

# **Handbook Of Organization For Mission**

**Bedford Presbyterian Church**

**Bedford, New Hampshire**

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## **1 Introduction**

This Administrative Manual contains charters, principles, rules, procedures and policies as endorsed by Session to direct and guide the Mission and Programs of Bedford Presbyterian Church. It is subservient to the bylaws of the Bedford Presbyterian Church and the Constitution of the Presbyterian Church (U.S.A.).

This manual satisfies the requirements of G-3.0106 of the Book of Order that every council of the church have a manual of administrative operations that will specify the form and guide the work of mission of that council.

## **2 Amendments to Manual**

This manual shall be reviewed and updated regularly, and may be amended by majority vote of Session with advanced notice or two thirds vote of Session without notice. The Clerk of Session shall maintain the official version of this manual, keeping it up to date by recording all changes.

## **3 Distribution**

This manual shall be distributed electronically to Session, Deacons and Staff and placed on the church web site.

When a change is made to this manual, the Clerk of Session shall release updates electronically in a timely manner. The Clerk will annually check the manual for accuracy, update and redistribute as necessary.

## **4 Session: Definition and Guidelines**

### ***4.1 Membership***

Session shall be constituted as 18 adult members (over the age of 25) elected, ordained and installed as Elders, plus the installed pastors serving the church. Session members shall be divided into three equal classes for terms of three years each. Re-election to an additional three year term is permitted, to a maximum of six consecutive years. (Book of Order G-2.0404)

Additionally, if the congregation elects a Youth Elder, he or she shall serve for a one term commencing in September and ending in June and shall have voice and vote on Session equal to other Session members.

### ***4.2 Meetings***

All Session Meetings shall be led by a currently installed pastor as Moderator, or other person as approved by an installed pastor or the Presbytery Committee of Ministry.

Session shall normally meet on the first Monday of each month unless circumstances require a different date established by majority vote of Session. These regular meetings are called "Stated Meetings" and usually start at 7 PM.

Meetings other than Stated Meetings are called "Called Meetings" and may be called as described in the Book of Order (G-3.0203). The notice of a called meeting must state the purpose of the meeting and no business other than that in the notice shall be undertaken. A reasonable notice must be given of a Called Meeting.

### ***4.3 Attendance***

All Session members are expected to be present at all Stated and Called Meetings.

Any Session member unable to attend a Session meeting shall notify the Moderator and/or the Clerk of Session prior to that meeting, giving the reason for the absence. Such absence will be excused unless Session votes otherwise.

Lack of notification shall automatically be classified as an unexcused absence unless the Clerk of Session is notified subsequently and determines that prior notification would have imposed a hardship.

The Clerk shall report to Session when an Elder has had three successive unexcused absences to meetings and said Elder shall be contacted pastorally by a pastor.

#### **4.4 Voice and Vote**

All currently active Session members have a voice and vote at Session meetings. Persons who are not members of Session may be present from time to time to present reports and / or to observe. If such a non-Session member wishes to speak to a motion, he/she must be recognized by the Moderator and granted permission to speak by majority vote. Any such permission may be revoked at any time by majority vote of Session. A motion to revoke this permission is considered a privileged motion.

The Clerk of Session (if not a member of Session) and the Deacon Representative are automatically given voice without vote at every Session meeting.

#### **4.5 Participation and Decision Making**

Every member of Session is expected to speak up at meetings when he/she has something to say.

If a member feels strongly about an issue, she or he may request that her or his name be listed in the minutes as voting against a motion. This is called a dissent (G-3.0105).

#### **4.6 Guidelines for Meetings**

The Moderator and Clerk of Session shall prepare a docket for each Stated Meeting and normally distribute it by email to all Session members no later than the Sunday before the meeting. Anyone who wants time on the docket shall notify the Moderator no later than the Wednesday prior to the meeting and the Moderator shall decide whether to place the item on the docket. All motions and written reports to be presented to Session should normally be emailed to Session by the Sunday prior to the meeting.

Session members are urged to only bring motions and urgent information for discussion at Session meetings to allow sufficient time for discussion of other items. The primary communications of committee plans and action should be by distribution of committee minutes to each Session member, normally by email.

#### **4.7 Email Voting Policy**

The Session, Committees, Commissions and Task Groups, by whatever nomenclature, may conduct meetings, including voting, by email.

Ordinary procedures for email meetings are:

A group member should send motions only to the Moderator / Chair of the group, not the group.

If the motion is accepted by the Moderator / Chair, s/he will post the motion by email to the group for discussion and vote. All subsequent participation in the meeting must be done by replies to every member in the group (normally using the Reply All key). Email discussion and voting cannot be used if any member of the group does not have email.

The Moderator / Chair shall set a specific date in advance for the conclusion of discussion.

If a vote is to be taken, the Moderator / Chair shall specify at the beginning of the discussion, the date of close of discussion and the opening and closing dates for expression of each members vote.

Topics for vote are normally matters of little controversy and requiring a quick decision.

Since some members may not check their email frequently, as much time as possible should be allowed for the discussion.

During the voting phase, the emails should just indicate yes, no or abstain. No discussion or comments are permitted.

If any negative vote is cast or any member objects to using email, the matter shall be deferred until the group has an in-person meeting or a telephone conference.

At the close of the open discussion or vote, the Moderator / Chair will announce the vote by the email to all members.

Any vote of the group by email shall be reported at the next stated meeting and recorded in the minutes of the group.

Example:

1. A Session member sends a motion to the Moderator.
2. The Moderator accepts the motion and sends this email to Session: "Since this event is scheduled before the next session meeting, I'm putting it to Session as an email vote. Discussion will close and voting begins on October 6 and voting closes on October 9." Then specify the motion.

3. On October 6, if possible, the Moderator sends an email to Session as a reminder that discussion is closed and votes must be cast by October 9.
4. On October 10, if a quorum voted, the Moderator announces the result of the vote. If any vote is negative, then the motion fails and may be taken up again by teleconference or a special or stated meeting. If there is not a quorum, then the vote is null.
5. If passed, then the Clerk of Session records the vote in the minutes of the next stated Session meeting.

## **4.8 Session Committees and Task Forces: Definitions and Descriptions**

### **4.8.1 Types of Committees and Task Forces**

These are the standard names and definitions of committees and task forces.

**Standing Committee:** Perpetual in nature and continues indefinitely, even though its members change from time to time.

**Special Committee:** Appointed for a particular responsibility having a defined lifetime, authority and a defined membership. Example: a Pastor Nominating Committee.

**Task Force:** Similar to a special committee but usually has a very short lifetime and a well-defined (and usually very narrow) assignment.

**Commission:** This is a committee with the full power of Session to act within certain bounds without having to go back to Session for permission or approval. It may study, decide and act as it sees fit within the scope of its assignment.

In this section, the term “committee” will refer to any of the above types of groups unless otherwise noted.

### **4.8.2 Committee Duties and Responsibilities**

#### **4.8.2.1 Expenditures**

Committees may expend funds up to their annual budgeted amount without further authorization.

#### **4.8.2.2 Minutes**

Minutes shall be written for all committee meetings and distributed to all Session members in a timely manner to adequately share information, increase efficient use of time, enable collaboration and minimize conflicts. Minutes are normally distributed to session members by email within 7 days of the meeting.

#### **4.8.2.3 Decisions**

Committees may make many decisions concerning the day-to-day business in their area of responsibility. However, there are cases where a decision must be brought before Session. The following guidelines shall be followed in making decisions.

- Committees need to seek Session approval for any decision which conflicts with or seems to ignore any policy already adopted by Session. Old policies remain in effect until amended or rescinded by Session.
- All decisions must conform, in this order, to civil laws, the constitution of the Presbyterian Church (U. S. A.), the church by-laws and this administrative manual.
- Committees must get Session approval:
  - For expenditures that exceed their annual budget.
  - To borrow funds.
  - For any fund raising or money collection activities.
  - For any work that overlaps or affects the work of other committees, unless the involved committees can fully agree on the activity.
  - Any work that extends beyond the committee’s responsibilities.

- Committees must not commit the efforts of any Pastor or staff member without that person's consent.
- Committees are encouraged to take initiative, but if there is any doubt, seek Session approval.

#### **4.8.3 Committee Meetings**

Committee Meeting dates and times are set by the current committee chair in consultation with the staff advisor and other members.

#### **4.8.4 Committee Chair Responsibilities**

The chair of any committee, commission or task force will:

- Set the meeting schedule for time and place, as outlined above.
- Work with the Staff Advisor to find committee members to serve on the committee.
- Prepare an agenda for all meetings.
- Moderate the meeting, keeping discussion on focus, allowing everyone a chance to speak and moving things along to keep the meeting length reasonable.
- Impose formal rules of order any time that she/he determines that such a decision is needed for orderly conduct of business, although formal rules of order are not generally necessary.
- Keep track of committee spending, ensuring that the annual committee budget is not exceeded.
- Ensure that minutes are kept of each meeting and distributed to all members and Session in a timely manner.
- Call a special meeting of the committee, or make a decision in consultation with a majority of the committee, at times when action needs to be taken quickly and it is not appropriate to wait for the next scheduled committee meeting.
- Prepare for an efficient transition to a successor as needed.

#### **4.8.5 Committee Minutes**

All Session committees will keep minutes of their meetings using a standard, established template. These minutes shall be corrected as necessary and approved at the next stated committee meeting.

Committees are urged to distribute draft minutes to all committee members and Session by email within 7 days of each meeting. This will remind committee members of action items and keep absent members and Session informed. The church administrative assistant should be copied on minutes.

### **4.9 The Clerk of Session**

#### **4.9.1 Definition**

The Clerk of Session is the secretary of Session and assists the Moderator to ensure that Session is run and church data are managed in accordance with the Book of Order and good business practice. The Clerk of Session works to ensure that the church follows the rules in the constitution of the Presbyterian Church (U. S. A.) and advises Session and the Moderator as appropriate.

#### **4.9.2 Responsibilities**

The Clerk of Session will accomplish these responsibilities in the following ways:

##### **4.9.2.1 For Session**

- Work with the Session Moderator to prepare the agenda for Session meetings.
- Keep the minutes of all meetings of Session and the Congregation and submit them to Session for approval.
- Receive and report correspondence to Session and see that it is referred to the appropriate committee or group and acted on in a timely manner.
- Write and send correspondence on behalf of Session.
- Report to Session at each stated meeting on changes in the rolls, correspondence and other matters as appropriate.
- Is authorized to sign, on behalf of Session, all contracts and other papers that commit the church to some action or financial obligation.
- Perform such other duties as Session may direct.

#### **4.9.2.2 For Bedford Presbyterian Church**

- Maintain the official rolls of the church, in concert with the church office.

#### **4.9.2.3 For the Greater Church**

- Prepare reports for higher governing bodies, such as the annual statistical report.
- Submit church rolls and Session minutes to Presbytery annually for review and approval.

#### **4.9.3 Administrative Role**

- Take an administrative role at meetings of Session and the congregation
- Maintain and report church data
- Act as parliamentarian for Session and Congregational meetings.
- Advise Session, committees and others in the church on PC (U.S.A.) policy and procedures.
- Advise Session to ensure that the church follows all Book of Order requirements.
- Advise Session that the Deacon's and other committees keep minutes and submit them to Session for review. This is generally done by circulating minutes to Session after each meeting of the Deacons and other committees.
- Advise Session to ensure that all committees and groups that have their own treasuries submit annual reports to Session, through the Finance Committee, for approval.
- Ensure that church records (e.g. Session Minutes and Roll Book) are safeguarded. The official membership roll is on MyBPC. Only the Clerk of Session and Administrative Assistant can change membership status in MyBPC.
- Maintain the Church Administrative Manual and keep it up to date.

#### **4.9.4 Guidelines (Book of Order G-3.0104)**

The Clerk of Session must be a ruling elder and is normally elected each January by the Session. The clerk may be an active member of Session, in which case all the rights to voice and vote as any other Session member apply. However, the Clerk may be a ruling elder, not actively serving on Session, in which case, she/he will have a voice at Session meetings, but no vote. Session may vote to replace the Clerk of Session at any time.

#### **4.10 Commissioners to Presbytery**

Our church shall be represented at all Presbytery Meetings by four Elders (or such other number as set by Presbytery) elected by Session to serve as Ruling Elder Commissioners to Presbytery. Commissioners are elected for a one year term to provide for continuity. If an elected commissioner cannot attend a Presbytery meeting, then that elder will attempt to find another elder to substitute and notify the Clerk of Session of the substitution.

Any Elder accepting the role of Commissioner to Presbytery shall make every effort to attend the full Presbytery meeting. If unable to attend, the Elder will notify the Clerk as early as possible.

Each Commissioner is expected to vote her/his conscience, as guided by the Holy Spirit, at the Presbytery meeting. Neither Session, nor the congregation, can tell a Commissioner how to vote.

Each Commissioner is expected to be fully involved at the Presbytery meeting, speaking out if he/she has anything to say, and participating in all activities.

One commissioner to each Presbytery meeting shall be selected by the commissioners to report back to Session, giving a synopsis of the meeting and of important decisions that were made. Ideally, this designation shall be made prior to the Presbytery meeting so that the reporter will be able to take sufficient notes for a thorough and accurate report. This report, required by the Book of Order, is important to inform Session and to provide continuity between meetings.

#### **4.11 Participation in Higher Church Bodies**

All Elders (active and inactive) are encouraged to participate in higher church bodies (Presbytery, Synod, General Assembly) as Commissioners, committee members, committee chairs, council members, officers and other duties.

#### **4.12 Session Standing Policies**

##### **4.12.1 Copyright Protection**

A copyright protection notice shall be posted by the copier to be followed by all.

#### **4.12.2 Key Policy**

Keys may be authorized by the Chair of Buildings and Grounds Committee or the Clerk of Session and shall be dispensed by the church office, which shall keep track of all keys.

Keys shall be returned to the church office when no longer needed or when requested by Session.

