTS OF THE PASTORAL OFFICE, THE EXECUTIVE BOARD, AND THE CHURCH'S FOLLOWING COMMITTEES:

1. EDUCATION COMMITTEE
2. LIBRARY & MEDIA RESOURCE COMMITTEE
3. HISTORY & ANNIVERSARY COMMITTEE
4. NOMINATING/ELECTORAL COMMITTEE

AN ORGANIZATIONAL CHART SHALL BE PREPARED WHICH WILL DEPICT LINES OF RESPONSIBILITY IN THE ADMINISTRATION OF THE CHURCH.

ARTICLE 231

REVISION & UPDATE

THE MANUAL SHALL BE REVIEWED PERIODICALLY BY THE PASTORAL OFFICE ALONG WITH THE EXECUTIVE BOARD TO UPDATE THE CHART AS NEEDED. ALTHOUGH A SPECIFIC TIME IS NOT SET FOR THE RELEASE OF A NEW VERSION, HOWEVER, IT IS STRONGLY ADVISED THAT UPDATED VERSION OF THE MANUAL BE RELEASED EVERY FIVE (5) YEARS.

CHAPTER 2

POLICIES & PROCEDURES

ARTICLE 232

MANUAL HANDLING

THE MANUAL SHALL BE KEPT IN THE CHURCH ADMINISTRATIVE OFFICE AND MADE AVAILABLE TO ANY MEMBER OF THE CHURCH. THE MANUAL SHALL BE MAINTAINED BY THE CHURCH EXECUTIVE BOARD SECRETARY. HOWEVER, COPIES MAY BE MADE AVAILABLE TO THE CHURCH MINISTRIES AND OR COMMITTEES UPON REQUEST OR AS NEEDED.

ARTICLE 233

MANUAL UPDATE REQUEST

THERE WILL BE TIME WHERE UPDATES (ADDITION, REVISION, DELETION) ARE NECESSARY TO THE CHURCH OPERATION MANUAL. SUCH UPDATES MAY BE INITIATED WITH A MEMBER REQUEST THROUGH HIS/HER MINISTRY OR THE MINISTRY OR COMMITTEE ITSELF. ONCE REQUEST HAS BEEN FORMALLY SUBMITTED, THE RELATED MINISTRY WILL FOLLOW UP WITH THE COMPETENT ENTITIES FOR EVALUATION AND DETERMINE THE MERIT OF SUCH REQUEST.

ARTICLE 234

VALIDATION PROCEDURE

ONCE A REQUEST FOR UPDATE HAS BEEN APPROVED, THE VALIDATION PROCEDURE IS AS FOLLOW:

1. RECOMMENDATION OF THE INITIATOR: ADDITION, REVISION, OR DELETION OF CHURCH POLICIES REQUIRES THE RECOMMENDATION OF CHURCH OFFICER OR MINISTRY/COMMITTEE TO WHOM AREAS OF ASSIGNMENT THE POLICY RELATES.
2. EXECUTIVE BOARD INVOLVEMENT: THE EXECUTIVE BOARD SHOULD ENGAGE THE DISCUSSION IN ORDER TO FINALIZE THE PROPOSED POLICY AND SUBMIT IT TO THE MEMBERSHIP FOR APPROVAL.
3. MEMBERSHIP APPROVAL: LIKE ANY OTHER CHURCH MATTERS REQUIRING AN APPROVAL, THE POLICY UPDATE MUST BE FAVORABLY SANCTIONED BY A TWO THIRD (2/3) VOTE.

TITLE VII

DISCIPLINE:

BIBLICAL & ADMINISTRATIVE

PRACTICING CHURCH DISCIPLINE IS NEITHER EASY NOR PLEASANT, GIVING THE FACT THAT A PREVAILING CULTURAL "VIRTUE" OF TOLERANCE HAS INFILTRATED THE EVANGELICAL CHURCH NOWADAYS. HOWEVER, THE BIBLE, NOT OUR CULTURE, MUST BE OUR STANDARD FOR FAITH AND PRACTICE AND IT CLEARLY TEACHES THE IMPORTANCE OF CHURCH DISCIPLINE.

IT SHALL BE THE BASIC PURPOSE OF THE HEBC/MHBC TO EMPHASIZE TO ITS MEMBERS THAT EVERY REASONABLE MEASURE WILL BE TAKEN TO ASSIST ANY TROUBLED MEMBER. THE PASTORAL OFFICE, THE DIACONATE ARE AVAILABLE FOR COUNSEL AND GUIDANCE. REDEMPTION RATHER THAN PUNISHMENT SHOULD BE THE GUIDELINE WHICH GOVERNS THE ATTITUDE OF ONE MEMBER TOWARD ANOTHER. GIVING THE NATURE OF BOTH THE OFFENDER/VIOLATOR AND OFFENSES OR VIOLATIONS COMMITTED, HEBC/MHBC ESTABLISHES TWO (2) MAJOR CATEGORIES OF DISCIPLINE:

I. BIBLICAL CHURCH DISCIPLINE

II. ADMINISTRATIVE CHURCH DISCIPLINE

THE FOLLOWING CHAPTERS IN THIS TITLE WILL LAY OUT THE PROCEDURES TO FOLLOW WHILE ADDRESSING EITHER CATEGORY. HOWEVER, SPECIFICS ARE DESCRIBED IN THE CHURCH OPERATION MANUAL "COM".

CHAPTER 1

BIBLICAL CHURCH DISCIPLINE

ARTICLE 235

THE PURPOSES FOR CHURCH DISCIPLINE

THE PURPOSES FOR CHURCH DISCIPLINE MAY BE CONSIDERED IN FOUR (4) DIRECTIONS:

1. TOWARD GOD, CHURCH DISCIPLINE VINDICATES PUBLICLY HIS HONOR AND HOLINESS (LEV. 19:2; 1PET. 1:15-16, 2:5,9; JN. 17:15-19; REV. 2,3).
2. TOWARD THE CHURCH ITSELF, CHURCH DISCIPLINE RESTORES PURITY AND DETERS OTHERS FROM SINNING (1 COR. 5:2,7,13; HEB. 13:17).
3. TOWARD THE WORLD, CHURCH DISCIPLINE DISPLAYS GOD'S STANDARDS OF HOLINESS AND DRAWS A LINE BETWEEN THE CHURCH AND THE WORLD (1JN 2:15).
4. TOWARD THE OFFENDER, CHURCH DISCIPLINE CONVEYS BIBLICAL LOVE AND SEEKS TO RESTORE THE SINNER (HEB.12:6,10; JAM. 5:19-20; GAL. 2:11-14; MATT. 16:23; TITUS 1:13; MATT. 18:15B).

ARTICLE 236

PROBLEMS THAT REQUIRE CHURCH DISCIPLINE

PROBLEMS THAT REQUIRE CHURCH DISCIPLINE MAY BE VARIOUS AND VERY COMPLICATED BECAUSE SCRIPTURE CONTAINS MANY LISTS OF SINS (1 COR. 6:9-10; GAL. 5:19-21; EPH. 4:25, 5:6; 1 TIM. 1:9-10; 2TM. 3:2-5; ETC.). HOWEVER, ACCORDING TO OUR STATEMENT OF FAITH AND THE CHURCH COVENANT OBSERVANCE, WE MAY SUMMARIZE THEM AS:

1. VIOLATIONS OF GOD'S MORAL COMMANDMENTS (1COR. 5:10-11; GAL. 5:19-21; 2 COR. 6:14, 7:1; GAL. 5:19-21; EPH. 5:3-5).
2. UNRESOLVED RELATIONAL SINS, SUCH AS GOSSIP, SLANDER, ANGER, AND ABUSIVE SPEECH (MATT. 18:15-20; EPH. 4:25-31; GAL. 5:19-21; COL. 3:8).

3. DIVISIVENESS IN THE CHURCH (ROM. 16:17-18; TITUS 3:10; 3 JN. 1:9-10)
4. FALSE TEACHING ON MAJOR DOCTRINES (GAL. 1:8-9; 1 TIM. 1:20; 6:3-5; 2 JN. 1:9-11).
5. DISORDERLY CONDUCT AND REFUSAL TO WORK (2 THESS. 3:6-15; 1 TIM 5:8)

ARTICLE 237

BIBLICAL DISCIPLINE ENFORCEMENT PREREQUISITE

THE CHURCH MUST PRACTICE BIBLICAL CHURCH DISCIPLINE TOWARD PROFESSING CHRISTIANS WHO PERSIST IN KNOWN SIN. ARE IN THAT CATEGORY, ANY PERSON WHO MEETS THESE CRITERIA:

1. THE PERSON MUST BE A PROFESSING BELIEVER (1 COR. 5:9,11,12)
2. THE PERSON MUST ASSOCIATE WITH THE CHURCH: CHURCH MEMBERS OR ANY REGULARLY CHURCH ATTENDEE WHO INVOLVES IN ANY MINISTRY.
3. THE PERSON MUST BE KNOWINGLY AND DEFIANTLY DISOBEDIENT (1 THESS. 5:14)
4. THE PERSON MUST BE DISOBEYING THE CLEAR COMMANDS OF SCRIPTURE (1 COR. 6:9-10; GAL. 5:19-21; EPH. 4:25, 5:6; 1 TIM. 1:9-10; 2TM. 3:2-5; ETC.).

CHAPTER 2

ADMINISTRATIVE CHURCH DISCIPLINE

ARTICLE 238

PURPOSE FOR CHURCH ADMINISTRATIVE DISCIPLINE

HEBC/MHBC AS ADMINISTRATIVELY STRUCTURED AND BEING A LOCAL BODY WITHIN THE STATE OF FLORIDA, ESTABLISHES RULES AND REGULATIONS TO MAINTAIN A STABLE, SAFE AND SOUND ENVIRONMENT WITHIN THE ORGANIZATION. CIRCUMSTANCES MAY ARISE WHERE VIOLATIONS OCCUR. THESE VIOLATIONS MAY NOT NECESSARILY BIBLICALLY SINS. THEREFORE, PROVISIONS SHOULD BE MADE TO ADDRESS THESE DIFFICULT SITUATIONS.

ARTICLE 239

CLASS OF VIOLATIONS

DEPENDING ON THE CONSEQUENCES OF THE VIOLATION ON THE WELFARE OF THE CHURCH, HEBC/MHBC CLASSIFIES THEM IN THREE (3) CATEGORIES:

1. FIRST DEGREE: ANY SERIOUS CONDITION THAT EXISTS WHICH WOULD CAUSE A MEMBER TO BECOME A LIABILITY TO THE GENERAL WELFARE OF THE CHURCH. SUCH OFFENSE/VIOLATION MAY LEAD TO MEMBERSHIP PERMANENT TERMINATION AND/OR EXCLUSION. AS APPROPRIATE, RESTRAINING ORDER MAY BE ISSUED AND NOT ELIGIBLE FOR RECONSIDERATION ([TITLE II, CHAPTER 3, ARTICLE 33-4](#)).
2. SECOND DEGREE: ANY SERIOUS CONDITION, BUT TO A LESSER DEGREE THAT COULD POTENTIALLY CONSTITUTE A LIABILITY TO THE CHURCH, OR IN CASE OF EXTENDED ABSENCE OR ABANDON ([ARTICLE 33-3](#)).
3. THIRD DEGREE: ANY POLICY VIOLATION THAT IS NOT IN ITSELF HARMFUL TO THE CHURCH WELFARE, BUT FOR WHICH A REPETITION IS POTENTIALLY BOTHERSOME TO THE CHURCH FELLOWSHIP. THIRD DEGREE VIOLATION IS PUNISHABLE OF SANCTION STARTING FROM MEMBERSHIP PRIVILEGE RESTRICTION LEADING UP TO FUNCTION SUSPENSION IN THE CASE OF A CHURCH OFFICERS (CF. CHURCH OPERATION MANUAL).

