

Grace Bible Church Policy Handbook
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Grace Bible Church
Policy on Selecting and Removing Elders
(Revised and approved May 16, 2004)

An Elder has great responsibilities toward God and His Church. He cannot fulfill these unless he meets the qualifications of both having the necessary spiritual gifts and character that God has set forth in the Scriptures. A fully qualified Elder is a strong protection to the church. An unqualified Elder is a great danger to her. The process outlined below is to help determine if a man is equipped in character and in giftedness to serve as an Elder. If this is done correctly, then the church will simply be recognizing a man God has set apart to this ministry, and the church will be blessed. If done incorrectly, then it will be people choosing leaders according to their own desires and standards, and the church will suffer.

It is also recognized that a man that gives all appearance of being qualified at one point in time may later prove himself unqualified. Therefore this policy includes a means to remove unqualified men from being Elders.

Also included is a brief outline of how a man can work toward developing himself to be an Elder. It is our belief that though not every Christian man will have the necessary gifts to be an Elder, nevertheless, every Christian man should be developing themselves to meet the spiritual and character qualifications of being an Elder.

The Elder Process will be accomplished in five phases

- 1) Nomination
- 2) Evaluation
- 3) Internship
- 4) Confirmation
- 5) Continuing Reaffirmation

1. NOMINATION TO PROCESS

(Relevant Scriptures: Acts 6:1-6; 1 Timothy 3:1; 2 Timothy 2:2; Titus 1:5)

A. Identified by Elder.

Each existing Elder should, as a part of regular ministry, identify men who desire to be an Elder and may be qualified. Such men should be disciplined and prepared to be an Elder. Such an identified individual should be:

- 1) In the discipleship process (discipling or being disciplined)
- 2) Involved in ministry of the church
- 3) Ready for simultaneous evaluation and internship

B. Identified by a member of the church.

Members of the church should suggest to the Elders men they recognize may meet the qualifications for an Elder, are doing the work of the ministry and desire to do the work of an Elder. Such an identified individual should be:

- 1) Active in a ministry of the church
- 2) Actively involved in the discipleship process (discipling or being disciplined)
- 3) Assigned a sponsoring Elder for initial screening and assistance.

C. Approval to proceed in the process

1) A current Elder will meet with the nominee and completes an Initial Evaluation Questionnaire with him (see Appendix A). Process continues only after individual has completed this Initial Evaluation Questionnaire, given serious consideration and prayer to the matter, and still desires to proceed.

2) The sponsoring Elder reports to all the Elders his findings during the initial screening. A potential candidate does not proceed unless approved by all the Elders. Those turned down at this phase are to be encouraged to work in the areas of weakness pointed out for possible future re-nomination.

D. Assigned Discipling Elder.

Each approved candidate is assigned to a existing Elder for discipleship, examination and help through the process (i.e. contact, guidance, support, accountability, modeling, examination of home life and reputation in community).

2. EVALUATION (1-3 months)

(Relevant Scriptures: 1 Timothy 3:1-7; Titus 1:6-9)

A. The discipling Elder works with the nominee to prepare the following documents:(see Appendix B)

- 1) Testimony of salvation
- 2) Testimony of current ministries
- 3) Doctrine
- 4) Philosophy of ministry

B. Assigned Discipling Elder Responsibilities (This formally begins with nomination approval)

- 1) Assistance with written documents.
- 2) Preparation for oral evaluation
 - A) Identify any doctrinal or Biblical deficiency and provide or direct to training classes as needed (Elder training classes in Biblical hermeneutics, Theology and Eldership are generally offered in a rotating schedule).
 - B) Identify any ministry weakness
 - C) Identify any character weakness (making sure the “tough”/sensitive questions are asked)
- 3) Spending time to get an accurate picture of family life. The discipling Elder should be able to identify the strengths and weakness in the candidate’s relationship with wife and children.
- 4) Investigation of reputation outside the church. The candidate is to give a list of references which are to be contacted by an Elder. In addition, neighbors, known friends and co-workers should also be contacted. (See Appendix C for possible questions for this investigation).

C. Oral Evaluation

- 1) All Elders are to be given copies of the documents prepared in “A” above.

- 2) The candidate is to be evaluated by the Elders only after his discipling Elder indicates the candidate is ready and meets the character qualifications.
- 3) The candidate is to be evaluated before all the current Elders. Elders from other churches may be invited. If there are less than three Elders in the church, Elders from other churches of like faith and practice are to be invited until there is a minimum of three Elders (pastors) present for the examination.
- 4) The candidate is to orally present his testimony of salvation and ministry.
- 5) Character witnesses are to give testimony to the candidate's character and effectiveness of ministry (these may be written).
- 6) The candidate is to be questioned in three specific areas. (The Discipling Elder will use Appendix D to help the candidate prepare)
 - 1) General Bible Knowledge
 - 2) Doctrine/Theology
 - 3) Practical application of Doctrine.

D. Approval by Elders to proceed to internship

After oral examination, all Elders (pastors) present are to decide by unanimous consensus if the candidate is ready to proceed to internship or needs to continue working in areas of weakness.

3. INTERNSHIP (6 Months - 1 year)

- A. Assigned elder continues in mentoring relationship for accountability and assistance
- B. Elder intern attends all elder meetings and functions. He may speak to issues being discussed, but does not have a say in the decisions of the elders.
- C. Elder intern is to continue reading through books (especially in any areas of weakness) and discussing them with the discipling elder. If the intern has not already worked through *Biblical Eldership* by Alexander Strauch and its Study Guide, the intern should do so. (See Appendix E for a list of recommended books)

4. CONFIRMATION

- A. Elder Approval. Upon the recommendation of the discipling Elder, the Elder Intern will be interviewed by the current Elders for final approval to become an Elder.
- B. Congregational Notification. Upon unanimous approval of the current Elders, the Elder Intern will be presented to the congregation as a candidate for confirmation as ready to become an Elder. The congregation will be instructed to go to him if they have any personal problem with him or information demonstrating that he is not qualified. They may also come to the elders with any information that might demonstrate the candidate is not yet qualified and the elders will then investigate. A period of at least one month will be given to the church for taking such actions.
- C. Congregational Affirmation. After at least one month has passed since the congregation was notified, the Elder Intern will be presented to the congregation for affirmation. Affirmation must be by at least 75% of the Active Voting Members.
- D. Installation. After affirmation by the congregation, the Elder Intern will be installed as an Elder by the laying on of hands by the existing elders. This will be done as either a special service or part of a regular Sunday worship service. (Acts 6:6; 1 Tim. 4:14; 5:22; 2 Tim. 1:6)

5. RE-AFFIRMATION, REVIEW, CORRECTION, REMOVAL

(Matthew 18:15-20; Galatians 6:1-4; 1 Timothy 5:19-20).

A. Reaffirmation: Elders are to be reaffirmed as to their qualifications each year by the membership at the Annual Business Meeting.

- 1) If an Elder receives less than a 95% vote of reaffirmation, he is to be reinvestigated as to his qualifications.
- 2) A reinvestigation of qualification begins with asking those who gave a no confidence vote to:
 - a) talk with the Elder about the reason(s)
 - b) bring the matter before the Elders, with the accused Elder present, to either affirm the accusation of lack of qualification or affirm that the concern has been resolved
 - c) If less than two people come forward to meet with the Elders to bring formal charges, then the matter will be dropped.

B. Accusations: Elders may be subject to accusations at any time of the year.

- 1) The accusations must be made by at least two people.
- 2) Those making the accusations should meet first with the Elder in question to express their concerns.
- 3) If there is no resolution in private or the matter would disqualify the man from continuing as an Elder, the matter is to be brought before all the Elders for investigation.

C. Annual Review. Each Elder is subject to annual review by the other Elders. Those found negligent or incompetent to carry out their responsibilities may be subject to Correction and/or Removal as outlined in paragraphs D & E below.

D. Correction: If an Elder is accused as in A or B. above, the matter is to be investigated by the other Elders, searching for all relevant facts to determine the truth or falsity of the accusations.

- 1) If the accusations are determined to be false, those making the false accusations are to be rebuked, with church discipline carried out if there is no repentance.
- 2) If the accusations are determined to be true, the Elders are to determine if it is a matter of disqualification from being an Elder or a matter of correction.
 - a) Disqualification would be for no longer meeting the character qualifications listed in 1 Timothy 3:1-7 and Titus 1:6-9, or serious negligence of responsibilities, or no longer holding to the church's Statement of Faith.
 - b) Correction would be for misunderstandings, errors of judgement, minor matters that do not demonstrate a failed character, etc. An Elder that is corrected is to receive it with all humility and demonstrate the fruit of repentance.

E. Removal: An Elder that is found to be disqualified is to be removed from being an Elder.

- 1) An Elder that in humility recognizes his failure may resign by publicly stating that he is no longer qualified and wishes to work on the areas of failure.
- 2) An Elder who continues in sin or refuses the correction given to him is to be rebuked before the congregation and removed from being an Elder. An Elder may be removed by

unanimous consensus of all the Elders and/or by failure to receive a minimum 75% vote of affirmation of the active members present at a Regular or Special Church Business Meeting.

3) If the sin continues, the former Elder is to be disfellowshipped.

Appendix A - Initial Evaluation Questionnaire for Elders

Directions for the Discipling Elder: Arrange to meet with the Elder nominee and work through this Evaluation Questionnaire with him. Be sure to congratulate him on the nomination to the process of becoming an Elder, as that in itself is an honor and says that his spiritual maturity is beginning to be noticed. Whether he believes himself to be qualified or is able to complete this process or not, it should be an encouragement to be recognized for maturity that is above other Christian men in the church. You may also want to give him a copy of the handout sheets on the Church Officer Qualifications - ELDERS (see below) so that he will have a chance to review them and consider them carefully before he meets with you.

This Questionnaire is simply a way to initially screen the individual as to how well he currently meets the Scriptural qualifications for an Elder. If in your evaluation you find that there are areas of serious weakness that need to be worked on before he can continue in this process, point those out along with a plan as how he can strengthen or overcome them so that he might be fully qualified in the future. Be encouraging! If there are minor weaknesses, you may work with him in those areas until he is qualified. If there are no serious deficiencies, you may recommend him to the rest of the Elders and he can move forward to the next step of the process.

1. Would you like to serve the Lord by doing the work of an Elder? (1 Tim. 3:1)
2. How long have you been a Christian? (1 Tim. 3:6)
How would you rate your Christian maturity? (1 Tim. 3:6)
Babe Adolescent Young Man Middle Age Mature Senior Saint
3. Is there anything in your life that would cast doubt on your character if it were known? Those that live godly lives will be slandered (Matt 5:11); is there anything you could be accused of that could be backed up by evidence? (1 Tim. 3:2; Titus 1:6,7)
4. If the people you work with, or if your neighbors were contacted, what would they say about you? (1 Tim. 3:7)
5. What is your behavior like in social settings? (1 Tim. 3:2)
6. What are your three main goals in life?
What are your financial goals? (1 Tim. 3:3; Titus 1:7)
Are you content with your present situation of life? If not, what would need to be changed to help you be content? (Phil. 4:11,12)
7. How do you go about making decisions? What process do you use? (1 Tim. 3:2, Titus 1:8)
Tell about a bad decision you made in the past and how you (could have) corrected it?
8. Do you ever lose your temper? If so, what causes it? (1 Tim. 3:3, Titus 1:7,8)
Is there anyone you resent or hold a grudge against?
9. How do you get along with others? (1 Tim. 3:3)
How do you function within a group of people who have to make joint decisions?

10. Do you gossip? i.e. talking about others behind their backs, saying things that are unnecessary, talking to others about someone else's problem without talking with them first, etc. (Eph. 4:29)
11. What is your view on the use of alcoholic beverages?
Do you partake of alcoholic beverages? Other drugs? (1 Tim. 3:3, Titus 1:7)
12. How would you try to settle a dispute between two people in the church? (Titus 1:8)
13. Describe your personal walk with the Lord? (Titus 1:8)
Do you have a plan to regularly read/study the Bible?
Do you have a plan to spend consistent time in prayer & meditation?
14. Describe what you like to do in your free time? (Titus 1:8)
15. How willing are you to compromise in making decisions with other people? (Titus 1:7)
How do you respond if the decision is not what you wanted?
16. Who was the last person (couple, etc.) you had over to your house for dinner?
How do you respond to the visitors/new people at church? (1 Tim. 3:2, Titus 1:8)
(I'm shy Talk with them if convenient I go out of my way I invite them home)
17. Have you ever taught a Bible Study of any type? Describe it. Results? (1 Tim. 3:2)
Have you ever disciplined someone? If not, would you like to do so?
18. Describe your relationship with your wife? (1 Tim. 3:2, Titus 1:6)
How would your wife describe your relationship with her?
Are you attracted to any woman other than your wife?
If you are single, describe your dating life?
19. Describe your home life? (1 Tim. 3:4)
Are you in debt? If so, to what degree?
Excluding your home loan, you can get out of debt in: >1yr 1-2yr 3-5yr 5-10yr 10+ never!
Have you ever declared bankruptcy? How long ago? Have you tried to make restitution?
Do you have a good credit rating? (1 Tim. 3:7)
20. Describe your relationship with your children? (1 Tim. 3:4)
Describe the spiritual condition of your children? (Titus 1:6)
Describe how you are trying to raise them in the nature and admonition of the Lord?
21. Is there anything that has not been covered that might disqualify you from being an Elder?
22. How would you explain the gospel to someone in order to lead them to Christ?
23. What is your own testimony of salvation?
24. Do you have any questions or reservations about the By-Laws of Grace Bible Church?
Can you explain how Grace Bible Church functions/operates to someone else?

25. Are you in full agreement without reservation with the church's Statement of Faith?
26. Can you explain/define & defend following doctrines in the church's Statement of Faith & tell why they are important? (1 Tim. 1:9)
- 1) The Holy Scriptures
Verbal, Plenary Inspiration; Inerrancy; Infallibility
 - 2) The True God
 - A) God The Father - Existence & Attributes
 - B) God the Son - Nature & Attributes
Virgin Birth; Substitutionary Atonement; Physical Resurrection; Current Ministry
 - C) God the Holy Spirit - Deity & Attributes
His ministry; Baptism in the Holy Spirit; The Trinity
 - 3) The Devil
The Reality of Angels (good & bad); The Work of the Devil
 - 4) The Creation & Fall of Man
A Six Solar Day Creation (ex nihilo); The Fall of Man; The Depravity of Man
 - 5) The Grace of God
Salvation by Grace through Faith; Justification; Sanctification;
The Security of the Believer
 - 6) The Church
 - A) Its Nature
 - B) Ordinances
Believers Baptism by Immersion; The Lord's Supper;
 - C) Duties of Members
Meeting together; Giving of time, talent & wealth; Personal Evangelism
 - D) Separation
From apostasy, worldliness & sinful practices;
"Charismatic" gifts & practices; "Divine Healing"
 - E) Civil Government
Role of Government; Extent of Obedience
 - 7) The Rapture (The Second Coming of Christ)
Pre-millennialism; Pre-Tribulational Rapture
 - 8) Israel (God's plan for)
 - 9) The Righteous & The Wicked (Difference between)
 - 10) The Resurrection & Eternal State
Heaven; Hell

Church Officer Qualifications - ELDERS

1 Timothy 3:1-7 ¹"It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. ²An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, ³not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. ⁴He must be one who manages his own household well, keeping his children under control with all dignity ⁵(but if a man does not know how to manage his own household, how will he take care of the church of God?); ⁶and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. ⁷And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil." (NASB)

Titus 1:6-9 —⁶if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. ⁷For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, ⁸but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, ⁹holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict. (NKJV)

I. Has Six Desirable Personal Qualifications

1. **Above Reproach / Blameless** - 1 Timothy 3:2; Titus 1:6-7 ajnepivlhmpoV / ajnevgklhtoV
* Of such a character and conduct that accusations are not made against him, and if accusations are made, they are found to be false after fair investigation.
2. **Temperate / Vigilant**- 1 Timothy 3:2 nhfavlioV
* Literal meaning: "*holding no wine.*" character that is sober, restrained and orderly. He is not self-indulgent. He remains stable & steadfast with clear & focused thinking.
3. **Self-controlled / Temperate** Titus 1:8 ejgkrathvV
*Ability to rule over himself -
4. **Prudent / Sensible / Sober** - 1 Timothy 3:2; Titus 1:8 swvfrwn
* Wise, discerning, mature and sensible in behavior.
* Sound mind and judgment with self-control
5. **Respectable / of Good Behavior** - 1 Timothy 3:2 kovsmioV
* An orderly, well mannered life-style that adorns the teachings of the Bible.
6. **Gentle / Patient** - 1 Timothy 3:3 ejpieikhvV
*Gentle, gracious and forbearing

II. Does not have Six Undesirable Personal Characteristics

1. **Not Given to Wine** - 1 Timothy 3:3 mh; pavroinon
* Not addicted to alcohol * Not a habitual drinker
2. **Not Pugnacious / no striker** - Titus 1:7 mh; plhvktln
* Not physically or verbally abusive, not a bully
3. **Not in Love with Money / Not Greedy of Filthy Lucre** - 1 Timothy 3:3 ajfilavrguroV
Not Fond of Sordid Gain / Not Given to Filthy Lucre - Titus 1:7 mh; aijscrokerdh:
* Without affection for money *Not pre-occupied with amassing material possessions

4. **Not Contentious / Not a Brawler** - 1 Timothy 3:3 a[macoV
 * Not argumentative or quarrelsome
5. **Not Quick Tempered / Not Soon Angry** - Titus 1:7 mh; ojrgivlon
 *Unable to control his temper, not short fused.
6. **Not Self-willed** - Titus 1:7 mh; aujqavdh
 * Not a self-pleaser or arrogant * Not demanding to have his own way
 * Not stubborn or insensitive to other people and their ideas

III. Has Four Social Qualifications

1. **Husband of One Wife** - 1 Timothy 3:2 mia:V gunaiko;V a[ndra (one woman man)
 * He is devoted to only one woman. If married, it is his wife. If single, he dates / courts only one woman at a time.
2. **Manages Own Household Well** - 1 Timothy 3:4-5 kalw:V proi>stavmenon
Having Faithful Children Not Accused of Dissipation or Insubordination
 Titus 1:6 (NKJV) tevkna e[cwn pistav mh; ejn kathgoriva/ ajswtiva" h]
 ajnupovtakta
 * He makes provision for those over whom he has responsibility and leads them righteously. He keeps the family in order through application of Biblical principles. His children are faithful to his leadership and not accused of debauchery or rebellion
3. **Hospitable** - 1 Timothy 3:2; Titus 1:8 filovxenon
 * A lover of strangers. He is friendly and gracious with an attitude of sharing blessings
4. **Good Reputation Outside the Church** - 1 Timothy 3:7 mh; neovfuton
 * He has a good testimony of integrity and witness among the unsaved

IV. Has Six Spiritual Qualifications

1. **Aspires / Desires the Office / Work of an Overseer (Bishop)** - 1 Timothy 3:1
 ei[tiV ejpiskoph:V ojrevgetai kalou: e[rgou ejpiqumei:
 * He aspires to the office of and desires to do the good works of an Overseer / Elder
2. **A Lover of What Is Good** - Titus 1:8 filavgaqoV
 * A strong affection to do good, not evil
3. **Not a New Convert / Not a Novice** - 1 Timothy 3:6 mh; neovfuton
 *Has been a Believer long enough to demonstrate maturity in his lifestyle
4. **Just** - Titus 1:8 divkaioV
 * Fair-minded, impartial, objective. Does not show favoritism.
 * Able to make objective judgements based on principle, not prejudice
5. **Holding Fast the Faithful Word . . . Able to Exhort in Sound Doctrine and Refute Those Who Contradict** - Titus 1:9
 * Stable in his faith and obeying the Word of God in all respects

* Is knowledgeable and wise enough to both accurately teach the Scriptures and encourage others to live according to them and also to correct and convict those who oppose sound teaching.