#### **4.12.3 Geocache**

A geocache may be established on external BPC grounds with the contents to represent BPC publicity. The coordinates will be registered on geocaching.com.

Adopted by Session on February 6, 2012.

#### **4.12.4 Service Animals**

No animals other than service animals are permitted in the buildings unless specifically approved by the office.

Adopted by Session on January 9, 2012

### **5 Financial Policies**

#### **5.1 Committee Expenses**

Only Elder Chairpersons of Committees are authorized to approve payments and reimbursements for their committee's expenses of over \$1000 unless they have specifically assigned another committee or Session member as an authorized committee purchaser and have notified the treasurer in writing. The authorized committee purchaser(s) and the Office Administrator may approve purchases for the committee up to \$1,000. The approvals should be signed and submitted to the Office Administrator to process. If unable to sign the request for payment in a timely manner, authorization for payments can be sent to the Treasurer by email from the authorized committee purchaser.

Adopted by Session Feb 6, 2012

#### **5.2 Pledge Administrators**

Co-pledge administer positions are created and will be filed by session appointment.

Adopted by Session on September 13, 2010.

#### **5.3 Quarterly Pledge Statements**

The Pledge Administrators may be assisted by the counters in preparing the quarterly pledge statements provided they sign an appropriate confidentiality statement.

Adopted by Session on February 6, 2012

#### **5.4 Personnel Expenses**

Personnel expenses must be approved by the chair of the personnel committee or, alternatively, the treasurer, who will then also notify the chair of the personnel committee of the expense approval.

Adopted by Session on October 1, 2012

#### **5.5 Bank Accounts**

No person or group shall open or operate a church related bank account without the approval of Session. The Treasurer shall be a signatory on every bank account of the church and shall approve other signatories for each account. The Treasurer is also authorized to have electronic access to all accounts and authorized to transfer funds between accounts.

The group responsible for each account shall provide a full accounting of income and expenses for the account to the Treasurer at least quarterly. The following accounts have been approved.

Operating Checking Account at TD Bank

Deacons Checking Account at TD Bank

Mission Checking Account at TD Bank

Women's Fellowship and Ministry Circle Checking Account at TD Bank

Savings Account at TD Bank

Money Market Account at TD Bank

CD at TD Bank

Adopted by Session on January 7, 2013

## **6 The Budget**

Session shall prepare and adopt a budget for each calendar year showing all projected income and expenses for the year. Budget approval is solely the responsibility of Session. Only the terms of call of the pastors are presented to the congregation for approval.

Each committee shall present its budget projections to the Finance Committee no later than October 1 of each year. The Finance Committee shall then prepare a proposed budget showing projected income from pledges and other sources and the proposed expenditures.

The Moderator of Session may, as needed, call one or more Session meetings to arrive at a balanced budget.

## **7 MyBPC**

### **7.1 *Age Threshold***

The age threshold for limiting access to information is set at 12.

Adopted by Session on September 13, 2010.

### **7.2 *Online Giving***

Online giving with automatic withdrawal is approved using MyBPC.

Adopted by Session on November 7, 2011

## **8 Annual Report and Annual Meeting**

Each Session Committee and selected other bodies shall prepare an Annual Report showing the major accomplishments and events of that committee over the past year. These reports shall be submitted to the church office no later than January 15 of each year for inclusion in the Church's Annual Report.

The Annual Meeting of the Congregation shall be held according to guidelines in the By Laws – Article III.

Each Session member is encouraged to attend Congregational meetings and be ready to answer questions as needed.

## **9 Deacons**

### **9.1 *Definition***

The office of Deacon as set forth in scripture is one of sympathy, witness, and service after the example of Jesus Christ (Book of Order G-2.0201, G-2.0202). It is the Deacon's duty, first of all, to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress both within and beyond the community of faith. They shall assume such other duties as may be delegated to them from time to time by the Session, such as leading the people in worship through prayer of intercession, reading the scriptures, presenting the gifts of the people, and assisting with the Lord's Supper.

### **9.2 *Membership***

The Board of Deacons shall be constituted as 15 adult members, elected, ordained and installed. A pastor shall serve as an ex officio member with voice, but no vote.

Deacons shall be divided into three equal classes for terms of three years each. Re-election to an additional three year term is permitted, to a maximum of six successive years. (Book of Order G-2.0404)

Additionally, if the congregation elects a Youth Deacon, he or she will serve one term commencing in September and ending in June and have voice and vote on the Board of Deacons equal with other Board members.

### **9.3 Meetings**

The Deacons shall meet at a regular day and time as determined by majority vote of the Deacons.

### **9.4 Relation to Session**

As detailed in the Book of Order (G-2.0202), the Board of Deacons is accountable to the Session and must make reports annually to Session.

To facilitate accountability and communications, the Deacons shall send a representative to each stated Session meeting who shall:

- Have a voice at the meeting, but no vote.
- Be prepared to summarize to the Session the significant actions and activities of the Deacons since the last Session meeting.
- Report back to the Deacons to inform them of the actions taken by Session at the meeting.
- Speak up at the Session meeting to provide the Session with the Deacon perspective when appropriate.

At the end of each year, the Deacons shall present a financial report to Session showing a detailed reporting of income, expenses and disbursements and account balances.

Minutes of all meetings of the Deacons shall be distributed to the Moderator and Clerk of Session for distribution to all Session members as needed.

At least once each year, Session and Deacons shall meet jointly to confer on matters of common interest. No binding decisions may be reached.

### **9.5 Programs of Outreach and Service**

The Deacons, in order to fulfill their duties and responsibilities, have established a number of outreach programs that may be implemented to work towards answering the needs of this calling.

## **10 The Standing Committees of Session**

### **10.1 Standing Committees of Session**

The Session has constituted the following standing committees and delegated certain responsibilities to those committees. (Note that the Nominating Committee is constituted as a standing committee of the congregation as set forth in the By-Laws.)

#### **10.1.1 Adult Small Group Ministries**

Provide small group opportunities to our members, church friends, and youth to promote Christian education, life skills, and fellowship and to help build meaningful relationships for church members and friends. The group has been active for two years and currently has seven members.

#### **10.1.2 Buildings & Grounds**

This committee is perhaps the oldest, with mention going back to 1750. The committee oversees short and long-term maintenance of the church's property. While a physical structure is not necessary to serve God, the property and structures provide a common meeting place for those to gather in service of God. There are five members on the committee.

#### **10.1.3 Children's Ministry**

This committee oversees the church school and its activities for pre-K through fifth grade. These include Sunday school, vacation Bible school, an Easter or Lent event, special workshops for individual grades, Children's Sunday and coordination the children's portion of special events. There are currently eight members on this committee.

#### **10.1.4 Fellowship**

The fellowship committee has been around forever. This group provides fellowship opportunities for the Congregation. Members plan events for adults (MEET), families, as well as intergenerational events. It organizes hosts for post-service fellowship time and builds the sense of community around congregational gatherings. The annual Progressive Dinner is in its 8<sup>th</sup> year. There are five active members with one or two occasional visitors.

#### **10.1.5 Finance & Stewardship**

The purpose of the Stewardship and Finance Committee of BPC is to foster commitment to sound stewardship of personal and corporate gifts and resources, and sound management of all church funds by educating about stewardship (biblical/theological theory and practice), financial solicitation, accounting, tracking and forecasting. There are currently eight members on the committee, three of whom have served for over five years.

The Memorial Committee is a subcommittee of the Finance & Stewardship committee and is responsible to receive, administer and manage memorial gifts to the church. See Appendix D for more information.

#### **10.1.6 IT/Communications**

This committee was formed in March 2009. Its intent is to support and facilitate the work of the church through technology and communications. As such, it oversees outbound communications including the web site, Hilltop Crier, Facebook, Sunday Bulletin, weekly emails, advertising, signage, and publicity. It also manages technology infrastructure including MyBPC (church database), computers and phones. There are currently ten members on the committee.

#### **10.1.7 Membership**

To help people find a home, friends and ministry at BPC and to pursue their faith journey with us. The committee currently has six active members.

#### **10.1.8 Mission**

Our purpose is foremost to meet the physical needs of people who are struggling on their own by sharing our gifts and bringing Christ's loving hands of service to those in need. There are six directly on the committee, but if we include the people who participate in a hands-on way in mission trips, projects, and activities during the course of a year, the number would be well over 100 plus donors.

#### **10.1.9 Nominating**

The purpose of the nominating committee is to nominate Church Leaders. The committee nominates a representation of the congregation to serve as Deacons and Elders in addition to committee members on Nominating and Personnel. The nominating committee is a permanent committee within the church. There are currently nine members on the nominating committee.

#### **10.1.10 Personnel**

To fulfill Session's responsibility to provide support for the Pastor(s) and all employed staff. To provide a vehicle for open communication between the congregation, staff and Pastor(s).

The Personnel committee is elected by Session, each serving up to two three year terms in rotating classes. The Nominating Committee provides nominees to Session.

#### **10.1.11 Planning**

The purpose of the Planning Committee of Bedford Presbyterian Church is to be the church visioning and development group in the interest of: monitoring the course and effectiveness of current ministries; accommodating expansion and growth; allowing for and encouraging positive change.

#### **10.1.12 Worship & Music**

The purpose of the Worship and Music Committee of the Bedford Presbyterian Church is to provide and oversee opportunities for individual and congregational worship, devotions and spiritual development.

#### **10.1.13 Youth Ministry**

This committee has been extant since 1989 and currently has about 75 active members. It oversees and leads a balanced program of activities, fellowship, personal, relational and faith growth as well as service opportunities for 6-12 grade youth at BPC. They oversee the Pre-Confirmation Class, including obtaining curriculum and teachers; the 8<sup>th</sup> Grade Confirmation Class, including obtaining curriculum and teachers; the Middle School and High School Youth Groups. Youth Ministry plans and presides in worship for the 7:30 Youth Christmas Eve Service, Souper Bowl Sunday, Graduation Sunday. They also provide leadership for the 5:30 contemporary

service and work with other committees, especially Mission, to involve our youth. Most members serve from one to seven years. A youth elder and a youth deacon are members of this committee who serve on their respective church bodies.

## **11 Congregational Committees**

There is one committee of the congregation that is not answerable to Session. However, some descriptive information is included here for completeness.

### **11.1.1 Nominating Committee**

The composition and operation of the Nominating Committee are described in the bylaws. It is chaired by a member of Session who is elected by Session annually. Session also annually elects an additional elder to the nominating committee who does not have to be currently on Session.

### **11.1.2 Pastor Nominating Committee**

At certain times there is also a Pastor Nominating Committee (PNC) to find a new pastor, associate pastor or co-pastor. This committee operates in close relationship to the Presbytery Committee on Ministry.

## **12 Appendix A: Technology Committee & Handbook**

### **12.1 Objectives**

The vision of the Technology Committee is to provide the technology infrastructure that helps the church efficiently and fully perform its mission to the glory of our Lord.

The Technology Committee will accomplish these objectives in the following ways.

### **12.2 Programs**

- Systems Maintenance and Support
- Offsite Membership Database Access
- Wireless Connectivity in Church Buildings
- Automated System Backup
- Domain

### **12.3 Program Execution**

#### **12.3.1 Systems Maintenance and Support**

Maintain the church computers.

Maintain church networks and associated equipment, such as DSL access, routers, switches, etc.

Maintain a Virtual Private Network (VPN) into the church network to allow the pledge administrator, treasurer and others to access the database while working offsite without compromising security.

Maintain secure wireless network access to most of the church facilities.

Maintain and provide security for the membership database. Assign users and access restrictions, ensuring that each user has only the access needed for that role.

Maintain computer software, including updates.

Perform regular backup of the membership database as well as important files on the entire network.

Provide technical support for the church professionals.

Work with church leaders to help solve problems and increase productivity through the appropriate use of technology.

Recommend and provide other technology as needed to support the church's mission.

### **12.3.2 Offsite Membership Database Access**

Provide a way for church leaders to access the membership database offsite

- Setup a VPN (Virtual Private Network) that allows outside access with high security.
- By May 30, 2004
- Purchase and installation of required hardware and software.

### **12.3.3 Wireless Connectivity in Church Buildings**

Provide wireless access through the church buildings to support church leaders, members and outside groups in accessing the Internet and church resources without having the high expense of running cables.

- Setup two or more wireless access points.
- By June 30, 2004
- Purchase and installation of required hardware.

### **12.3.4 Automated System Backup**

Automate the backup process of the church networked computers.

- Write the necessary scripts for automating the backup over the VPN to an offsite location.
- By December 1, 2004
- Technical expertise and successful implementation of VPN.

### **12.3.5 Domain**

Convert the church workgroup network to a domain to permit easier and more secure maintenance of users and permissions.

- Install a domain controller and server.
- By June 1, 2005
- Windows 2000 server software, suitable computer and other hardware, appropriate expertise.

## **12.4 Committee Makeup**

Number of members:	currently 1
Needed skills or experience:	computer network, hardware and software expertise
Time commitment:	Average hours per month spent by chair and members – 5 currently for 1 member

## **13 Appendix B: Buildings Use Policy**

### **I. Fees and Recommended Donations**

Fees and donations are collected in order to cover the reasonable expenses including heat, electricity, water, cleaning, maintenance and general "wear and tear". Please see Schedule A for a list of such fees and recommended donations.

### **II. Insurance**

- A. The church may require that groups utilizing the facilities furnish a certificate of insurance.
- B. All groups, its members, associates, and/or vendors using church facilities agree to defend, indemnify and hold harmless the church for any liabilities, damage, claims or cost arising out of or related to its use or occupancy of the premises.

### **III. Smoking**

- A. This building has been designated a "NO SMOKING" facility. Smoking is not permitted anywhere in the building.