CHAPTER 3

THE PROCEDURE FOR CHURCH DISCIPLINE

ARTICLE 240

STEPS OF THE DISCIPLINARY ACTION

AS PREVIOUSLY MENTIONED, THE GOAL IN CHURCH DISCIPLINE IS NEVER VINDICTIVE. OUR AIM IS TO RESTORE THE OFFENDER. HOWEVER, THERE IS NO BIBLICAL GUARANTEE THAT IT WILL WORK EVERY TIME (MATT. 18:15B). BY FOLLOWING THIS PATH, THE CHURCH SIMPLY OBEYS TO GOD'S COMMANDMENT AND LEAVES THE RESULTS TO HIM. THE SCRIPTURES GIVE THE FOLLOWING STEPS:

1. A PRIVATE MEETING: UNLESS OTHERWISE SPECIFIED, THE PASTORAL OFFICE WILL DELEGATE A MEMBER AS IT IS APPROPRIATE (MATT. 7:3-5; GAL. 6:1; TITUS 1:13; 2:15; PHIL. 4:2; 1TIM. 5:1-3) TO SIT WITH THE TROUBLED MEMBER TO TRY TO HELP RESOLVE THE ISSUE.
2. A PRIVATE CONFERENCE WITH WITNESSES: FAILURE OF THE FIRST STEP WILL LEAD TO A CONFERENCE WHERE TWO (2) OR THREE (3) WITNESSES ARE CHOSEN TO THE PERSON (MATT. 18:16). THESE MAY BE OTHERS WITH KNOWLEDGE OF THE MATTER, OR IT MAY INCLUDE CHURCH LEADERS.
3. A PUBLIC ANNOUNCEMENT TO THE CHURCH: ALTHOUGH CHRIST DOES NOT SPECIFY, OTHER SCRIPTURES INDICATE THAT THIS STEP SHOULD BE ADMINISTERED THROUGH THE CHURCH LEADERS, WHO HAVE AUTHORITY OVER THE CHURCH (HEB. 13:17; 1 PET. 5:3). BEFORE AN ANNOUNCEMENT IS MADE TO THE CHURCH, THE LEADERS SHOULD TRY TO CONTACT THE OFFENDER AND WARN HIM/HER THAT HIS/HER SIN WILL BECOME PUBLIC KNOWLEDGE ON A SET DATE IF HE/SHE DOES NOT REPENT BEFORE THAT TIME. WHILE NOT REGARDING HIM/HER AS AN ENEMY (2 THESS. 3:5), CHURCH MEMBERS SHOULD NO LONGER FELLOWSHIP WITH THE PERSON AS IF THERE IS NO PROBLEM.

4. PUBLIC EXCLUSION FROM THE CHURCH: AFTER ALL PREVIOUS STEPS HAVE BEEN UNSUCCESSFULLY TAKEN, THE LORD SAYS THAT THE FINAL STEP IS TO CONSIDER SUCH PERSON AS A GENTILE (MATT. 18:17) WHO SHOULD BE REMOVED FROM THE CHURCH (1 COR. 5:13). IF SOMEONE'S OPENLY KNOWN SIN/OFFENSE IS DESTROYING THE TESTIMONY OF THE CHURCH, HE/SHE NEEDS TO BE REMOVED FROM THE CHURCH IMMEDIATELY (ARTICLE 33).

5. PUBLIC RESTORATION WHEN THERE IS GENUINE REPENTANCE: IF THE PERSON EXPRESSES GENUINE REPENTANCE (2 COR. 7:8-10), WHICH SHOULD BE REFLECTED IN HIS/HER DEEDS (ACTS 26:20), THEN THE CHURCH SHOULD BE INFORMED AND THE PERSON SHOULD BE FORGIVEN AND ACCEPTED BACK TO FELLOWSHIP (2 COR. 2:8). HOWEVER, IF THE PERSON DESIRES TO REGAIN CHURCH MEMBERSHIP, HE/SHE SHOULD UNDERGO THE NORMAL PROCESS (AS APPLICABLE) AND A TWO THIRD (2/3) MEMBERSHIP VOTE IS REQUIRED. THERE SHOULD BE A TIME OF TESTING BEFORE A REPENTANT PERSON WHO REGAIN MEMBERSHIP IS ELIGIBLE FOR LEADERSHIP POSITION OR MINISTRY.

TITLE VIII

AMENDMENTS

CHAPTER 1

AMENDMENT PROCEDURES

ARTICLE 241

AMENDMENT CALL/REQUEST

AS THE CHURCH GROWS, REVISIONS TO THE BYLAWS MAY BE NECESSARY. SUCH CALL SHOULD BE MADE THROUGH ONE OF THE CHURCH COMMITTEES AND/OR MINISTRIES. THE FORMAL PROCESS CONSISTS OF:

1. AN INITIAL REQUEST MADE BY ANY CHURCH MEMBER, SPECIFYING THE PROPOSED AMENDMENT, THE PROBLEM OF THE CURRENT LAW, AND HOW THE AMENDMENT WILL POSITIVELY BETTER ADDRESS THE RELATED ISSUE WHILE NOT CONTRADICTING OTHER PART OF THE CONSTITUTION AND BYLAWS.
2. SUBMISSION TO COMMITTEE/MINISTRY: UPON RECEIPT OF THE REQUEST, THE RELATED COMMITTEE OR MINISTRY SHOULD DISCUSS IT WITH THE INITIATOR FOR POSSIBLE ADJUSTMENT AND REVISION.
3. PRE-VALIDATION OF REQUEST: IF DISCUSSIONS LEAD TO A VALIDATION OF THE REQUEST, THE COMMITTEE/MINISTRY WILL FORWARD IT TO THE AMENDMENT COMMISSION THROUGH THE NOMINATING/ELECTORAL COMMITTEE FOR FINALIZATION PRIOR TO BE RETAINED IN THE COMMISSION FUTURE LIST OF PROPOSED AMENDMENT TO THE CHURCH.

ARTICLE 242

AMENDMENT PERIOD

THE AMENDMENT PERIOD IS THE TIME SPECIFIED BY THE CONSTITUTION FOR AN AMENDMENT PROCESS TO TAKE PLACE. IT ALLOWS THE COMMISSION TO COLLECT, WORK, AND FINALIZE INFORMATION PERTINENT TO A PROPOSED AMENDMENT. IT SHOULD ALWAYS BE THE YEAR PRIOR TO THAT OF THE ELECTION AND BE COMPLETED PRIOR TO THE END OF THE OUTGOING EXECUTIVE BOARD TERM.

ARTICLE 243

QUORUM

THE QUORUM CONSISTS OF TWO THIRD (2/3) OF THE MAJORITY ACTIVE MEMBERS PRESENT AT THE TIME OF THE VOTE.

ARTICLE 244

VALIDATION

PRIOR TO ADOPTION, A CONSTITUTION AMENDMENT SHOULD BE VALIDATED. THE VALIDATION IS THE APPROVAL VOTE BY THE CHURCH MEMBERSHIP THAT FOLLOWS THE AMENDMENT WORKSHOPS WHERE EACH AMENDMENT HAS BEEN PRESENTED IN WRITING AT VARIOUS MEETING, AND COPIES OR ACCESS OF THE PROPOSED AMENDMENT BE FURNISHED TO EACH MEMBER PRESENT.

ARTICLE 245

ADOPTION

THIS IS THE TIME SET BY THE CONSTITUTION FOR THE NEWLY VOTED AMENDMENT TO TAKE EFFECT (PRIOR TO THE END OF THE CURRENT EXECUTIVE BOARD TERM, ARTICLE 242). ONCE THAT OCCURS, THE NEWLY ELECTED CHURCH OFFICIALS WILL ASSURE FUNCTIONS UNDER THAT ADOPTED DOCUMENT.

CHAPTER 2

AMENDMENT COMMISSION

ARTICLE 247

COMMISSION CREATION

ONCE THE NECESSITY FOR A CONSTITUTION AND BY-LAWS AMENDMENT ARISES, THE EXECUTIVE BOARD WILL CALL ON THE NOMINATING/ELECTORAL COMMITTEE TO CONSTITUTE THE AMENDMENT COMMISSION.

ARTICLE 248

COMMISSION MEMBERS

THE AMENDMENT COMMISSION CONSISTS OF THE FIVE (5) MEMBERS OF THE NOMINATING/ELECTORAL COMMITTEE AND TWO (2) -AT-LARGE CHURCH MEMBERS NOMINATED BY THAT COMMITTEE AFTER CONSULTATION, TO BE APPROVED BY THE CHURCH MEMBERSHIP. THE SEVEN (7) MEMBERS CONSTITUTE THE AMENDMENT COMMISSION AND SHOULD BE PRESENTED TO THE CONGREGATION ON THE FOLLOWING SUNDAY.

ARTICLE 249

MEMBERS TERM

THE CONSTITUTION AND BY-LAWS COMMISSION IS TO BE ELECTED AS EARLY AS ONE (1) YEAR PRIOR TO THE AMENDMENT PERIOD, AND BE DISMISSED TWELVE (12) MONTH AFTER THE OVERSIGHT PERIOD (ARTICLE 249-5)

ARTICLE 250

DUTIES OF THE AMENDMENT COMMISSION

THE AMENDMENT COMMISSION DUTIES ARE:

1. EVALUATE THE CURRENT CONSTITUTION AND BY-LAWS.
2. PROVIDE OPPORTUNITY FOR CHURCH MEMBERS TO MAKE RECOMMENDATIONS ABOUT CHANGES AND ADDITIONS.
3. COMPARE OUR CONSTITUTION AND BY-LAWS WITH THOSE FROM OTHER CHURCHES.

4. PRESENT A CONSTITUTION AND BY-LAWS FOR REVIEW AND ADOPTION BY THE CHURCH.
5. SERVE AS A TEMPORARY OVERSIGHT COMMITTEE CHARGED WITH THE RESPONSIBILITY TO SEE THAT THIS DOCUMENT IS FULLY IMPLEMENTED.
6. REVIEW THE IMPLEMENTATION PROCESS FOR TWELVE (12) MONTHS.
7. REPORT ITS FINDINGS AND RECOMMENDATIONS TO THE CHURCH AT NINE (9) MONTHS OR SOONER.
8. PROVIDE GUIDANCE/RECOMMENDATION TO THE PASTORAL OFFICE AND/OR THE EXECUTIVE BOARD AS TO THE CORRECT INTERPRETATION OF THE LAW AS REQUIRED.

THIS NEW CONSTITUTION AND BY-LAWS IS TO BE EFFECTIVE ON FEBRUARY 23, 2020.

APPENDIX

ACRONYMS/ABBREVIATIONS

HEBC: HAITIAN EVANGELICAL BAPTIST CHURCH

MHBC: MEMORIAL HIGHWAY BAPTIST CHURCH

MHCCC: MEMORIAL HIGHWAY COMMUNITY CULTURAL CENTER

SP: SENIOR PASTOR

AP(S): ASSOCIATE PASTOR(S)

EBC: EXECUTIVE BOARD CHAIRPERSON (MODERATOR)

EBS: EXECUTIVE BOARD SECRETARY

CA: CHURCH ADMINISTRATOR

CT: CHURCH TREASURER

PR/PRO: PUBLIC RELATION/ PUBLIC RELATION OFFICER

MPD: MEDIA PRODUCTION DIRECTOR

AD: AUDIO DIRECTOR

CLD: CHURCH LIBRARY DIRECTOR

YP: YOUTH PASTOR

YL: YOUTH LEADER

MD: MUSIC DIRECTOR

MCE: MINISTER OF CHRISTIAN EDUCATION

DSSO: DIRECTOR OF SUNDAY SCHOOL OPERATION

SST: SUNDAY SCHOOL TEACHER

CSD: CHURCH SAFETY DIRECTOR AKA CHIEF SECURITY DIRECTOR

CPTED: CRIME PREVENTION THROUGH ENVIRONMENTAL DESIGN

DMT: DIRECTOR OF MEDICAL TEAM

A-DMT: ASSISTANT-DIRECTOR OF THE MEDICAL TEAM

MC: MEDICAL COORDINATOR

FY: FISCAL YEAR

COM: CHURCH OPERATION MANUAL

DTD: DISCIPLESHIP TRAINING DIRECTOR

CG: CHURCH GREETERS

CU: CHURCH USHERS

SAR: STUDENT AID REPORT

ACS: AFFILIATED COMPUTER SERVICES (PROVIDES INFORMATION TECHNOLOGY SERVICES AS WELL BUSINESS PROCESS OUTSOURCING SOLUTIONS TO BUSINESSES, GOVERNMENT AGENCIES, AND NON-PROFIT ORGANIZATIONS - [ARTICLE 88.2](#), "CA" STAFF RESPONSIBILITIES).