6. **Able to Teach** - 1 Timothy 3:2 διδασκαλίας

* Able to communicate scriptural truth so that others can understand and make application

7. **Devout / Holy** - Titus 1:8 ὁσίων

*Living a life of personal holiness, separated from sin, unto God

Other Scriptures concerning Elders: 1 Thess. 5:12,13; 1 Tim. 5:1,17-19,22; Heb. 13:7,17; 1 Pet 5:1-5

Appendix B - Written Documents

1. Please write out your testimony of salvation.
2. Please describe the ministries you have been involved in the past and are currently involved with, and what results you have seen from those ministries. Please also explain what spiritual gifts you believe you may have and how God has used them.
3. Please write out your beliefs concerning each of the following areas:
 - Bibliology (The Nature of the Bible)
 - Theology Proper (Doctrine of God the Father)
 - Christology (Doctrine of God the Son)
 - Pneumatology (Doctrine of God the Holy Spirit)
 - Angelology (Doctrine of Angels)
 - Satanology (Doctrine of Satan)
 - Demonology (Doctrine of Demons)
 - Anthropology (Doctrine of Man)
 - Harmartiology (Doctrine of Sin)
 - Soteriology (Doctrine of Salvation)
 - Ecclesiology (Doctrine of the Church)
 - Eschatology (Doctrine of Last Things)
4. Please describe your general philosophy of ministry in the following areas.
 - A. What is the mission of the church and how is it to be carried out?
 - B. What are the ministries of the church and how should each area be carried out?
 - C. How should the church be structured? How should the church be directed/managed in order to carry out its mission and ministries?

Appendix C - Possible Questions for References

For use when contacting a reference, neighbor, co-worker, etc. Explain who you are and the reason for your call. Inform that the candidate is being considered for a position of leadership in their church and ask if they would mind answering a few questions about the candidate.

Name of Candidate

Date:

Name of person being interviewed

“Your relationship to the candidate?”

“How long have you known the candidate?”

“Did you know the candidate is a professing Christian?”

“Did you know he is a member of Grace Bible Church?”

“Has the candidate ever talked with you about Jesus Christ?”

“Which of the following words would fit the candidate in your opinion?”

Shy	Gregarious	Withdrawn	Outgoing	Reserved	Bold
Kind	Mean	Considerate	Selfish	Compassionate	Callous/unfeeling
Proud	Humble	Friendly	Contentious	Congenial	Opinionated
Harsh	Gentle	Respectable	Inappropriate	Honorable	Devious
Wise	Stupid	Discerning	Foolish	Patient	Rash

Would you consider the candidate a good / fair / mediocre / poor / bad neighbor/co-worker/etc. (according to relationship)?

Describe the candidate’s relationship with his wife?

Does he respect her? Does she respect him?

Is he committed to her alone or does he have an eye for other women?

Describe the candidates relationship with his children?

Is he involved with them? Do they respect him? Do they obey him?

Do you like / tolerate / dislike having his children around you?

Appendix D - Study Guide for Oral Evaluation

Oral evaluation will be given in the three areas below. An Elder should have a knowledge base sufficient to enable him to both “exhort in sound doctrine and refute those who contradict” (Titus 1:9). The specific items listed below are basic areas an Elder should be knowledgeable. *(This evaluation is looking for a high degree of familiarity, but not 100% accuracy on every item).*

1. General Bible Knowledge

A. Names & order of all the books of the Bible

B. Identity of these Bible Characters

Adam	Samson	Meshack
Eve	Ruth	Abednego
Cain	Eli	Nebuchadnezzar
Abel	Samuel	Belshazzar
Enoch	Saul	Ezra
Noah	David	Nehemiah
Nimrod	Jonathan	Joseph
Abraham	Solomon	Mary
Lot	Joab	Simeon
Sarah	Absalom	Zacharias
Isaac	Jeroboam	Elizabeth
Esau	Rehoboam	John the Baptist
Rebekah	Jezebel	Nicodemus
Jacob	Ahab	Peter
Joseph	Elijah	James
Aaron	Elisha	John
Nadab & Abihu	Josiah	Andrew
Miriam	Job	Nathaniel
Moses	Jonah	Matthew
Balaam	Isaiah	Luke
Joshua	Jeremiah	Zaccheus
Deborah	Daniel	Lazarus
Gideon	Shadrack	Mary & Martha

Mary Magdalene
Caiaphas
Annas
Pilate
Herod
Thomas
Ananias & Sapphira
Gamaliel

Barnabas
James
Cornelius
Stephen
Philip
Agrippa
Paul
Silas

John Mark
Apollos
Timothy
Titus
Michael
Gabriel

C. Theme and
importance of the
following books. (Outlines
of books marked with *)

Genesis*
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
1 & 2 Samuel
1 & 2 Kings
Ezra
Nehemiah
Job
Psalms
Proverbs
Ecclesiastes
Isaiah
Jeremiah
Ezekiel
Daniel*
Hosea
Jonah
Matthew*
Mark
Luke
John*
Acts*
Romans*
1 Corinthians*
Galatians
Ephesians*
Philippians

Colossians
1 Timothy
Hebrews
James
1 Peter
1 John
Jude
Revelation*

D. Importance of the following chapters / verses.

Genesis **1**; 1:31; **2**; **3**; 3:15; **6-8**; 9:6;11; 12:1-3; **18**; **19**; **22**; **37**; 50:20

Exodus **3**; 3:13-15; **12**; **20**; **32**; **40**

Leviticus **10**; **16-17**; 17:11; **20**; **23**; **25**

Numbers **12**; **13-14**; **16**; 21:4-9; **22-25**

Deuteronomy 4:2; 6:1-9; 10:12-16; 13:1-5; 18:14-22; 21:22-23; **27-28**; 29:29; **33**; **34**

Joshua **1**; 1:7-9; **2**; **6**; **7**; **9**; 10:12-15; 11:23; 24:14,15

Judges **4-5**; **6-8**; **13-16**; 21:25

1 Samuel **1-4**; **8-10**; **13**; 15:20-23; **16**; **17**; **18**; **24**; **28**; **31**

2 Samuel **6**; **7**; 7:8-16; **11**; **12**; 13:20; **24**; 24:24

1 Kings **3**; **8**; **18**; **21**

2 Kings **2**; **5**; **17**; **18**; **22-23**; **24-25**

Ezra **1**; **3**; **10**

Nehemiah **1-2**; **3-7**; 8:4-8

Job **1-2**, **3-37**; 13:15-16; 14:14-15; 19:25-27; **38-41**; **42**

Psalms **1**; **2**; **8**; **14**; **15**; **19**; **22**; **23**; **32**; **51**; **73**; **90**; **100**; **119**; **127**; **139**; **150**

Proverbs 1:1-6, 7; 3:3-8; 5:15-23; 6:16-19; 31:10-31

Ecclesiastes **1**; **2**; 12:11-14

Isaiah 1:18; **6**; 7:14; 9:6; **40**; **53**; **55**; 64:6; **66**

Jeremiah 1:4-10; 17:9-10 **25**; 29:10-14; **31**; **52**

Lamentations 3:22-23

Ezekiel **1**; **10**; **37**; **38-39**; **40-48**

Daniel **1**; **2**; **3**; **4**; **5**; **6**; **7**; **8**; **9**; 9:24-27; **10-12**; 12:1-2

Joel 2:28-32

Micah 5:2

Habakkuk 3:16-19

Zechariah **14**

Matthew **1**; **4**; **5-7**; 5:1-16,17-20; 6:9-15; 7:15-23; **8-9**; **12**; **13**; 16:18; 18:15-20, 21-35; 19:4-9; 21:1-11; **23**; **24-25**; 25:31-46; **26**; **27**; **28**; 28:18-20

Mark 10:45

Luke 5:32

John 1:1-5,12-13,14; **2**; 3:1-21; 4:21-24; 5:18-47; 6:1-25; 8:31-32; **10**; **11**; **13**; **14-16**; 14:1-4,6; 16:7-15; **17**; **18-19**; **20**

Acts **1**; 1:8; **2**; 5:1-3; 6:1-6; 8:14-17; **9**; **10**; **13**; **15**; 20:28-30

Romans **1**; 1:16,17; **2**; **3**; 3:20, 23; **4**; **5**; **6**; 6:23; **7**; **8**; 8:1,28,29-30,35-39; **9-11**; 10:9-10; **12**; 12:1-2; **13**; **14**

1 Corinthians **1**; 2:12-16; 3:11-15; **5**; **6**; 6:12; **7**; **8-9**; 10:11,12-13; **11**; **12-14**; **15**

2 Corinthians 5:10,17-20; 9:6-15; 12:7-10; 13:5

Galatians 3:23-29; **5**; 5:1,22-23; 6:1-5, 6-10

Ephesians 1:3-14; 2:1-10; **4**; 4:11-13; **5**; 5:18, 22-33; **6**; 6:1-3, 10-18

Philippians 1:21-24; 2:1-4, 5-11; 4:4-7, 8-9, 10-13.

Colossians 1:13-18; 2:16-17; **3**;
 1 Thessalonians 4:3-8; 13-18; 5:1-3
 2 Thessalonians 1:7-10; 2:1-12
 1 Timothy 2:9-15; 3:1-13; 4:1-4; **5**
 2 Timothy 2:2, 14-16; 3:16-17; 4:1-5
 Titus 1:5-9; 3:5
 Hebrews **1**; 4:12, 14-16; 6:1-8; **10**; **11**; 12:1-3, 4-11; 13:2,4,5,15-16,17
 James **1**; 1:2-4; 13-14, 2:14-26; 3:1,2-12; **4**; 4:1-3, 6-7; 5:14-16
 1 Peter 1:14-16, 18-19, 2:11-12, 13-17, 24; 3:1-7,15,18; 5:1-4, 5-7, 8-9
 2 Peter **1**; 1:3, 20-21; **2**; 3:3-7,8-9, 10-15
 1 John 1:5-10; 2:1-6, 15-17; 18-19; 27; 3:2, 4-10, 15, 16-18; 4:1-3, 18, 20; 5:10-13, 14-15
 Revelation **2-3**; **4**; 7:4-8; **12**; 19:7-10, 11-21; **20**; **21-22**

2. Systematic Theology

Be able to explain & defend following doctrines and the church's Statement of Faith. (Some of this will overlap with Practical Theology. *Evaluation in this area is looking for general knowledge and ability to "exhort" and "refute" and not theological treatises on each subject*)

A. Bibliology

- 1) Revelation: General and Specific
- 2) Inspiration: Verbal, Plenary
- 3) Authority of Scripture: Inerrancy; Infallibility
- 4) Illumination: Saved & unsaved

B. Theology Proper

- 1) Proof of God
- 2) Attributes - Communicable & Incommunicable
- 3) The Trinity - Unity and Plurality
- 4) God The Father
- 5) God the Son (Christology)
 - Nature - Deity, Humanity, Hypostatic Union
 - Incarnation
 - The Kenosis
 - Virgin Birth
 - Temptation & Impeccability
 - Transfiguration
 - Miracles
 - Resurrection
 - Ascension
 - Mediatorial Work
 - Second Coming
- 6) God the Holy Spirit (Pneumatology)
 - Nature - deity & attributes
 - Ministry to Believers - Baptism, Filling, Indwelling, Sealing
 - Ministry to unbelievers

Spiritual Gifts
Ministry in the Old Testament vs. The New Testament

C. Anthropology

- 1) Origin & nature
- 2) State of innocence
- 3) Original Sin - the Fall
- 4) Personal Sin
- 5) Punishment

D. Angelology

- Ministry of angels
- Satanology - His sin, character, methods and future
- Demonology

E. Soteriology

- 1) The Savior - Offices, Sufferings & Work of Christ
- 2) Terminology - be able to define the following terms:
Atonement, Depravity, Expiation, Forgiveness, Grace, Guilt, Imputation, Justification, Propitiation, Reconciliation, Redemption, Regeneration, Sacrifice, Vicarious Substitution.
- 3) Election
Predestination, Man's "free" will
Terms: Calling, drawing, foreknowledge, chosen
- 4) Conditions of Salvation
Terminology: believe, repent, confess, Lordship of Christ
- 5) Sanctification
New Birth
Joint Heirship with Christ
Position vs Practice
Eternal Security
Ultimate Glorification
- 6) Relationship of the Law and Grace

F. Ecclesiology

- 1) Christ & the Church
- 2) Church vs. Israel
- 3) Church Government - Autonomy, Structure, Officers, Membership
- 4) Church Ordinances:
Believers Baptism by Immersion
The Lord's Supper
- 5) Duties of Members -
Assembly, Giving of time, talent & wealth

6) Relationship to the World

Separation from apostasy, worldliness & sinful practices

Evangelism

Civil Government: Role of Government; Extent of Obedience

G. Eschatology

The Rapture of the Church

Second Coming of Christ

Millennial reign of Christ

The Resurrection of the dead / Final judgement

The Eternal State / Heaven & Hell

3. Practical Theology (Be able to discuss the following areas using Biblical approaches)

A. Biblical hermeneutics (How to study & interpret the Bible)

B. Church Government: Structure & Role of Officers: Elders, Deacons, Deaconess

C. Church Discipline

D. "Baby Dedications" (Why we do not baptize infants)

E. Role of Women in the Church

F. Biblical Concept of Missions

Local & Foreign, Sending process, Evangelism, Parachurch vs. Local Church

G. Priorities of Pastoral Ministry

H. Stewardship (Finances - Church & Personal)

I. Lawsuits

J. Divorce & Remarriage

K. Liberty in Christ vs. either Legalism or License

L. Manifestations of True Salvation / false professions

M. Social Issues

1) Abortion

2) Homosexuality

3) Political Activism

4) Caring for the "poor"

5) Alcohol & Drugs

6) Smoking

7) Gambling

Appendix E - Recommend Reading & Resources

Bible Survey / General Commentaries

Talk Thru the Bible, Bruce Wilkinson & Kenneth Boa. Thomas Nelson, 1993

The Bible Knowledge Commentary, Old Testament, John f. Walvoord & Roy B. Zuck, ed. Victor Books, 1985.

The Bible Knowledge Commentary, New Testament, John f. Walvoord & Roy B. Zuck, ed. Victor Books, 1983.

Bible Backgrounds / Customs

Manners & Customs in the Bible, Victor H. Matthews. Hendrickson Publishers, 1988.

The Life & Times of Jesus the Messiah, Alfred Edersheim. Eerdmans Publishing, 1971

Sketches of Jewish Social Life, Alfred Edersheim. Eerdmans Publishing, 1979.

Hermeneutics

First Hand Joy, Rick Yohn. NavPress, 1982.

Studying, Interpreting, and Applying the Bible, Walter Henrichsen & Gayle Jackson. Zondervan Publishing, 1990.

Protestant Biblical Interpretation, Bernard Ramm. Baker Book House, 1970

Systematic Theology

Practical Christian Theology, Floyd H. Barackman. Kregel Publications, 1992.

Systematic Theology, Louis Berkhof. Eerdmans Publishing, 1941.

Theology Proper

The Knowledge of the Holy, A. W. Tozer. Harper & Row Publishers, 1961

Kowing God, J.I. Packer. InterVarsity Press, 1973

Christology - see Soteriology

Pneumatology

The Holy Spirit & His Gifts, J. Oswald Sanders. Lamplighter Books, 1970.