#### **IV. Alcohol and Animals**

- A. Alcoholic beverages may not be served or consumed anywhere within the building or on the church property.
- B. Only service animals are permitted in the building unless specifically approved by the office. (adopted by Session Jan. 9, 2012)

#### **V. Set-up decorating and cleanup**

- A. The group, its members, associates, and/or vendors are responsible for set up, decorating, and clean up for the event/function. Appropriate room/space for any event/function should be chosen thus preventing the moving and/or removing of basic room/space furnishings. All set-up and cleanup for event/function of non-church groups will be done by the group's members, associates, and/or vendors. The function room must be cleaned to the condition prior to the group's use. Anything brought in by and/or belonging to the group, its members, associates, and/or vendors should be removed at the time of their exit from the facility.
- B. Decorations for event/function of a non-church group will be done by the group's members, associates, and/or vendors. Decorating must be done in such a way that no damage is done to the facility (e.g., no nail/thumbtack holes, removal of paint by adhesives, scratches/dents from pew clamps, etc.). Any and all decorations should be removed by the group's members, associates, and/or vendors upon their exit from the facility.

#### **VI. Furnishings and Equipment**

- A. Upon signing an "Agreement Regarding Facilities Use" a group, its members, associates, and/or vendors agree to use only the room(s) requested and without major rearranging of furnishings. Extra chairs and tables that relate to a specific area may be available for use and may be set-up and returned to storage by the group, its members, associates and/or vendors.

#### **VII. Room Capacity**

- A. The Fellowship Hall is limited to 175 people.
- B. The Parlor is limited to 35 people.
- C. The Library is limited to 25 people.
- D. The Session Room is limited to 15 people.
- E. The Activity Room is limited to 50 people.
- F. The Stage Room is limited to 20 people.
- G. The Senior High Youth Room is limited to 20 people.
- H. The Sanctuary is limited to 400 people.

#### **VIII. Security**

- A. The group shall designate one person to be responsible for security, safety of the group's members, and building keys.
- B. If necessary, the designated person shall obtain building keys from the church office,
- C. Upon completion of the event/function, all lights are to be turned off, all windows are to be closed, all thermostats are to be set to their appropriate temperatures, and all doors are to be locked.
- D. Building keys are to be returned to the church office within 48 hours.
- E. All doors designated as fire doors are to be kept shut, except as necessary for ingress/egress.

#### **IX. Emergency Procedures**

A. In the event of an emergency, contact the appropriate emergency service (police, fire, ambulance).

All of these can be reached through 911. The church location is:

Bedford Presbyterian Church

4 Church Road

Bedford, NH 03110

603-472-5841

B. Evacuate the building, if necessary.

C. Contact one of the following church representatives:

## **X. Kitchen Procedures**

A. All food and beverages brought into the kitchen are to be removed from the kitchen when leaving.

B. Dishes and utensils located in the kitchen are available for use.

C. Food and paper goods located inside the drawers and cabinets are the property of various church committees. They are not available for use.

D. Instructions for use of the coffee maker and dishwasher are posted inside the kitchen.

E. Upon completion of the event / function:

All counters and appliances are to be wiped clean.

All appliances are to be turned off.

Coffee maker

Dishwasher

Ovens/range

Vents

Floors are to be swept clean and dry.

All garbage is to be bagged and tied.

All thermostats are to be set to the appropriate temperatures.

All lights are to be turned off.

**Schedule A**

**Recommended Donations**

Sanctuary	\$300
Fellowship Hall	\$60 / 3 hours; \$15 each add'l hour
Kitchen: Fellowship Hall <ul style="list-style-type: none"><li>• Use of Coffee Machines</li><li>• Meal preparation and dishwashing</li></ul>	\$10 \$25
Kitchen: Church Parlor	\$10
Rooms: Library, Parlor, Session, Youth, Activity Room	\$30 / 3 hours; \$15 each additional
“Dirty Room” Fees	\$25

**Application for Building Use**

Name of Organization: \_\_\_\_\_

Name of Sponsoring Institution: \_\_\_\_\_

Contact Person (who will be present & responsible): \_\_\_\_\_

Address: \_\_\_\_\_ Phone (H): \_\_\_\_\_

\_\_\_\_\_ Phone (W): \_\_\_\_\_

Church Member contact (if applicable): \_\_\_\_\_

Purpose of Meeting/Event: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Date of Use: \_\_\_\_\_ Time of Use: from \_\_\_\_\_ to \_\_\_\_\_

Will food and beverages be served? \_\_\_\_\_

Will the kitchen be used? \_\_\_\_\_

Name of caterer? \_\_\_\_\_

Insured? \_\_\_\_\_

Will money be collected or exchanged? \_\_\_\_\_

If yes, for what purpose?

Free-will offering? \_\_\_\_\_ Tickets? \_\_\_\_\_

Suggested donation \_\_\_\_\_ Other \_\_\_\_\_

Number of persons who will be using the room(s): \_\_\_\_\_

Describe any decorations or displays: \_\_\_\_\_

I have read and understand the Policies and Regulations for Use of Church Facilities and agree to comply them. I will be responsible for any damage to the physical properties.

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

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

Church Representative: \_\_\_\_\_

## **14 Appendix C: Wedding Manual**

### **Bedford Presbyterian Church**

#### **WEDDING MANUAL**

#### **The Service of Christian Marriage**

Marriage is a gift God has given to all humankind for the well-being of the entire human family. Marriage is a civil contract between a woman and a man. For Christians marriage is a covenant through which a man and a woman are called to live out together before God their lives of discipleship. In a service of Christian marriage a lifelong commitment is made by a woman and a man to each other, publicly witnessed and acknowledged by the community of faith.

In preparation for the marriage service, the minister shall provide for a discussion with the man and the woman concerning:

1. the nature of their Christian commitment, assuring that at least one is a professing Christian,
2. the legal requirements of the state,
3. the privileges and responsibilities of a Christian marriage,
4. the nature and form of the marriage service,

5. the vows and commitments they will be asked to make,
6. the relationship of these commitments to their lives of discipleship,
7. the resources of faith and the Christian community to assist them in fulfilling their marriage commitments.

Christian marriage should be celebrated in the place where the community gathers for worship. As a service of Christian worship, the marriage service is under the direction of the minister and the supervision of the session. The marriage ordinarily takes place in a special service which focuses upon marriage as a gift of God and as an expression of the Christian life.

Music suitable for the marriage service directs attention to God and expresses the faith of the church. The congregation may join in hymns and other forms of musical forms of praise and prayer. Flowers, decorations, and other appointments should be appropriate to the place of worship, enhance the worshiper's consciousness of the reality of God, and reflect the simplicity of the Christian life.

Excerpts from the *Book of Order*  
Of the Presbyterian Church (USA)

### **Scheduling**

Those seeking to be united in Christian marriage at Bedford Presbyterian Church begin by speaking with a pastor or contacting the church office. The Church Administrative Assistant keeps the calendar and is able to provide information on open dates and times. Ordinarily the facilities of the Church and the services of the Church Staff are available for members of the Bedford Presbyterian Church and those affiliated with the larger church community. Final approval for weddings is granted by the Church Session and the Clerk of Session sends a letter to the couple confirming date and time. The Church Staff and Session make every effort to accommodate those wishing to be married in the Church, but as the approval process may take several weeks and some dates are more desirable than others, couples are encouraged to plan ahead and secure their dates early.

The wedding party had use of the Church building for a three-hour period beginning one hour before the time of the service. For a wedding beginning at 2 p.m., for example, the building is reserved from 1 p.m. to 4 p.m. The hour before the ceremony may be used for members of the wedding party to dress and for musicians to rehearse. The time after allows for photographs and a receiving line. In order to fit the time frame, the receiving line usually will be formed after the taking of pictures, either outside the Church or at the reception. For planning purposes, it is helpful to remember that a typical receiving line moves at 100 people in 25 minutes.

If a reception facility is desired, it must be booked separately.

### **Counseling**

All couples married at Bedford Presbyterian Church are required to complete several counseling sessions with the minister marrying them. The pastor may stipulate further counseling if he/she feels it is necessary. In special circumstances the counseling requirement may be met by an approved professional or clergy member not affiliated with Bedford Presbyterian Church. If after these counseling requirements are met, the minister is convinced that proceeding to marriage is inappropriate, the minister will not conduct the ceremony.

### **Wedding Coordinator**

If desired or deemed necessary by the Minister a Wedding Coordinator will provide assistance on wedding arrangements and answer questions that may arise on matters of etiquette and protocol. The Wedding Coordinator also assists or may conduct the rehearsal and provides direction on the day of the wedding.

### **Ministers**

The minister officiates at a marriage as the servant of God and also as a servant of the State of New Hampshire. The securing of a marriage license is the responsibility of the couple. The license shall be brought to the Church at the rehearsal or some time previous to the rehearsal. There will be no ceremony without a valid license in the possession of the minister. If the couple wishes a copy of the marriage license it can be secured from town hall.

It is the policy of the Bedford Presbyterian Church that all weddings be conducted by one of the ministers of the Church. If the couple wishes another minister to co-officiate, or in certain circumstances officiate, the ministers may give their approval and extend the invitation.

Decisions as to which minister on the Church Staff will officiate will be made by the ministers.

### **Director of Music**

Couples will arrange for the services of an organist with the Director of Music who retains the option of first acceptance for all weddings in the Church. The Director of Music gives approval for the participation of instrumentalists or singers, including the use of electronic accompaniment.

All music will be appropriate for a service of worship in the Christian tradition. The choice of hymns, service music, and vocal selections is to be approved by the Director of Music in consultation with the minister.

### **Sexton**

The Church Sexton is responsible for the preparation and cleaning of the sanctuary prior to and after the service, as well as other areas used by the wedding party and guests.

### **Wedding Rehearsal**

The rehearsal should begin promptly at the designated hour and should not take more than thirty minutes. Those who should be present are the bride, groom, maid/matron of honor, bridesmaids, best man, groomsmen/ushers, parents of the bride and groom, and other participants in the service readers, flower girl, ring bearer, etc.). The marriage license and necessary fees are to be presented at the time of the rehearsal. Ordinarily the rehearsal will be under the direction of the minister and/or wedding coordinator. If the organist plays at the rehearsal there is an additional fee.

Families of the bride and groom aren't expected to invite the minister and spouse and or the music director and spouse to a rehearsal dinner or other event following the rehearsal. Such attendance isn't necessarily a part of the role of Church Staff members.

### **The Ceremony**

The Service of Christian Marriage in the Presbyterian tradition is a worship service of the church under the direction of the minister. The minister will discuss and explain the ceremony to the bride and groom. Personal preferences, such as poems, readings, and choice of scripture lessons, will be incorporated into the liturgy as the minister deems appropriate. Language in the service, including the vows, will be respectful of the Lord who is worshipped and the equality of men and women in the eyes of God.

### **Printed Order of Service**

Printed orders of service to be distributed to guests attending the ceremony are permissible and are the responsibility of the couple. The text of such an order is to be submitted to the officiating minister for approval at least one week before the service.

### **Flowers and Decorations**

The placement of flowers and other decorations should be in keeping with a service of worship. If a professional florist is retained, that person should contact the Church Office for a time when the building will be open and flowers can be placed. Removal of flowers after the ceremony is the responsibility of the wedding party. There is to be no use of runners on the aisles and if there is a flower girl, she may carry a bouquet but no strew petals. Throwing of rice, confetti, birdseed, or other similar material is prohibited. Alcohol is not permitted on Church property, including limousines parked on the premises.

### **Photography**

The taking of photographs is permitted during the processional and recessional but not during the service with one exception: a professional photographer may take still photographs without flash from the rear of the Church and/or the balcony. Video cameras mounted on tripods may be placed in these same locations. No special lighting is necessary or permitted. Following the service parts of the ceremony may be re-enacted for photographs.

Approved by Session on January 6, 2003

Exceptions may be made to the photography policy at the discretion of the officiating pastor.

Approved by Session on September 17, 2012.

### **Fee Schedule**

For members of Bedford Presbyterian Church, there are no fees assessed for use of the Church building. All other fees apply. At the time of scheduling a \$200 refundable deposit may be required. This deposit will be returned in full or in

part depending on the adherence to the three-hour time obligation and condition of the building and premises after the wedding. If breakage or damage in excess of \$200 should occur to Church property, the contracting party is liable for full payment.

1. For Members of Bedford Presbyterian Church

Wedding Coordinator (if used)	\$150
Minister (suggested honorarium)	\$ 0
Sexton	\$ 75
Organist	\$225 (1 consultation and ceremony)
Soloist / Musicians	To be determined by Music Director
Fees for reception at the church	As arranged.

2. For Non-members of Bedford Presbyterian Church

Wedding Coordinator (if used)	\$150
Church Building Use (3 hours)	\$500
Minister	\$300
Sexton	\$ 75
Organist	\$250 (1 consultation and ceremony)
Soloist / Musicians	To be determined by Music Director
Fees for reception at the church	As arranged.

Please bring total payment to Bedford Presbyterian Church no later than the rehearsal.

## **15 Appendix D: Memorial Committee Guidelines and Procedures**

The purpose of the Memorial Committee of Bedford Presbyterian Church is to receive, administer and manage memorial gifts to the church, whether for a specified or unspecified purpose. The Memorial Committee is a sub-committee of and reports to Session through the Stewardship and Finance committee.

### **Committee Membership and Organization**

**Membership.** The Memorial Committee shall have at least four members, of whom one will be a liaison from the Stewardship and Finance Committee. The Pastor will be staff support and an ex-officio participant.

Members will be appointed by Session upon nomination by the Nominating committee for a three year term (and may repeat for an additional three years).

**Officers.** The committee will annually elect its own officers of: Chairperson, Recording and Responding Secretary, Historian and Financial Accountant.

The general duties of each officer are:

*Chairperson:* Call and conduct meetings. Administrate responsibilities and procedures.

Annually submit the Annual Report.

*Recording/Responding Secretary:* Keep meeting minutes. Send all acknowledgments to families and donors.

*Historian:* Keep records of all Memorial gifts and annually update records in the Book of Remembrance.