GAAP: GENERALLY ACCEPTED ACCOUNTING PRINCIPLES



PROTECTING

FROM SEXUAL ORIENTATION

YOUR

GENDER IDENTITY

MINISTRY

L A W S U I T S

A Legal Guide for Southern Baptist and
Evangelical Churches, Schools, and Ministries



THE ETHICS & RELIGIOUS
LIBERTY COMMISSION
OF THE SOUTHERN BAPTIST CONVENTION

PROTECTING

FROM SEXUAL ORIENTATION

*“There can be a conflict between
religious liberty and sexual liberty,
but in almost all cases the
sexual liberty should win....”¹*

CHAI FELDBLUM

Commissioner, Equal Employment Opportunity Commission (EEOC)

LAWSUITS

A legal guide for southern Baptists and
Evangelical churches, schools and ministries



LIBERTY & RELIGION
FOUNDATION



FREEDOM
OF RELIGION
FOUNDATION



RUSSELL MOORE

One of the most basic affirmations of Christianity is the expectation that all of us will one day stand in judgment. We will have no government agency and no denominational entity standing there with us since we will stand alone at judgment; we argue that no government has the authority to steamroll the human conscience. This is one of many reasons why Baptists have been tireless advocates of religious freedom from the earliest days of the American experiment.

As Baptists, we're insistent that the paving over of the conscience isn't bad just for Christians, but for any person who longs to carry out his life freely and honestly. We've insisted that the paving over of the conscience isn't bad just for Christians, but for any person who longs to carry out his life freely and honestly. We've insisted that the paving over of the conscience isn't bad just for Christians, but for any person who longs to carry out his life freely and honestly.

“The church will not negotiate the terms of any surrender. We must advocate for the church to faithfully live out its convictions in the public square.”

DEAN INSERRA

Senior Pastor, City Church, Tallahassee, FL

New times bring with them new challenges and new opportunities. The trajectory for the church in the decades or centuries to come. Despite the opposition that may come, the church must stand firm in its faith. Just a word from God and the world is changed. The church cannot get lost in the do many things, and some things worse than others, but the church cannot get lost in the cemetery plot.

In the long term, the sexual revolution cannot keep its promise. As the church works, as it always has, to pick up the pieces of a broken culture around it, let's do so with an eye toward protecting and strengthening what God has entrusted to us.

For the Kingdom,

Russell Moore

President of the Ethics and Religious Liberty Commission of the Southern Baptist Convention



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As Baptists, we're insistent that the paving over of the conscience isn't bad just for Christians, but for any person who longs to carry out his life freely.

Abrupt changes in the culture about marriage and sexuality have catapulted the Christian view of marriage and sexuality into a collision course with the Sexual Revolution. These disputes about what constitute a healthy vision for marriage and sexuality, sadly, have resulted in the cultural harassment, intimidation, and even legal punishment for those whose consciences are held captive to the Scripture's teaching on God's purpose for marriage and sexuality.

Considering just how fast culture is shifting on its views of sexuality and religious liberty, I am thrilled that the Ethics and Religious Liberty Commission is partnering with our friends at Alliance Defending Freedom to produce a trusted resource sure to help equip Christians and churches. In it, you'll find trusted resources on how churches, Christian schools, and Christian ministries should navigate and prepare themselves for the changing culture and all the attendant legal challenges that come with it.

New times bring with it new challenges and opportunities. It is my conviction that the moment we find ourselves in will set the trajectory for the future of religious liberty for decades or centuries to come. Despite the opposition that may come against us, we ought to have the confidence of people who have heard a word from God and the compassion of a people who are on a mission with God. Culture can do many things, and some things worse than others, but the culture cannot get Jesus back into his cemetery plot.

In the long term, the sexual revolution cannot keep its promises. As the church works, as it always has, to pick up the pieces of a broken culture around it, let's do so with an eye toward protecting and strengthening what God has entrusted to us.

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INTRODUCTION

In the culture, in the courts, even in casual conversation, it is increasingly obvious that we have lost sight of over 200 years of social and legal tradition that has secured our fundamental freedoms – namely, freedom of speech and religion.

A new concept – that “sexual liberty” trumps religious freedom – has begun to impact churches, ministries, and Christians across this nation.

This concept has led to the passage of *sexual orientation, gender identity* ordinances (SOGIs). SOGIs elevate sexual special interests over our cherished fundamental freedoms, especially religious freedom. These ordinances place terms like “sexual orientation” or “gender identity” in the same category as race or religion. But they are not designed for the innocent purpose of ensuring all people receive basic services. Rather, their practical effect is to legally compel Christians to accept, endorse, and even promote messages, ideas, and events that violate their faith.

Those promoting these ordinances use public sympathy – gained through misleading rhetoric about “discrimination” – to silence dissenting voices. And no ministry will remain immune if they remain true to Scripture’s teachings about sexuality and gender.

Alliance Defending Freedom and the Ethics and Religious Liberty Commission have partnered together to create this manual, meant to help you prepare for the legal intrusions some of your fellow believers and Christian leaders around the country have already faced, and for other threats on the near horizon.

Alliance Defending Freedom exists to help you deal with a variety of legal challenges facing

churches, religious nonprofits, and believers today, including issues not specifically addressed in this manual: civic engagement of churches and pastors, zoning, tax exemption, equal access to government facilities or programs, and the right to live out your faith in your business, workplace, or school. You can explore the basics on these issues at: www.AllianceDefendingFreedom.org/Church.

But the scope and nature of the threat posed by SOGIs and related laws warrants special, focused attention. This guide provides that focus. In the following pages, you will find examples of what other Christians around the country are facing; how your church, school, or ministry may be vulnerable to similar threats; and what you can do to secure crucial legal protections to help enable you to weather the fast-approaching legal storms.

SOGIs have been invoked to attempt to force Christian photographers, bakers, and florists to participate in same-sex ceremonies, in violation of their religious beliefs about sexuality and marriage. They have been used to attempt to force a Christian printer to create advertisements celebrating a “gay pride” festival. SOGIs have been used to attempt to force Christian owners of wedding venues to host same-sex ceremonies, and Christian adoption agencies to choose between placing babies in motherless or fatherless same-sex homes or go out of business.

The ability of your ministry to remain a compassionate but faithful witness to God’s truth in our world today may depend on a thoughtful consideration of the information in this manual. Sparing yourself and your ministry some of what other brothers and sisters in Christ have already suffered will help you continue to fulfill your vital Gospel mission.

BARRONELLE STUTZMAN

Arlene's Flowers

Leonardo da Vinci had his paints, Michelangelo had his sculptures, Beethoven had his notes and chords. Barronelle Stutzman has flowers. Name the occasion – wedding, funeral, birthday, prom – and she can weave a bouquet or arrangement to fit. For decades, she's been delighting the people of rural Richland, Washington with her floral creations. Give her an armful of delphiniums, daisies, or daffodils – and a challenge – and she can transform those blossoms into anything from a Disney cartoon character to a tractor, a choir of angels to a quilting bee.

Everybody enjoys that kind of creativity, but only a handful can really appreciate it ... bringing their own sixth sense of understanding to just how delicate or witty or carefully crafted the work of the artist really is. That's why Barronelle and her friend Rob Ingersoll hit it off so well. He wasn't just one of her best customers. He really understood how much of herself she pours into the floral arrangements she weaves so well.

Barronelle had put together all kinds of wonderful creations for the special events and occasions important to Rob, and so it nearly broke her heart the day he came in and asked her to come up with something original for the most important occasion of all – the one occasion she could not, in good conscience, help him celebrate. Rob said he was marrying another man, and Barronelle's Christian faith is grounded in Scripture that teaches marriage as the union of one man and one woman.

She broke it to him as gently as she could, and he said he understood, even hugging her as she told him. His partner, though, did not. The outrage he shared on Facebook drew attention from those attempting to push same-sex marriage on Americans ... including the state's new attorney general, Bob Ferguson.

Ferguson determined to make an example of Barronelle. He filed a consumer protection lawsuit against her, charging her with illegally discriminating against Rob on the basis of his sexual orientation. It was an unusual course of action, given that neither Rob nor his partner had filed a formal complaint. They got flowers for their ceremony, so that was hardly the problem. The state Human Rights Commission, charged with instigating action in such matters, hadn't pursued a claim. But Ferguson made it a personal priority, not only filing the lawsuit but denouncing Barronelle from political stumps all over the state. (Taking his

lead, Rob and his partner, with the ACLU, have since filed their own lawsuit, which is now combined with the state's.)

In the months following the lawsuit and a barrage of media coverage, Barronelle's shop was deluged by phone calls and buried in hate mail from people who knew very little about what really happened between Barronelle and Rob and who denounced her decision and mocked the faith that inspired it. But over time, those calls thinned out ... to be replaced, more and more, by

countless letters and cards and emails of support from people all over the world who'd read of her situation and admired her courage.

With her case still pending – in a legal system that has been increasingly hostile in recent years, to choices of conscience from people of faith – she is drawing a lot of encouragement from these fellow believers. The way ahead may be difficult, but she will stand by her beliefs and trust her Lord, no matter what the court rulings may be. Barronelle is a wonderful florist, but she'd be the first to tell you: no one promised her a rose garden.








PROTECTING YOUR MINISTRY

Make sure your ministry has the broadest religious liberty protections under the law.
Use the checklist below, specific to your type of ministry, to verify your protection.



CHURCH CHECKLIST







-  Statement of Faith *Page 5*
-  Religious Employment Criteria *Page 11*
-  Facility Use Policy *Page 14*
-  Formal Membership Policy *Page 16*
-  Marriage Policy *Page 18*

We've adapted this manual to help focus on Southern Baptist and Evangelical contexts.

“Christian ministries” include a broad spectrum of nonprofit, faith-based organizations such as pregnancy resource centers, religious publishers, campus ministries, relief agencies, missions groups, hospitals, counseling centers, adoption agencies, and food banks.













CHRISTIAN MINISTRY CHECKLIST

-  Statement of Faith *Page 5*
-  Religious Employment Criteria *Page 11*
-  Facility Use Policy *Page 14*
-  Religious Mission Statement *Page 20*
-  Code of Christian Conduct *Page 20*
-  Emphasize Religious Character *Page 21*



CHRISTIAN SCHOOL CHECKLIST

-  Statement of Faith *Page 5*
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-  Facility Use Policy *Page 14*
-  Religious Mission Statement *Page 20*
-  Code of Christian Conduct *Page 20*
-  Emphasize Religious Character *Page 21*
-  Admissions Procedures *Page 23*
-  Religious Instruction *Page 24*
-  Handbooks *Page 24*
-  Disciplinary Procedures *Page 24*



Look for the colored shield icon throughout this guide for information that pertains to your ministry category.

PROACTIVE STEPS FOR CHURCHES, CHRISTIAN SCHOOLS & CHRISTIAN MINISTRIES

The action items listed under this section are applicable to all churches, Christian schools, and Christian ministries² to ensure the broadest religious liberty protections available under the law.

1.0 Statement of Faith

A statement of faith should serve as the foundational document for churches, Christian schools, and Christian ministries. Such a statement not only expresses the organization's core religious beliefs, but also serves as clear evidence of those beliefs should they be questioned in a lawsuit. Generally, courts will not question an organization's self-proclaimed religious beliefs, particularly if they appear in a statement of faith or other governing document.³

The statement of faith should cover a broad range of religious beliefs – and the more detailed, the better – but because of the current cultural climate, three topics deserve particular mention.



1.1 Statement on Marriage, Gender, and Sexuality

It should go without saying that marriage matters. God created and sanctioned marriage to bring together men and women, the complementary halves of humanity, by joining them in “one-flesh”

unions. (Gen 2:18-25.) Marriage between one man and one woman for life uniquely reflects Christ's relationship with His Church. (Eph 5:21-33.) Marriage also serves as the foundational unit of a stable society. (1 Cor 7:2.) It provides the best chance that children will grow up in the same home with both their mom and their dad. Among many other negative cultural developments over the last several decades, the general acceptance of sex outside of marriage and other sexual sins, including homosexual behavior, constitute direct attacks upon this timeless and universal institution.

Gender, likewise, matters. God wonderfully and immutably creates each person as male or female, and these distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) But some individuals reject their biological sex⁴ and often present as the opposite sex. In so doing, these confused individuals reject God's design and the person He created them to be.