Angelology / Demonology / Satanology

Angels: Elect & Evil, C. Fred Dickason. Moody Press, 1975.

Unmasking Satan, Richard Mayhue. Victor Books, 1988

Precious Remedies Against Satan's Devices, Thomas Brooks. Banner of Truth Trust, 1652/1984.

Soteriology

The Gospel According to Jesus, John F, MacArthur.

Faith Works: The Gospel According to the Apostles, John F. MacArthur. Word Publishing, 1993.

The Apostolic Preaching of the Cross, Leon Morris. Eerdmans Publishing, 1965.

Evangelism & the Sovereignty of God, J.I. Packer. IVP, 1961
The Gospel Call and True Conversion, Paul Washer. Reformation Heritage Books,
2013

Ecclesiology

The Church In God's Program, Robert L. Saucy. Moody Press, 1972
The Church; The Body of Christ, John F. MacArthur, Jr. Zondervan, 1973
Biblical Eldership, Alexander Strauch. Lewis & Roth Publishers, 1995

Eschatology

The Meaning of the Millennium, Robert G. Clouse, ed. IVP, 1977
The Rapture: Pre, Mid, or Post-Tribulational, Richard Reiter, ed. Zondervan, 1984

Apologetics

Always Ready: Directions for Defending the Faith, Greg Bahnsen and Robert R. Booth.
Covenant Media Press, 1996
Ultimate Proof of Creation, Dr. Jason Lisle. Master Books, 2009
Evidence That Demands a Verdict, Josh McDowell. Campus Crusade for Christ, 1972
God Doesn't Believe in Atheists, Ray Comfort. Bridge Publishing, 1993
Scientific Creationism, Henry Morris. Creation-Life Publishers, 1974
Mere Christianity, C.S. Lewis, Barbour & Co., (The Christian Library), 1952
The Kingdom of the Cults, Walter Martin. Bethany House Publishers, 1965/1997

Ministry & Church Issues

Jesus Christ Disciple Maker, Bill Hull. Fleming H. Revell, 1990.
Rediscovering Pastoral Ministry, John F. MacArthur Jr. Word Publishing, 1995
Competent to Counsel, Jay Adams. Zondervan Publishing, 1986
Introduction to Biblical Counseling, John F. MacArthur Jr. & Wayne Mack, Word
Publishing, 1994
Charismatic Chaos, John F. MacArthur Jr., Zondervan Publishing, 1992
Marriage, Divorce, and Remarriage in the Bible, Jay Adams. Zondervan, 1980

Social Issues

Abortion: Whatever Happened to the Human Race, Francis A. Schaeffer & C. Everett Koop.
Fleming H. Revell Company, 1979
Pornography: The Mind Polluters, Jerry R. Kirk. Thomas Nelson, 1985
Welfare: The Tragedy of American Compassion, Marvin Olasky. Regnery Publishing, 1992
Homosexuality: The Crises of Homosexuality, J. Isamu Yamamoto, ed., Victor Books, 1990
*The Pink Agenda: Sexual Revolution in South Africa and the Ruin of the
Family*, Peter Hammond and Christine McCaffety. Christian Liberty Books, 2001

Devotional / Inspirational / Discipleship Tools

One-to-One Discipleship, Al & Lorraine Broom. Multiplication Ministries, 1983
The Pursuit of Holiness, Jerry Bridges. NavPress 1978
Tender Warrior, Stu Webber. Multnomah Books, 1993
Spiritual Disciplines for the Christian Life, Donald S. Whitney. NavPress, 1991

Appendix F - Plurality of Elders

The following Scriptures make it clear that the New Testament pattern for local churches is to have a plurality of godly men usually referred to as Elders (presbuteroi / presbuteroi) leading them. An elder may also be referred to as an Overseer / Bishop (episkopos / episkopos) or a pastor / shepherd (poimēn / poimēn).

- * Barnabas and Saul gave their offering for Judea's poor to the elders (Acts 11:30)
- * The elders at Jerusalem united with the apostles to deliberate over doctrinal controversy (Acts 15:2, 4, 6, 22, 23)
- * The Biblical record reveals oversight by the plurality of elders in the churches of Derbe, Lystra, Iconium, and Antioch (Acts 14:23); in the church at Ephesus (Acts 20:17; 1 Timothy 3:17; 5:17-25); the church at Philippi (Philippians 1:1); the churches on the island of Crete (Titus 1:5); and according to Peter, the churches in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Peter 1:1; 5:1).
- * Both the apostles Paul and Peter directly charged the elders of the church to pastor (Shepherd) and oversee the local congregation (Acts 20:28; 1 Peter 5:1,2).
- * At both the beginning and end of Paul's ministry, he appointed a plurality of elders to care for the churches he planted (Acts 14:23; Titus 1:5). According to the Titus 1:5 passage, Paul did not consider a church to be fully developed until it had functioning, qualified elders.
- * Paul calls on the congregation to render double honor to the elders who "rule" the church well, especially the elders who work hard at "preaching and teaching." This honor includes financial help (1 Timothy 5:17,18).
- * Paul states that the elders are the stewards, or household managers, of the local assembly (Titus 1:7)
- * Paul states that the elders are the church's overseers (Acts 20:28; Philippians 1:1).
- * The elders are solemnly charged to protect the church from false teachers (Acts 20:28-31; Titus 1:9-11).
- * Elders are men placed in the church as overseers by the Holy Spirit of God (Acts 20:28)
- * Peter warns the elders against being oppressively authoritative (1 Peter 5:3)
- * James instructs the saints to call for the elders of the church if they are sick (James 5:14).
- * Men must be qualified before they can serve as elders (1 Tim 3; Titus 1)

*Paul states that the elders are to “take care of the church of God” (1 Timothy 3:5)

Appendix G - The Duties of Elders

Six Greek words are used to refer to the men that serve as elders / bishops / pastors.

ejpiskopevw (Episkopeo) - Verb meaning "to oversee"

ejpivskopoV (Episkopos) - Masculine Noun meaning "Bishop," "Overseer"

ejpiskophv (Episkopa) - Feminine noun meaning "Office," "Overseership"

presbuvteroV (Presbuteros) - Noun meaning "Presbyter," "Elder" (office), "Elder" (age).

poimaivnw (Poimaino) - Verb meaning "to shepherd, feed, rule"

poimhvn (Poiman) - Noun meaning "Shepherd," "Pastor"

Among the responsibilities that belong to Elders are the following:

- *Give oversight to \ rule \ administrate the flock. (Lead, guide, set the direction, care for). This is to be done willingly, not by constraint and with with eagerness, not for gaining wealth at the expense of the sheep - Acts 20:28; 1 Timothy 3:5; 5:17; 1 Peter 5:2;
- *Manage (rule, lead) the congregation. 1 Timothy 3:5; 5:17; Hebrews 13:7
- *Feed / Shepherd the flock of God (Teach the Word) - Acts 20:28; 1 Peter 5:1; 1 Timothy 3:2; 5:17 Ephesians 4:11
- *Settle matters of Doctrine (By teaching & refuting) - Acts 15:2f; Titus 1:8-11
- *Protect the flock from false teachers - Acts 20:28-30
- *Determine matters of Church Policy - Acts 15:22f
- *Train people to use their gifts in ministry in the body - Ephesians 4:11,12f
- *Set a godly example for all. (Live in accordance with all Scriptural commands, principles & precepts) - 1 Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:2-3
- *Watch over the souls of the people - Hebrews 13:7
- *Pray over the sick - James 5:14
- *Ordain others - 1 Timothy 4:14
- *Receive financial contributions - Acts 11:30
- *Devote themselves primarily to the ministry of prayer & the Word Acts 6:2,4 (Though this verse specifically refers to the apostles), including teaching and matters of doctrine - 1 Timothy 5:17
- *Give direction to others in handling minor matters - Acts 6:1,3,6 (Though this specifically refers to the apostles)

How to Become an Elder at Grace Bible Church

Eldership at Grace Bible Church is taken very seriously for an Elder has great responsibilities toward God and His Church. He cannot fulfill these unless he meets the qualifications of both character and giftedness that God has set forth in the Scriptures. A fully qualified Elder is a strong protection to the church. An unqualified Elder is a great danger to her. The Grace Bible Church policy defining the process of becoming an Elder is available from the church office to any church member upon request. The basic steps of the process are outlined below.

- 1) A man is saved and begins his walk with Jesus Christ.
- 2) He grows in maturity through various means (see below) and is recognized by those in the congregation are meeting the qualifications for an Elder specified in 1 Timothy 3:1-7 and Titus 1:6-9 (see attached paper). He is then nominated by a Church Member to be considered by the Elders as a candidate.
- 3) The Elders evaluate the nominee as to his qualifications and then direct him accordingly to grow in any areas of deficiency and/or prepare for Elder Internship and ordination as an Elder.
- 4) Elder Intern is presented to Congregation for affirmation.

Means of spiritually maturing.

- A) A consistent personal devotional life of Bible study and prayer
- B) Involvement in personal discipleship both as one who is being disciplined and as someone who is discipling others.
- C) Consistent and humble usage of their spiritual gifts in ministry.
 - D) Taking advantage of any special classes helpful toward Elder training including classes in theology, Biblical books and practical theology. (These classes are usually operated on a rotating schedule - Hermeneutics; Theology Overview; Survey of the Bible; Practical Theology; Biblical Eldership. For those who desire to pursue any of these areas in self study, please talk with a Pastor or Elder to set up a course of self study).
 - E) Reading of Christian books helpful to a greater understanding of the Bible, theology and its application to daily life. (A list of suggested books and resources is attached)

If you are taking advantage of the various means of spiritually maturing as noted above and are interested in becoming an Elder, whether in the near or distant future, then please talk with a Pastor or Elder for specific direction in preparing yourself for this wonderful and important ministry - *“It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.”* (1 Timothy 3:1)

Grace Bible Church
Policy on Selecting and Removing Deacons
Revised and Approved - May 16, 2004

A Deacon has great responsibilities toward God and His Church. He can not fulfill these unless he meets the qualifications of both having the necessary spiritual gifts and character that God has set forth in the Scriptures. A fully qualified Deacon is a great asset to the church. An unqualified deacon is a hindrance and possible danger to the church. The process outlined here is to help determine if a man is equipped in character and in spiritual gifts to serve as a Deacon. If this is done correctly, then the church will simply be recognizing a man God has set apart to this ministry and the church will be blessed. If done incorrectly, then it will be people choosing leaders according to their own desires and standards, and the church will suffer.

It is also recognized that a man that gives all appearance of being qualified at one point in time may later prove himself unqualified. Therefore this policy includes a means to remove unqualified men from being Deacons.

Also included is a brief outline of how a man can work toward developing himself to be a Deacon. It is our belief that though not every Christian man will have the necessary gifts to be a Deacon, nevertheless, every Christian man should be developing themselves to meet the spiritual and character qualifications of being a Deacon.

The process of selecting Deacons will be accomplished in five phases

- 1) Nomination
- 2) Evaluation
- 3) Internship
- 4) Confirmation
- 5) Continuing Reaffirmation

1. NOMINATION TO PROCESS

(Relevant Scriptures: Acts 6:1-6; 1 Timothy 3:8-13; 2 Timothy 2:2)

A. Identified by an Elder or Deacon.

Each existing Elder and Deacon should, as a part of regular ministry, identify men who desire to be a Deacon and may be qualified. Such men should be disciplined and prepared to be a Deacon. Such an identified individual should be:

- 1) In the discipleship process (discipling or being disciplined)
- 2) Involved in church ministry.
- 3) Ready for simultaneous evaluation and internship

B. Identified by a member of the church.

Members of the church should suggest to the Elders men they recognize that may meet the qualifications for a Deacon, are doing the work of ministry and desire to do the work of a Deacon. Such an identified individual should be:

- 1) Active in a ministry of the church
- 2) Actively involved in the discipleship process (discipling or being disciplined)
- 3) Assigned to an Elder & a Deacon for initial screening and assistance.

C. Approval to proceed in the process

- 1) A current Elder or Deacon will meet with the nominee and complete an Initial Self Evaluation Questionnaire with him (see Appendix A). The process continues only after individual has completed this Initial Evaluation Questionnaire, given serious consideration and prayer to the matter, and still desires to proceed.
- 2) The Elder or Deacon that completes the Initial Evaluation Questionnaire with the nominee reports their findings to all the Elders. A nominee does not proceed unless approved by all the Elders. Those turned down at this phase are to be encouraged to work in the areas of weakness pointed out for possible future renomination.

D. Assigned Discipling Deacon

Each approved candidate is assigned to an existing Deacon for discipleship, evaluation and help through the process (i.e. contact, guidance, support, accountability, modeling, evaluation of home life and reputation in community).

2. EVALUATION (1-3 months)

(Relevant Scriptures: 1 Timothy 3:8-13)

A. The Discipling Deacon works with the nominee to prepare the following documents: (see Appendix B)

- 1) Testimony of salvation
- 2) Testimony of current ministries
- 3) Doctrine
- 4) Philosophy of ministry

B. -Discipling Deacon Responsibilities (This formally begins with nomination approval)

- 1) Assistance with testimonies and written documents.
- 2) Spending time to get an accurate picture of family life. The mentoring Deacon should be able to identify the strengths and weakness in the candidate's relationship with his wife and children.
- 3) Investigation of reputation outside the church. The candidate is to give a list of references which are to be contacted by an Elder or Deacon. In addition, neighbors, known friends and co-workers should also be contacted. (See Appendix C for possible questions for this investigation).
- 4) Identification of any deficiency or weakness in character, ministry or doctrine and provide or direct to training classes as needed.

C. Approval by Elders to proceed to an internship

The written materials are to be given to the Elders for review. The candidate is to be available to the Elders for questioning/clarification of the written materials. The Elders will decide if the candidate is ready to proceed to an internship or continue working in areas of weakness based on the written materials and the report and recommendation of the discipling Deacon.

3. INTERNSHIP (Relevant Scripture: 1 Timothy 3:10)

A. The Discipling Deacon continues in discipleship relationship for accountability and assistance

B. The Deacon intern attends all deacon meetings and functions. He may speak to issues being discussed, but does not have a say in the decisions of the Deacons.

C. The Deacon intern is to continue reading through relevant books (especially in any areas of weakness) and discussing them with the discipling Deacon. If the intern has not already worked through either *Biblical Eldership* or *Deacons: Ministers of Mercy* by Alexander Strauch, the intern should do so. (See Appendix D for a list of recommended books).

D. The Deacon intern is to demonstrate his heart for service through involvement with the Deacons in one or more of their areas of service.

4. CONFIRMATION

A. Elder Approval. Upon recommendation by the discipling Deacon, the Deacon Intern will be interviewed by the Elders & Deacons for final approval to become a Deacon.

B. Congregational Notification. Upon unanimous approval of the Elders, the Deacon Intern will be presented to the congregation as being ready to become a Deacon. The congregation will be instructed to go to him if they have any personal problem with him or information demonstrating that he is not qualified. They may also come to the Elders with any information that might demonstrate the candidate is not yet qualified and the Elders will then investigate. A period of at least one month will be given to the church for taking such actions.

C. Congregational Affirmation. After at least one month has passed since the congregation was notified, the Deacon Intern will be presented to the congregation for affirmation. Affirmation must be by at least 75% of the Active Voting Members.

D. Installation. After affirmation by the congregation, the Deacon Intern will be installed as a Deacon by the laying on of hands by the existing Elders. This will be done as either a special service or part of a regular Sunday worship service (Acts 6:6).

5. REAFFIRMATION, REVIEW, CORRECTION, REMOVAL

(Matthew 18:15-20; Galatians 6:1-4; Deuteronomy 19:15-19).

A. Reaffirmation: Deacons are to be reaffirmed as to their qualifications each year by the members of the congregation at the Annual Business Meeting.

1) If a Deacon receives less than a 95% vote of confidence, he is to be re-investigated as to his qualifications.

2) A reinvestigation of qualification begins with asking those who gave a no confidence vote to:
1. Talk with the particular Deacon about the reason(s). 2. Bring the matter before the Elders with the accused Deacon present to either affirm the accusation of lack of qualification or affirm that the concern has been resolved.

3) If less than two people come forward to meet with the Elders to bring formal charges, then the matter is to be dropped.

B. Accusations: Deacons may be subject to accusations at any time of the year.

1) The accusations must be made by at least two people.

2) Those making the accusations should meet first with the Deacon in question to express their concerns.

3) If there is no resolution in private or the matter would disqualify the man from continuing as a Deacon, the matter is to be brought before all the Elders for investigation.

C. Annual Review. Each Deacon is subject to annual review by the Elders and other Deacons. Those found negligent or incompetent to carry out their responsibilities may be subject to Correction and/or Removal as outlined in paragraphs D & E below.

D. Correction. If a Deacon is accused, as in A or B above, the matter is to be investigated.

- 1) The Elders are to investigate all relevant facts including interviewing additional people to determine the truth or falsity of the accusations.
- 2) If the accusations are determined to be false, those making the false accusations are to be rebuked with church discipline carried out if there is no repentance.
- 3) If the accusations are determined to be true, the Elders are to determine if it is a matter of disqualification from being a Deacon or only a matter of correction.
 - a) Disqualification would be for no longer meeting the qualifications of 1 Timothy 3:8-13, or serious negligence of responsibilities, or no longer holding to the Statement of Faith of Grace Bible Church
 - b) Correction would be for misunderstandings, errors of judgment, minor matters that do not demonstrate a failed character, etc.
- 4) A Deacon that is corrected is to receive it with all humility and demonstrate the fruit of repentance.