*Financial Accountant:* Ensure all financial records are current and accurate. Keep current on and produce financial reports as needed. (Usually this will be the S & F committee Liaison,)

**Meetings.** The committee will usually meet quarterly. Other meetings may be called as needed.

## **Responsibilities and Procedures**

### **A. Memorial Gifts: Receiving, Recording and Expending**

#### **1. Receiving.**

Donations to the Memorial Committee are received in several ways: To the church office; directly to the Memorial committee; in the Sunday offering. (In the latter two cases, gifts are forwarded to the church office.)

The church office will photocopy actual gift (check) and note with donor information; deposit gift; and notify Memorial committee.

Record of gift is kept by: Church office; Church accountant who sets up a new Fund line as needed); Memorial committee.

#### Recording.

Notice of donation is received and acknowledged by the Memorial committee Recording Secretary to: 1. The donor for their records; 2. The family of person being memorialized, that they may personally acknowledge if desired. The monetary amount is not given.

The committee Historian annually records Memorial gifts in the Book of Remembrance.

The Recording Secretary records the information in the Memorial committee records.

The Recording Secretary will publish appropriate words of appreciation in the Newsletter and/or Bulletin such as:

*“The \_\_\_\_\_ family and the congregation express their gratitude for all those who contributed to the BPC Memorial Fund in the name of \_\_\_\_\_.”*

#### Expending.

All Memorial funds, gifts, bequests, etc. are under the oversight of the Memorial committee.

The committee is responsible for all recommendations regarding the disposition/expenditure of memorial funds/gifts. In so doing, it shall consult with family members and/or pastors, as appropriate as to their wishes, mindful of the needs of the church.

If, after a period of time, the family has no specific request for use, the monies may be merged into an ‘Unspecified Fund’ for general uses.

Note: Often several small memorials can be combined for a larger use.

d. Expense Limit. Projects of less than \$1000. are under committee approval. Projects which exceed \$1000. require Session approval by motion to be presented through the S & F Liaison, including project description, and amount to be allocated from which Memorial fund(s). Session shall deliberate and report.

#### Financial Reports

The Finance Committee shall prepare a financial statement for each meeting of the Memorial Funds which detail monies received and expended, including the sources of such funds and the balances in the Memorial Fund. The report shall be submitted to the Chairperson. Interim reports shall be prepared when requested.

#### Annual Report

The Chairperson shall prepare an annual report to be included in the Annual Report of the Bedford Presbyterian Church.

#### Book of Remembrance Guidelines

The following categories will be recorded in the Book of Remembrance:

- a. Bequests: any gifts left by wills, estate, or trusts.
- b. Ministers: all clergy who have served BPC listing beginning and ending dates as length of service.
- c. Abiding Memorial Funds: a listing of names of persons receiving monies from friends or family in memory.

NOTE: If a name is recorded once in “Abiding Memorial Funds” it need not be recorded again in subsequent years if additional funds are donated.

It will appear under special gifts when a new purchase is made.

d. Memorials and Special Gifts. A listing of two types of gifts:

1. Specific Gift and Fund Donor
2. Specific Gift and donor as Abiding Memorial Funds (specific gifts from a collection of combined funds)

## 16 **Appendix E: Endowment Policy**

### **Endowment Ministry of Bedford Presbyterian Church, Bedford, NH**

1. **Establishment of Fund:** A planned giving program for the Bedford Presbyterian Church, Bedford, NH (hereinafter referred to as “Church”) is hereby established. The adoption of this program will cause the creation of a fund within which gifts may be made. The plan and the fund collectively will be referred to as the “Bedford Presbyterian Church, Bedford, NH Endowment Ministry” (hereinafter referred to as the “Endowment Program”) and will be administered by the Session. The day-to-day administration of the Endowment Program may be delegated by the Session to one or more committees. The Endowment Program shall be subject to the laws of the State of New Hampshire and regulations of the Presbyterian Church USA.
2. **Objectives:** The objectives of the Endowment Program are as follows:
  - A. To promote and develop religious, charitable and education activities, and for non-recurring purposes not budgeted by the Church.
  - B. To offer an extra dimension of stewardship to the congregation to make special gifts to the church.
  - C. To actively encourage and invite gifts to the church through a system of education and support to prospective donors.
  - D. To provide definite directions for the use to which the income of special or deferred gifts will be applied and to make decisions regarding the application of such funds. The principal or corpus of the Endowment Program shall not be expended, including such capital gains that may occur. Capital gains will not be construed as income from dividends or interest earned on the corpus.
  - E. To protect the mission of the church by reviewing and analyzing the subject matter of any intended gift, and, if necessary, to decline the acceptance of any gift, deemed as not being in the best interest of the Church.
3. **Operational Structure:** The first task of the Endowment Committee is to present a motion to Session on how the distribution from the Endowment Program is to be made. This motion will replace section 3 and 4 of this document.
4. **Permanent Funds:** Each year a distribution will be made available to the Church by the Endowment Program to promote and develop religious, charitable and education activities. The distribution will be calculated as 4% of the average balance of the previous twelve quarters. The distribution will be made as follows: *(The rest of this section will be filled in later).*
5. **Allocation of Funds:** It is anticipated that two types of gifts will be received into the Endowment Program, that being restricted and unrestricted.
  - A. **Restricted Gifts:** A donor may designate the specific fund (identified above) into which his, her or their gift will be placed. The donor may indicate a preference as to the specific uses to which the gift will be applied. However, if Session believes that the specific use no longer meets the missions of the Church, the Session may use the income to support other missions. A reasonable effort will be made to notify the donor or their immediate heirs if a change is made.
  - B. **Unrestricted Gifts:** Each gift which has not been designated to a specific fund (identified above) will be allocated as described in Section 4



## **17 Appendix F: Youth Ministry Handbook**

### **Calendar**

#### **August**

Convene Youth Ministry Committee to plan Kick-Off and fall events and Christian Education support for pre-Confirmation and Confirmation; set Kick-Off date and place in Crier by August 10

Have plans for sign-up table at Ingathering

#### **September/Fall Kick-Off**

- Obtain updated Youth Ministry Handbooks and distribute to leaders
- Write article for October Hilltop Crier (due Aug. 10) and bulletin announcements for Kick-Off
- Make sure invitations are sent to all potential youth/parents and announce in Crier

#### **October**

- Youth Preacher sign-ups for Christmas Eve and Youth Sunday
- Re-convene Youth Council to plan for Advent through Lent

#### **November/December**

- Thanksgiving Baskets – Pack with Deacons

Jr. and Sr. High Advisors will coordinate parties and plan for the Christmas Eve Rehearsal and service with Pastors

By mid-November, divide roles equally between Jr. and Sr. High youth (Christ candle to be lit by a graduating senior). Sermon to be given by Sr. High. Give lists of roles to leaders of both groups

Prepare bulletin information, checking with Administrative Assistant regarding deadline

For rehearsal/party Sunday, usually the fourth Sunday in December, prepare a detailed rehearsal schedule (including miscellaneous preparation like folding bulletin covers, making luminaries (approx. 100), etc.), and enlist leaders to help where needed

#### **January**

- Plan for “Souper” Bowl Sunday
- Prepare posters and collection cans, decide recipient of money
- Prepare bulletin article for week before stating that money was being collected and where it was going
- Prepare a Minute for Mission for the church service, and coordinate with the Pastors to have it included in service
- Have at least one person collecting at each door
- Give money to youth council chairperson(s) so it can be forwarded with a letter and call in “Souper Bowl” figures.
- Write bulletin article thanking the congregation and stating how much was raised

#### **Spring Youth Sunday**

Eight weeks ahead, remind Sr. High leaders to determine Youth Sunday preacher(s), normally graduating seniors. Preacher(s) should communicate scripture and sermon themes to both groups 4-6 weeks before Youth Sunday

Six weeks ahead, divide roles.

Write Crier article and bulletin notice

Prepare bulletin information, checking with church Administrative Assistant for deadline

Remind participants to rehearse on their own

If extra sound equipment or special supplies are needed, help round these up

#### **June**

- Graduate Recognition Sunday

Approximately one month in advance contact all graduating seniors (high school) to determine who will attend and to get correct spelling of names and school info

Prepare article for Crier by May 15th

Purchase and prepare card and/or gift for each graduate who will be participating

Give names to church Administrative Assistant for bulletin and discuss presentation of gifts with the pastors the week prior

### **Summer**

- Activities planned as needed

## **ROLES FOR YOUTH MINISTRY COMMITTEE**

### **A. YOUTH MINISTRY SESSION ELDER**

1. Will work with the Pastors to recruit, support and encourage leaders on the Youth Ministry Committee.
2. Liaison to Session.
3. Monitor the budget and sign vouchers for Youth Ministry Committee.
4. As possible assist Associate Pastor with pre-confirmation and Confirmation.
5. Moderate Youth Ministry Committee and set schedule for 4 times a year.
6. Write and submit Annual Report.

### **B. YOUTH ELDER**

The following outlines the specific duties and responsibilities of the Youth Session member of the Bedford Presbyterian Church.

1. Actively participate in life of the church and regular attendance at monthly Session meetings, normally scheduled the first Monday of each month. Although the meetings generally last until 10 PM, the Youth Elder is excused at 9 PM. Additional special meetings, historically about seven, may be required. Three or four of the seven will involve reception of new members. If the need to be absent occurs, notify moderator in advance and arrange to follow-up after the meeting to be informed of what took place.
2. **Important:** Membership and participation on the Youth Ministry Committee. (meets quarterly). This involves commitment to the committee, regular attendance, follow-up work, and a leadership role.
3. Responsible for the preparation of the elements and organization of the Communion Table. Rotated among 13 Elders, usually involves one Sunday per year per Elder. This preparation to be supported by the presence of a volunteer adult Elder (active or inactive) and Deacon.
4. Participation with other Elders and Deacons in serving communion.
5. Progressive involvement as experience increases.
6. Regular rotation as Elder of the Day.
7. To serve a term of one year, September to August. May serve consecutive terms.
8. Youth Elder has a special and unique opportunity to relate to the youth of the congregation through the many youth activities carried on throughout the year.

### **C. YOUTH DEACON**

The following outlines the specific duties and responsibilities of the Youth Deacon of the Bedford Presbyterian Church.

#### **Responsibilities of all Deacons**

1. Actively participate in life of the church and attend meetings regularly and on time.
2. If the need to be absent occurs, notify moderator in advance and arrange to follow-up after the meeting to be informed of what took place.

3. Attend at least one Session meeting during the year.
4. Share responsibilities of Deacon's Fund offering and communion preparation. (This preparation to be supported by the presence of a volunteer adult Deacon, active or inactive, and Elder.)
5. Be available for visitations as needed.

#### Special Focus for Youth Deacon

1. Membership and participation in Youth Fellowship, paying special attention to youth of the church who are in need, and trying to learn of other youth in the community who may be in need. Also, the Youth Deacon shall communicate and encourage youth to participate in church-wide efforts to serve others. (e.g. Thanksgiving Baskets, Adopt-A-Family deliveries, visiting elderly, etc.), and/or plan service projects of their own.
2. **Important:** Membership and participation on the Youth Ministry Committee (meets quarterly). This involves regular attendance (or in special cases a written report), with the same focus as above.
3. To serve a term of one year, September to August. May serve consecutive terms.
4. The Youth Deacon will provide a unique link between the youth of the congregation and community and the ministry of the Board of Deacons. Therefore, the Youth Deacon is not asked to serve on any one of the sub-committees (crisis, visitation, service), but rather to keep in close touch with the chairpersons of each so as to serve youth, and involve youth in serving others.

#### D. CO-PASTOR

1. Work with 6-8 grade youth group.
2. Teach Confirmation.
3. Assist with pre-Confirmation.

#### E. CO-PASTOR

1. Work with Senior High Youth Group (9-12 grades)

#### F. YOUTH GROUP ADVISORS

1. Support pastors with programming for specific age groups.
2. Serve on Youth Ministry Committee.
3. Insure safety of youth at all times.
4. Using multi-modes of communication informing congregation of youth programming.
5. Submit vouchers to Youth Ministry Session Elder for reimbursement.

#### G. PARENTS AT LARGE

## **Five Intentions of Youth Ministry For the Presbyterian Youth Connection (PC USA)**

### **1. To Call Young People to be Disciples of Jesus Christ.**

We are called to discipleship by Jesus Christ. We respond to that call both individually and as members of a community. As individuals, we answer that call by accepting Jesus Christ as our Lord and Savior, publicly acknowledging our commitment to follow Christ and then being obedient to God. Becoming a disciple means taking risks, meeting other's needs, and adopting a lifestyle that includes Bible study, prayer, worship, and service.

As members of the community called the church, we are part of a church that stretches throughout history and is found in all parts of the world. Being disciples together means caring for and supporting one another, speaking out as the body of Christ against injustice, and proclaiming the good news to everyone. Being a church of disciples means faithfully gathering to worship and then going out to serve.

### **2. To Respond to the Needs and Interests of Young People**

Young people come to the church with a wide variety of needs and interests. Responding to those needs and interests is a critical component of the Presbyterian Youth Connection. We begin by acknowledging each person as created in God's image and then by providing nurture and support. It continues by ministering with them in ways that are relevant have meaning for their lives.

Responding to needs and interests also means raising hard questions. It is finding the balance between recognizing where young people are and offering a challenge and a gentle push to encourage them to be their faithful best. Responding to the needs and interests of young people means not only taking their concerns seriously but also challenging them to focus on the concerns of others as well.

### **3. To Work Together in Partnership, Young People and Adults**

Youth ministry is a partnership of young people and adults. It is adults doing youth ministry with young people, not just to or for them. Partnership involves adults and young people together in everything: from creating, to planning, to doing, to cleaning it all up. It is sharing experiences and visions with each other. It is trusting each other. People who take partnership seriously risk having to compromise and not always getting their own way. Partnership is hard work as well as teamwork.