Issues of marriage and gender now regularly confront religious organizations. Churches are receiving requests to use their facilities for same-sex ceremonies, in direct violation of their beliefs. Christian schools are being asked to employ persons who identify as transgender. And Christian ministries are facing difficult decisions concerning employees in same-sex relationships and employees who are confused about their sex. As a result, it is important that churches, Christian

schools, and Christian ministries develop a clear statement on marriage, gender, and sexuality within their statements of faith. It is likewise important that every employee, student, marriage applicant, and volunteer be aware of the organization's religious position on these (and other) issues prior to entering a formal relationship with the organization. Remember: this statement is not intended to limit the organization's ability to reach or serve a particular group, but rather to protect it from being forced to operate in a way that violates its religious beliefs.

A statement on marriage, gender, and sexuality helps protect religious organizations in at least two ways. First, it may discourage those looking for “easy” lawsuits from bringing claims. Once the organization clearly states its religious beliefs on these matters, it is more difficult to argue that the organization acted with improper motives. Second, the statement will make it easier for the organization to defend itself if it is sued. Courts generally regard a clear statement of faith as an expression of the organization's doctrine, and defer to it as required by the First Amendment. Adopting a statement of faith makes it more likely a court will conclude the organization acted on its well-documented and sincere religious beliefs, rather than an improper motive.

Two sample statements of religious belief concerning marriage, gender, and sexuality are provided in Appendix A on page 27.



1.2 Statement of Final Authority for Matters of Faith and Conduct

It is impossible to anticipate every doctrinal dispute that a church, Christian school, or Christian ministry might encounter. New disputes arise regularly, and it is important that Christian organizations be able to respond in a legally defensible way to these issues.

For example, decades or even centuries ago, when many of the existing Church creeds and statements of faith were written, no one contemplated marriage was anything but the union of a man and a woman. No one could foresee that many would not only advocate for marriage redefinition, but also demand that churches host same-sex ceremonies. Consequently, few Christian organizations were prepared when the current cultural war about marriage broke out.

Each Christian organization should have a statement that clearly identifies (1) the source of religious authority for matters of faith and conduct, and (2) the final human interpreter of that source for the organization. Such a statement should provide a “catch-all” to cover unforeseeable threats that might arise in the future.

A statement of authority for matters of faith and conduct clearly denotes that authority resides in a designated individual or group (e.g. minister, bishop, elder board, executive committee, or board of directors) who is authorized to state the organization's beliefs and practices on any disputed issue.

STATEMENT OF FAITH

The general legal rule is that courts should not question this position.⁵ Below is a sample statement.

SAMPLE STATEMENT

Final Authority for Matters of Belief and Conduct

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of [the organization]'s faith, doctrine, practice, policy, and discipline, our [minister/executive committee/board of directors] is [the organization]'s final interpretive authority on the Bible's meaning and application.

JON AND ELAINE HUGUENIN

Elane Photography

For Elaine Huguenin, the nightmare began with a seemingly innocuous e-mail.

Newlywed and newly arrived in Albuquerque, she and her husband, Jon, were just starting to make a go of their fledgling

The Huguenins have suffered great criticism for their stand, and have been forced to discontinue wedding photography.

ceremony... This is a same-gender ceremony. If you are open to helping us celebrate our day we'd like to receive pricing information. Thanks."

Carefully, prayerfully, politely, Elaine crafted her reply:

"As a company, we photograph traditional weddings, engagements, seniors, and several other things such as political photographs and singers' portfolios. Thank you for your interest...."

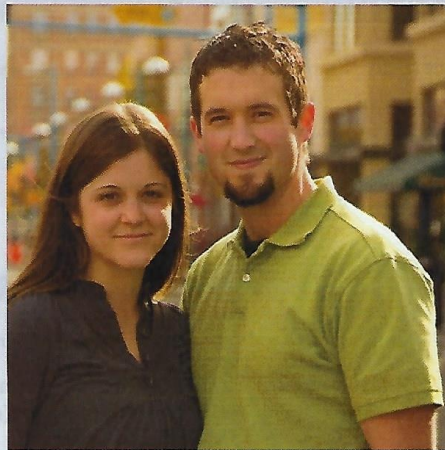
Two months passed before the same woman wrote back with a more probing question: *"Are you saying that your company does not offer your photography services to same-sex couples?"*

Elaine tried again to explain: *"Yes, you are correct in saying we do not photograph same-sex weddings, but again, thanks for checking out our site!"*

Months later, the New Mexico Department of Human Rights

wedding photography business. Elaine found she had a rare gift for capturing those quiet moments that wedding couples want preserved for a lifetime. Her portfolio was growing, and so was her reputation in New Mexico bridal circles. Then came the e-mail:

"We are researching potential photographers for our commitment



contacted her. A complaint had been filed alleging Elaine had violated the state antidiscrimination laws by discriminating on the basis of sexual orientation.

Alliance Defending Freedom then stepped in and pointed out to the courts that:

- a) the Constitution protects Elaine's right to tailor the expression that she creates to the convictions of her conscience;
- b) the First Amendment protects for-profit businesses, like Elane Photography; and
- c) the same-sex couple themselves admit they had no trouble finding another photographer – so their suit is essentially about punishing Elaine for not supporting same-sex unions.

The state of New Mexico showed itself deaf to all of those considerations. The Human Rights Commission ordered the

Huguenins to pay almost \$7,000 in attorneys' fees, a decision the state's supreme court upheld.

One judge – in a concurring opinion – wrote the Huguenins "now are compelled by law to compromise the very religious beliefs that inspire their lives," as "the price of citizenship." ADF appealed to the U.S. Supreme Court, which declined to hear the Huguenins' case.

The Huguenins have suffered great criticism for their stand, and have been forced to discontinue wedding photography. It remains

for other Christian photographers to continue the ongoing fight to preserve their legal right, as artists, to exercise their God-given creativity without violating their religious convictions.

STATEMENT OF FAITH



1.3 Statement on the Sanctity of Human Life

Churches, Christian schools, and Christian ministries should also consider adopting a statement of religious belief concerning the sanctity of human life.

Certain pro-abortion organizations continue to advocate for requiring all organizations – including faith-based ministries – to pay for contraception and certain abortion-inducing drugs and devices for their employees. The federal government has attempted to force some religious organizations, including for-profits like Tyndale House Publishers and even nonprofit Christian

colleges, to provide abortifacients to their employees and students. Some Christian ministries are facing difficult employment decisions concerning employees who either choose or publicly advocate for abortion in a manner contrary to the ministry’s religious beliefs. In addition, advocates of euthanasia and physician-assisted suicide continue to press for the right to terminate life they no longer consider to be of value.

Adopting a statement on the sanctity of human life will help the religious organization when it encounters these situations.

SAMPLE STATEMENT ON THE SANCTITY OF HUMAN LIFE

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Ps 139.)

1.0 SUMMARY:

- Adopt a comprehensive statement of faith
- Adopt a statement on marriage, gender, and sexuality (see examples at Appendix A)
- Adopt a statement on final authority concerning matters of faith and conduct
- Adopt a statement on the sanctity of human life

HOUSTON PASTORS



Hernan Castaño



Magda Hermida



Khanh Huynh



Steve Riggle



Dave Welch

It's not something many are willing to believe.

Europe may encroach on its churches, and Christians have long been persecuted in Asia, but this – *this* is the land of the free. We put “In God We Trust” on our money. We say “under God” in the Pledge. We sing “God Bless America” at ballgames. How bad can it really get?

Ask “the Houston Five.”

In June 2014, the City of Houston’s leaders implemented a sexual orientation, gender identity law which, among other things, prohibits discrimination on the basis of “gender identity” in places like public restrooms. It was not a popular decision: 82 percent of Houstonians opposed the decree. Petitions rapidly circulated throughout the city, signed by citizens demanding that the new law be repealed, or placed on a ballot for the voters to decide. Some of the City’s pastors openly discussed the law and its implications from the pulpit – a right the First Amendment protects.

The citizens of Houston supplied more than three times the required number of signatures to place the law on the ballot. The city secretary legally certified the petitions – meaning that the City Council either had to repeal the law or it had to be put to a vote of the people. Yet the mayor and the city attorney unlawfully refused the certification.

In response, a group of citizens filed a lawsuit, pressing the city to comply with the law and honor the petitions. Instead, in the course of preparing for trial, the city’s attorneys served subpoenas against five local pastors, demanding 17 categories of information – including copies of their sermons “related to . . . the Petition,

Mayor Annise Parker, homosexuality, or gender identity prepared by, delivered by, revised by, or approved by you or in your possession,” as well as any personal communications they might have had with church members or others about the bathroom law, homosexuality, or gender identity.

ADF attorneys filed a motion in a Texas court to block that subpoena – along with an accompanying brief pointing out that neither the pastors nor their churches were even involved in the lawsuit, and that the information being subpoenaed had nothing to do with the lawsuit. City officials apparently wanted to see if the pastors had ever opposed or criticized them . . . and to intimidate them, other pastors, and any other citizens from ever doing so again. Mayor Parker even took to Twitter and wrote, “if the 5 pastors used pulpits for politics, their sermons are fair game.” In effect, it was an aggressive bid to control – through explicit legal action or implicit political pressure – what preachers preach, and what Christians believe about social issues.

The City of Houston’s actions posed a “clear and present danger” to religious freedom. This was a critical “trial balloon” being floated in the culture. Those pressing the agenda the council supports were watching closely to see not only how the citizens of Houston and the media reacted, but how Christians across America responded to this direct onslaught against their most basic, cherished liberties. Fortunately the public outcry in this instance was so great that the mayor and the city attorney eventually withdrew the subpoenas from the victorious Houston Five.

2.0 Religious Employment Criteria

Every church, Christian school, and Christian ministry should consider establishing religious criteria for its employees and volunteers. Federal law prohibits employment discrimination based on race, color, religion, sex, national origin, or age.⁶ However, “religious organizations” may consider an applicant or employee’s religious beliefs in hiring and firing.⁷ And under a doctrine known as the “ministerial exception,” churches, Christian schools, and other qualifying organizations are exempt from employment non-discrimination laws for hiring and firing their ministerial employees – individuals who are tasked with performing the organization’s rituals or teaching and explaining its beliefs.⁸

State and municipal employment non-discrimination laws often mirror federal law, prohibiting discrimination based on religion and unchangeable characteristics such as race, color, and national origin. But an increasing number of states and municipalities also prohibit discrimination in employment based on unbiblical behavior related to sexual orientation and gender identity. Most state laws and municipal ordinances also provide some level of exemptions for religious organizations, but these exemptions vary widely. Regardless, the First Amendment, which trumps state and local law to the contrary, should provide great protection for employment decisions made by religious entities.

Should an employment dispute arise, Christian organizations can best avail themselves of the First Amendment’s protection if they create and faithfully enforce religious employment criteria for every employee.



2.1 Signed Statement of Faith

First, and at a minimum, the organization should require all employees and volunteers to sign a statement affirming that they agree with the organization’s statement of faith and are willing to comply with the organization’s standards of conduct (if any). (See Statement of Faith, pg. 5; Code of Christian Conduct, pg. 20.) Retain these signed statements as part of the individual’s permanent record.

It is also good practice to note either on the signed statement, or in the employee handbook, that violation of the organization’s statement of faith constitutes good cause to terminate employment.



2.2 Religious Job Descriptions

Second, the organization should create written descriptions for every employment and volunteer position. These job descriptions will be unique to each organization and position, but the descriptions should explain how the position furthers the organization’s religious mission, what the responsibilities and duties of the position include, and what characteristics or skills are necessary for the position.

Although every position within a church or ministry furthers the organization’s religious mission, the link between an employment or volunteer

position and the organization's mission cannot be assumed. Clearly articulate this link in writing.

When feasible, a religious organization should assign its employees duties that involve ministerial, teaching, or other spiritual qualifications – duties that directly further the religious mission. For example, if a church receptionist answers the phone, the job description might detail how the receptionist is required to answer basic questions about the church's faith, provide religious resources, or pray with callers. Consider requiring all employees to participate in devotional or prayer time, or to even lead these on occasion.

Employees with some duties usually performed by (or associated with) clergy are more likely to be viewed as “minister-like” by the courts.⁹ Consequently, courts are more likely to apply the ministerial exception to employment law claims based on alleged discrimination.