E. Removal. A Deacon that is found to be disqualified is to be removed from being a Deacon.

- 1) A Deacon that in humility recognizes his failure may resign by publicly stating he is no longer qualified and wishes to work on the areas of failure. He is eligible to be renominated at a later time after the area of failure is corrected.
- 2) A Deacon that continues in sin or refuses the correction given to him is to be rebuked before the congregation and removed from being a Deacon.
- 3) A Deacon may be removed by unanimous consensus of the Elders and/or by failure to receive a minimum 75% vote of affirmation of the active members present at a Regular or Special Church Business Meeting
- 4) If his sin continues, the former Deacon is to have the final step of church discipline, disfellowship, carried out against him.

Appendix A - Initial Evaluation Questionnaire
DEACON

Directions for the Discipling Deacon: Arrange to meet with the Deacon nominee and work through this Evaluation Questionnaire with him. Be sure to congratulate him on the nomination to the process of becoming a Deacon, because that in itself is an honor and says that his spiritual maturity is beginning to be noticed. Whether he believes himself to be qualified or is able to complete this process or not, it should be an encouragement to be recognized for maturity that is above other Christian men in the church. You may also want to give him a copy of the handout sheets on the Church Officer Qualifications - DEACONS (see below) so that he will have a chance to review them and consider them carefully before he meets with you.

This Questionnaire is simply a way to initially screen the individual as to how well he currently meets the Scriptural qualifications for a Deacon. If in your evaluation you find that there are areas of serious weakness that need to be worked on before he can continue in this process, point those out along with a plan as how he can strengthen or overcome them so that he might be fully qualified in the future. Be encouraging! If there are minor weaknesses, you may work with him in those areas until he is qualified. If there are no serious deficiencies, you may recommend him to the Elders and he can move forward to the next step of the process.

1. Would you like to serve the Lord by doing the work of a Deacon?
2. How long have you been a Christian? (1 Tim. 3:10)
How would you rate your Christian maturity? (1 Tim. 3:10)
Babe Adolescent Young Man Middle Age Mature Senior Saint
3. Is there anything in your life that would cast doubt on your character if it were known? Those that live godly lives will be slandered (Matt 5:11); is there anything you could be accused of that could be backed up by evidence? (1 Tim. 3:10)
4. If the people you work with, or if your neighbors were contacted, what would they say about you? (1 Tim. 3:10)
5. What is your behavior like in social settings? (1 Tim. 3:8,10)
6. What are your three main goals in life?
What are your financial goals? (1 Tim. 3:8)
Are you content with your present situation of life? If not, what would need to be changed to help you be content? (Phil. 4:11,12)
7. Do you ever lose your temper? If so, what causes it? (1 Tim. 3:8,10)
Is there anyone you resent or hold a grudge against?
8. How do you get along with others? (1 Tim. 3:8)
9. What is your view on the use of alcoholic beverages?
Do you partake of alcoholic beverages? Other drugs? (1 Tim. 3:8)

10. Do you gossip? i.e. talking about others behind their backs, saying things that are unnecessary, talking to others about someone else's problem without talking with them first, etc. (Eph. 4:29)
11. Describe your personal walk with the Lord? (1 Tim. 3:9)
Do you have a plan to regularly read/study the Bible?
Do you have a plan to spend consistent time in prayer & meditation?
12. Describe what you like to do in your free time? (1 Tim. 3:10).
13. Describe your relationship with your wife? (1 Tim. 3:12)
How would your wife describe your relationship with her?
Are you attracted to any woman other than your wife?
If you are single, describe your dating life?
14. Describe your home life? (1 Tim. 3:12)
Are you in debt? If so, to what degree?
Excluding your home loan, you can get out of debt in: >1yr 1-2yr 3-5yr 5-10yr 10+ never!
Have you ever declared bankruptcy? If so how long ago? Have you tried to make restitution?
Do you have a good credit rating? (1 Tim. 3:8)
15. Describe your relationship with your children? (1 Tim. 3:12)
Describe the spiritual condition of your children?
Describe how you are trying to raise them in the nature and admonition of the Lord?
16. Is there anything that has not been covered that might disqualify you from being a Deacon?
17. How would you explain the gospel to someone in order to lead them to Christ?
18. What is your own testimony of salvation?
19. Can you explain/define the following doctrines in the church's Statement of Faith & tell why they are important? (1 Tim. 3:9)
 - The Holy Scriptures
 - Verbal, plenary inspiration; Inerrancy; Infallibility
 - The True God - His attributes & Triune Nature
 - God The Father
 - God the Son
 - Virgin Birth; Substitutionary Atonement; Physical Resurrection
 - Current Ministry
 - God the Holy Spirit
 - His ministry; Baptism in the Holy Spirit; The Trinity
 - The Devil
 - The Creation & Fall of Man
 - The Grace of God
 - Salvation by Grace through Faith; Justification; Sanctification;

The Security of the Believer
The Church
Ordinances
Duties
Separation
Civil Government
The Rapture (The second coming of Christ)
Israel (God's plan for)
The Righteous & The Wicked
The Resurrection (Heaven & Hell)

20. Are you in full agreement without reservation with the Statement of Faith of Grace Bible Church?
21. Do you have any questions or reservations about the By-Laws of Grace Bible Church?
Can you explain how Grace Bible Church functions/operates to someone else?

Church Officer Qualifications - Deacons

Deacon means "table waiter." They are servants of the church. Deacons were charged by the Apostles to help with the temporal affairs of the church (Acts 6:1-6). In practical terms they assist the Elders as directed. They must meet certain spiritual qualifications.

Acts 6:3 *"But select from among you, brethren, seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task."*

1 Timothy 3:8-10,12-13 *⁸"Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, ⁹but holding to the mystery of the faith with a clear conscience. ¹⁰And let these also first be tested; then let them serve as deacons if they are beyond reproach. ¹²Let deacons be husbands of one wife, and good managers of their children and their own households. ¹³For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus."*

Deacons are to be:

1. MEN OF DIGNITY - v.8

A deacon is to be a solemn, serious minded, steady, solid individual. He behaves in an honorable manner.

2. NOT DOUBLE-TONGUED - v.8

A deacon does not say one thing to one person and something else to another. He is not malicious gossips. He is consistent and righteous in what he says.

3. NOT ADDICTED TO MUCH WINE - v.8

A deacon does not abuse alcohol (or any drug). He is noted for his sobriety.

4. NOT FOND OF SORDID GAIN - v.8

A deacon does not love material wealth. His goals in life are not monetary.

5. HOLDING TO THE MYSTERY OF THE FAITH WITH A CLEAR CONSCIENCE - v.9

A deacon has solid convictions based on an understanding of Biblical doctrine. His conscience is clear because he lives according to those convictions.

6. LET THESE ALSO FIRST BE TESTED; THEN LET THEM SERVE AS DEACONS - v.10

A deacon is not a new believer, but one who has been tested and has proven himself to be faithful in serving. In a real sense a man must do the work of a deacon before being recognized as a deacon.

7. IF THEY ARE BEYOND REPROACH - v.10

A deacon's life is beyond reproach. He lives in such away that he will not be accused of wrong-doing, and if accused there will be no evidence to support the accusation.

8. LET DEACONS BE HUSBANDS OF ONE WIFE - v.12

A deacon is a one woman man. He is completely devoted to only one woman - his wife. If he is single, he is not flirtatious, but explores only one relationship at a time.

9. GOOD MANAGERS OF THEIR CHILDREN AND THEIR OWN HOUSEHOLDS - v.12

A deacon must demonstrate his ability to manage his children and household. He makes provision for those over whom he has responsibility and leads them righteously. He keeps the family in order through application of Biblically principles.

Appendix B - Written Evaluation

1. Please write out your testimony of salvation.

2. Please describe the ministries you have been involved in past and present and what results you have seen from those ministries. Please also explain what spiritual gifts you believe you may have and how God has used them.

3. Please write out a brief statement of what you believe concerning each of the following areas:
 - The Bible
 - God the Father
 - God the Son, Jesus Christ
 - The Holy Spirit
 - Angels
 - Satan & Demons
 - The Nature of Man
 - Sin
 - Salvation
 - The Nature of the Church
 - God's plan for the future of mankind and the earth.

4. Please describe your general philosophy of ministry in the following areas.
 - A. What is the mission of the church and how is it to be carried out?

 - B. What are the ministries of the church and how should each area be carried out?

 - C. How should the church be structured? How should the church be directed/managed in order to carry out its mission and ministries?

Appendix C - Possible Questions for References

For use when contacting a reference, neighbor, co-worker, etc. Explain who you are and the reason for your call. Inform that the candidate is being considered for a position of leadership at Grace Bible Church, and ask if they would mind answering a few questions about the candidate.

Name of Candidate

Date:

Name of person being interviewed

“Your relationship to the candidate?”

“How long have you known the candidate?”

“Did you know the candidate is a professing Christian?”

“Did you know he is a member of Grace Bible Church?”

“Has the candidate ever talked with you about Jesus Christ?”

“Which of the following words would fit the candidate in your opinion?”

Shy Gregarious Withdrawn Outgoing Reserved Bold

Kind Mean Considerate Selfish Compassionate Callous/unfeeling

Proud Humble Friendly Contentious Congenial Opinionated

Harsh Gentle Respectable Inappropriate Honorable Devious

Wise Stupid Discerning Foolish Patient Rash Generous Cheap

Would you consider the candidate a good / fair / mediocre / poor / bad neighbor/co-worker/etc. (according to relationship)?

Describe the candidate’s relationship with his wife?

Does he respect her? Does she respect him?

Is he committed to her alone or does he have an eye for other women?

Describe the candidate’s relationship with his children?

Is he involved with them? Do they respect him? Do they obey him?

Do you like / tolerate / dislike having his children around you?

Appendix D - Recommended Reading & Resources

Bible Survey / General Commentaries

Talk Thru the Bible, Bruce Wilkinson & Kenneth Boa. Thomas Nelson, 1993

The Bible Knowledge Commentary, Old Testament, John f. Walvoord & Roy B. Zuck, ed. Victor Books, 1985.

The Bible Knowledge Commentary, New Testament, John f. Walvoord & Roy B. Zuck, ed. Victor Books, 1983.

Bible Backgrounds / Customs

Manners & Customs in the Bible, Victor H. Matthews. Hendrickson Publishers, 1988.

Sketches of Jewish Social Life, Alfred Edersheim. Eerdmans Publishing, 1979.

How to Study the Bible

First Hand Joy, Rick Yohn. NavPress, 1982.

Studying, Interpreting, and Applying the Bible, Walter Henrichsen & Gayle Jackson. Zondervan Publishing, 1990.

Systematic Theology

Practical Christian Theology, Floyd H. Barackman. Kregel Publications, 1992.

God the Father

The Knowledge of the Holy, A. W. Tozer. Harper & Row Publishers, 1961

Knowing God, J.I. Packer. InterVarsity Press, 1973

God the Son, Jesus Christ - see Salvation

The Holy Spirit

The Holy Spirit & His Gifts, J. Oswald Sanders. Lamplighter Books, 1970.

Angels / Demons / Satan

Angels: Elect & Evil, C. Fred Dickason. Moody Press, 1975.

Unmasking Satan, Richard Mayhue. Victor Books, 1988

Precious Remedies Against Satan's Devices, Thomas Brooks. Banner of Truth Trust, 1652/1984.

Salvation

The Gospel According to Jesus, John F, MacArthur.

Faith Works: The Gospel According to the Apostles, John F. MacArthur. Word Publishing, 1993.

Evangelism & the Sovereignty of God, J.I. Packer. IVP, 1961

The Gospel Call and True Conversion, Paul Washer. Reformation Heritage Books, 2013

The Nature of the Church

The Church; The Body of Christ, John F. MacArthur, Jr. Zondervan, 1973

Biblical Eldership, Alexander Strauch. Lewis & Roth Publishers, 1995

God's Plan for the Future

The Meaning of the Millennium, Robert G. Clouse, ed. IVP, 1977

The Rapture: Pre, Mid, or Post-Tribulational, Richard Reiter, ed. Zondervan, 1984

Apologetics

Always Ready: Directions for Defending the Faith, Greg Bahnsen and Robert R. Booth. Covenant Media Press, 1996

Ultimate Proof of Creation, Dr. Jason Lisle. Master Books, 2009

Evidence That Demands a Verdict, Josh McDowell. Campus Crusade for Christ, 1972

God Doesn't Believe in Atheists, Ray Comfort. Bridge Publishing, 1993

Scientific Creationism, Henry Morris. Creation-Life Publishers, 1974

Mere Christianity, C.S. Lewis, Barbour & Co., (The Christian Library), 1952

The Kingdom of the Cults, Walter Martin. Bethany House Publishers, 1965/1997

Ministry & Church Issues

Jesus Christ Disciple Maker, Bill Hull. Fleming H. Revell, 1990.

Competent to Counsel, Jay Adams. Zondervan Publishing, 1986

Charismatic Chaos, John F. MacArthur Jr., Zondervan Publishing, 1992

Marriage, Divorce, and Remarriage in the Bible, Jay Adams. Zondervan, 1980

Social Issues

Abortion: *Whatever Happened to the Human Race*, Francis A. Schaeffer & C. Everett Koop. Fleming H. Revell Company, 1979

Pornography: *The Mind Polluters*, Jerry R. Kirk. Thomas Nelson, 1985

Welfare: *The Tragedy of American Compassion*, Marvin Olasky. Regnery Publishing, 1992

Homosexuality: *The Crises of Homosexuality*, J. Isamu Yamamoto, ed., Victor Books, 1990

The Pink Agenda: Sexual Revolution in South Africa and the Ruin of the Family, Peter Hammond and Christine McCaffety. Christian Liberty Books, 2001

Devotional / Inspirational / Discipleship Tools

One-to-One Discipleship, Al & Lorraine Broom. Multiplication Ministries, 1983

The Pursuit of Holiness, Jerry Bridges. NavPress 1978

Tender Warrior, Stu Webber. Multnomah Books, 1993

Spiritual Disciplines for the Christian Life, Donald S. Whitney. NavPress, 1991

How to Become a Deacon at Grace Bible Church

Deaconship at Grace Bible Church is taken very seriously because a Deacon has great responsibilities toward God and His Church. He cannot fulfill these unless he meets the qualifications of both character and having the necessary spiritual gifts that God has set forth in the Scriptures. A fully qualified Deacon is a great asset to the church. An unqualified Deacon can be a danger to the church. The Grace Bible Church policy defining the process of becoming a Deacon is available from the church office to any church member upon request. The basic steps of the process are outlined below.

- 1) A man is saved and begins his walk with Jesus Christ.
- 2) He grows in maturity through various means (see below) and is recognized by those in the congregation are meeting the qualifications for a Deacon specified in 1 Timothy 3:8-10,12-13 (see attached paper). He is then nominated by a Church Member to be considered by the Elders as a candidate.
- 3) The Elders evaluate the nominee as to his qualifications and then direct him accordingly to grow in any areas of deficiency and/or prepare for Deacon Internship and confirmation as a Deacon.
- 4) Deacon Intern is presented to Congregation for affirmation.

Means of spiritually maturing.

- A) A consistent personal devotional life of Bible study and prayer
- B) Involvement in personal discipleship both as one who is being disciplined and as someone who is discipling others.
- C) Consistent and humble usage of their spiritual gifts in ministry.
- D) Taking advantage of any special classes helpful toward Deacon training including classes in theology, Biblical books and practical theology. (These classes are usually operated on a rotating schedule - Hermeneutics; Theology Overview; Survey of the Bible; Practical Theology; Biblical Eldership & Deaconship. For those who desire to pursue any of these areas in self study, please talk with a Pastor, Elder or Deacon to set up a course of self study).
- E) Reading of Christian books helpful to a greater understanding of the Bible, theology and its application to daily life. (A list of suggested books and resources is attached)

If you are taking advantage of the various means of spiritually maturing as noted above and are interested in becoming a Deacon, whether in the near or distant future, then please talk with a Pastor, Elder or Deacon for specific direction in preparing yourself for this wonderful and important ministry.

Policy on Selecting and Removing
a Member of the Women's Servant Council (Deaconess)
(Revised 11/13/2011)

A member of the Women's Servant Council (WSC) [also referred to as a "deaconess"] has great responsibilities toward God and His Church. She cannot fulfill these unless she meets the qualifications of both having the necessary spiritual gifts and character that God has set forth in the Scriptures. A fully qualified deaconess is a great asset to the church. An unqualified deaconess is a hindrance and possible danger to the church. The process given here is to help determine if a woman is equipped in character and in-spiritual gifts to serve as a member of the WSC. If this is done correctly, then the church will simply be recognizing a woman God has set apart to this ministry and the church will be blessed. If done incorrectly, then it will be people choosing leaders according to their own desires and standards, and the church will suffer.

It is also recognized that a woman that gives all appearance of being qualified at one point in time may later prove herself unqualified. Therefore this policy includes a means to remove unqualified women from being a member of the Women's Servant Council.

Also included is a brief outline of how a woman can work toward developing herself to be a deaconess. It is our belief that though not every Christian woman will have the necessary gifts to be a deaconess, nevertheless, every Christian woman should be developing themselves to meet the spiritual and character qualifications of being a deaconess.