### **4. To Be Connected to the Whole Church, Community, and World**

Youth ministry does not happen in a vacuum. It is connected to the whole church. Youth ministry claims its roots in our Presbyterian heritage by being connected to other churches in the presbytery other presbyteries in the synod, other synods in the General Assembly, and other denominations in ecumenical gatherings. Youth ministry is connected families, schools, communities, regions, nations, and the whole world. The Presbyterian Youth Connection does not set youth ministry apart from the church. The Presbyterian Youth Connection seeks to connect youth ministry to the whole church as an integral part of the living body of Christ, at all times and in all places.

### **5. To Be Inclusive of All Young People**

Youth ministry is inclusive rather than exclusive. It reaches out to others and invites them to belong to the community. It affirms differences and celebrates common commitments. The Presbyterian Youth Connection includes many different cultures, ethnic backgrounds, and ages. It is, like the nature of God, more interested in building bridges than walls. Any place young people are involved is part of the church's youth ministry and therefore, part of the Presbyterian Youth Connection.

Evangelism, sharing the good news of Jesus Christ with others, is important to understanding this intention. We believe and because we believe, we belong to this community of faith. But belonging is not enough. We also reach out to others to invite them to belong too.

## **18 Appendix G: Nominating Committee Calendar**

### **April**

\*Check with current Elders re: committee assignments. Consider need or desire to have the Elder change committee assignments for next year.

\*Solicitation of Nominees. Places notices in pew/bulletin and Hilltop Crier soliciting candidates interested in serving as Elder, Deacon, Nominating and Personnel Committees for the coming year(s). Repeat in May as needed.

### **May**

\*Chair of Nominating meets with Pastor(s) to:

1. Review/discuss Elder committee assignments, church needs, priorities and objectives.
2. Determine the need for Elder reallocation with attention/consideration to:

Maintaining leadership continuity for positions where an Elder

will be completing their term of office within the next year.

Providing/reallocating church leadership resources to identify areas of congregational need.

**\*Session Meeting**

1. Chair of Nominating presents the Elder and Deacon openings to Session including any proposed changes/reallocation of Elder resources for the coming year. Session approves the proposed reallocation of Elder Committee assignments.
2. Chair of Nominating reports to Nominating Committee regarding the final slate of openings for their consideration/planning in preparation for the nominating committee meeting in May.

**3. Nominating Committee Meeting**

- \*Elder and Deacon openings are presented.
- \*Committee members come prepared to place members into consideration.
- \*Candidates are selected with 1 to 2 alternates when possible.
- \*Nominating Committee members receive assignments for candidate contact to place in nomination.
- \*Candidate contacts to be accomplished in June.

\*In coordination with the Youth Council/Elder, letters of invitation sent to active youth for Youth Elder/Deacon positions.

**June**

\*Nominating Committee members contact their assigned candidates keeping the Chair informed of status. The Chair maintains a record of the Slate of Candidates and coordinates communication with committee members. All committee members will be contacted, provide input and reach consensus if there is a need to identify additional candidates.

**August**

\*Nominating Committee meets to finalize the Slate of Candidates to be presented to Session.

**September**

- \*Chair presents the Slate of Candidates to Session for their information at stated meeting.
- \*Candidates begin attending their assigned committee meetings.
- \*Session calls for a Congregational Meeting to elect Elder, Deacon, Nominating and Personnel Committee members.

**October**

- \*Congregational Meeting to elect Elder, Deacon, and Nominating Committee members.
- \*Candidates attend committee meetings.

\*Pastors conduct training for newly elected (and existing) Elders/Deacons.  
(Training could be done earlier, but optimally done between election and ordination/installation.)

## **November**

- \*Chair of Nominating committee brings a motion to approve the Ordination and/or Installation of new Elder and Deacon candidates.
- \*Elected candidates are “examined” on faith and call at Session meeting.
- \*Session votes to approve ordination and/or installation.
- \*Session votes on date to do ordination/installation.

## **December/January**

- \*New Elders and Deacons are ordained and/or installed.

## **19 Appendix H Sexual Misconduct Policy**

### **BEDFORD PRESBYTERIAN CHURCH SEXUAL MISCONDUCT POLICY**

#### **19.1 I. Policy Statement**

It is the policy of the Bedford Presbyterian Church (hereinafter referred to as BPC) that all church members, church officers, non-member employees, and volunteers are to maintain the integrity of the ministerial, employment, and professional relationship at all times. Persons who engage in sexual misconduct are in violation of the principles set forth in Scripture, and also of the ministerial, pastoral, employment, and professional relationship. It is never permissible or acceptable for a church member, officer, employee, or volunteer to engage in sexual misconduct.

##### **19.1.1 Distribution**

Copies of this policy and its procedures shall be made available to all those who are members of and/or participate in activities of the church. This policy and its procedures are to be made available to persons who accuse others of misconduct, including those who are or claim to be victims of sexual misconduct, as well as their families.

#### **19.2 II. Standards of Conduct**

... As [God] who called you is holy, be  
holy yourselves in all your conduct;  
... Tend the flock of God that is in your charge, ...  
not under compulsion but willingly, ...  
not for sordid gain but eagerly. ...  
not lord it over those in your charge,  
but be examples to the flock.

... You know that we who teach will be judged with greater strictness.

1 Pet. 1:15; 5:2–3; Jas. 3:1, NRSV

The ethical conduct of all who minister in the name of Jesus Christ is of vital importance to the church because through these representatives an understanding of God and the gospel’s good news is conveyed. “Their manner of life should be a demonstration of the Christian gospel in the church and in the world” (*Book of Order*, G-6.0106a).

The basic principles of conduct guiding this policy are as follows:

1. Sexual misconduct is a violation of the role of pastors, employees, volunteers, counselors, supervisors, teachers, and advisors of any kind who are called upon to exercise integrity, sensitivity, and caring in a trust relationship. It breaks the covenant to act in the best interests of parishioners, clients, co-workers, and students.
2. Sexual misconduct is a misuse of authority and power that breaches Christian ethical principles by misusing a trust relation to gain advantage over another for personal pleasure in an abusive, exploitative, and unjust manner. If the parishioner, student, client, or employee initiates or invites sexual content in the relationship, it is the pastor's, counselor's, officer's, or supervisor's responsibility to maintain the appropriate role and prohibit a sexual relationship.
3. Sexual misconduct takes advantage of the vulnerability of persons who are less powerful to act for their own welfare, including children. It is antithetical to the gospel call to work as God's servant in the struggle to bring wholeness to a broken world. It violates the mandate to protect the vulnerable from harm.

### **19.2.1 Definitions**

*Sexual Misconduct* is the comprehensive term used in this policy to include:

*Child sexual abuse*; including, but is not limited to, any contact or interaction between a child and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Sexual behavior between a child and an adult is always considered forced whether or not consented to by the child. In the Presbyterian Church (U.S.A.), the sexual abuse definition of a child is anyone under age eighteen.

*Sexual abuse* as defined in the *Book of Order*: "Sexual abuse of another person is any offense involving sexual conduct in relation to (1) any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent; or (2) any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position" (*Book of Order*, D-10.0401c).

*Sexual harassment*; defined for this policy is as follows: unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when:

- a. submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment, or their continued status in an institution;
- b. submission to or rejection of such conduct is used as the basis for employment decisions affecting such an individual;
- c. such conduct has the purpose or effect of unreasonably interfering with an individual's work performance by creating an intimidating, hostile, or offensive working environment; or
- d. an individual is subjected to unwelcome sexual jokes, unwelcome or inappropriate touching, or display of sexual visuals that insult, degrade, and/or sexually exploit men, women, or children.

*Rape* or sexual contact by force, threat, or intimidation.

*Sexual conduct* (such as offensive, obsessive or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) that is injurious to the physical or emotional health of another.

*Sexual Malfeasance*; as defined by the broken trust resulting from sexual activities within a professional ministerial relationship that results in misuse of office or position arising from the professional ministerial relationship.

*Misuse of technology*; use of technology that results in sexually harassing or abusing another person, including texting or emailing suggestive messages and images to persons with whom one has a ministerial relationship. It is never appropriate to view pornography on church property. When this includes a person under the age of eighteen, it is considered child abuse. There is never an expectation of personal privacy when using technological equipment owned by a church or church entity or within the context of ministry.

## **19.3 III. Church Response to Allegations of Sexual Misconduct**

### **19.3.1 A. Principles**

In responding to allegations of sexual misconduct, members, officers, and employees of the church should seek healing and assure the protection of all persons. Where possible, the privacy of persons should be respected and confidentiality of communications should be maintained.

In responding to allegations of sexual misconduct, members, officers, and employees of the church should seek to uphold the dignity of all persons involved, including persons who are alleging harm, persons who are accused of sexual misconduct, and the families and communities of each.

BPC has jurisdiction over its members, officers, and employees and the Presbytery has jurisdiction over the pastors such that if a member, officer, or employee is alleged to have committed an offense against Scripture or the PC(USA) Constitution, the church or Presbytery has the duty to inquire into the allegations and, if the allegations are proven, to correct the behavior of the member, officer, or employee and ensure the safety of others in the community. Allegations of sexual misconduct are always considered allegations of offense against Scripture or the PC(USA) Constitution that trigger the disciplinary processes of the PC(USA) set forth in the *Book of Order*. In the case of an active non-member who is employed or volunteers with the church, the individual will be covered by the procedures of the written personnel policies of the church.

If the person accused of sexual misconduct is no longer a member, officer, or employee of the church or Presbytery, but the conduct occurred while the person was acting on behalf of the church, the church does not have jurisdiction to correct the behavior, but it does have a duty to hear the allegations of offense and to take measures to prevent future occurrences of harm. The church or Presbytery may appoint an administrative committee or commission to hear the allegations of sexual misconduct. The governing body may also take measures to prevent future occurrences of harm through education and policy.

### **19.3.2 B. Reporting Requirements**

#### **19.3.2.1 1. Reporting Sexual Misconduct**

A person needing to report that a member, officer, employee, or volunteer of BPC has committed sexual misconduct is encouraged to seek guidance from a pastor, the clerk of session or the stated clerk of the Presbytery regarding filing a report.

**Congregation:** If the person who is accused of committing sexual misconduct is a member, elder, deacon, volunteer, or employee of a congregation, the report of allegations should be made to a pastor or the clerk of session. If the accused is a member or officer of the church, the church will respond by using the procedures set forth in the Rules of Discipline of the *Book of Order*. If the accused is a nonmember employee or volunteer, the church will respond by using procedures set forth by the session of the congregation.

**Presbytery:** If the person who is accused of committing sexual misconduct is a pastor or other minister member of the Presbyterian Church (U. S. A.), the report of allegations should be made to the stated clerk of the presbytery. If the report of allegations is placed in writing, the presbytery will respond by using the procedures set forth in the Rules of Discipline of the *Book of Order*.

#### **19.3.2.2 2. Receiving Reports of Sexual Misconduct**

Reports of allegations of sexual misconduct will occur in a variety of ways. Because a governing body or entity cannot control to whom the victim of sexual misconduct will speak first, it is important that officers, employees, and persons highly visible to church members and visitors understand how reports of incidents are channeled to the proper person. The allegations may come from persons who have or who do not have a formal relationship with BPC and may be made to a variety of officers or leaders within BPC. It is the duty of these officers to see that any allegation of sexual misconduct is reported appropriately keeping in mind the mandatory reporting requirements for allegations of child abuse.

Reports of allegations of sexual misconduct should never be taken lightly or disregarded and allowed to circulate without concern for the integrity and reputation of the victim, the accused, and the church. Reports of allegations should be dealt with as matters of highest confidentiality, both before and after they have been submitted to appropriate authorities as outlined below.

The first person to learn of an incident of sexual misconduct should not undertake an inquiry alone or question either the victim or the accused unless the incident is divulged in the process of pastoral care, counseling, or a therapy session. If the victim is hesitant to talk to “higher authorities,” the person who has received the initial report has a special pastoral responsibility to build trust and willingness to speak with the accuser, lest the church be unable to respond because no one is able to give firsthand information.

The person receiving the initial report of allegations of sexual misconduct shall analyze the relationship of the person accused of sexual misconduct with BPC and shall make sure that the allegations of offense are filed with the council

having jurisdiction over the person accused. This may be done by the person alleging harm or by any member of the PC(USA). If the accused is a church member or employee, the report should be filed with the clerk of session. If the accused is a pastor, the report should be filed with the stated clerk of the Presbytery.

If the report is made orally, the person receiving the report of allegations should request that the person making the report of allegations place it in writing. A report of allegations of sexual misconduct in writing from a member of the PC(USA) alleging another member or officer of the PC(USA) committed an offense must be acted on according to the Rules of Discipline of the *Book of Order*. If a clerk or stated clerk receives a report of allegations in writing from a nonmember of the PC(USA) alleging another member or officer of the PC(USA) committed sexual misconduct, the report also should be acted on according to the Rules of Discipline of the *Book of Order*. If the person who makes the report is unwilling or unable to place it in writing, any member of the PC(USA) may make the written statement that will automatically trigger the Rules of Discipline of the *Book of Order*.

### **19.3.2.3 3. Mandatory Reporting of Child Abuse**

The Book of Order (G-4.0302) requires that

“Any member of this church engaged in ordered ministry and any certified Christian educator employed by this church or its congregations, shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-4.0301, (2) she or he is not bound by an obligation of privileged communication under law, or (3) she or he reasonably believes that there is risk of future physical harm or abuse.”

The ecclesiastical authority is the **clerk of session** if the accused is a church member, elder, deacon or employee:

Cliff Creel 603-471-0179

or the **stated clerk** of the Presbytery if the accused is a pastor or other minister member of the Presbyterian Church (U. S. A.)

Cliff Creel 603-471-0179

The civil authority is the

**New Hampshire Division of Children, Youth and Families** (800-894-5533).

If you believe a child or any person is in immediate danger,

Call the police: 911.