As noted above, it is important to bear in mind that the term “minister” applies not only to the head of a religious congregation, such as a pastor or priest, but also to any employee charged with ministering, teaching, or communicating beliefs. In a recent case, the United States Supreme Court held that a Christian school teacher met the definition of a “minister.”¹⁰

A church, Christian school, or Christian ministry that employs an individual held out as a minister should make that distinction clear in the job title. Any religious educational qualifications, duties, responsibilities, or activities should be clear in the position description. Finally, remember that one need not have the title “minister” for the ministry to claim the ministerial exception: the exception applies to those charged with ministering, teaching, or communicating beliefs.

Employee job descriptions should also include the religious grounds for limiting employment opportunities, especially if the limitations involve any categories protected by law (such as religion or sex). For example, if a church or Christian school believes that only men may hold certain positions, this criteria should be clearly stated in the job description with scriptural or ecclesiastical support.¹¹

Finally, Christian ministries must consistently apply their employment standards and handle similar cases alike. For example, organizations might be legally vulnerable if they terminate an unmarried, pregnant female employee on religious grounds, but do not terminate a male employee known to have engaged in extramarital sexual relations. Consistency in employment decisions will make it more likely courts will find the organization acted properly and did not commit employment discrimination should a disgruntled former employee file suit.

2.0 SUMMARY:

- Require all employees to sign a statement affirming that they agree with your organization's statement of faith
- Require all employees to sign a statement affirming that they are willing to abide by your organization's standards of conduct
- List religious job descriptions for every employment position, taking special note of any ministerial positions
- List religious grounds for limiting employment opportunities
- Consistently apply all employment standards

DONALD AND EVELYN KNAPP

Hitching Post Wedding Chapel

It's hard for ministers who've spent their lives helping others say "I do" to come to the point where they have to say, "I don't."

But the way Donald and Evelyn Knapp of Coeur d'Alene, Idaho see it, city officials really haven't left them any choice.

In June 2013, those officials instituted a sexual orientation non-discrimination ordinance. When the courts opted to override Idaho's voter-approved constitutional amendment affirming marriage as the union of one man and one woman shortly thereafter, that put the Knapps, who are unwilling to divorce themselves from the biblical meaning of marriage, on the wrong side of the law.

The Knapps have been operating the Hitching Post Wedding Chapel in Coeur d'Alene for 25 years. Both ordained ministers, and married for 47 years themselves, the chapel is their ministry. They perform religious wedding ceremonies that include references to God, invoke His blessing on the union, and share brief remarks drawn from the Bible to encourage the couple and point them toward a successful marriage. They also provide each couple they marry with a CD that includes two sermons about marriage, and recommend Christian books on the subject. They charge a small fee for their services.

City officials told the Knapps – privately and publicly – that unless they agreed to perform same-sex ceremonies at their chapel, they'd be in violation of city law. The penalty, they were told, was up to 180 days in jail and up to \$1,000 in fines for the initial violation and each day it continued.

On October 15, 2014, Idaho county officials began issuing same-sex marriage licenses. Two days later, the Knapps received a request to perform a same-sex wedding ceremony at The Hitching Post. The Knapps respectfully declined because of their religious beliefs and ministerial vows. Knowing the city viewed this denial as a violation of the ordinance and put them at risk of being

prosecuted and sent to jail, the Knapps asked ADF attorneys to immediately file a federal lawsuit and a motion for a temporary restraining order to stop the city from following through on its threats.

The city initially responded to the lawsuit by confirming that the Knapps were subject to the ordinance because they ran a for-profit business. But intense public scrutiny and criticism quickly changed its mind, and the city has now told the Knapps that they will not be prosecuted. However,

the lawsuit is moving forward because the city has refused to amend the ordinance to make it clear that it does not cover for-profits operated according to religious beliefs, leaving other religious business owners who object to participating in same-sex ceremonies subject to prosecution.

How the Knapps' case will ultimately be resolved is yet to be determined. But what it underscores is how the very government invested with protecting our personal religious freedom is itself trying to force us to forfeit that freedom.



That put the Knapps, who are unwilling to divorce themselves from the biblical meaning of marriage, on the wrong side of the law.



3.0 Facility Use Policy

A facility use policy is critical for any church, Christian school, or Christian ministry that owns a building and permits its facilities to be used outside of normal business operations.

Many churches fear that the government will force them to violate their religious beliefs and allow same-sex ceremonies in their buildings. Some of these churches have even prohibited all outside groups from using church facilities – an unwarranted reaction that limits the church's ability to serve its community. Despite attempts to require churches to host same-sex ceremonies, church buildings are private property and used primarily for the exercise of religion throughout the week.¹² As such, the use of church buildings is clearly subject to First Amendment protection and churches have the right to ensure that any use of their facilities is consistent with their religious beliefs. Under current law, no church is forced to open its buildings for uses that conflict with its religious teachings.

But those advocating for marriage redefinition hope to change the current law that protects churches. And it is not clear, even under the current law, how much protection other Christian organizations have from being compelled to open their facilities for uses that conflict with their doctrine. Churches, Christian schools, and Christian ministries can strengthen their religious liberty protections by adopting a facility use policy that outlines the religious nature of the building and restricts its use to those acting

in a manner consistent with the organization's biblical beliefs. A policy is clear evidence of the organization's beliefs and practice regarding use of its property and why certain practices or activities are never permitted.

Christian organizations that rent their facilities to outside organizations should consider doing so at less than market rates. When evaluating whether an organization is "religious" enough to merit certain legal protections, courts often consider whether the organization looks more like ministry, or more like a for-profit business engaged in commerce. Facilities that are rented out at less than market rates are more indicative of a ministry.

There is no "one-size-fits-all" policy for all religious groups. The important point is to create a policy that covers situations unique to your organization's ministry and mission, buildings or facilities, and religious beliefs. Take the time to craft a specific policy addressing each of these areas for your organization. *A sample facilities use policy is available at Appendix B on page 28.*

3.0 SUMMARY:

- Create a facility use policy (see example at Appendix B)
- Identify the religious purpose of the building
- Restrict facility use to those acting consistent with your organization's beliefs

ROBERT AND CYNTHIA GIFFORD

Liberty Ridge Farms

Same-sex couples all over America are trampling a lot of innocent people in their rush to redefine marriage.

The latest family to be plowed over is the Giffords, whose beautiful farm in upstate New York is first and foremost their home and private property – property they cheerfully open from time to time to the general public for pumpkin picking, pig racing, corn mazes, and even occasionally a wedding on the ground floor of the barn that contains their home.

When the Giffords host weddings, they go whole hog: greeting guests at the gate, ferrying them to the barn in their farm trolley, decorating the premises, arranging for flowers and fireworks, and providing cake and refreshments. They even make available a bridal suite in their living quarters above the ground floor.

There's just one hitch, for people thinking of marrying at the Giffords'. They only host weddings between a man and a woman, since the Giffords are Christians who believe this union represents God's design for marriage. They gently explained this a while back to two lesbians who asked to reserve their barn for their upcoming same-sex ceremony. But the women didn't care for the message, didn't respect the family's convictions, and didn't take kindly to "no" for an answer. When Mrs. Gifford invited them to visit the farm, to discuss holding a reception there, the women refused. Interestingly, they did not tell her they were tape-recording the conversation.



The women then filed a complaint with the New York State Division of Human Rights. The judge who heard their case disregarded the fact that the Giffords have hired homosexuals; that they've hosted birthday parties for homosexuals on their property; that they were happy to have the women take part in any of the farm's other special public events; or that the family's

God-given right to live out their religious beliefs is ensured, supported, and spelled out in the Constitution. The judge just found the Giffords guilty of discrimination and fined them \$13,000, with the promise to keep on fining them if they ever say "no" to a same-sex ceremony again.

That's not all. If the Giffords didn't pay the fines within 60 days, the judge ordered they pay nine percent interest. In addition to the money, he ordered the Giffords to prominently display a poster on their property addressing anti-discrimination laws. He further ordered the family and employees to undergo "anti-discrimination" training, perhaps to enlighten them on the errors of their religious convictions.

The Giffords are weighing their options for what to do next. For now, they are standing by their convictions to challenge this unjust law and follow their moral beliefs against yet another tyrannical consequence of marriage redefinition.

[The judge] ordered the family and employees to undergo "anti-discrimination" training, perhaps to enlighten them on the errors of their religious convictions.

PROACTIVE STEPS FOR SPECIFIC ORGANIZATIONS

4.0 Churches



4.1 Churches – Formal Membership Policy

Sadly, church members sometimes engage in behavior that necessitates church discipline. Such discipline is Biblical and consistent with nearly every church tradition, though some specific approaches vary. (See, e.g., Matt 18:15-20.) And, on occasion, those who have been disciplined by their church (or removed as members) have then sued.¹³

Thankfully, churches enjoy considerable freedom under the United States Constitution to govern themselves as they see fit,¹⁴ even when doing so causes injuries that would otherwise be actionable in court.¹⁵ But this freedom has limitations. Only those individuals who “unite” with a church have consented to the church’s authority over them.¹⁶ In order for a church to have the best claim to immunity against an alleged injury that resulted from church discipline,¹⁷ the alleged victim must have been a church member when the discipline occurred. This is very difficult to determine if the church does not have a formal membership policy.

Not every church has members in the traditional congregational approach to membership. Churches that do not have formal members must be aware that they potentially enjoy less protection from

legal liability when they impose church discipline on those who merely attend church.¹⁸ This does not mean that a church should adopt a form of government to which it does not subscribe. For example, “members” are not necessarily voting members in the congregational model, but may be designated as members through some other model in which they affirm they are committed to and part of a church body, even if there is no voting or say in church practices.

Churches with formal members have greater legal protection when they find it necessary to impose church discipline on their members. But to further protect themselves, churches should implement a written membership policy that explains the (1) procedures for becoming a member, (2) procedures for member discipline, and (3) procedures for rescinding membership.

4.1.1 Formal Membership Policy: Procedures for Becoming a Member

Churches should provide all prospective members a copy of the church statement of faith and membership policy, and have them sign a statement saying that they have read and agree to the terms of membership. Of course, churches should also make every effort to follow their membership policy consistently.¹⁹

Churches should also develop a written membership agreement, such as the sample agreement provided below:

A more comprehensive sample Membership Agreement appears in Appendix C on page 33.

SAMPLE CHURCH MEMBERSHIP AGREEMENT

The membership of this Church shall be composed of individuals who are believers in the Lord Jesus Christ and affirm the tenets of the Church Constitution, and who offer evidence, by their confession and their conduct, that they are living in accord with their affirmations and this Constitution and Bylaws, and are actively pursuing and continuing in a vital fellowship with the Lord, Jesus Christ. The [membership/elder board/pastoral board, etc.] of this Church shall have final authority in all matters of church governance, as set forth and described in the Bylaws.

4.1.2 Formal Membership Policy: Procedures for Member Discipline

Generally, churches cannot be held legally liable because they discipline church members or terminate their membership.²⁰ But courts have found exceptions to this rule. The most common exception occurs when church leaders reveal to the congregation the behavior that led to discipline, without having in place church policies that allow them to do so. This can lead to lawsuits against the church for invasion of privacy, intentional infliction of emotional distress, defamation, and so forth.²¹ A church can avoid these types of lawsuits by implementing clear procedures for member discipline and membership termination. If the church believes it may be necessary to reveal to the congregation the reason for church discipline or membership termination, the timing and means by which this can take place should be clearly set forth in the procedure for member discipline. The church should also consult legal counsel before discussing any details related to the discipline and termination.

4.1.3 Formal Membership Policy: Disassociating Membership

Just as the church should have a written policy for becoming a member, it should also have written procedures in its bylaws for how and when members can disassociate from the church. Courts have held that church members have a First Amendment right to terminate their membership.²² But courts have also held that a member's right to terminate his or her membership can be waived as long as the waiver is knowing, voluntary, and intelligent.²³ Therefore, the circumstances and timing of when church members may terminate their memberships must be clearly set forth and agreed to by both the church and the member.

Once a member has rescinded her membership, she no longer consents to the church's doctrine and authority, potentially limiting the church's legal authority to discipline her. At least one state court has allowed a suit to proceed against the elders of a church who attempted to discipline

an individual after she formally withdrew her membership.²⁴ A formal revocation policy clarifies for all parties involved, including the court, when the membership terminated.