The process of selecting members of the WSC will be accomplished in five phases

- 1) Nomination
- 2) Evaluation
- 3) Internship
- 4) Confirmation
- 5) Continuing Reaffirmation

1. NOMINATION TO PROCESS

(Relevant Scriptures: Acts 6:1-6; 1 Timothy 2:9-15; 3:11; 2 Timothy 2:2; Titus 2:3-5)

A. Identified by an Elder, Deacon or member of the WSC

Each existing Elder, Deacon and WSC member should, as a part of regular ministry, identify women who desire to be a deaconess and may be qualified. Such women should be disciplined and prepared to be a deaconess. Such an identified individual should be:

- 1) In the discipleship process (discipling or being disciplined)
- 2) Involved in church ministry.
- 3) Ready for simultaneous evaluation and internship

B. Identified by a member of the church.

Members of the church should suggest to the Elders women they recognize that may meet the qualifications for a deaconess, are doing the work of ministry and desire to do the work of a deaconess. Such an identified individual should be:

- 1) Active in a ministry of the church
- 2) Actively involved in the discipleship process (discipling or being disciplined)
- 3) Assigned to an Elder & a WSC member for initial screening and assistance.

C. Approval to proceed in the process

- 1) A current Elder or WSC member will meet with the nominee and complete an Initial Self Evaluation Questionnaire with her (see Appendix A). The process continues only after individual has completed this Initial Evaluation Questionnaire, given serious consideration and prayer to the matter, and still desires to proceed.
- 2)) The Elder or WSC member that completes the Initial Evaluation Questionnaire with the nominee reports their findings to all the Elders. A nominee does not proceed unless approved by all the Elders. Those turned down at this phase are to be encouraged to work in the areas of weakness pointed out for possible future re-nomination.

D. Assigned Discipling member of the Women's Servant Council

Each approved candidate is assigned to an existing WSC member for discipleship, evaluation and help through the process (i.e. contact, guidance, support, accountability, modeling, evaluation of home life and reputation in community).

2. EVALUATION (1-3 months)

(Relevant Scriptures: 1 Timothy 2:9-15; 3:11; Titus 2:3-5; 1 Peter 3:1-6)

A. Written Evaluation (see Appendix B)

- 1) Testimony of salvation
- 2) Testimony of current ministries
- 3) Doctrine
- 4) Philosophy of ministry

B. Assigned Discipling WSC member (This formally begins with nomination approval)

- 1) Assistance with testimonies and written evaluation
- 2) Spending time to get an accurate picture of family life. The mentoring member of the WSC should be able to identify the strengths and weakness in the candidate's relationship with her husband and children.
- 3) Investigation of reputation outside the church. The candidate is to give a list of references which are to be contacted by an Elder or WSC member. In addition, neighbors, known friends and co-workers should also be contacted. (See Appendix C for possible questions for this investigation).
- 4) Identification of any deficiency or weakness in character, ministry or belief and provide or direct to training classes as needed.

C. Approval by Elders to proceed to an internship

The written materials are to be given to the Elders for review. The candidate is to be available to the Elders for questioning/clarification of the written materials. The Elders will decide if the candidate is ready to proceed to an internship or continue working in areas of weakness based on the written materials and the report and recommendation of the discipling WSC member.

3. INTERNSHIP

- A. The assigned member of the WSC continues in discipling relationship for accountability and assistance

- B. A WSC Intern attends all WSC meetings and functions. She may speak to issues being discussed but does not have a say in the decisions of the WSC.
- C. A WSC Intern is to continue reading through relevant books (especially in any areas of weakness) and discussing them with the discipling WSC member. (See Appendix D for a list of recommended books)
- D. A WSC Intern is to demonstrate her heart for service through involvement with the WSC in one or more of their areas of service.

4. CONFIRMATION

- A. Elder Approval. Upon recommendation by the discipling WSC member, the WSC Intern will be interviewed by the Elders & Women's Servant Council for final approval to become a member of the WSC.
- B. Congregational Notification. Upon unanimous approval of the Elders, the WSC Intern will be presented to the congregation as being ready to become a member of the WSC. The congregation will be instructed to go to her if they have any personal problem with her or information demonstrating that she is not qualified. They may also come to the Elders with any information that might demonstrate the candidate is not yet qualified and the Elders will then investigate. A period of at least one month will be given to the church for taking such actions.
- C. Congregational Affirmation. After at least one month has passed since the congregation was notified, the WSC Intern will be presented to the congregation for affirmation. Affirmation must be by at least 75% of the Active Members.
- D. Installation. After affirmation by the congregation, the WSC Intern will be installed as a member of the WSC by the laying on of hands by the existing Elders. This will be done as either a special service or part of a regular Sunday worship service. (Acts 6:6)

5. REAFFIRMATION, REVIEW, CORRECTION, REMOVAL

(Relevant verses: Matthew 18:15-17; Galatians 6:1-4; 1 Timothy 2:9-15; 3:11; Titus 2:3-5; 1 Peter 3:1-6)

- A. Re-affirmation: Members of the WSC are to be re-affirmed as to their qualifications each year by the members of the congregation at the Annual Business Meeting.
 - 1) If a member of the WSC receives less than a 95% vote of confidence, she is to be re-investigated as to her qualifications.
 - 2) A re-investigation of qualification begins with asking those who gave a no confidence vote to:
 - 1. Talk with the particular member of the WSC about the reason(s).
 - 2. Bring the matter before the Elders with the accused member of the WSC present to either affirm the accusation of lack of qualification or affirm that the concern has been resolved.
 - 3) If less than two people come forward to meet with the Elders to bring formal charges, then the matter is to be dropped.
- B. Accusations: A WSC member may be subject to accusations at any time of the year.
 - 1) The accusations must be made by at least two people.

- 2) Those making the accusations should meet first with the member of the WSC in question to express their concerns.
- 3) If there is no resolution in private or the matter would disqualify the woman from continuing as a member of the WSC , the matter is to be brought before all the Elders for investigation.

C. Annual Review. Each WSC member is subject to annual review by the Elders and other WSC members . Those found negligent or incompetent to carry out their responsibilities may be subject to Correction and/or Removal as outlined in paragraphs D & E below.

D. Correction. If a WSC member is accused, as in A or B above, the matter is to be investigated.

- 1) The Elders are to investigate all relevant facts including interviewing additional people to determine the truth or falsity of the accusations.
- 2) If the accusations are determined to be false, those making the false accusations are to be rebuked with church discipline carried out if there is no repentance.
- 3) If the accusations are determined to be true, the Elders are to determine if it is a matter of disqualification from being a WSC member or a matter of correction. Disqualification would be for no longer meeting the qualifications of 1 Timothy 2:9-15; 3:11; Titus 2:3-5; 1 Peter 3:1-6, for serious negligence of responsibilities, or no longer holding to the Statement of Faith of Grace Bible Church. Correction would be for misunderstandings, errors of judgement, or other minor matters that do not demonstrate a failed character, etc.
- 4) A WSC member that is corrected is to receive it with all humility and demonstrate the fruit of repentance.

E. Removal. A WSC member that is found to be disqualified as outlined above is to be removed from being a member of the WSC.

- 1) A WSC member that in humility recognizes her failure may resign by stating she is no longer qualified and wishes to work on the areas of failure. She is eligible to be renominated at a later time after the area of failure is corrected.
- 2) A WSC member that continues in sin or refuses the correction given to her is to be rebuked before the congregation and removed from being a WSC member.
- 3) A WSC member may be removed by unanimous consensus of the Elders and/or by a failure to receive a minimum 75% vote of affirmation of the active members present at a Regular or Special Church Business Meeting.
- 4) If her sin continues, the former WSC member is to have the final step of church discipline, disfellowship, carried out against her.

Appendix A - Self Evaluation Questionnaire
Women's Servant Council (Deaconess)

Directions for the Discipling WSC member: Arrange to meet with the WSC Intern nominee and work through this Evaluation Questionnaire with her. Be sure to congratulate her on the nomination to the process of becoming a WSC member, because that in itself is an honor and says that her spiritual maturity is beginning to be noticed. Whether she believes herself to be qualified or is able to complete this process or not, it should be an encouragement to be recognized for maturity that is above other Christian women in the church. You may also want to give her a copy of the handout sheets on the Church Officer Qualifications - Women's Servant Council (see below) so that she will have a chance to review them and consider them carefully before she meets with you.

This Questionnaire is simply a way to initially screen the individual as to how well she currently meets the Scriptural qualifications for a WSC member (deaconess). If in your evaluation you find that there are areas of serious weakness that need to be worked on before she can continue in this process, point those out along with a plan as how she can strengthen or overcome them so that he might be fully qualified in the future. Be encouraging! If there are minor weaknesses, you may work with her in those areas until she is qualified. If there are no serious deficiencies, you may recommend her to the Elders and she can move forward to the next step of the process.

1. Do you consider serving the Lord and others a duty or an opportunity?
Do you enjoy serving the Lord and others?
Would you like to serve the Lord by doing the work of a deaconess? Why?
2. How long have you been a Christian?
How would you rate your Christian maturity?
Babe Adolescent Young Woman Middle Age Mature Senior Saint
3. Is there anything in your life that would cast doubt on your character if it were known? Those that live godly lives will be slandered (Matt 5:11); is there anything you could be accused of that could be backed up by evidence?
4. If your neighbors, co-workers, etc., were contacted, what would they say about you?
5. What is your behavior like in social settings?
6. Are you content with your present situation of life? If not, what would need to be changed to help you be content? (Phil. 4:11,12)
7. Do you ever lose your temper? If so, what causes it?
Is there anyone you resent or hold a grudge against?
How do others perceive you in this area? Angry? Resentful? Bitter? etc.
8. How do you react when someone takes advantage of you?
9. How well do you get along with others?
10. What is your view on the use of alcoholic beverages?

Do you partake of alcoholic beverages? Other drugs?

11. Describe your personal walk with the Lord?

Do you have a plan to regularly read/study the Bible?

Do you have a plan to spend consistent time in prayer & meditation?

12. Describe what you like to do in your free time?

13. Describe your home life?

14. Describe your relationship with your husband?

How would your husband describe your relationship with him?

If you are single, describe your dating life?

15. Describe your relationship with your children?

Describe the spiritual condition of your children?

Describe how you are trying to raise them in the nature and admonition of the Lord?

16. Do you struggle in the area of gossip? (Talking about others behind their backs, saying things that are unnecessary, talking to others about someone else's problem without talking with them first, etc.).

17. What area of ministry are you currently involved? How long? Describe your involvement. Who was over you?

18. Is there anything that has not been covered that might disqualify you from being a deaconess / member of the WSC?

19. How would you explain the gospel to someone in order to lead them to Christ?

20. What is your own testimony of salvation?

21. Do you have any questions or reservations concerning the Constitution of Grace Bible Church?

22. Are you in full agreement without reservation with the Statement of Faith of Grace Bible Church?

Church Officer Qualifications - Women's Servant Council - Deaconesses

“Deaconess” is simply the feminine form of “deacon,” which literally means “table waiter.” Deacons & Deaconesses are servants of the church. The Apostles charged certain men to help serve with the temporal affairs of the church (Acts 6:1-6). In practical terms Deacons assist the Elders as directed and they have to meet certain spiritual qualifications (1 Timothy 3:8-13). In the same way, Deaconesses are godly women who are servants of the church who assist the Elders as directed and they must meet certain qualifications. In order to emphasize the position of service, the Deaconesses at Grace Bible Church are referred to as the Women's Servant Council (WSC). General Qualifications of a godly woman are seen in demonstrating the “fruit of the Spirit” in Galatians 5:22,23 and in passages such as 1 Timothy 2:9-15; Titus 2:3-5 and 1 Peter 3:1-6. Specific qualifications are listed in 1 Timothy 3:11.

Galatians 5:22 (NASB) But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

1 Timothy 2:9 (NASB) Likewise, [I want] women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments; 10 but rather by means of good works, as befits women making a claim to godliness. 11 Let a woman quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first created, [and] then Eve. 14 And [it was] not Adam [who] was deceived, but the woman being quite deceived, fell into transgression. 15 But [women] shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

Titus 2:3 (NASB) Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good, 4 that they may encourage the young women to love their husbands, to love their children, 5 [to be] sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored.

1 Peter 3:1 (NASB) In the same way, you wives, be submissive to your own husbands so that even if any [of them] are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and respectful behavior. 3 And let not your adornment be [merely] external - braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but [let it be] the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands. 6 Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

1 Timothy 3:11 "Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things."*

(*We hold that in the context of this passage, the term “women” in this passage refers to women deacons/servants and is not restricted to the wife of a deacon).

Members of the Women's Servant Council (deaconesses) are to be:

1. **DIGNIFIED:** She is to be a solemn, serious minded, steady, solid individual. She behaves in an honorable manner.
2. **NOT MALICIOUS GOSSIPS:** She controls her tongue and does not slander or accuse other people. The Greek word here for “malicious gossip” is used as a name for the devil in many passages of the New Testament because he slanders and accuses the saints.
3. **TEMPERATE:** She is sober in judgement. She is self-controlled, stable and steady in her thinking. She is not given to anger or irrational emotional outbursts. She is not “flighty,” “scatter-brained” or addicted to anything that would make her so. (The meaning of the root word is to “not be addicted to wine.”)
4. **FAITHFUL IN ALL THINGS:** She is trustworthy in all things. She is faithful to accomplish any task given to her, and she is faithful in her commitment and walk with the Lord.

The only deaconess mentioned in the New Testament is Phoebe in Romans 16:1 who was recognized for her service to the church in Cenchrea.

Appendix B - Written Evaluation - Women's Servant Council / Deaconess

1. Please write out your testimony of salvation.
2. Please describe the ministries in which you have been involved in past and those in which you are presently involved and what results you have seen from those ministries. Please also explain what spiritual gifts you believe you may have and how God has used them.
3. Please write out what you believe concerning each of the following areas:
 - The Bible
 - God the Father
 - God the Son, Jesus Christ
 - The Holy Spirit
 - Angels
 - Satan & Demons
 - The Nature of Man
 - Sin
 - Salvation
 - The Nature of the Church
 - God's plan for the future of mankind and the earth.
4. Please describe your general philosophy of ministry in the following areas.
 - A. What is the mission of the church and how is it to be carried out?
 - B. What is/are the ministries of a deaconess and how do they help with the over all ministries of the church.
 - C. Where does a deaconess fit in the structure of the Church? To whom is a deaconess responsible to for her ministries? How should she carry out her responsibilities?

Appendix C - Possible Questions for References

For use when contacting a reference, neighbor, co-worker, etc. Explain who you are and the reason for your call. Inform that the candidate is being considered for a position of leadership in their church and ask if they would mind answering a few questions about the candidate.

Name of Candidate

Date:

Name of person being interviewed

“Your relationship to the candidate?”

“How long have you known the candidate?”

“Did you know the candidate is a professing Christian?”

“Did you know she is a member of Grace Bible Church?”

“Has the candidate ever talked with you about Jesus Christ?”

“Which of the following words would fit the candidate in your opinion?”

Shy	Gregarious	Withdrawn	Outgoing	Reserved	Bold
Kind	Mean	Considerate	Selfish	Compassionate	Callous/unfeeling
Proud	Humble	Friendly	Contentious	Congenial	Opinionated
Harsh	Gentle	Respectable	Inappropriate	Honorable	Devious
Wise	Stupid	Discerning	Foolish	Patient	Rash

Would you consider the candidate a good / fair / mediocre / poor / bad neighbor/co-worker/etc. (according to relationship)?

Describe the candidate’s relationship with her husband?

Does he respect her? Does she respect him?

Is she committed to him alone or does she have an eye for other men?

Describe the candidates relationship with her children?

Is she involved with them? Do they respect her? Do they obey her?

Do you like / tolerate / dislike having her children around you?

Appendix D - Recommended Reading & Resources - Women's Servant Council / Deaconess

Bible Survey / General Commentaries

Talk Thru the Bible, Bruce Wilkinson & Kenneth Boa. Thomas Nelson, 1993

The Bible Knowledge Commentary, Old Testament, John f. Walvoord & Roy B. Zuck, ed. Victor Books, 1985.

The Bible Knowledge Commentary, New Testament, John f. Walvoord & Roy B. Zuck, ed. Victor Books, 1983.

Bible Backgrounds / Customs

Manners & Customs in the Bible, Victor H. Matthews. Hendrickson Publishers, 1988.

Sketches of Jewish Social Life, Alfred Edersheim. Eerdmans Publishing, 1979.

How to Study the Bible

First Hand Joy, Rick Yohn. NavPress, 1982.

How to Study the Bible, John MacArthur

Studying, Interpreting, and Applying the Bible, Walter Henrichsen & Gayle Jackson. Zondervan Publishing, 1990.

Systematic Theology

Practical Christian Theology, Floyd H. Barackman. Kregel Publications, 1992.

God the Father

The Knowledge of the Holy, A. W. Tozer. Harper & Row Publishers, 1961

Knowing God, J.I. Packer. InterVarsity Press, 1973

God the Son, Jesus Christ - see Salvation

The Holy Spirit

The Holy Spirit & His Gifts, J. Oswald Sanders. Lamplighter Books, 1970.

Angels / Demons / Satan

Angels: Elect & Evil, C. Fred Dickason. Moody Press, 1975.

Unmasking Satan, Richard Mayhue. Victor Books, 1988

Salvation

The Gospel According to Jesus, John F, MacArthur.

Faith Works: The Gospel According to the Apostles, John F. MacArthur. Word Publishing, 1993.

Evangelism & the Sovereignty of God, J.I. Packer. IVP, 1961

The Gospel Call and True Conversion, Paul Washer. Reformation Heritage Books,

2013

The Nature of the Church

The Church; The Body of Christ, John F. MacArthur, Jr. Zondervan, 1973

Biblical Eldership, Alexander Strauch. Lewis & Roth Publishers, 1995

God's Plan for the Future

The Meaning of the Millennium, Robert G. Clouse, ed. IVP, 1977

The Rapture: Pre, Mid, or Post-Tribulational, Richard Reiter, ed. Zondervan, 1984

Apologetics

Always Ready: Directions for Defending the Faith, Greg Bahnsen and Robert R. Booth.