All persons covered by this policy have an additional duty to report knowledge of child sexual abuse to the employing entity, supervisor, or governing body representative. All persons should be informed of and must comply with state and local laws regarding incidents of actual or suspected child sexual abuse. These reports should be made within a reasonable time of receiving the information.

These provisions of the *Book of Order* attempt to balance conflicting moral duties for officers of the Presbyterian Church (U.S.A.).

For ministers of the Word and Sacrament, the provision strives to balance the duty to protect children from future harm with the duty of a minister to hold in confidence any information revealed to them during the exercise of pastoral care in any ministry setting as defined in G-6.0204a in the *Book of Order*.

For elders, deacons, and certified Christian educators, the provisions strive to balance the duty of an officer of the church to protect children from harm and any secular duty the officer may have to hold in confidence any information revealed as a result of a secular relationship

such as attorney/client, counselor/client, or physician/patient. The secular duties will be a function of secular law and may vary from state to state.

### **19.3.3 C. Responding**

The appropriate response will vary according to the relationship of BPC with the person who is accused of sexual misconduct. Church members and officers are subject to inquiry and discipline (censure and correction) under the *Book of Order*. Non- church member employees and volunteers are subject to oversight and correction.

#### **19.3.3.1 1. Accused Covered by Book of Order**

When an allegation of offense of sexual misconduct has been received by the clerk of session or stated clerk of the presbytery, the clerk of the council will report to the council that an offense has been alleged and that the council will proceed according to the procedures set forth in the Rules of Discipline of the *Book of Order*. The council should appoint an investigating committee to inquire into the allegations. The investigating committee must promptly begin its inquiry into the allegations. Delay may cause further harm to the victim and/or the accused.

Councils must cooperate with civil authorities in an investigation of child sexual abuse or other criminal sexual misconduct. Church disciplinary proceedings cannot interfere with a criminal investigation by civil authorities and may have to be suspended until these are completed.

The session has original jurisdiction in disciplinary cases involving members, ruling elders, and deacons of the church, each congregation having jurisdiction only over its own members.

A presbytery has original jurisdiction in disciplinary cases involving teaching elders. A presbytery may dissolve a pastoral relationship when the “Word imperatively demands it” (G-2.0904). However, a presbytery may only place a minister on administrative leave when allegations of child abuse have been received and the presbytery has followed the *Book of Order* procedures to conduct its risk evaluation to determine whether or not a minister member accused of child abuse should be placed on administrative leave (D-10.0106). It is recommended that the permanent judicial commission (PJC) members who will conduct this risk evaluation based upon the allegations and a hearing should also take into account secular legal advice.

When a church officer renounces jurisdiction, the clerk or stated clerk shall report the renunciation at the next meeting of the council and shall record the renunciation in the minutes of the council. The status of any pending charges may be shared with the council at that time.

### **19.3.3.2 2. Accused Not Covered by Book of Order**

When the church receives an accusation of offense of sexual misconduct against a nonmember employee or volunteer, the procedural response will be guided by the written personnel policies. If the situation is not adequately covered by written policies, the Session may appoint either a committee or an administrative commission for the review of the allegation.

The committee or commission that will respond to the allegation of offense of sexual misconduct will do the following:

- a. Determine whether or not the allegation gives rise to a reasonable suspicion of sexual misconduct by the accused.
- b. If so, gather additional information necessary to make a decision about correcting the behavior.
- c. Determine any remedies, including limiting ministry, suspension, or termination necessary and advisable under the circumstances. If the accused is a member of another denomination, that denomination will be notified of the allegations and the response.
- d. Inform the victim and the accused of the remedy.
- e. In all cases, the personnel committee shall prepare a written report, which shall be included in the accused’s permanent personnel file. The accused shall be allowed to attach any written statements to said documents, also for permanent inclusion in the permanent file.

All procedures shall follow the guidelines set forth by the Session.

### **19.3.3.3 3. Record Keeping**

The Session should keep detailed records of its actions and minutes of its deliberations and its conversations with the accuser, the accused, and other parties involved, correspondence, and copies of the reports received from committees or commissions. Such records will be kept confidential as far as possible. In Case # 208-6, the General Assembly Permanent Judicial Commission (GAPJC) interpreted the Rules of Discipline to say that a council or entity may share the contents of inquiry reports with other councils or entities of the PC(USA) when necessary. The clerk of the governing body or director of the entity will maintain the records while the inquiry is in process.

## **19.4 IV Prevention and Risk Management**

### **19.4.1 A. Implementation**

It is a violation of the BPC’s work rules to engage in sexual misconduct and BPC encourages the reporting of sexual misconduct.

### **19.4.2 B. Liability and Insurance**

BPC should regularly inform their liability insurance carriers of the activities and programs they operate or sponsor and of the duties and responsibilities of officers, employees, and volunteers. The standard insurance policy should usually be enhanced by endorsements to cover specific exposures such as camps, day-care operations, shelters, or other outreach programs.

It is also recommended that BPC obtain an endorsement to its general liability insurance policy specifically covering sexual abuse and molestation. Such coverage may provide for legal defense expenses and judgments in civil suits brought against the governing body or entity, its officers, directors, or employees.

### **19.4.3 C. Employment Practices**

#### **19.4.3.1 1. Record Keeping**

Accurate record keeping is an essential part of hiring and supervision practices of BPC. A personnel file shall be maintained on every employee, including ministers. The file should contain the application for employment, any employment questionnaires, background checks, references responses, and all other documents related to an employee's employment, except records which may be required, by law, to be kept in separate files.

#### **19.4.3.2 2. Prescreening Applicants**

BPC will establish thorough and consistent hiring practices. If an applicant is unknown to the employer, the employer should confirm the applicant's identity by requiring photographic identification such as a driver's license. A background check shall be performed, including a national criminal background check, on all applicants that may have interaction with children and youth.

Part of pre-employment screening should include specific questions related to discovering previous complaints of sexual misconduct. See Appendix B: Sample Exhibit E.

#### **19.4.3.3 3. References**

The church is responsible for contacting references for prospective employees, or volunteers (the Presbytery will assist with reference checking of prospective pastors). A written record of conversations or correspondence with references should be kept in the employee's personnel file. (See Appendix B: Sample Exhibit B for a sample reference form).

If false or misleading information is given by the applicant, or relevant information is withheld, the applicant should be eliminated from consideration.

Applicants should be informed of negative comments regarding sexual misconduct and shall be given an opportunity to submit additional references or to give other evidence to correct or respond to harmful information obtained from a reference.

### **19.5 V. Educating and Training- Awareness**

Since the issue of sexual misconduct has become an ever more present reality, there is an emerging need to educate and train a wide variety of persons. Persons needing this specific education include: ministers; volunteers; officers; nonprofessional and professional staff; members of the congregation; and employees.

Education for these persons and groups will be different on a group-by-group basis. A primary requirement for all persons should be common knowledge regarding professional and ministerial boundaries and the BPC Sexual Misconduct policy.

Much of a congregation's education currently happens in response to an actual case of sexual misconduct. However, it is recommended that the congregation be as proactive in this area as possible offering education in a variety of settings. There are already numerous resource materials available that could be adapted to a congregation's setting.

### **19.6 VI. Definitions**

*Accused* is the term used to represent the person against whom a claim of sexual misconduct is made

*Accuser* is a term used to represent the person claiming knowledge of sexual misconduct by a person covered by this policy. The accuser may or may not have been the victim of the alleged sexual misconduct. A person such as a family member, friend, or colleague may be the accuser.

*Church* when spelled with the initial capitalized refers to the Presbyterian Church (U.S.A.). Church when spelled with the initial in lowercase refers to local churches. The word congregation is used loosely for members and participants.

*Employee* is the comprehensive term used to cover individuals who are hired or called to work for the Church for salary or wages.

*Entity* is the term used to refer to any program or office managed by a board, committee, council, or other body whose membership is elected by a governing body.

*Council* is a representative body composed of elders and ministers of the Word and Sacrament: sessions, presbyteries, synods, and the General Assembly. Councils were called governing bodies prior to July of 2011. A council may establish entities such as day-care centers, conference centers, camps, or homes for the aged. A council may have both church members and nonmembers as employees.

*Inquiry* is the term used in the Rules of Discipline to determine whether charges should be filed based upon allegations of an offense received by a governing body. See *Book of Order*, D-10.0000.

*Mandated Reporter* is described by some states' laws as a person who is required to report any and all suspected incidents of child abuse, including child sexual abuse that come to their attention. State laws vary from defining "all persons having knowledge" as mandated reporters to specifying very limited lists of professions whose members are required to report.

*Persons Covered* by this policy includes church members, church officers, ministers, and nonmembers who are employees or volunteers of the General Assembly of the PC(USA). All other governing bodies or entities of the General Assembly are urged to create a sexual misconduct policy using the guidelines set out in this policy.

*Response* is the action taken by the governing body or entity when a report of sexual misconduct is received. It may include (1) inquiry into facts and circumstances, (2) possible disciplinary action (administrative or judicial or both), (3) pastoral care for victims and their families and others, and (4) pastoral care and rehabilitation for the accused and care for their families.

*Secular Authorities* are the governmental bodies, whether city, county, state, or federal, who are given the responsibility to investigate, criminally prosecute, and/or bring civil charges against individuals accused of sexual crimes or offenses against adults and children.

*Secular Law* is the body of municipal, state, and federal laws and is often referred to collectively as civil and criminal law. Prohibited behavior addressed by this policy may result in criminal and/or civil charges filed under secular law.

*Victim* is a person claiming to have been harmed and/or abused by a person covered under this policy.

*Volunteer* is the term used for those who provide services for the General Assembly of the PC(USA). Volunteers include persons elected or appointed to serve on boards, committees, and other groups. For purposes of this policy, volunteers are treated the same as employees.



City, State, Zip: \_\_\_\_\_

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

Supervisor's Title \_\_\_\_\_

Employed from (month/year) to \_\_\_\_\_ (month/year) \_\_\_\_\_

Why did you leave? \_\_\_\_\_

I certify that (a) no civil, criminal, ecclesiastical complaint has ever been sustained or is pending against me for sexual misconduct; (b) I have never resigned or been terminated from a position for reasons related to sexual misconduct.

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

Note: If you are unable to make the above certification you may instead give in the space provided a description of the complaint, termination, or the outcome of the situation and any explanatory comments you care to add.

#### Release

The information contained in this questionnaire is accurate to the best of my knowledge and may be verified by the employing entity. I hereby authorize (*Name of Employing Entity*) to make any and all contacts necessary to verify my prior employment history, and to inquire concerning any criminal records or any judicial proceedings involving me as a defendant. By means of this release I also authorize any previous employer and any law enforcement agencies or judicial authorities to release any and all requested relevant information to the (Name of Employing Entity) \_\_\_\_\_.

I have read this release and understand fully that the information obtained may be used to deny me employment or any other type of position from the employing entity. I also agree that I will hold harmless the employing entity or judicial authority from any and all claims, liabilities, and cause of action for the legitimate release or use of any information.

Signature \_\_\_\_\_

Witness \_\_\_\_\_

Witness \_\_\_\_\_

### Reference Check Record Form

This form may be used to keep a record of all face-to-face or telephone reference checks. Additions that have to do with sexual misconduct or child abuse may be needed to justify to a court of law that they have done reasonable and prudent screening before hiring a person.

#### Confidential Employment Reference

1. Name of applicant: \_\_\_\_\_

2. Reference or church contacted (if a church, identify both the church and person contacted):

\_\_\_\_\_

\_\_\_\_\_

3. Date and time of contact: \_\_\_\_\_

4. Person contacting the reference or church: \_\_\_\_\_

5. Method of contact (phone, letter, personal conversation): \_\_\_\_\_

6. Summary of conversation (summarize the reference's remarks concerning the applicant's fitness and suitability for the position, any convictions for or actions pending related to sexual misconduct, sexual harassment or child abuse): \_\_\_\_\_

\_\_\_\_\_

Name \_\_\_\_\_ Title \_\_\_\_\_

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

**Sexual Misconduct Policy - Acknowledgement of Receipt**

I hereby acknowledge that I received on \_\_\_\_\_(date), a copy of the "Policy and Its Procedures on Sexual Misconduct of the Bedford Presbyterian Church" dated \_\_\_\_\_ and I have read the policy, understand its meaning, and agree to conduct myself in accordance with the policy.

Signature \_\_\_\_\_

A similar acknowledgement should be signed at the time amendments to the policy are made and distributed.

**Report of Suspected Sexual Misconduct**

Reported by: \_\_\_\_\_

Name \_\_\_\_\_

Title \_\_\_\_\_

Address \_\_\_\_\_

City, State, and Zip Code \_\_\_\_\_

Telephone \_\_\_\_\_

Date of Report: \_\_\_\_\_

Person suspected of misconduct:

Name

\_\_\_\_\_

Title \_\_\_\_\_

Address \_\_\_\_\_

City, State, and Zip Code \_\_\_\_\_

Telephone \_\_\_\_\_

Other person(s) involved (witness or victims):

Name \_\_\_\_\_ Title \_\_\_\_\_

Age \_\_\_\_\_ Sex \_\_\_\_\_

Address \_\_\_\_\_

City, State, and Zip Code \_\_\_\_\_

Telephone \_\_\_\_\_

**Report of Suspected Sexual Misconduct (cont.)**

Describe incident(s) of suspected sexual misconduct, including date(s), time(s), and location(s):

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Identify eyewitnesses to the incident, including names, addresses, and telephone numbers, where available: \_\_\_\_\_

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### **Employment Questions to ask of potential employees**

Persons seeking ministerial calls or employment in nonordained positions should be asked questions such as:

a. Has a civil, criminal, or ecclesiastical complaint ever been sustained against you involving sexual misconduct by you?

b. Have you ever resigned or been terminated from a position for reasons relating to allegations of sexual misconduct by you?

c. If so, indicate the date, nature and place of these allegations, and the name, address, and telephone number of your employer at that time.

d. Have you been required to receive professional treatment, physical or psychological, for reasons related to sexual misconduct to you?

e. If so, please give a short description of the treatment including the date, nature of treatment, place, and name, address, and telephone number of the treating physician or other professional.