Because at least one court has ruled that members can voluntarily waive their right to terminate their membership, churches should consider including in their membership policy a provision prohibiting the voluntary resignation or withdrawal of membership once the disciplinary process begins. Otherwise, if the church continues discipline designed to restore a wayward member after she withdraws from membership, the church may be found liable if the former member sues.²⁵ Because church members can only waive their right to rescind membership if it is voluntary and intentional, it is a good idea to have church members sign an explicit statement that they have read and agree to this provision.

If these steps are followed, courts are much less likely to consider a lawsuit against a church for its internal discipline process, unless the church's conduct was so "extreme and outrageous" that a court finds intruding on its religious liberty justified.²⁶ As in other areas, churches should consult in-state legal counsel for more specific advice.



4.2 Churches – Marriage Policy

In addition to a statement of religious belief concerning marriage, gender, and sexuality (pg. 5), and a facility use policy (pg. 14), churches should also adopt a comprehensive policy concerning the marriages their pastors or ministers may solemnize or otherwise participate in.

SAMPLE MARRIAGE POLICY

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, [the Church] will only recognize marriages between a biological man and a biological woman. Further, the [pastors/ministers] and staff of [the Church] shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of [the Church] shall only host weddings between one man and one woman.

4.0 SUMMARY:

- Create written procedures for becoming a church member
- Create written procedures for church member discipline
- Create written procedures for disassociating from church membership
- Create a church marriage policy

SCOTT AND NANCY HOFFMAN

Ocean Grove Camp Meeting Association

To Scott and Nancy Hoffman, being asked to assume leadership at the Ocean Grove Camp Meeting Association presented an extraordinary opportunity. The beachfront religious retreat is one of the jewels of the Eastern Seaboard — tucked away on a New Jersey peninsula between two lakes and the beautiful Atlantic, it's within a 50-mile radius of one-sixth of the county's population.

The place was founded after the Civil War by Methodists who bought the land from the State and obtained a charter from the legislature setting Ocean Grove apart as "a place on the shore for the perpetual worship of Jesus Christ."

Today, the wooden auditorium, built in 1869, is a national historical landmark. A boardwalk runs the half-mile length of the beach, and alongside it is a beautiful open-air pavilion: a picturesque setting for many of

Ocean Grove's church activities: morning Bible studies, weekly worship services, and Gospel music concerts. Seaside Sunday

The Hoffmans tried to head off the legal hurricane by announcing that, henceforth, no more weddings of any kind would be hosted in the pavilion. It didn't help.

services at the pavilion often draw in passing tourists, Hoffman says, with the result that "many people come to Jesus Christ [who] didn't even know they were going to church that day."

The Hoffmans barely began working at Ocean Grove when controversy engulfed them. In February 2007, the New Jersey

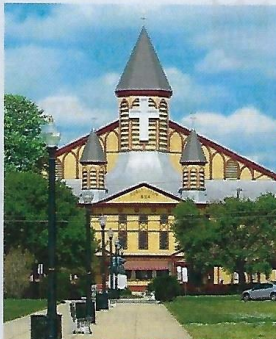
legislature legalized "civil unions" for same-sex couples. Soon, couples began asking to use the Ocean Grove pavilion for their same-sex ceremonies. When they were refused, based on the organization's religious beliefs, some couples filed discrimination complaints with the New Jersey Division on Civil Rights, asserting that Ocean Grove's pavilion — one of its places of worship — was a place of public accommodation subject to the state's

nondiscrimination law. They claimed that a structure owned by a religious group and used for religious services wasn't a worship facility ... and urged the state to enshrine this nonsense in legal stone.

The Hoffmans tried to head off the legal hurricane by announcing that, henceforth, no more weddings of any kind would be hosted in the pavilion. It didn't help. Neither, in the end, did an effort to go on the offensive: Ocean Grove, with the assistance of Alliance Defending Freedom, filed a federal lawsuit charging the

state with violating the religious group's rights protected by the First Amendment. A federal court dismissed the lawsuit, clearing the way for a five-year legal battle before the New Jersey Division on Civil Rights, which eventually declared that the pavilion was not a religious facility and that Ocean Grove was guilty of discrimination. To end the legal battle and appease state officials, Ocean Grove stopped hosting weddings of any kind in its seaside pavilion — a policy it continues today.

Soon after the Division on Civil Rights' decision, Hurricane Sandy swept the New Jersey coast, shattering homes and towns for miles above and below Ocean Grove. Miraculously, the epic storm left the little seaside pavilion virtually unscathed. Regrettably, the state officials didn't follow a similar course.



5.0 Christian Schools and Christian Ministries



5.1 Mission Statement

Christian schools and Christian ministries should articulate the distinctly religious purpose for their existence through a mission statement. This mission statement should be grounded on the organization's religious beliefs and statement of faith. For example, a Christian school's purpose might be, in part, to "train the next generation of Christian leaders and equip them for a life of service to their Savior, homes, churches, vocations, and communities."

When possible, include within the mission statement a speech component – some message the organization wants to communicate to the outside world through its speech and conduct. For example, a Christian ministry operating a wedding chapel might see its purpose, in part, as communicating the theological belief that marriage is only the union of one man and one woman, which reflects Christ's relationship with His Church. Also include an associational component within the mission statement – that is, a desire to associate with likeminded people who will further the organization's religious purpose and beliefs.

Place the mission statement in the organization's bylaws, governing documents, and employee and student handbooks.



5.2 Code of Christian Conduct

Christian schools and Christian ministries should adopt a code of Christian conduct, grounded in the statement of faith, which establishes parameters for acceptable behavior.

In light of current issues with sexual orientation and gender identity, this code of conduct should address: (1) dressing in conformance with one's biological sex; (2) using the restrooms, locker rooms, and changing facilities conforming with one's biological sex; and (3) abstaining from all intimate sexual conduct outside the marital union of one man and one woman. Cite the organization's statement on marriage, gender, and sexuality to highlight why this conduct is Biblically required. Wherever possible, tie these requirements to scriptural or ecclesiastical teaching.

The code should also address non-sexual behaviors such as cheating, stealing, respect for authority, and so forth. Include a warning that the school has the right to discipline or ask a student to withdraw for any reason, but that failure to comply with expected standards of conduct will subject the student or employee to potential disciplinary action, up to and including expulsion or dismissal.



5.3 Emphasize Religious Character

Organizations that highlight their religious character have far greater religious liberty protections than those organizations that omit or conceal their religious character. Courts tend to evaluate whether an organization is religious, in part, based on its activities and presentation to the community. A Christian ministry can highlight its religious character through activities such as the following:

- Regularly including prayer, Bible studies, and worship in its activities, including those activities that occur off campus or away from the organization's main facility.
- Emphasizing any affiliation with a church or religious denomination.
- Utilizing religious artwork within the building.
- Noting the organization's religious character through its website, brochures, logo, and tagline.²⁷

5.0 SUMMARY:

- Create a distinctly religious mission statement
- Create a code of Christian conduct
- Emphasize your organization's religious character

DON AND PHYLLIS YOUNG

Aloha Bed & Breakfast

Don and Phyllis Young are a senior adult couple who have lived in their home in Hawaii since 1978. Humble and hard-working, they're proud of their house and eager to share it, supplementing their limited retirement income by renting rooms to the public as a bed-and-breakfast.

In their minds, though, guests are family – if you stay with the Youngs, you don't hide away in your room. You join them for dinner and conversation, to watch an old movie, or to sit in on their weekly Bible study with friends. It's not that big of a house anyway, and it doesn't offer a lot of the frills of high-end hotels. If you stay here, it's strictly for the down-home experience and the chance to make some new friends.

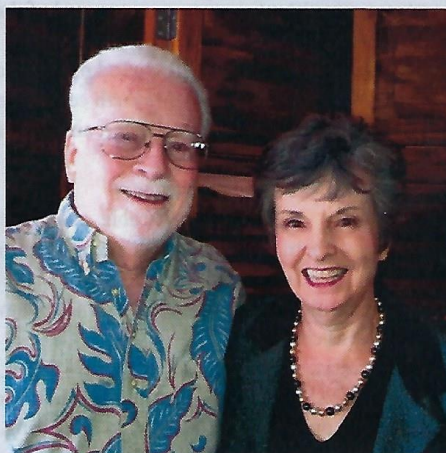
Given the close quarters, it's not surprising that the Youngs have firm standards for the type of conduct allowed in their home. As devout Catholics, one of their requirements is that any couple sharing a bedroom should be married – and married in the man-and-woman, biblical sense of that increasingly beleaguered term.

When Phyllis explained that to a lesbian couple who called to inquire about her rates, they took offense – enough offense to take the Youngs to court. It didn't matter to the couple – nor, as it turned out, to the Hawaii Civil Rights Commission – that the Youngs kindly referred them to

another, newer, nearby bed-and-breakfast place with comparable rates and location. For the lesbian couple, a principle was at stake.

For the Youngs, what's at stake is their faith, and their religious freedom, as protected by the Constitution. Unfortunately, the judge who recently heard their case said he thought the affront to the lesbians trumped the Youngs' constitutional freedoms. The Youngs (represented by Alliance Defending Freedom allied attorneys) have appealed.

So far, what neither the lesbian couple nor the tribunals involved have understood is that the standards the Youngs hold to are not something they reserve for only guests in their home.



When their own daughter wanted to come home for a weekend and share a bedroom with her then live-in boyfriend, Don and Phyllis said no: separate bedrooms, or stay somewhere else. Separate bedrooms it was – but today, daughter and boyfriend are wife and husband ... encouraged in that admirable direction, perhaps, by the standards of a mom and dad who held fast to their beliefs when it would have been easier to relax them.

It would be even easier to revise those beliefs now, in the face of so much legal pressure. But in a house as small as the Youngs', there just isn't room for that much compromise.

When their own daughter wanted to come home for a weekend and share a bedroom with her then live-in boyfriend, Don and Phyllis said no: separate bedrooms, or stay somewhere else.

6.0 Christian Schools Only



6.1 Admissions Procedures

Each Christian school should have a well-defined admissions procedure that includes clear statements that the school is a Christian ministry. The procedure should also incorporate “circuit-breakers” in the admissions process. These circuit breakers are designed to interrupt or terminate the admissions process if the school receives an application evidencing a lifestyle or belief system inconsistent with the school’s religious beliefs or mission. School admission should never be automatic.

Circuit breakers can take a number of different forms, but we suggest:

Information Packet

Provide each potential applicant family with an information packet describing the school. Include a clear explanation of the school’s religious mission and beliefs. Also include a list of admissions criteria, particularly spiritual and behavioral criteria, which the school uses in evaluating prospective students. (*Sample provided in Appendix D, pg. 36.*) Finally, request that parents and students read the student handbook, and proceed with the application only if they are in agreement with, and willing to abide by, the policies in the handbook.

Application

In the application, include a section for “biological father” and “biological mother,” and the status of the parents’ relationship (i.e. married, divorced, deceased, never married), as well as an “alternative family information” section for step-

or adoptive parents, or guardians. Inquire whether the child lives with both biological parents, and if not, ask that the family explain the circumstances.

Also include an agreement section for parents (and students in grades 7-12) to sign indicating that they have read the student handbook and discussed it with their student. The agreement should make clear that, by signing, both parents and students certify their consent and submission to all policies in the handbook. Ensure that the school retains any signed statements of agreement as part of the permanent record of the student and family.

It is also good practice to require a copy of each student’s birth certificate. This can be used to verify birth sex, age, and citizenship (if applicable).

Interview

If practicable, conduct personal interviews of all new student applicants and their parents, and use the time to gain insight into family dynamics, faith background, behavior, and so forth.

Notice of Admission or Denial

Communicate a notice of admission or denial of admission in writing. Ensure that records of admission and/or denial are retained for an appropriate period of time.

Schools are not legally required to explain why they denied an applicant admission, but there may be instances where it is appropriate to communicate this information. If a school determines that it must deny admission due to a student’s or parent’s lifestyle that is inconsistent with the school’s religious beliefs, it is always best to seek legal advice prior to issuing the written denial.