Covenant Media Press, 1996

Ultimate Proof of Creation, Dr. Jason Lisle. Master Books, 2009

Evidence That Demands a Verdict, Josh McDowell. Campus Crusade for Christ, 1972

God Doesn't Believe in Atheists, Ray Comfort. Bridge Publishing, 1993

Scientific Creationism, Henry Morris. Creation-Life Publishers, 1974

Mere Christianity, C.S. Lewis, Barbour & Co., (The Christian Library), 1952

The Kingdom of the Cults, Walter Martin. Bethany House Publishers, 1965/1997

Ministry & Church Issues

Jesus Christ Disciple Maker, Bill Hull. Fleming H. Revell, 1990.

Competent to Counsel, Jay Adams. Zondervan Publishing, 1986

Charismatic Chaos, John F. MacArthur Jr., Zondervan Publishing, 1992

The Fulfilled Family, John F. MacArthur Jr.

Marriage, Divorce, and Remarriage in the Bible, Jay Adams. Zondervan, 1980

Shepherding a Child's Heart, Ted Tripp

Passion & Purity, Elizabeth Elliot (Women)

Beloved Unbeliever, Jo Berry (Women)

Social Issues

Abortion: *Whatever Happened to the Human Race*, Francis A. Schaeffer & C. Everett Koop. Fleming H. Revell Company, 1979

Pornography: *The Mind Polluters*, Jerry R. Kirk. Thomas Nelson, 1985

Welfare: *The Tragedy of American Compassion*, Marvin Olasky. Regnery Publishing, 1992

Homosexuality: *The Crises of Homosexuality*, J. Isamu Yamamoto, ed., Victor Books, 1990

The Pink Agenda: Sexual Revolution in South Africa and the Ruin of the Family, Peter Hammond and Christine McCaffety. Christian Liberty Books, 2001

Devotional / Inspirational / Discipleship Tools

One-to-One Discipleship, Al & Lorraine Broom. Multiplication Ministries, 1983

The Pursuit of Holiness, Jerry Bridges. NavPress 1978

Spiritual Disciplines for the Christian Life, Donald S. Whitney. NavPress, 1991

How to Worship Jesus Christ

Hind Feet in High Places, Hurnard (Women)

A Way of Seeing, Edith Schaeffer (Women)

A Woman After God's Own Heart, Elizabeth George (Women)

Loving God with All Your Mind, Elizabeth George (Women)

How to Become a Member of the Women's Servant Council (Deaconess) at Grace Bible Church

Ladies who become members of the Women's Servant Council (WSC) take on great responsibilities toward God and His Church. She cannot fulfill these responsibilities unless she meets the qualifications of both character and gifts that God has set forth in the Scriptures. A woman who is fully qualified is a great asset to the church while an unqualified one can be a danger to the church. For this reason, Grace Bible Church has a serious process to identify qualified women for this ministry. (This ministry can properly be referred to as that of a Deaconess). The full policy defining this process is available from the church office to any church member upon request. The basic steps of the process are outlined below.

- 1) A woman is saved and begins her walk with Jesus Christ.
- 2) She grows in maturity through various means (see below) and is recognized by those in the congregation as having the marks of a godly woman as noted in passages such as in Galatians 5:22,23 ("fruit of the Spirit"), 1 Timothy 2:9-15; Titus 2:3-5 and 1 Peter 3:1-6 and meeting the specific qualifications described in 1 Timothy 3:11 (see attached paper). She is then nominated by a Church Member to be considered by the Elders as a candidate.
- 3) The Elders evaluate the nominee as to her qualifications and then direct her accordingly to grow in any areas of deficiency and/or prepare for an Internship on the Women's Servant Council and then confirmation as a WSC member
- 4) The WSC Intern is presented to Congregation for affirmation.

Means of spiritually maturing.

- A) A consistent personal devotional life of Bible study and prayer
- B) Involvement in personal discipleship both as one who is being disciplined and as someone who is discipling others.
- C) Consistent and humble usage of their spiritual gifts in ministry.
 - D) Taking advantage of any regular or special classes that might be helpful toward ministry training. This would include ministries such as worship services, Sunday School, small group Bible studies, special seminars, etc. (For those who desire to pursue self study, please talk with a Pastor, Elder or WSC Member to set up a course of self study).
 - E) Reading of Christian books helpful to a greater understanding of the Bible, theology and its application to daily life. (A list of suggested books and resources is attached)

If you are taking advantage of the various means of spiritually maturing as noted above and are interested in becoming a WSC Member, whether in the near or distant future, then please talk with a Pastor, Elder or current WSC Member for specific direction in preparing yourself for this wonderful and important ministry.

JOB DESCRIPTION
CHRISTIAN EDUCATION DIRECTOR
Revised December 1998

PURPOSE: To coordinate all teaching functions at Grace Bible Church and facilitate communication among teachers, committees and the Elders.

RESPONSIBILITIES:

- 1) Oversight of Sunday School including Superintendent, teachers, programs and activities. Oversight of choice of curriculum, budget for Sunday School, interviewing and placing prospective teachers, teacher training, intervening in problems with teachers and discipline of children.
- 2) If there is no Sunday School Superintendent, responsibilities also include planning programs and activities, purchasing curriculum, obtaining substitute teachers and coordinating rooms.
- 3) Oversight of Children's Church including coordinator, teachers and programs. Oversight of choice of curriculum, budget, interviewing and placing teachers, teacher training, intervening in problems with teachers and discipline of children.
- 4) If no Children's church coordinator exists, responsibilities include purchasing curriculum, generating a written teacher rotation and obtaining substitutes when needed.
- 5) Call teachers meetings for Sunday School and Children's Church. Meetings should be quarterly or at least bi-annually.
- 6) Communicate with the Elders.
- 7) Prepare a report for business meetings.
- 8) Initiate Vacation Bible School and oversee coordinator. Oversee advertising, curriculum, budget, missionary project, teachers, nursery, final program, follow up.
- 9) Teach training classes teachers or other classes as needed which may include: discipleship, evangelism, adult Sunday School, etc...
- 10) Oversight of all youth education programs.
- 11) Knowledge of other existing opportunities outside our church which would be beneficial to be involved in.

SUNDAY SCHOOL, CHILDREN'S & YOUTH TEACHER POLICY -
GRACE BIBLE CHURCH, WAPPINGERS, NEW YORK

Teaching others is a sacred responsibility. James 3:1 warns, *Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgement.*" We do not believe we need to be afraid for God is merciful and the Holy Spirit enables us to fulfill His will, but we do believe that the responsibility of teaching should be taken seriously.

Article VI, Section A of the Constitution of Grace Bible Church, Wappingers, New York as revised on November 22, 1998 states the following: *In order to ensure a Christian example and a living testimony, all officers, members of committees, teachers of church-sponsored Bible studies and classes, Sunday School teachers and Sunday School officers shall be thoroughly examined by the Elders as to their spiritual and moral qualifications.* In order to fulfill this provision of the church Constitution and to stress the serious nature of being a teacher, the following policy of examination is implemented for those who teach in the Sunday School, church sponsored Bible studies, Primary/Junior Church or other children's or youth program.

- 1) Each candidate to teach in the Sunday School, church sponsored Bible study, Primary/Junior Church or other children's or youth program shall fill out the attached questionnaire and return it to the individual overseeing that ministry (Sunday School Superintendent, Christian Education Director, or assigned Elder as the case may be).
- 2) The individual overseeing that ministry (Sunday School Superintendent, Christian Education Director or assigned Elder as the case may be) will review the application and, then, if the candidate meets his criteria for a teacher, will make arrangements for the candidate to meet with the Elders. The application will be given to the Elders for their review at least one week prior to the meeting. The individual overseeing that ministry will act as an advocate for the teacher candidate and be present with the candidate when he/she is examined by the Elders.
- 3) The Elders will examine every new teacher prior to their taking on a teaching position. The purpose of the Elder's examination is to be positive in nature. The desire is to encourage and support new teachers as well as screen them to make sure unqualified people do not teach until they become qualified. Areas for the Board to examine include: 1) agreement with the church Statement of Faith; 2) personal walk with the Lord; 3) desire/ability to teach (willingness to be trained); 4) accountability & support.
- 4) The candidate may begin regular teaching duties after they have received approval by the Elders. All teachers are subject to periodic review or special review if questions as to their qualifications arise. Any teacher may be removed by the Elders at their discretion. The Elders will meet with any teacher so removed to work out the problem that caused the removal.

TEACHER QUESTIONNAIRE

Teaching others is a sacred responsibility. James 3:1 warns, *Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgement.*" We do not believe we need to be afraid for God is merciful and the Holy Spirit enables us to fulfill His will, but we do believe that the responsibility of teaching should be taken seriously.

Article VI, Section A of the Constitution of Grace Bible Church, Wappingers, New York as revised on November 22, 1998 states the following: *In order to ensure a Christian example and a living testimony, all officers, members of committees, teachers of church-sponsored Bible studies and classes, Sunday School teachers and Sunday School officers shall be thoroughly examined by the Elders as to their spiritual and moral qualifications.*

In order for the Elders to efficiently fulfill its responsibilities it asks that every person who desires to teach a class in Sunday School, church sponsored Bible study, Primary/Junior Church or other children's or youth program to fill out the following questionnaire and return it to the individual responsible for the ministry in which you desire to be involved (Sunday School Superintendent, Christian Education Director or assigned Elder). After review, you will be asked to meet with the Elders.

Name _____

Are you a member of Grace Bible Church? _____ How long? _____

Are you in agreement with the church Statement of Faith? _____ (If you have any disagreements or reservations about the Statement of Faith, describe them below or on reverse side.)

1) Class you desire to teach. _____

2) Why do believe the Lord may be calling you to teach? _____

3) List any previous teaching experience. _____

4) List any teacher training you have received. _____

5) Are you currently involved in any teacher training? If so, what? _____

6) Are you willing to be involved in teacher training? _____

7) Describe your current walk with the Lord (i.e. habits in Bible reading, prayer, worship, etc.

8) Do you have any habits or practices that would compromise your position as a teacher, be in conflict with what the Scriptures teach, or could be legitimately challenged by your students?
If yes, describe below or on reverse side.

9) Have you ever been accused of child abuse or child molestation?
If yes, give details below, on reverse side or separate paper.

The above statements are true, _____ Date:
Signature

False or misleading statements constitute fraud and will result in immediate removal from all teaching positions and may result in church discipline.

Describe/explain below answers to questions on front side.

(7/11/2006)

Family Bible Hour (Sunday School) Worker Policies
Grace Bible Church, Wappingers Falls, NY

Our Sunday Morning Christian Education Program is officially titled as *Family Bible Hour*, but is more popularly known as Sunday School (S.S.). If there is not a “Sunday School Director” then the program is under the direct supervision of the Christian Education Director (C.E.D.)

- 1) Each Sunday School worker will be knowledgeable with and follow the *Children’s / Youth Worker Policies* and will complete and sign the *Participation Covenant* and be approved by the Christian Education Director prior to beginning any work with the children.
- 2) Sunday School workers are to arrive a minimum of five minutes prior to the start of classes in order to make sure that final preparations of both themselves and the room are completed and they are ready to receive and welcome the students.
- 3) Sunday School workers are to participate in the meetings called for them by the Sunday School Superintendent or the Christian Education Director. They are also to attend any training classes as needed or directed by either they Sunday School Superintendent or the Christian Education Director in order to improve their abilities in imparting the word of God to their students.
- 4) Sunday School workers are to take an active interest in the lives of their students which will include at minimum regular prayer for each student and follow-up contacts with enrolled students that have missed lessons. (This can be done by any method effective in communicating to the student such as phone calls, letters or post-cards, mailing the missed lesson, personal visits).
- 5) Sunday School workers are encouraged to have regular contact with the parents of their students in order to know how they might best assist the parents in teaching their child to know and follow the Lord. This is also an excellent way to witness to non-Christian parents.
- 6) Sunday School teachers are encouraged to make prior arrangements with an approved substitute teachers for planned absences as early as possible. They are to make sure the S.S. Superintendent has

been notified. If an absence will be due to illness or other emergency the S.S. Superintendent should be notified as soon as possible so that other arrangements can be made for the class.

- 7) Sunday School Teachers are encouraged to recruit adult assistants for their classrooms. (We encourage those who are in High School and under to attend their own class). This allows for new teachers to be trained and helps increase the safety of the class room (i.e. prevention of abuse of any child as well as false accusations against any teacher).

- 8) “The Two Worker Policy” - A teacher with only one student but no other worker present will join in with another class until there is an additional worker or student. A single teacher may teach alone if there is more than one student present, however, the Sunday School Superintendent must be notified and nothing must obstruct the view into the classroom from either the outside windows, the door window or the video surveillance camera.

- 9) Discipline. A child that disrupts is given three warnings. On the second warning they are to be isolated to a chair separate from the rest of the group for the remainder of the class time. The parent is to be notified after class. On the third warning the child is to be sent to the Sunday School Superintendent who will take the child to the parent / guardian. A child that reaches the third warning twice within a four week period will be asked to not attend for a period of one month.

(9/8/2006)

Youth Ministry Worker Policy
Grace Bible Church, Wappingers Falls, NY

- 1) Each worker involved in Youth Ministry will be knowledgeable with and follow the *Children's / Youth Worker Policies* and will complete and sign the *Participation Covenant* and be approved by the Youth Ministry Director prior to beginning any work with the youth.
- 2) Workers are to arrive a minimum of 10 minutes prior to the start the ministry meetings or activities to make sure that final preparations of both themselves and any facilities being used are completed and ready to receive and welcome the youth.
- 3) Workers are to participate in the meetings called for them by the Youth Ministry Director. They are also to attend any training classes as needed or directed by Youth Ministry Director in order to improve their abilities in ministering to the teens.
- 4) Workers are to take an active interest in the lives of the teens which will include at minimum regular prayer for each youth they are working with and follow-up contacts with those miss meetings. (This can be done by any method effective in communicating to the youth such as phone calls, post-cards, letters with any teaching materials, e-mail, personal visits).
- 5) Workers are encouraged to have regular contact with the parents of their students in order to know how they might best assist the parents in teaching their youth to know and follow the Lord. This is also an excellent way to witness to non-Christian parents.
- 6) Workers are encouraged to make prior arrangements with an approved substitute for planned absences as early as possible. They are to make sure the Youth Ministry Director has been notified. If an absence will be due to illness or other emergency the Youth Ministry Director should be notified as soon as possible so that other arrangements can be made to cover their area of responsibility.

- 7) “The Two Worker Policy” - A teacher with only one student but no other worker present will join in with another class until there is an additional worker or student. A single teacher may teach alone if there is more than one student present, however, the Youth Ministry Director must be notified and nothing must obstruct the view into the classroom from either the outside windows, the door window or the video surveillance camera.
- 8) Discipline. A teen that disrupts is given three warnings. The first warning is a verbal reminder of the policy. On the second warning they are to be isolated to an area separate from the rest of the group for the remainder of that activity or class time. On the third warning the youth will be sent to the Youth Ministry Director who will talk to the youth and their parent / guardian. A youth that reaches the third warning twice within a four week period will be asked to not attend for a period of one month.
- 9) Safety. All activities will be done with the utmost attention given to the safety and welfare of the youth.

(7/20/2006)

AWANA Worker Policies
Grace Bible Church, Wappingers Falls, NY

- 1) Each AWANA worker will be knowledgeable with and follow the *GBC Children's / Youth Worker Policies* and will complete and sign the *Participation Covenant* and be approved by the AWANA Commander prior to beginning any work with the children. (Those who are not members of GBC must also agree to and sign the AWANA Doctrinal Statement on the reverse side of this document).
- 2) AWANA workers are to arrive a minimum of ten (10) minutes prior to the starting time in order to make sure that final preparations of both themselves and the room are completed and they are ready to receive and welcome the students.
- 3) AWANA workers are to participate in the meetings called for them by their Program Director or the AWANA Commander. They are also to attend any training classes as needed or directed by either their Director or the AWANA Commander in order to improve their abilities in teaching the AWANA program. If they cannot attend they are to notify their Director.
- 4) AWANA workers are to take an active interest in the lives of their students which will include at minimum regular prayer for each student. Teachers are also to make sure that enrolled students that have missed meetings are contacted. (This can be done by any method effective in communicating to the student such as phone calls, letters or post-cards, mailing the missed lesson, personal visits).
- 5) AWANA workers are encouraged to have regular contact with the parents of their students in order to know how they might best assist the parents in teaching their child to know and follow the Lord. This includes non-Christian parents which also aides in bringing the gospel to them.
- 6) AWANA teachers are encouraged to make prior arrangements with an approved substitute teachers for planned absences as early as possible. They are to make sure the AWANA Commander has been notified. If an absence will be due to illness or other emergency their Director or the AWANA Commander should be notified as soon as possible so that other arrangements can be made.

- 7) AWANA Teachers are encouraged to recruit assistants for their classrooms. (This includes teenagers who are approved by the AWANA Commander). This allows for new teachers to be trained and helps increase the safety of the class room (i.e. prevention of abuse of any child as well as false accusations against any teacher).

- 8) “The Two Worker Policy” - A teacher with only one student but no other worker present will join in with another class until there is an additional worker or student. A single teacher may teach alone if there is more than one student present, however, the AWANA Commander must be notified and nothing must obstruct the view into the classroom from either the outside windows, the door window or the video surveillance camera.