## **19.8 VIII. Meeting the Needs of All Involved**

In cases of sexual misconduct there are needs that have to be met for the good of all persons, groups, and entities. To ensure that the governing body is ready to meet the variety of needs present, an independent response coordination team may be named. This team will not investigate the allegation or in any way function as an investigating committee for disciplining members or officers, but should confine itself to coordinating a process that will meet the specific needs of victims and their families (if any), the accused and family (if any), the congregation, the Session, and staff:

### **19.8.1 A. The Needs of the Victim**

The Session and response coordination team should assure that adequate treatment and care are available for alleged victims of sexual misconduct and their families. Sometimes, the victim or family is so angry and alienated from the church, that offers of help may be perceived as insincere or as attempts of a cover-up. If the victim or family at first refuses, the church should continue to offer help. Above all the church should not act in a self-protective manner by ignoring the victim and their families.

The extent of the damage to the victims of sexual misconduct will vary from person to person, and is influenced by such factors as the degree or severity of abuse, the age and emotional condition of the victim, human dynamics, and the importance of one's religious faith. The Session, and response coordination team is to assume in all cases that the victim has been wounded by the experience.

Feelings of guilt, shame, anger, mistrust, lowered self-esteem, unworthiness, and feelings of alienation from God, self, the religious community, and family are frequent injuries suffered by victims. It is important for the response coordination team to be sensitive to the victim's pain and need for healing, and to act by making appropriate pastoral care available.

The following are some of the needs of the victim:

1. To be heard and taken seriously. From the time that the victim is first able to indicate that sexual misconduct has occurred, that person should receive immediate attention and serious consideration from all church representatives.
2. To receive pastoral and therapeutic support. The victim may require spiritual and professional assistance as a result of sexual misconduct. The response coordination team should offer to help arrange for such support from a pastor and therapist, if the victim desires. Discussions with such people would be confidential, privileged conversations.
3. To be informed about church process and progress with regard to the accusation. One member of the response coordination team should be the church contact person for the victim. Frequently, this contact person will give the victim information as to what is happening in the church as a result of the accusation.
4. To receive legal advice. The response coordination team should suggest that the victim might benefit from independent legal advice. (Legitimate claims might be more effectively pursued and flimsy or false claims discouraged.) If requested, the response coordination team should suggest ways in which independent legal advice can be obtained.
5. To be assured of an advocate of one's own choosing. A victim may need continuing moral support from one individual who is present while the church process deals with the accusation. This advocate may be a relative, friend, or someone suggested by the response coordination team. This advocate could speak for the victim, if necessary.
  - To be assured that justice will be pursued. The victim needs to be told by the response coordination team, and shown by the processes of the church, that justice is being pursued through fact-finding, truth-telling, confrontation and agreement that may include removal or temporary exclusion of the accused from office or adjudication of the complaint.
  - To receive healing and reconciliation. In addition to specific forms of restitution mentioned above, the victim needs to receive a sense of healing and reconciliation with all concerned—the

self, the family, the church and, ideally, the accused. The response coordination team can help bring this about using the church's processes and resources. While the above are needs of the victim, one recognizes that all of these needs may also not be met through a reasonable handling of a specific case, but may only occur over a lengthier period of time. All of these needs, however, should be taken seriously and compassionately, and the rights of the victim respected.

### **19.8.2 B. The Needs of the Accused**

The governing body or entity shall offer treatment and care for the accused as well as alleged victims and families. If the accused is a minister, this is the primary responsibility of the committee on ministry (Book of Order, G-3.0307).

Feelings of guilt, shame, anger, mistrust, lowered self-esteem, depression, unworthiness, and feelings of alienation from God, self, the religious community, and family are often experienced by the accused. In addition, there may be fear of job loss, incarceration, and indignation if an allegation is false.

When a person is found not guilty of charges of sexual misconduct, it is important for the Session or Presbytery to see that the decision is disseminated as widely as possible within their power, unless doing so would further injure the person accused.

#### **1. Personal Care**

Whether the allegations about the accused are eventually found to be true or not, the accused deserves to be treated with Christian kindness and respect.

The response coordination team may suggest that the accused seek spiritual support or professional counseling. People in staff positions, such as presbytery executives or stated clerks, should not engage in personal counseling of the accused because of their potential involvement in disciplinary process.

#### **2. Economic Security and Care for Family of Accused**

When an allegation of sexual misconduct has been made against a minister, the economic security of the accused is directly threatened, along with reputation, career, and family relationships. Again, the committee on ministry can be of assistance.

The response coordination team may alert the committee on ministry to the possible spiritual, emotional, and financial needs of the family of the accused and recommend expert resources.

### **19.8.3 C. The Needs of a Congregation in a Context of Sexual Misconduct**

The Session, Presbytery and response coordination team should be aware of the problems a congregation or employing entity may experience following allegations of sexual misconduct by a minister, employee, or volunteer. The allegations may polarize the congregation or organization, damage morale, create serious internal problems, and even limit the trust a congregation may place in succeeding pastors. Efforts should be taken to recognize and identify the problems and heal any damage that may be done to the congregation.

When there is sexual misconduct on the part of a minister, non-ordained staff, or volunteer in a particular congregation, a number of needs unique to that congregation will emerge since sexual misconduct impacts congregations in different ways. Therefore, these needs will not necessarily emerge in the same sequence in each situation. Depending on the parties involved in the sexual misconduct, some of the needs may not emerge. In any event, those managing the church's response to the sexual misconduct will want to know that the following needs may emerge:

#### **1. Pastoral Care**

Members and staff of the congregation will need pastoral care. If it is the pastor who is involved in the sexual misconduct, care will need to be provided by another member of the ordained staff (if the church is a multiple-staff church) or by a trained interim pastor. If the pastor leaves as a result of sexual misconduct, in extreme cases a trained interim pastor or consultant in sexual misconduct may need to work with the congregation for an extended period of time.

If it is not a pastor who is involved in the sexual misconduct, then the pastor will provide the needed care for the congregation. The pastor, if not previously trained in this specialty area, will need to consult with denominational specialists who will advise him or her how to proceed and any anticipated problems.

## *2. Information about the Case*

Members of the congregation will need opportunities both to receive and give information. If a case of sexual misconduct becomes a matter of public knowledge within a congregation and if a pastor has been found guilty of sexual misconduct, the interim pastor or consultant may hold appropriate meetings with individuals, small groups, or with the whole congregation. Such meetings should provide information about sexual misconduct in general, Presbyterian polity and our judicial process, and how others who may have been victimized may be heard and ministered to. If the offender is not the pastor, then the pastor may perform these functions. At such meetings, one may expect members to vent their feelings. An opportunity for this to happen should be provided. If this venting does not take place, then it may create serious problems for the future of the congregation, for future pastors, and for the Session.

## *3. Resource Persons*

In light of the above needs, the following are several resource persons whose services would be valuable to a congregation in the context of sexual misconduct: a trained interim pastor, a committee on ministry representative knowledgeable in polity and the effects of sexual misconduct in the church, a consultant or therapist with knowledge and experience in dealing with sexual misconduct, an attorney who can discuss legal aspects of a case, an insurance agent who can advise the congregation about their exposure to liability or coverage.

## **20 Appendix I: Safe Haven Policy**

### **A Safe Haven:**

#### **Policy for safety and the prevention of abuse in our church**

**Objective:** To provide a safe and secure environment within the Bedford Presbyterian Church that protects our children and incapacitated adults from harm and abuse. In seeking to accomplish this objective we will also protect our congregation by reducing legal risk and liability exposure in case of potential accusation.

**Definitions:**

Adult Leader/Teacher/Worker: over 18 years of age

Youth Leader/Teacher/Worker: 9<sup>th</sup>-12<sup>th</sup> grade high school student

Youth Helpers: 6<sup>th</sup>-8<sup>th</sup> grade junior high school student

Children/youth: under 18 years of age

Incapacitated adult: an adult 18 years of age or older who due to physical, emotional, or mental ability is unable to manage personal, home or financial affairs in his/her own best interest or is unable to act or unable to delegate responsibility to a responsible caretaker or care giver.

Child abuse: defined by state law, but generally includes (1) non-accidental physical injury, (2) sexual contact or exploitation, (3) neglect, and (4) intentional or negligent infliction of emotional distress.

Child sexual abuse: defined by state law, but generally any sexual contact with or exploitation between an adult or caregiver and a child or adolescent even if the victim gives consent

### **20.1 Part One: Safety/Emergency Procedures**

#### **20.1.1 1. Fire and Accident Emergency Procedures**

Serious accidents should be reported to the Church School Superintendent, Head Usher, or Pastor immediately so that a doctor or nurse can assist or a call to 911 be placed if warranted. Even minor

accidents (including bumped heads) should be reported to the child's parents. Write a note on the sign-in sheet as a reminder.

The following emergency lists, phone numbers and procedures shall be posted in each classroom, the parlor, the fellowship hall, and the church office:

1. Ambulance 911
2. Police 911
3. Fire evacuation procedure and map for each room.
4. Location of fire alarms and extinguishers
5. Location of first aid kit and equipment
6. Location of telephones

### **20.1.2 2. Rooms and Equipment**

Only age appropriate toys, equipment and supplies shall be in each classroom. All staff should watch for and promptly report any safety or health hazards needing repair or cleaning to the Building and Grounds Committee or one of the pastors.

\*Preschool Age Children (Birth - Pre-K):

1. Enrollment and attendance guidelines: Preschool children with any short-term infectious illness or any symptom of illness (fever, chronic cough, diarrhea, skin eruption or bloody sore, or mouth sore) should be kept at home until recovered. Preschool children with any long-term or chronic infectious illness may be ministered to in a special care setting by a person who has received training from a health professional in the special care needed by the child. No child may attend an early childhood setting in the event of weeping or bloody skin or mouth sores that cannot be successfully covered or controlled with medication. Biting of an unusual frequency or severity that would be accompanied by actual transfer of blood from the biter will result in removal from the school.
2. Sign-In Book: Each time a child attends pre-school or nursery the parent(s)/guardian(s)/ and /or responsible adult(s) is/are required to register that child by using the Sign-In Book available in the classroom.
3. Preschool Staff: Leaders/Teachers/Workers and/or Helpers should not be in preschool classes whenever they have any infectious illness (whether spread by respiratory, intestinal, direct contact, or blood-borne routes), any symptom of such illness, any open sore (including "cold sores"), or sign of skin infection, including hangnails or cuts which are inflamed and might be a source of staph infection (which could be a serious problem in nurseries). Staff should pay extra attention to their own personal hygiene and habits, particularly when handling snacks, and avoid exposing children to sneezes or kisses\*. (\*Smiles, verbal affirmation, hugs, and pats on the back are wonderful ways to express the love of Christ).
4. Handwashing Guidelines: Handwashing is the first line of defense against the spread of infections. Strict handwashing must be practiced by children and staff including, but not limited to the following times: upon arrival, before eating or handling food, after going to the bathroom or assisting in toileting or diapering, after contact with body fluid, or after cleaning areas contaminated with body fluids. Hands should be washed with running water and liquid soap.
5. Sanitization Guidelines: Commonly used surfaces and toys should be sanitized with a standard bleach solution (1/4 teaspoon bleach to 1 quart water).
6. Blood precautions: You must use disposable gloves when contact with blood is anticipated, particularly if you have cuts or scrapes on your hands, or when cleaning surfaces that have been contaminated with blood. Disinfect contaminated surfaces with a strong bleach solution of 1 part bleach to 10 parts water. Throw gloves away and wash hands with soap and water.

7. **Safety:** Think safety, especially in recreational or play settings. Games should be age appropriate and played in safe areas, free of hazards. No child should be allowed to jump from any height greater than his/her own height. Preschool staff especially must handle children gently and carefully, properly supporting babies' heads and necks, never lifting or swinging any child by the arms (some children's shoulders separate easily) or throwing children in the air.

\*Elementary Age Children (K - 5):

1. **Enrollment and attendance guidelines:** Complete roll books for attendance
2. **Staff:** Leader/Teacher/Worker and/or Helpers should not be in classes whenever they have any infectious illness (whether spread by respiratory, intestinal, direct contact, or blood-borne routes), any symptom of such illness, any open sore (including "cold sores"), or sign of skin infection, including hangnails or cuts which are inflamed and might be a source of staph infection (which could be a serious problem in nurseries). Staff should pay extra attention to their own personal hygiene and habits, particularly when handling snacks, and avoid exposing children to sneezes or kisses\*. (\*Smiles, verbal affirmation, hugs, and pats on the back are wonderful ways to express the love of Christ).
3. **First Aid:** see Blood Precautions section above
4. **Safety:** Think safety, especially in recreational or play settings. Games and equipment should be
5. Age appropriate and played/used in safe areas, free of hazards. No child should be allowed to
6. Jump from any height greater than his/her own height.
7. **Handwashing Guidelines:** Handwashing is the first line of defense against the spread of infections. Strict handwashing must be practiced by children and staff including, but not limited to the following times: upon arrival, before eating or handling food, after going to the bathroom or assisting in toileting, after contact with body fluid, or after cleaning areas contaminated with body fluids. Hands should be washed with running water and liquid soap.