6.2 Religious Instruction

To ensure the greatest religious liberty protection for your school, it is important that students are not only taught from a biblical worldview (as understood by the church or ecclesiastical authority), but also receive actual religious instruction. A least one Christian school lost its religious protections because it slipped into teaching more general ethical and moral principles, and no longer engaged in religious instruction.²⁸

Christian schools should consider requiring teachers, as a condition of employment, to incorporate biblical teaching into their curriculum. Requiring teachers to sign a statement that they understand and agree it is their duty to incorporate religious instruction into their courses is helpful.



6.3 Parent, Student, and Teacher Handbooks

All Christian school handbooks should include the school's mission statement, statement of faith, and code of Christian conduct.

Christian schools should also require all employees, parents, and students (especially those in grades 7-12) to sign a written agreement statement affirming that they have read, are in agreement with, and are willing to abide by the established standards of the school as outlined in the handbook. (Sample provided in Appendix D on page 36.)

Ensure that signed statements of agreement are retained as part of the permanent records of students and faculty.

Two disclaimers should appear in all handbooks. First, make clear that no handbook serves to contractually bind the school in any way. Second, note that the handbooks are subject to change without notice by the school's governing body.



6.4 Disciplinary and Dismissal Procedures

Christian schools should also establish clear disciplinary and dismissal procedures, and apply these procedures consistently.

6.0 SUMMARY:

- Establish clear school admissions, disciplinary, and dismissal procedures
- Infuse the curriculum and teacher instruction with religious teaching
- Include your school's mission statement and statement of faith in all handbooks
- Include two disclaimers in all handbooks, noting that the handbooks do not create a contract and are subject to change at any time
- Require all employees, parents, and students to sign a statement affirming that they have read, are in agreement with, and are willing to abide by the school's standards

CONCLUSION

Even in – perhaps *especially* in – a changing moral climate, God's people can continue to make a profound impact as faithful witnesses to His love and truth. Given the freedom to live out and exercise our faith, we can engage a hostile social and political culture in ways that offer clear light and enduring hope amid the gathering spiritual darkness.

That's what this guidebook is all about. Adopting the action steps recommended in the previous pages cannot insulate your church, Christian school, or Christian ministry from all attacks by marriage counterfeits and those advocating for

complete sexual license. But acting upon these suggestions will place your organization in a more defensible legal position should it face a lawsuit for discrimination. And you have the assurance that Alliance Defending Freedom wants to talk to you in the event your group faces such a challenge.

More than that, preparing yourselves legally will give your group or institution greater freedom to continue presenting the Gospel clearly and effectively to your community – and that freedom may well make an eternal difference for lost and hurting souls all around you.



THE ETHICS & RELIGIOUS
LIBERTY COMMISSION
OF THE SOUTHERN BAPTIST CONVENTION

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These samples are demonstrative only: there is no magic language that must be copied verbatim. Each organization should tailor the statement to suit the needs of its particular group and faith tradition. Including scriptural references is encouraged, although not legally required.

Statement on Marriage, Gender, and Sexuality

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

We believe that in order to preserve the function and integrity of [the organization] as the local Body of Christ, and to provide a biblical role model to the [the organization] members and the community, it is imperative that all persons employed by [the organization] in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of [the organization].

Sample Church Facility Use Policy

Purpose Statement

The church's facilities were provided through God's benevolence and by the sacrificial generosity of church members. The church desires that its facilities be used for the fellowship of the Body of Christ and to bring God glory. Although the facilities are not generally open to the public, we make our facilities available to approved non-members as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice.

But facility use will not be permitted to persons or groups holding, advancing, or advocating beliefs or practices that conflict with the church's faith or moral teachings, which are summarized in, among other places, the church's constitution and bylaws. Nor may church facilities be used for activities that contradict, or are deemed inconsistent with, the church's faith or moral teachings. The pastor, or his official designee, is the final decision-maker concerning use of church facilities.

This restricted facility use policy is necessary for two important reasons. First, the church may not in good conscience materially cooperate in activities or beliefs that are contrary to its faith. Allowing its facilities to be used for purposes that contradict the church's beliefs would be material cooperation with that activity, and would be a grave violation of the church's faith and religious practice. (2 Cor 6:14; 1 Thess 5:22.)

Second, it is very important that the church present a consistent message to the community, and that the church staff and members conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing facilities to be used by groups or persons who express beliefs or engage in practices contrary to the church's faith would have a severe, negative impact on the message that the church strives to promote. It could also cause confusion and scandal to church members and the community because they may reasonably perceive that by allowing use of our facilities, the church agrees with the beliefs or practices of the persons or groups using its facilities.

Therefore, in no event shall persons or groups who hold, advance, or advocate beliefs, or advance, advocate, or engage in practices that contradict the church's faith use any church facility. Nor may church facilities be used in any way that contradicts the church's faith. This policy applies to all church facilities, regardless of whether the facilities are connected to the church's sanctuary, because the church sees all of its property as holy and set apart to worship God. (Col 3:17.)

Approved Users and Priority of Use

The pastor or official designee must approve all uses of church facilities. Generally, priority shall be given to church members, their immediate families, and organized groups that are part of the ministry, organization, or sponsored activities of the church. Church facilities and equipment will be made available to non-members or outside groups meeting the following qualifications:

1. Groups or persons requesting facility use must affirm that their beliefs and practices and planned uses of the facilities are consistent with the church's faith and practice.
2. The group or person seeking facility use must submit a signed "Church Facility Reservation Request and Agreement" form.
3. The group or person seeking facility use must be willing to take responsibility for the facilities and equipment used and must agree to abide by the church's rules of conduct for facility use, as stated below and as described in any additional instructions by church staff.

Facility Use Hours

Facilities are available between the hours of ____ a.m. and ____ p.m. Use outside these hours may be approved by the pastor or official designee.

Scheduling Events

Facility use requests shall be made to _____ [e.g., pastor, secretary, events coordinator] by submitting the "Church Facility Reservation Request and Agreement" form. The event will be reserved and placed on the church calendar only when the pastor or official designee approves the use.

Fees

Use of church facilities is subject to a use and maintenance fee of \$_____ to pay for the upkeep of church facilities. Church members are not required to pay a fee for usage because maintenance of the facilities are derived from member tithes and offerings. *[Note: Whether a church charges a fee for facility use is up to its discretion. But charging below-market rates, or no fee at all, helps churches avoid being considered a public accommodation under local or state law. Public accommodations are generally subject to a variety of laws, including laws regarding nondiscrimination. Because there is greater risk of being subject to these laws when a church charges market rates for facility use, we advise either charging no fee (except for perhaps a cleaning or other incidental fee) or charging a below-market fee. In any event, the church may also wish to require a refundable security deposit to pay for any damages to the facilities].*

Facility Use Guidelines [OPTIONAL]

1. Alcohol Policy: No alcohol may be served in church facilities. *[Note: If a church allows alcohol, it should be aware that it is exposing itself to additional liability, especially involving claims that could arise on the premises or from intoxicated drivers afterward. Banning alcohol is also more consistent with the limited-use policy of the church. But if alcohol is allowed in a banquet hall or other facilities, the church should note that serving alcohol to minors is prohibited, and that the group using the facilities must not allow open and unsupervised serving of alcohol at events in which minors are present.]*
2. Smoking Policy: [e.g., smoking in any indoor church facilities is prohibited.]

3. Groups are restricted to only those areas of the facility that the group has reserved.
4. Food and beverages in classrooms, worship space.... [e.g., not allowed, not allowed without lid, restricted to certain areas, etc.]
5. Church equipment, such as tables and chairs, must be returned to original placement, unless arranged otherwise prior to the event.
6. All lights must be turned off and doors locked upon departure.
7. Clean-up [address whether it is the responsibility of the group using the facility, and if so, what constitutes satisfactory clean-up. The church may also wish to include a clean-up fee].
8. Abusive or foul language, violent behavior, and drug or alcohol abuse are strictly prohibited on church premises. Any person exhibiting such behavior will be required to leave the premises.
9. Any person or group must sign the "Church Facility Reservation Request and Agreement" form prior to reservation of church facilities.

Insurance

For all non-church-sponsored events, the group or person using the facilities must obtain liability insurance coverage in the amount of at least \$_____. The user must also sign a "Facility Use and an Indemnity and Hold Harmless Agreement."

Church Facility Reservation Request and Agreement

Name of person or organization requesting use of facilities: _____

Please state whether you are a:

Church Member Church-Sponsored Ministry Non-Member Non-Member Group/Organization

Contact Information:

Address: _____

Phone Number: _____

Email Address: _____

If the requested use is by an organization not affiliated with the church, please briefly state the organization's purpose and mission: _____

Please list the organization's website, if any: _____

Please list the names of the organization's office-holders and leaders: _____

Regardless of type of user, please describe which church facilities you are requesting use of and the purpose for which you intend to use the facilities: _____

What date(s) and time(s) are you requesting to use the facilities: _____

If you are requesting use of the church's facilities for a wedding and/or wedding reception, please list the names and contact information of the bride and groom:

Bride:

Groom:

_____	_____
_____	_____
_____	_____
_____	_____

Please list the name, contact information, and religious affiliation of the person officiating the wedding:

Please describe the marriage preparation counseling or training undertaken by the bride and groom:

I affirm that:

1. I understand that the church does not allow its facilities to be used in a way that contradicts its faith or by persons or groups holding beliefs that contradict the church's faith.
2. To the best of my knowledge the purpose for which I am requesting use of church facilities will not contradict the church's faith, and I commit to promptly disclose any potential conflict of which I am aware or become aware to church staff.
3. I am not aware of any beliefs that are professed by me or the organization I represent and which is requesting use of the church's facilities that contradict the beliefs of the church. I agree to promptly disclose any potential conflicts in belief to church staff.
4. I understand that upon approval of my facilities use request, I will need to provide a security deposit in the amount of \$_____, a certificate of insurance for at least \$_____ of coverage, and any other fees required by the church.
5. I understand that the church does not allow its facilities to be generally available to the public, and that my use of these facilities is subject to the pastor's approval, which is conditioned in part on my agreement to the requirements in the "Church Facility Use Policy," a copy of which I have read and understood.
6. I understand that I will be responsible for any damages to the church facilities resulting from this proposed use of facilities.
7. The church believes disputes are to be worked out between parties without recourse to the courts. See, generally, Matthew Chapter 18 and 1 Corinthians Chapter 6. Accordingly, users of the facility agree to attempt resolution of any disputes through Christian mediation.

Name

Date

Sample Church Membership Agreement

We believe that to carry on the religious mission of the church, to preserve the function and integrity of the church as the local Body of Christ, and to provide a biblical role model to the church members and the community, it is imperative that all persons who associate with the church as members should abide by and agree to the following statements and conduct themselves in accordance with them.

_____ A. Statement of Faith

(initial)

We believe [insert Church's Statement of Faith here].

_____ B. Statement on Marriage, Gender, and Sexuality

(initial)

[If not included within the Church's Statement of Faith, insert Church's Statement on Marriage, Gender, and Sexuality here.]

_____ C. Statement on Church Discipline

(initial)

The threefold purpose of church discipline is to glorify God by maintaining purity in the local church (1 Cor 5:6), to edify believers by deterring sin and promoting purity (1 Tim 5:20), and to promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct (Gal 6:1).

The Lord Jesus Christ has entrusted the local church with the authority and responsibility to discipline members for flagrant sin or serious doctrinal error, with the goal of the restoration of the offender. This discipline is entrusted to the Pastoral Staff [Board or similar body] and is to follow the biblical pattern as set forth in Matthew 18:15-20; 1 Corinthians 5; 2 Corinthians 2:7-8; Galatians 6:1; 2 Thessalonians 3:6; Titus 3:10-11; and 2 John 7-11. Any member of this church who practices or affirms a doctrine or conduct that, in the judgment of the Pastoral Staff [Board or similar body], is opposed to the teaching of the Word of God, or is threatening to the testimony of this church, or is divisive to the body, shall be subject to church discipline.

Discipline will follow the said biblical pattern, and is an effort to bring the individual to repentance and protect the church from unrepentant sin. Discipline may involve exclusion from participation in ministry and communion, as well as dismissal from the fellowship of this church. An individual may

be disciplined by the Pastoral Staff [Board or similar body] short of dismissal from the fellowship, as they deem appropriate for the specific circumstance (for example, an individual may remain in certain circumstances a member of this church but be denied the privilege of serving in a particular ministry). The Pastoral Staff [Board or similar body], as is required by Scripture, may report to the congregation the names of those who have lost membership by reason of church discipline, and the reason for that discipline, as described in Matthew 18:15-20.