- 9) Discipline of Children. A child that disrupts is given three warnings. On the second warning they are to be isolated to a chair separate from the rest of the group for the remainder of the class time. The parent is to be notified after class. On the third warning the child is to be sent to the AWANA Commander and the matter will be discussed with the parent / guardian. A child that reaches the third warning twice within a four week period will be asked to not attend for a period of one month.

- 10) Safety. All activities will be done with the utmost attention given to the safety and welfare of the children.

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AWANA Doctrinal Statement

THE BIBLE

We believe that the Bible, both Old and New Testaments, is supernaturally inspired, so that it is inerrant in the original manuscripts and preserved by God in its verbal and plenary inspiration, so that it is a divinely authoritative standard for every age and every life. (Matthew 5:18; 1 Corinthians 2:13; 2 Timothy 3:16-17; 2 Peter 1:21)

GOD

We believe in one God that eternally exists and reveals Himself in three persons - Father, Son, Holy Spirit - having each the same nature, attributes and perfections, worthy of the same worship and confidence. (Matthew 3:16-17, 28:19; John 1:1-2, 14, 10:30, 14:15-17; 1 Corinthians 8:6; 2 Corinthians 13:14)

We believe in God as absolute and sole Creator and Sustainer of the universe, and that creation was by divine command, from nothing and not through an evolutionary process. (John 1:3, 10; Acts 17:24-25; Genesis 1:1)

We believe that God, by His sovereign choice and out of love for men, sent Christ into the world to save sinners. (John 3:16; 1 Timothy 1:15; 1 John 4:14)

GOD THE SON

We believe that Jesus Christ was fully God in the flesh and fully man, that He was born of a virgin and that He lived a sinless life in which He taught and performed mighty works and wonders and signs exactly as revealed in the four gospels. We believe that He was crucified, shed His blood, died to pay the penalty for our sins and was raised bodily from the dead on the third day. Forty days later He ascended to the Father's right hand where He is Head of the Church and intercedes for believers. From there He is coming again personally, bodily and visibly to this earth to set up His millennial kingdom. (Isaiah 7:14, 9:6; Hebrews 1:1-2, 7:25; Luke 1:30-35; Ephesians 4:8; John 1:1-5, 10-14, 14:3; Colossians 2:9; 1 Corinthians 15:3-4; Acts 1:3,11; Revelation 20:4)

GOD THE HOLY SPIRIT

We believe that the Holy Spirit is a person and is God, possessing all the divine attributes. He convicts of sin, regenerates, indwells, baptizes and seals all believers at the moment of their salvation, filling them in response to yieldedness with the goal of conforming them to the image of Christ. (John 3:5, 16:7-11; Acts 5:3-4; Ephesians 1:13, 4:30, 5:18; 1 Corinthians 6:19, 12:13)

MAN

We believe that man was created in the image and likeness of God, but that in Adam's sin the race fell, inherited a sinful nature and became alienated from God. We believe that all men are morally

corrupt and of themselves utterly unable to remedy their lost condition. (Genesis 1:26-27; Romans 1:18, 3:23, 5:12; Ephesians 2:1-3, 12)

SALVATION

We believe that salvation is a gift of God and is received by man through personal faith in Jesus Christ and His sacrifice for sin. We believe that man is justified by grace through faith apart from works and that all true believers, once saved, are kept secure in Christ forever. (Acts 13:38-39; Romans 4:5, 6:23, 8:1, 38-39; John 10:27-29; Ephesians 2:8-9)

THE CHURCH

We believe that the true Church is composed of all persons who are regenerated by the Holy Spirit through saving faith in Jesus Christ; that they are united together in the body of Christ of which He is Lord and Head; and are commissioned for the God-given tasks of worshiping, fellowshiping, teaching, evangelizing and exercising the spiritual gifts. (Acts 2:42,47; Romans 12:5; Ephesians 1:22-23, 5:23-24; 1 Corinthians 12:12-14; 2 Corinthians 11:2)

We believe that the establishment and continuance of the local church is clearly taught in the New Testament Scriptures. (Acts 14:27, 20:17, 28-32; 1 Timothy 3:1-13; Titus 1:5-11)

We believe that the local church is autonomous and free of any external authority or control. (Acts 13:1-4, 20:28; Romans 16:1, 4; 1 Corinthians 3:9, 16, 5:4-7, 13; 1 Peter 5:1-4)

THE ORDINANCES

We believe the ordinances for the believer are water baptism by immersion and the Lord's supper as a memorial. They are, however, not to be regarded as a means of salvation. But both of which are an evidence of obedience and fellowship with the Lord. (Matthew 28:19-20; Acts 2:38, 41, 8:12, 35-38; Luke 22:19-20; 1 Corinthians 11:23-29)

THE CHRISTIAN LIFE

We believe that a Christian should walk in holiness and not after the flesh, with the goal of being conformed to the image of our Lord and Savior Jesus Christ. As a new creation, walking in the Spirit, the Christian learns to grow in faith, in obedience to Scripture, in prayer, in fellowship with the saints and in a life of service. We believe that the Christian will stand before the judgment seat of Christ to have his life judged according to his deeds. (Galatians 5:16-26; Hebrews 10:25; Ephesians 4:20-24; Hebrews 11:6, 12:1-2; John 17:17; Ephesians 6:18; Romans 8:29; 2 Corinthians 5:10; 1 Corinthians 3:10-15)

THE SECOND COMING

We believe in the personal, premillennial and imminent coming of our Lord Jesus Christ. We believe in the bodily resurrection of the dead, of the believer to everlasting glory and the unbeliever to judgment and everlasting conscious punishment. (1 Thessalonians 4:13-18; 1 Corinthians 15:51-52; Titus 2:11-13; John 14:1-6; Matthew 25:46; Revelation 20:11-15; 2 Peter 3:10)

Non-Member Agreement for AWANA Workers
Grace Bible Church, Wappingers Falls, NY

I have read and understand the *AWANA Worker Policies* above and agree to abide by them when working in the AWANA program or event sponsored by AWANA or Grace Bible Church and when working with the children or youth of Grace Bible Church or on the Church property.

I agree to the *AWANA Doctrinal Statement* above and I also agree that while working in the Grace Bible Church AWANA ministry I will teach to teach only what is in the AWANA program and will refrain from teaching any doctrine contrary to the Statement of Faith of Grace Bible Church.

Signature

Date

Printed Name

Return this sheet to the AWANA Commander and keep the earlier pages for your personal reference.

(7/20/2006)

Vacation Bible School Worker Policies
Grace Bible Church, Wappingers Falls, NY

- 1) Each VBS worker will be knowledgeable with and follow the *GBC Children's / Youth Worker Policies* and will complete and sign the *Participation Covenant* and be approved by the VBS Director prior to beginning any work with the children. (Those who are not members of GBC must also agree to and abide by *General Non-Member Policies for Children's & Youth Workers*).
- 2) Safety. All activities will be done with the utmost attention given to the safety and welfare of the children.
- 3) "The Two Worker Policy" - A teacher with only one student but no other worker present will join in with another class until there is an additional worker or student. At no time may anything obstruct the view into the classroom from either the outside windows, the door window or the video surveillance camera. A single teacher may teach alone if there is more than one student present, however, the VBS Director must be notified.
- 4) VBS workers are to participate in the meetings called for them by their Director. If they cannot attend they are to notify their Director.
- 5) VBS workers are to arrive a minimum of 20 minutes prior to the starting time in order to participate in the prayer time and to make sure that final preparations of both themselves and the room are completed and are ready to receive and welcome the students
- 6) VBS workers are to take an active interest in the lives of their students which will include at minimum regular prayer for each student. Teachers are also to make sure that enrolled students that miss a session are contacted. (This can be done by phone, e-mail or a personal visit). The teacher is also to make sure each student is contacted following VBS (by any method already listed or letter / postcard).
- 7) VBS teachers are encouraged to have contact with the parents of their students in order to know how they might best assist the parents in teaching their child to know and follow the Lord. This is also an excellent way to witness to non-Christian parents.
- 8) VBS teachers are encouraged to make prior arrangements with an approved substitute teachers for planned absences as early as possible. They are to make sure the VBS Director has been notified. If an absence will be due to illness or other emergency the VBS Director should be notified as soon as possible so that other arrangements can be made.
- 9) Games & Crafts will be age appropriate and done with the utmost consideration given to the safety and welfare of the children. All game & craft activities must receive prior approval by the particular Director of that ministry and the VBS Director.
- 10) Snacks should be fun, but also have nutritional value in order to help the children gain the needed energy, but also be able to pay attention in class. Care must be taken to accommodate all children with food allergies.

11) Discipline. A child that disrupts is given three warnings. On the second warning they are to be isolated to a chair separate from the rest of the group for the remainder of the class time. The parent is to be notified after class. On the third warning the child is to be sent to the VBS Director and the matter will be discussed with the parent / guardian. A child that reaches the third warning twice within the week will be asked to not attend the remainder of the VBS Sessions.

(7/20/2006)

General Non-Member Policies for Children's & Youth Workers
Grace Bible Church, Wappingers Falls, NY

- 1) Non- members of Grace Bible Church may assist as workers with various ministries, but they may not hold a teaching position in any ministry. Each non-member worker will be knowledgeable with and follow the GBC *Children's / Youth Worker Policies* and will complete and sign the *Participation Covenant* and be approved by the Director of the particular ministry prior to beginning any work with the children. They will knowledgeable of and agree to follow any particular polices of the ministry in which they are involved. They must also agree to and abide by the Abbreviated Doctrinal Statement attached below.
- 2) All workers are to arrive a minimum of five minutes prior to the starting time in order to make sure that final preparations of both themselves and the room are completed and they are ready to receive and welcome the students.
- 3) All workers are to participate in the meetings called for them by the Director of the particular ministry.
- 4) All workers are to take an active interest in the lives of their students which will include at minimum regular prayer for each student.
- 5) All workers are encouraged to notify and make prior arrangements as early as possible with the teacher they are assisting and / or the Director of the particular ministry for any planned absence. If an absence will be due to illness or other emergency the teacher they are assisting and / or the Ministry Director should be notified as soon as possible so that other arrangements can be made.
- 6) "The Two Worker Policy" - Any worker with only one student but no other worker present will join in with another class until there is an additional worker or student.
- 7) Discipline. Workers should assist the teacher with children that disrupt. A child that disrupts is given up to three warnings. On the second warning they are to be isolated to a chair separate from the rest of the group for the remainder of the class time. The parent is to be notified after class. On the third warning the child is sent to the Ministry Director and the matter will be discussed with the parent / guardian. A child that is habitually disruptive may be asked to refrain from participation for a month by the teacher in consultation with the Director of the particular ministry.

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Abbreviated Doctrinal Statement
Grace Bible Church, Wappingers Falls, NY

The full doctrinal statement is available in the literature rack in the back of the church. This abbreviated statement has simplified some of the doctrines for conciseness and removed secondary issues. These statements express what must be believed in order to work at Grace Bible Church. At the end of the statement is a section which lists doctrines which may not be contradicted by those helping in a GBC ministry though they are not required to be believed.

SECTION A. THE HOLY SCRIPTURES.

We believe the Holy Scriptures, consisting of the sixty-six books of the Old and New Testaments, to be the verbally and plenary inspired Word of God, His only special revelation to man, the final authority for faith and life, inerrant in the original writings, infallible and God-breathed (John 16:12-13; 2 Tim. 3:16-17; 2 Peter 1:19-21; Psalm 119:89; Isa. 40:8; Matt. 5:18).

SECTION B: THE TRUE GOD.

THE TRINITY: We believe there is one and only one living and true God, eternally existing in three persons (Father, Son and Holy Spirit), co-eternal in being, co-identical in nature, co-equal in power and glory, co-equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption. Among the attributes of the Triune God: He is infinite, immutable, all-powerful, all-knowing, everywhere present, inexpressibly glorious in holiness. He is worthy of all possible honor, confidence and love (Gen. 1:26; Deut. 6:4; Isa. 45:21-22; 48:16; 64:8; Psalm 90:2; 2 Cor. 13:14; 1 Chron. 29:11-12; Rom. 11:33-36; Malachi 3:6; James 1:17; Jer. 32:27; Matt. 19:26; Psalm 147:5; 1 John 3:20; Psalm 139:7-10; Psalm 29:2; Deut. 6:5; Rev. 4:11).

1. **GOD THE FATHER.** We believe in God the Father, an infinite Spirit, the Supreme Ruler of heaven and earth, and the Recipient of all our prayers (John 1:18; Col. 1:15; 1 Cor. 2:11-12; Matt. 6:6-13; Phil. 4:6).
2. **GOD THE SON.**
 - a. We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit, and born of the Virgin Mary, in order that He might reveal God and redeem sinful men (John 1:1-2,14; Luke 1:26-35).
 - b. We believe that the Lord Jesus Christ accomplished our eternal redemption through the shedding of His blood in death on the cross as our representative, vicarious, substitutionary sacrifice, and that our justification is made sure by His literal, physical resurrection from the dead (Rom. 3:24-25; 1 Peter 1:3-5; 2:24; Eph. 1:7; 1 Cor. 15:3-4).
 - c. We believe that the Lord Jesus Christ ascended to heaven, and is now exalted at the right hand of God, where, as our High Priest, He fulfills the ministry of representative, intercessor, and advocate (Acts 1:9-10; Heb. 9:24; 7:25; Rom. 8:34; 1 John 2:1-2).
3. **GOD THE HOLY SPIRIT.**
 - a. We believe that the Holy Spirit is a divine person, equal with God the Father and God the Son, and of the same nature, who convicts the world of sin, righteousness, and judgment; that He is the supernatural Agent in the regeneration Who baptizes all believers into the body of Christ and

indwells and seals them unto the day of redemption (John 16:8-11; 2 Cor. 3:6; 1 Cor. 12:12-13; Rom. 8:9; Eph. 1:13-14).

b. We believe that He is the divine Teacher who guides believers into all truth; and that it is the privilege and duty of all the saved to be filled with the Spirit (John 16:13; 1 John 2:20,27; Eph. 5:18).

SECTION C. THE SATAN (THE DEVIL).

We believe in the reality and personality of Satan (the Devil), that he was created by God as an angel, but through pride and rebellion became the declared enemy of his Creator and man, the accuser of the brethren, the unholy god of this age, the ruler of all the powers of darkness; that he is destined to the judgment of an eternal justice in the lake of fire (Isa. 14:12-17; Ezekiel 28:11-19; Matt. 4:1-11; 2 Cor. 4:4; Rev. 12:7-12; 20:10).

SECTION D. THE CREATION AND FALL OF MAN.

1. We believe the Biblical account of the creation of the physical universe, angels, and man; that man was created by a direct work of God and not from previously existing forms of life; and that all men are descended from the historical Adam and Eve, the first parents of the entire human race (Gen. 1:2; Col. 1:16-17; John 1:3).
2. We believe that man was created in the image and likeness of God under the law of his Maker, but, by voluntary transgression, Adam fell from his innocent state and that all men are sinners by nature and by conduct and, therefore, are under just condemnation without defense or excuse and are, of themselves, utterly unable to remedy their lost condition (Gen. 1:26-27; 3:1-6; Rom. 1:18,32; 3:10-23; 5:12,19; Eph. 2:1-3,12).

SECTION E. THE GRACE OF GOD.

1. We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of our sins. Once a person is saved, he is a new creation in Christ Jesus: This new birth is instantaneous and not a process (Eph. 2:8-10; John 1:12; Eph. 1:7; 1 Peter 1:18-19).
2. We believe that justification is that judicial act of God whereby He declares the believer righteous upon the basis of the imputed righteousness of Christ, and that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's shed blood (Rom. 3:24; 4:5; 5:1,9; Gal. 2:16; Phil. 3:9).
3. We believe that sanctification is the divine setting-apart of the believer unto God, accomplished in a threefold manner: first, an eternal act of God, based upon redemption in Christ, establishing the believer in a position of holiness at the moment he trusts the Savior; second, a continuing process in the saint as the Holy Spirit applies the Word of God to the life; and, third, the final accomplishment of this process at the Lord's return (Heb. 10:10-14; John 17:17; 2 Cor. 3:18; 1 Cor. 1:30; Eph. 5:25-27; 1 Thess. 4:3-4; 5:23-24; 1 John 3:2; Jude 24-25).
4. We believe that all claims to the complete eradication of sin in this life are unscriptural (Rom. 6:13; 8:12-13; Gal. 5:16-25; Eph. 4:22-24; Col. 3:10; 1 Peter 1:14-16; 1 John 3:5-9).

5. We believe that all the redeemed, once saved, are kept by God's power and are hereby secure in Christ forever (John 6:37-40; 10:27-29; Rom. 8:38-39; 1 Cor. 1:4-8; 1 Peter 1:5).
6. We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word; however, Scripture clearly forbids the use of Christian liberty as an occasion to the flesh (Rom. 13:13-14; Gal. 5:13; Titus 2:11-15).

SECTION F. THE CHURCH.

1. We believe that the Church, which is the body and the espoused bride of Christ, is a spiritual organism made up entirely of born-again people of this present age. The Lord Jesus Christ, Who is glorified in Heaven, is its Head, and the Holy Spirit on earth is the active agent of the God-Head, Who seeks to bring about within the church obedience to the Word of God and the Will of God. This one body unites believers to each other, and all to Christ, and its chief purpose of existence is to glorify God through the evangelization of the world and the building up of its members into maturity and Christ-likeness (Mark 16:15; Acts 1:8; Acts 2; 15:14; Rom. 1:16; 1 Cor. 12:12-18; Eph. 1:22-23; 5:23,27; 2 Cor. 11:2; Matt. 28:18-20; Eph. 4:11-16).
2. We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 20:17,28-32; 1 Tim. 3:1-13; Titus 1:5-11).