\*Junior/Senior High Youth (grades 6-12)

1. **Enrollment and attendance guidelines:** Complete roll books for attendance
2. **Staff:** Leader/Teacher/Worker and/or Helpers should not be in classes whenever they have any infectious illness (whether spread by respiratory, intestinal, direct contact, or blood-borne routes), any symptom of such illness, any open sore (including "cold sores"), or sign of skin infection, including hangnails or cuts which are inflamed and might be a source of staph infection (which could be a serious problem in nurseries). Staff should pay extra attention to their own personal hygiene and habits, particularly when handling snacks, and avoid exposing children to sneezes or kisses\*. (\*Smiles, verbal affirmation, hugs, and pats on the back are wonderful ways to express the love of Christ).
3. **First Aid:** see Blood Precautions section above
4. **Safety:** Think safety, especially in recreational or game settings. Games and equipment should
5. Be played/used in safe areas, free of hazards.
6. **Handwashing Guidelines:** Handwashing is the first line of defense against the spread of infections. Strict handwashing must be practiced by children and staff including, but not limited to the following times: upon arrival, before eating or handling food, after going to the bathroom or assisting in toileting, after contact with body fluid, or after cleaning areas contaminated with body fluids. Hands should be washed with running water and liquid soap.

## **20.2 Part Two: Recruiting and Selecting Church Workers**

1. All church workers (volunteers and paid employees) shall be screened using a form and/or interview.

2. References from previous church membership and personal references may be checked by the Safe Haven Administrator and/or Pastors.
3. **Information obtained from the form and/or, interview, and/or reference check shall be documented and held in strict confidence.**
4. Our policy shall be introduced in the membership orientation classes by including materials in a membership packet.
5. Volunteers are only permitted to work with youth or children after a signed application is obtained from volunteers to follow church policies with respect to working with youth or children and approved.
6. Volunteers with criminal abuse violations shall not volunteer for positions that involve youth or children.
7. Adult survivors of child abuse shall meet with a pastor before working with children or youth.
8. A signed Agreement Form must be submitted annually by each volunteer indicating that they will follow church policies with respect to working with youth or children.

### **20.3 Part Three: Supervising Church Workers**

1. A team teaching approach (two adult rule) should be used during all activities involving children or youth. Sunday morning church school will be an exception to this rule because of the presence of the Church School Superintendent whose duties shall include periodic checking of the church facility.
2. Parental permission shall be obtained for any adult to be alone with a child or youth for any reason. Parental permission shall also be obtained for the involvement of children or youth in church sponsored programs and activities.
3. Suspicious behavior and symptoms of abuse should be discussed immediately. Some conduct may only deserve an initial comment to the person(s) involved. Other behavior may require formal reporting. See Part Four. Types of abuse that should raise suspicion include verbal comments, pornographic materials, obscene phone calls, exhibitionism, fondling, and rape. Physical signs of abuse include lacerations and bruises, nightmares, irritation, pain, or injury to genital area, difficulty with urination, discomfort when sitting, torn or bloody underclothing, venereal disease. Behavioral signs of abuse may include anxiety when approaching church or nursery, nervous or hostile behavior toward adults, sexual self-consciousness, “acting out” of sexual behavior, withdrawal from church activities and friends. Verbal signs may include statements like, “I don’t like [a particular church worker]”, “[A church worker] does things to me when we are alone”, or “I don’t like to be alone with [a church worker]”.
4. All classroom doors shall have an unobstructed window or the door must be left open.
5. Adequate adult supervision must be available at all programs that involve children or youth. Supervision must be maintained until all children or youth are in custody of their parents or guardians.
6. Special attention must be given to overnight activities that involve youth. All adult chaperones and supervisors must be cleared in advance. Both male and female chaperones must be present for mixed groups. Chaperones must include two non-related people. Separate sleeping quarters for men/boys and women/girls must be provided.
7. A church nursery identification procedure shall be used to ensure that children are released only to a properly identified and preauthorized adult.

### **20.4 Part Four: Reporting Policy**

Members have a legal obligation to the state, an obligation to the church, and a moral obligation to report any incidents of abuse.

1. It is the policy of the Bedford Presbyterian Church to follow the Sexual Misconduct Policy of the Presbytery of Northern New England and the statutes regarding child abuse and neglect reporting for the state of New Hampshire.
2. The following line of reporting shall be followed in every case of expected abuse:
3. Senior Pastor or Associate Pastor, and the Safe Haven Administrator
4. State agencies (Division of Child and Youth Services)
  - a. Depending on the circumstances and following the state's reporting guidelines.
5. Violations of the policies of this church or reason to suspect abuse are the basis for making a report.

***This policy shall be administered/maintained by the Safe Haven Administrator (BPC Administrative Assistant) and reviewed/updated by the Personnel Committee and submitted to the Session for approval on a yearly basis.***

This policy was reviewed and approved by the Session on: \_\_\_\_\_

#### **20.4.1 References:**

Presbytery of Northern New England Sexual Misconduct Policy 6/2/2001 (attached) (available in each classroom and Church Office)

Reducing the Risk Resource Kit (available in the Church Office/Library):

Reducing the Risk of Child Sexual Abuse in Your Church, Richard R. Hammar, Steven W. Klipowicz & James F. Cobble, Jr., Church Law & Tax Report, 1993

Reducing the Risk of Child Sexual Abuse Training Manual, Steven W. Klipowicz, Church Law & Tax Report, 1993

Reducing the Risk, (videotape), Church Law & Tax Report, 1993

What Church Leaders Should Know about Child Sexual Abuse, (cassette tape), Church Law & Tax Report, 1993

## Bedford Presbyterian Church

### 20.4.2 Church Leader/Teacher/Worker/Helper Agreement Form

**(Please note: Information obtained will be held in strict confidence and is available only to the Safe Haven Administrator and the Pastors)**

Name: \_\_\_\_\_ Driver's License # \_\_\_\_\_

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

Phone: Home (\_\_\_\_) \_\_\_\_\_ Work: (\_\_\_\_) \_\_\_\_\_

\_\_\_\_ Single    \_\_\_\_ Married - Spouse's Name: \_\_\_\_\_

\_\_\_\_ Children - Names and Ages: \_\_\_\_\_

Emergency Contact: \_\_\_\_\_

Do you have any medical training or are you CPR-certified? \_\_\_\_ Explain: \_\_\_\_\_

Are you a member of Bedford Presbyterian Church? \_\_\_\_ How long have you attended? \_\_\_\_

Church(es) attended in the past 5 years:

Name of Church	Address	Dates Attended	Member?

If you have served in any ministry in the past, please list here:

Name of Church	Description of Ministry - Dates	Pastor	Phone

Area of ministry in which you are interested:

\_\_\_\_ Sunday School; What age or grade? \_\_\_\_\_      \_\_\_\_ Youth Group

\_\_\_\_ Childcare: \_\_\_\_ Sunday am: \_\_\_\_ Special Events: \_\_\_\_

\_\_\_\_ Vacation Church School

As the church grows larger, it becomes more difficult to know all of our volunteers. If this is the first time you have served in Children's or Youth Ministries at Bedford Presbyterian Church, please list Local Personal References or someone from Bedford Presbyterian Church who would give you a reference (must be over 18 years old and not related to you).

Name \_\_\_\_\_ Relationship \_\_\_\_\_

Address \_\_\_\_\_ City/State/Zip \_\_\_\_\_

Name \_\_\_\_\_ Relationship \_\_\_\_\_

Address \_\_\_\_\_ City/State/Zip \_\_\_\_\_

The questions listed below are part of our interview process in order to help provide a safe and secure environment for our children and youth. All information is held strictly confidential by the staff. Answering "yes" to any questions may not necessarily preclude your involvement in the Children's or Youth Ministries. Thank you for understanding.

Do you use illegal drugs? \_\_\_\_\_

Have you ever been convicted of a crime, the conviction of which has not been annulled, other than minor traffic violation? \_\_\_\_\_

Are there any circumstances involving your life-style or your background that would call into question your ability to work with children or youth? \_\_\_\_\_

If you answered "yes" to any of the above questions, please explain: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_ I have read and agree to follow the **Safe Haven** policy.

\_\_\_\_\_ I understand that personal information will be held in strict confidence.

\_\_\_\_\_ If any of the above information changes, I agree to inform the Safe Haven Administrator of the Bedford Presbyterian Church.

\_\_\_\_\_ I understand that I may be required to undergo a background investigation and a criminal history records check and I hereby authorize the same.

\_\_\_\_\_ I certify that I have never been convicted of a crime, the conviction of which has not been annulled, other than those explained above.

\_\_\_\_\_ I certify that the above information is accurate.

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

Please return this form to:  
Michelle Jones, Safe Haven Administrator  
Bedford Presbyterian Church  
4 Church Road  
Bedford, NH 03110

## **21 Appendix J: Identity and Values**

### **21.1 *Identity and Values***

#### Foundation (Believe)

Blessed by the Grace of God, we are nurtured in core Christian beliefs, rooted in rich history, and inspired through worship and prayer.

#### Church Family (Belong)

Welcoming all, we connect across generations, bond through fellowship, and embrace each other, that all may belong to the body of Christ.

#### Journey (Become)

Living our Christian faith as a journey, we accept and respect individuals where they are, value this diversity, challenge each other to be faithful, and commit to our personal and collective growth.

#### Works (Build)

Hearing God's call to respond to the needs of our congregation, the community, and the world, we accept the charge to live in Christian service, with compassion, generosity, and humility.

### **21.2 *Ministry Goals***

#### Preamble

Luke 4: 18,19

“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour.”

Embracing Christ's Great Commission, BPC is a service and mission focused community church. Addressing our evangelistic call and charged to serve the least of us, we welcome our support partners, groups and individuals, as well as all those served, to join us in work and worship. Seeking God's guidance, gaining strength and support through corporate worship with our expanding church family, we share in God's vision for our future and build hope, feeding our mutual faith journeys in service to Christ and others.

#### Mission Outpost

Luke 9:2-4, 6

“...and he sent them out to proclaim the kingdom of God and to heal. He said to them, ‘Take nothing for your journey, no staff, nor bag, nor bread, nor money—not even an extra tunic. Whatever house you enter, stay there, and leave from there.’

They departed and went through the villages, bringing the good news and curing diseases everywhere.”

We are a 'mission outpost' in greater Manchester through interfaith partnerships and non-profit organizations in providing programs and resources that support and minister to community and individual needs through personal relationships.

### Worship

Psalm 150

“Praise the Lord!

Praise God in his sanctuary;

praise him in his mighty firmament!

Praise him for his mighty deeds;

praise him according to his surpassing greatness!

Praise him with trumpet sound;

praise him with lute and harp!

Praise him with tambourine and dance;

praise him with strings and pipe!

Praise him with clanging cymbals;

praise him with loud clashing cymbals!

Let everything that breathes praise the Lord!

Praise the Lord!”

We offer multiple and varied worship experiences in our Sanctuary and Chapel.

### Academy

Colossians 3:16

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

People advance their faith journeys through an intergenerational Academy for Spiritual Formation and Life Skills.

### Parish Life

Hebrews 10:24-25

“And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.”

Our Parish Life Ministry enriches lives through fun, recreation, and small group activities. We are a community 'living room' providing a gathering place to nurture Christian fellowship and supportive relationships that span the generations with special emphasis on youth and seniors.

### Infrastructure

1 Corinthians 12:4-7

“Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who

activates all of them in everyone. To each is given the manifestation of the Spirit for the common good.”

We have an infrastructure in place to realize and address the needs in our congregation, community and the world through a culture of sharing that matches gifts, skills, and technology in creative ways to fund and resource our mission and ministries.

## **22 Appendix K: Medical Expense Reimbursement Plan**

### **MEDICAL EXPENSE REIMBURSEMENT PLAN (MERP)**

Whereas Bedford Presbyterian Church, located at 4 Church Street in Bedford, NH (Church) seeks to encourage full and complete medical care for the welfare of its pastors and staff and their dependents in a manner that results in the most favorable tax treatment possible under Federal income tax law,

Be it resolved that the Church hereby establishes a Medical Reimbursement Plan (Plan) for the sole benefit of its staff and their dependents. This plan shall be within the purview of Sections 105, 106 and 213 of the US Internal Revenue Code and shall become effective on 1/1/2010. It shall continue in effect until terminated by the Session of the Church by a similar resolution.

As part of this plan, the Church shall establish and maintain a medical reimbursement account for each pastor and staff member and shall, at least quarterly, reimburse staff for covered expenses incurred by them or their dependents, to the extent that such reimbursements are not provided for by any insurance or other medical benefits plan. The maximum reimbursement to a participating pastor and staff member shall be the sum contributed to the Plan for that same year by that staff member through written salary reduction agreement plus any additional amounts that may be contributed by the Church as “employer” contributions. The Church shall reserve the right to add funds to this account as “employer” contributions from time to time. Such additions will be approved by the Congregation of the Church in the case of the pastors and by Session in the case of staff members. All such salary reductions agreements shall be signed and filed prior to the beginning of each new calendar year or within 20 days of a pastor or staff member’s entry into the plan. Pastors and staff members will be permitted to amend or change salary reduction agreement throughout the course of the year subject approval from the Personnel Elder. Such amendments must follow IRS approved procedures. Any participating pastor or staff member applying for reimbursement under this Plan shall submit to the Personnel Elder documentation of covered expenses no later than 3 months after the end of the calendar year. Any balance remaining in a participating pastor or staff member’s account at the end of the calendar year after all reimbursements for covered expenses incurred for that year have been made in accordance with Plan provisions, shall be forfeited by the pastor or staff member.

This Plan shall be administered in a nondiscriminatory fashion and shall be subject to amendment or termination at any time by Session, provided that such amendment or termination shall not affect a participating pastor or staff member’s right to reimbursement for expenses incurred prior to the amendment or termination. All decisions by Session regarding this Plan shall be binding and conclusive for all pastors and staff members.

#### Definitions

Pastor: As defined in the Presbyterian Church (USA) Book of Order, section G-6.0200

Staff Member: Any person other than a pastor hired by the Church who receives salary on a W-2

Covered Expense: Medical expenses as defined by Section 213 of the Internal Revenue Code

The above resolution was officially approved on \_\_\_\_\_ and recorded in the official minutes of the church and appropriate personnel records.

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Clifford Creel

Clerk of Session, Bedford Presbyterian Church.

Adopted by Session on January 4, 2010