[Optional provision] The members of this church further knowingly and voluntarily agree that a member cannot voluntarily withdraw or resign his or her membership in the midst of the discipline process, and may only voluntarily withdraw or resign his or her membership if they are not the subject of a discipline proceeding at the time or only after a disciplinary process, of which they are the subject, has been concluded as determined by the Pastoral Staff [Board or similar body].

_____ D. Statement on Mediation

(initial)

Members of the church agree to submit any legal dispute with the church for mediation before a mutually agreed-upon mediator, or if none can be agreed upon, one selected by Peacemaker Ministries. Lawsuits between believers, or threats of lawsuits between believers, are a matter of grave concern for the church, are contrary to biblical and church teaching, and mediation is an effort to resolve disputes in a biblical fashion. (1 Cor 6: 1-7.)

Mediation will be governed by the *Rules of Procedure for Christian Conciliation* of the Institute for Christian Conciliation (ICC Rules), unless modified as stipulated by the parties. (Visit: http://www.peacemaker.net/site/c.nuIWL7MOJtE/b.5335917/k.D8A2/Rules_of_Procedure.htm to access the ICC Rules.) In particular, subject to the more detailed provisions of the ICC Rules, mediator(s) will attempt to assist us in reaching a voluntary settlement of any disputes through mediation. The confidentiality of the mediation process will be protected and these matters will not be discussed with people who do not have a necessary interest in them. If settlement can be agreed upon, the conciliators may, at their discretion, issue an advisory opinion. Neither the opinion, nor any communications exchanged in the mediation process, will be admissible for any purpose in any subsequent legal proceeding.

_____ E. Statement on Life

(initial)

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Ps 139.)

F. Statement of Final Authority on Matters of Faith and Conduct

(initial)

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of [the organization]’s faith, doctrine, practice, policy, and discipline, our [minister/executive committee/board of directors] is [the organization]’s final interpretive authority on the Bible’s meaning and application.

I have reviewed the statements above as indicated by my initials before each of them, and agree to be governed by all the provisions herein.

Name

Date

Sample Introductory Letter to Prospective Parent

Dear Parents:

Thank you for your interest in our school. We have adopted an admissions policy that opens the school to families who are like-minded spiritually, who are supportive of our philosophy, objectives, and standards of education, and whose children meet our enrollment standards. Our purpose is to serve families who desire not simply a private education, but a distinctively Christian education for their children.

Before applying for admission to our school, please read the Student Handbook provided in this introductory packet. The Student Handbook will introduce you to many of the school's policies, procedures, and expectations for both parents and students.

The first several pages of the Handbook explain our religious purpose, mission, and beliefs. This school unashamedly believes, teaches, and practices a literal interpretation of the Word of God. If you do not agree with our religious mission and beliefs, enrolling your child in our school will likely cause him or her confusion. For example, if a question regarding biblical lifestyles arises in chapel or your child's classroom, the teacher will answer from a biblical viewpoint consistent with our mission and belief statement. If your beliefs and lifestyle choices are not in agreement with our doctrinal stance, that answer will likely create conflict in your child's heart and mind. This internal conflict could drive a wedge between you and your child, cause your child to negatively judge you as a parent, or force your child to choose between our teaching and what he or she learns at home. We respect your desire to place your child in the best possible learning environment, but if you are not in full agreement with our doctrinal positions, it will be best for all concerned if you do not enroll your child at our school.

Biblical principles are integrated into every subject taught at our school. Our staff is committed not only to academic excellence, but also to teaching students how to apply the truths of God's Word to every aspect of life. If you are in agreement with the teachings of God's Word, this school will complement the beliefs and ideals your child is taught at home. We look forward to partnering with you to educate your child in God's truth.

Sample Handbook Agreements for Parents and Students

Parents: Please read the following statements carefully and sign below to indicate your agreement.

I hereby affirm that I have read the Student Handbook and discussed its policies with my student. I certify that I consent to and will submit to all governing policies of the school, including all applicable policies in the Student Handbook.

I understand that the standards of the school do not tolerate profanity, obscenity in word or action, dishonor to the Holy Trinity and the Word of God, disrespect to the personnel of the school, or continued disobedience to the established policies of the school.

I understand that the services of the school are engaged by mutual consent, and that either the school or I reserve the right to terminate any or all services at any time. I understand that this Handbook does not contractually bind [School] and is subject to change without notice by decision of [School]’s governing body. Admission to the school is a privilege, not a right, and admission for one school year does not guarantee automatic admission for future school years.

Signature of Mother

Date

Signature of Father

Date

Students in Grades 7-12: Please read the following statement carefully and sign below to indicate your agreement.

I hereby affirm that I have read the Student Handbook. I certify that I consent to, and will submit to all governing policies of the school, including all applicable policies in the Student Handbook.

I understand that this Handbook does not contractually bind [School] and is subject to change without notice by decision of [School]’s governing body.

I understand that admission to the school is a privilege, not a right, and that any behavior, either on or off campus, which is not consistent with the school’s standards could result in the loss of that privilege.

Signature of Student

Date

END NOTES

- 1 Maggie Gallagher, *Banned in Boston: The coming conflict between same-sex marriage and religious liberty*, *The Weekly Standard* (May 15, 2006), <http://www.weeklystandard.com/Content/Public/Articles/000/000/012/191kgwgh.asp>.
- 2 What is a Christian ministry? Christian ministries include a broad spectrum of nonprofit, faith-based organizations such as pregnancy resource centers, religious publishers, campus ministries, relief agencies, missions groups, hospitals, counseling centers, adoption agencies, and food banks.
- 3 Even if your religious denomination has adopted an official statement of faith or positional statement, it is still important that the church, Christian school, or Christian ministry at least adopt this statement by reference. Although the denominational statement could provide some legal covering, courts may be hesitant to hold that it applies to your religious organization unless your organization has specifically adopted that denominational statement.
- 4 “Biological sex” means the condition of being male or female, which is determined by a person’s chromosomes, and is identified at birth by a person’s anatomy. Those who reject their biological sex are sometimes referred to as “transgender.”
- 5 *Serbian E. Orthodox Diocese for U. S. of Am. & Canada v. Milivojevich*, 426 U.S. 696, 710 (1976) (the First Amendment commands civil courts to refrain from resolving controversies over religious doctrine as well as disputes over “church polity and church administration”); *id.* at 713 (“religious controversies are not the proper subject of civil court inquiry”); *Kedroff v. St. Nicholas Cathedral of Russian Orthodox Church in N. Am.*, 344 U.S. 94, 116–17 (1952) (civil courts prohibited from reviewing internal church disputes involving matters of faith, doctrine, church governance, and polity); *Gunn v. Mariners Church, Inc.*, 2005 WL 1253953 at *2 (Cal. App. 2005) (courts “cannot undertake...a mission” of finding what is and is not “moral” or “sinful” within the beliefs of a particular church).
- 6 See 42 U.S.C. § 2000e-2; 29 U.S.C. § 621 *et seq.*
- 7 See 42 U.S.C. § 2000e-1(a); 42 U.S.C. § 2000e-2(e)(2); see also *Hosanna-Tabor Evangelical Lutheran Church & Sch. v. EEOC*, 132 S. Ct. 694, 710 (2012); *McClure v. Salvation Army*, 460 F.2d 553, 558 (5th Cir. 1972).
- 8 *Hosanna-Tabor*, 132 S.Ct. 694; *McClure*, 460 F.2d at 558-61; *Scharon v. St. Luke’s Episcopal Presbyterian Hosp.*, 929 F.2d 360 (8th Cir. 1991).
- 9 See, e.g., *Hosanna-Tabor*, 132 S.Ct. 694.
- 10 See *id.*
- 11 Employers should also consult with in-state legal counsel regarding whether employment contracts should be specifically designated year-to-year or at-will. There could be strategic benefit to one or the other depending on the organization’s specific situation.
- 12 Other considerations may apply to a church that engages in commercial rental of its property.
- 13 See, e.g., *Guinn v. Church of Christ of Collinsville*, 775 P.2d 766 (Okla. 1989).
- 14 See *Kedroff*, 344 U.S. at 116.
- 15 *Paul v. Watchtower Bible & Tract Society of New York, Inc.*, 819 F.2d 875, 880 (9th Cir. 1987) (“When the imposition of liability would result in the abridgment of the right to free exercise of religious beliefs, recovery in tort is barred.”).
- 16 *Guinn*, 775 P.2d at 779; accord *Owen v. Bd. of Directors of Rosicrucian Fellowship*, 342 P.2d 424, 426 (Cal. App. 1959) (“A person who joins a church covenants expressly or impliedly that in consideration of the benefits which result from such a union he will submit to its control and be governed by its laws, usages, and customs.”).
- 17 Examples of potentially actionable injuries include breach of contract, assault, defamation, invasion of privacy, and intentional infliction of emotional distress.
- 18 We are not suggesting that such churches should not conduct church discipline when necessary. Nor are we suggesting that those churches who are opposed to church membership because of their understanding of the Bible should violate their consciences and adopt membership policies. Rather, we are highlighting a legal concern. Such churches might want to consider exploring with competent legal counsel whether there

would be actions they could take with their parishioners that would be (1) consistent with their doctrinal understanding and (2) provide some measure of legal protection from lawsuits when they apply church discipline.

- 19 The Supreme Court has repeatedly affirmed that churches have the right to decide purely religious and ecclesiastical matters for themselves, but has recognized that if “fraud, collusion, or arbitrariness” is present, the civil courts may be empowered to intervene to decide such a case. *See Gonzalez v. Roman Catholic Archbishop*, 280 U.S. 1, 16 (1929). Some state courts have reviewed cases brought to challenge membership decisions if the church did not comply with its procedures and bylaws. *See, e.g., Konkel v. Metropolitan Baptist Church, Inc.*, 572 P.2d 99 (Ariz. 1977) (finding that the court had jurisdiction to determine if removal of church members complied with the procedures in the church bylaws); *LeBlanc v. Davis*, 432 So. 2d 239 (La. 1983) (same); *First Baptist Church of Glen Este v. State of Ohio*, 591 F. Supp. 676 (S.D. Ohio 1983) (finding jurisdiction to adjudicate claim that expulsion of members was a result of fraud or collusion); *Hatcher v. S. Carolina Dist. Council of the Assemblies of God, Inc.*, 226 S.E.2d 253 (S.C. 1976) (same).
- 20 *See Paul*, 819 F.2d at 883.
- 21 *See, e.g., Snyder v. Evangelical Orthodox Church*, 216 Cal. App.3d 297, 307 (1989) (allowing case against church to go forward because the church’s bylaws were silent about whether confessions could be revealed to the congregation).
- 22 *See, e.g., Guinn*, 775 P.2d at 776 (“Just as freedom to worship is protected by the First Amendment, so also is the liberty to recede from one’s religious allegiance”).
- 23 *Id.* at 775-77 (“The right to withdraw one’s implied consent to submit to the disciplinary decisions of a church is constitutionally unqualified; its relinquishment requires a knowing and intelligent waiver.”).
- 24 *See id.* at 766 (permitting lawsuit against church and elders to proceed when the elders disclosed the details of the conduct of the individual to the church after the individual had explicitly resigned her membership).
- 25 *See, e.g., id.*
- 26 *Snyder*, 216 Cal.App.3d at 309. Conduct only rises to the level of “extreme and outrageous” when it is beyond the pale of civilized society. For example, a lawsuit against the Unification Church’s allegedly “fraudulent and deceptive recruitment practices” was allowed to go forward. *See id.*
- 27 *See, e.g., Spencer v. World Vision, Inc.*, 633 F.3d 723, 738-740 (9th Cir. 2011) (discussing various factors demonstrating that World Vision held itself out to the community as a religious organization, including its logo, religious artwork, Christian messaging guidelines, and religious employment criteria).
- 28 *EEOC v. Kamehameha Schools/Bishop Estate*, 990 F.2d 458 (9th Cir. 1993).



THE ETHICS & RELIGIOUS
LIBERTY COMMISSION
OF THE SOUTHERN BAPTIST CONVENTION

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