ORDINANCES:

1. We believe that Christian baptism is the immersion of a believer in water to show forth in a solemn and beautiful emblem our identification with the crucified, buried and risen Savior, through Whom we died to sin and rose to a new life; (Acts 8:36-39; John 3:23; Rom. 6:3-5; Matt. 3:16; Col. 2:12; Matt. 28:18-20; Acts 2:41-42).
2. We believe that the Lord's Supper is the commemoration of His death until He comes (1 Cor. 11:23-28).

MINISTRY AND SPIRITUAL GIFTS:

1. We believe members of the church should meet regularly for worship, exhortation, and fellowship (Heb. 10:25).
2. We believe that the desire to give one's time and material wealth to Christ is an attitude prompted by the Word and the Holy Spirit. One's giving should be an expression of gratitude and thanksgiving to God and done cheerfully and not grudgingly or of necessity or in seeking the acclaim of men. (Gen. 14:18-20; Matt. 6:19-21; Luke 21:1-4; Rom. 12:1-2; 1 Cor. 16:2; 2 Cor. 8:1-9; 9:7; Heb. 7:1-2; 1 John 3:11-17).
3. We believe that we should carry out the great commission of the Lord in spreading the Gospel message and making disciples of the Lord to "the uttermost part of the earth" (Acts 1:8; Matt. 28:19-20).

4. We believe that God is sovereign in the bestowment of His gifts and that their purpose is for the equipping of the saints for the work of ministry to the building up the body of Christ, (1 Cor. 12-14; 2 Cor. 12:12; Eph. 4:7-12).
5. We believe that God does hear and answer the prayer offered in faith, in accord with His own will for the sick and afflicted (John 15:7; 1 John 5:14-15; James 5:13-16).

SEPARATION:

We believe that the Scriptures clearly teach non-conformity to the world for every believer; that born-again people should be separated from the world unto Christ; that it is clearly commanded by God that all believers should live separated from all religious apostasy, worldly and sinful practices; that believers should be holy as He is holy (John 17:9-20; Rom. 6-8; 1 Cor. 6:11,19-20; 2 Cor. 3:18; 6:14-17; 7:1; Gal. 5:16-26; Eph. 5:25-27; Col. 1:13; 3:1-4; Titus 2:11-12,14; Heb. 10:14; 1 Peter 1:14-16).

SECTION G. THE RETURN OF JESUS

We believe in the pre-millennial and bodily return of Christ, (1 Thess. 4:13-17; 1 Cor. 15:42-44, 51-54; Phil. 3:20-21).

SECTION H. ISRAEL.

We believe in the sovereign selection of Israel as God's eternal covenant people, (Gen. 13:14-17; Rom. 11:1-32; Ezekiel 37).

SECTION I. THE RIGHTEOUS AND THE WICKED.

We believe that there is a radical and essential difference between the righteous and wicked; that only such as are justified through faith in the name of the Lord Jesus Christ, and sanctified by the Spirit of our God, are truly righteous in His esteem while all who continue in impenitence and unbelief are in His sight wicked and under the curse and, therefore, stand condemned before God. This distinction holds among men both in and after death, in the everlasting blessedness of the saved and the everlasting conscious suffering of the lost (Malachi 3:18; Gen. 18:23; Rom. 6:17-18; Proverbs 11:31; Rom. 1:17-18; 1 Cor. 15:22; Acts 10:34-35; 1 John 2:29; Rom. 6:16; Gal. 3:10; Rom. 6:23; Proverbs 14:32; Luke 16:25; Matt. 25:34,41; Matt. 7:13-14).

SECTION J. THE RESURRECTION.

We believe in the bodily resurrection of all men: the saved to eternal life and the unsaved to judgment and everlasting punishment. The souls of the redeemed at death are absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul and body are reunited to be forever glorified with the Lord. The souls of the unbelievers, after death, remain in conscious misery until the second resurrection, when with spirit, soul and body reunited they shall appear before the Great White Throne Judgment and shall be cast into the lake of fire, not to be annihilated, but to suffer everlasting, conscious punishment (Luke 16:19-26; Matt. 25:46; John 5:28-29; 11:25-26; Phil. 1:23; 3:21; 2 Cor. 5:8,10; 1 Thess. 4:16-17; Rev. 20:4-6, 12-13).

Doctrines that do not have to be believed, but may not be contradicted while working in a GBC ministry or to its people. (See full Statement of Faith for Scripture References).

*We believe the account of creation in Gen. 1 & 2 is neither allegory nor myth, but a literal, historical account of the direct, immediate, creative acts of God in six solar days without any evolutionary process.

*We believe that all men sinned in Adam's fall. The consequences of this act are that all men are totally depraved and are partakers of Adam's fallen nature

*We believe that every saved person possesses two natures, with provision made for victory of the new nature over the old nature through the power of the indwelling Holy Spirit.

*We believe in the autonomy of the local church, free of any external authority or control

*We believe that speaking in tongues and the working of sign-miracles gradually ceased as the New Testament Scriptures were completed and their authority became established .

*We believe that civil government is of divine appointment for the interests and good order of human society, and that magistrates are to be prayed for, conscientiously honored, and obeyed, except in those things opposed to the will of our Lord Jesus Christ, Who is the only Lord of the conscience, and the coming King of Kings.

*We believe that the return of Jesus for His church is imminent and that at that moment the dead in Christ shall be raised first and then those still alive in Christ will be transformed and all of them shall be caught up to meet the Lord in the air before the 70th week of Daniel (the tribulation period). We believe that the 70th week of Daniel 9 will be culminated by the Rev. of Christ in power and great glory to sit upon the throne of David and to establish the millennial kingdom.

*We believe that Israel is now dispersed because of her disobedience and rejection of Christ, that she will be regathered in the Holy Land and, after the completion of the church, will be saved as a nation at the second advent of Christ .

Agreement for Non-Member Children's & Youth Workers
Grace Bible Church, Wappingers Falls, NY

I have read and understand the *General Non-Member Policies for Children's & Youth Workers* above and agree to abide by them when working with the children or youth of Grace Bible Church, participating in any event sponsored by Grace Bible Church and while on Church property.

I agree with the above abbreviated Doctrinal Statement of Grace Bible Church and agree not to teach contrary to the doctrines listed on this page regardless of my personal beliefs while I am helping at a ministry of Grace Bible Church or when working with its people.

Signature

Date

Printed Name

Keep the first five (5) pages for your personal reference. Return this sheet to the Director of the ministry in which you are involved.

Policy on Women in Ministry
Approved 2/1/2005

God has gifted all believers, including women, with spiritual gifts with which they can serve Him (Rom. 12, I Cor. 12, Eph. 4). Men and women are equal in their standing before God (Gal. 3:26-29). Both sexes are seen in Scripture as doing many of the same spiritual ministries including praying (1 Sam. 1:10; 1 Tim. 5:5), receiving and delivering the word of God (2 Kings 22:14; Acts 21:9), consecrating themselves fully to God (Num. 6:2; 1 Cor. 7:34), and standing equally with the father before the children (Exod. 20:12; Eph. 6:2). However, God has also set up an order of authority between men and women both in their relationships at home and in the church.

Genesis 2:18 states that women were created to be a helper for man. In addition, Ephesians 5 informs us that the husband-wife relationship is somehow a picture of Christ and the Church, and 1 Corinthians 11 explains that the husband is the head of the wife just as Christ is the head of the church. Biblically, the husband has been given the responsibility to "head" or lead the wife as does Christ "head" or lead the church. In like manner, Paul comments on the role of women in the church in 1 Timothy 2 stating that it is because of the order of creation that man has been given the responsibility by God to lead in the church. Paul makes a similar comment in 1 Corinthians 14 about the women's role with in the church as being under the authority/leadership of the man. The general tenor of Scripture is that women demonstrate their godliness through their humility demonstrated in chaste and respectful behavior.

Combining these two general principles of both using spiritual gifts and showing a submissive spirit we conclude that women should be free to humbly use their spiritual gifts, including teaching, except when it would put them in the position of teaching or having authority over men (1 Timothy 2:12). When a woman takes on the role that should be that of a man, it brings shame on the man. Such was the case of Deborah and Barak in Judges 4 in which Barak lost the honor that should have been his. It should be pointed out that it was Barak, not Deborah, that was wrong. She only did what he asked. Deborah would have been wrong if Barak did not want her to go and she had insisted on going anyway. If that had been the case, there would be additional shame on Barak for allowing it to happen.

It would be impossible to list out all the possible specific situations. The following are general guidelines. Any subject not listed is not restricted.

Teaching: Women may teach any subject except Bible / Theology, and they may teach Bible / Theology to other women and children 12 and under. It would be best if Jr & Sr. High boys were taught by a man, but may be taught by a woman if necessary. Men are only to be taught by other men.

Leadership: Women may lead ministries to women and children. In ministries that include men, she may only lead in a subordinate role, i.e. there is a man that is directly over her.

Mixed Public speaking: Women may participate in any open forum discussion, meeting or prayer session. She may speak from the platform / pulpit only under the authority and specific direction of the male leader.

December 27, 1998

Women's Ministries
Grace Bible Church

General Purpose of Grace Bible Church

The purpose of Grace Bible Church is to Communicate new life in Christ through evangelism, cultivate new life in Christ through edification, Care for one another in Christ through fellowship and celebrate new life in Christ through worship.

Deaconesses (Woman's Servant Council Member):

The Scriptures indicate a Deaconess is a servant of the church and helper to the Elders (1 Timothy 3; Romans 16:1-2). Specific duties of the Deaconesses shall be defined by the Elders according to the needs of the church. Deaconesses assist the Elders in ministering to the congregation, especially the females in the church. Some of their duties include:

- a. helping to shepherd the women in the church;
- b. promoting opportunities for other women to serve in the ministries of the church;
- c. organizing and coordinating women's ministries in the church.

Women's Fellowship:

The purpose of Women's Fellowship is to promote true biblical fellowship among the women of Grace Bible Church and provide opportunities for outreach and evangelism through planned activities. While the specific focus is among the women, activities that include children, spouses or the whole church are acceptable. True fellowship includes mutual edification, encouragement, spiritual growth, and the development and use of spiritual gifts. Examples of such activities would be Women's Seminars; special luncheons, banquets, teas, etc.; hosting "Fellowship Sundays;" picnics; sleep overs; missions support projects, crafts, etc.

Women's Bible Studies:

The purpose of Women's Bible Studies, whether in the evening or during the day, is to teach ladies the Scripture and help them apply its precepts to their own lives. Each Bible study can make its own emphasis within the study in regards to the depth of teaching, outreach to the unsaved and fellowship in the group.

Relationship of the various Women's Ministries

The Deaconesses, under the Elders' supervision, have the overall responsibility for the Women's Ministries. There should be a Deaconess representative or liaison to Women's Fellowship and each Women's Bible Study. Women's Fellowship is a more general ministry to all the women of the church while the women's Bible studies are more specific ministries to certain sub-groups of women within the church.

Child Abuse Prevention Policy
Grace Bible Church, Wappingers Falls, NY
Approved 7/11/2006

Introduction & Purpose

Children are extremely precious to God and to us. Jesus welcomed them to Himself (Matthew 18:1,2) and used them as an example of the humility and trust that one must have in order to enter the kingdom of heaven (Matthew 18:3,4). He also gave stern warning about causing “*one of these little ones who believe in Me to stumble. . .*”.

A church should be a safe place for any child, but tragically that is not always the case. Because Christians are saved sinners there are those who profess Christ that will stumble into sin in their treatment of children. There are also those that make false professions of faith that will give into their sin nature. There are also those who consciously and falsely present themselves as good Christians because they specifically target churches in order to sinfully exploit children.

The Church must work hard to protect children and prevent others (whether adults or other children) from abusing them in any manner whether it be physical, mental or sexual. As part of our effort to protect our children, Grace Bible Church has established policies and procedures for our Nursery, Children’s and Youth ministries which are to be taught and upheld. These policies will be reviewed on a regular basis for effectiveness and conformity to any changes in law.

Statement of Covenant

In order to demonstrate our love by fulfilling the commands of our Lord Jesus Christ, we, the members and congregation of Grace Bible Church, pledge to conduct the ministries of this church in ways that assure the spiritual growth, safety and welfare of all who come. Special attention will be given to the various ministries to our children and youth to prevent any sort of abuse and protect our workers from false charges. We will follow reasonable safety measures in the selection and recruitment of workers; we will implement prudent operational procedures in all programs and events: we will educate all of our workers with children and youth regarding the use of all appropriate policies and methods (including first aid and methods of discipline); we will have a clearly defined procedure for reporting a suspected incident of abuse that conforms to the requirements of state law; and we will be prepared to cooperate with any investigation by law enforcement agencies and to respond to any media inquiries if an incident or accusation occurs.

Children's / Youth Worker
Statement of Policies
Approved July 11, 2006

The congregation of Grace Bible Church is committed to providing a safe and secure environment for all children, youth, and volunteers who participate in ministries and activities sponsored by the church. The following policy statements reflect our congregation's commitment to preserving this church as a holy place of safety and protection for all who would enter and as a place in which all people can experience the love of God through relationships with others.

1. All adults working with children or youth shall fill out the appropriate ministry application, agree to and sign the ministry worker's covenant, provide a list of references and agree to a criminal records background check.
2. No adult who has been convicted of child abuse (whether sexual, physical or emotional) should volunteer to work with children or youth in any church-sponsored activity. *[It is understood that in becoming a Christian a person becomes a new creature (2 Cor. 5:17), however, while the possibility exists of a person whose actions of abuse occurred prior to becoming a Christian working with children / youth, such cases will be handled on an individual basis with extreme caution. Those whose actions of abuse have occurred after becoming a Christian will not be allowed to work with children / youth in any circumstance].*
3. All adults working with children must be of good character and of the Christian faith which are affirmed to by references. (Those who are not members of GBC must sign the appropriate doctrinal statement). They must also have the physical, mental and emotional ability to carry out the particular work they are doing with children.
4. Adult survivors of child abuse need the love and support of our congregation. Any adult survivor of abuse who desires to work in some capacity with children or youth is encouraged to discuss their background with a church pastor first.
5. "The Two Worker Rule" - At no time shall an adult be alone with a child (except their own) on the church property. At least one other adult or approved teenage assistant must also be in the room. The adult or approved teenage assistant may not be an immediate family member of the first adult.
6. Classes taught by a single adult must be done in a place that is easily observable from the outside. The outside windows, door windows or video surveillance camera that allow viewing into the room may not be obscured.
7. All adults working with children or youth shall attend yearly and/or special training and educational events provided by the church to keep workers informed of church policies and state laws regarding child abuse.
8. All adults working with children or youth shall immediately report to the ministry director and/or a pastor any behavior that seems abusive or inappropriate.

Volunteer Children's / Youth Worker Application

Name:

Address:

Home Phone: _____ Work Phone: _____ Cell Phone: _____

Occupation:

Employer:

Previous Church

Special interests, hobbies and skills:

Why would you like to volunteer to work with children and / or youth? _____

What qualities do you have that would help you work with children and / or youth? _____

Describe the level of commitment you can make to the ministry for which you are volunteering: ____

Would you be willing to help transport children / youth to activities? _____

Do you have a valid New York State Driver's License? _____

Do you have any points against your license? If so, how many and for what violations? _____

Have you ever been charged, convicted of, or pled guilty to a crime, either a misdemeanor or a felony (including, but not limited to drug related charges, child abuse, other crimes of violence, theft)?

Yes No

Please explain: (Make an appointment to talk with a GBC Pastor).

Please fill out and sign the Participation Covenant on Reverse Side

(7/11/2006)

Children's / Youth Worker Policies Participation Covenant

Please answer each of the following questions:

1. As a volunteer working with children or youth at Grace Bible Church, do you agree to observe and abide by all the policies of Grace Bible Church regarding children or youth ministries?
Yes No
2. As a volunteer working with children or youth at Grace Bible Church, do you agree to submit to a criminal records check?
Yes No (If there is any criminal activity in your past, please discuss it with a GBC Pastor **BEFORE** the background check is sent in. All information is kept confidential and the records will be kept under lock and key).
3. As a volunteer working with children or youth at Grace Bible Church, do you agree to discuss with a GBC pastor any previous convictions or formal accusations of Child Abuse?
Yes No
4. As a volunteer working with children or youth at Grace Bible Church, do you agree to discuss with a pastor of Grace Bible Church your experience, if any, as a survivor of child abuse?
Yes No
5. As a volunteer working with children or youth at Grace Bible Church, do you agree to observe the "Two Worker Rule" at all times?
Yes No
6. As a volunteer working with children or youth at Grace Bible Church, do you agree to participate in training and education events provided by the church related to volunteer assignments?
Yes No

7. As a volunteer working with children or youth at Grace Bible Church, do you agree to promptly report abusive or inappropriate behavior to the ministry director or a pastor?

Yes No

8. As a volunteer working with children or youth at Grace Bible Church, do you agree to provide GBC with three character references of people that have known you longer than 5 years.

Yes No

I have read this Participation Covenant, and I agree to observe and abide by the policies set forth above.

(7/11/2006)

Print Full Name

(7/11/2006)

Personal Character References.

Please provide information on at least three people that have known you longer than 5 years that can attest to our character. Only one of the three may be related by blood or marriage .

1) Name:

Address:

Phone:

Nature of Relationship:

2) Name:

Address:

Phone:

Nature of Relationship:

3) Name:

Address:

Phone:

Nature of Relationship:

4) Name:

Address:

Phone:

Nature of Relationship:

Reference Check Form

Applicant's Name: _____

Reference Name: _____

Reference Address: _____

Reference Phone Number: _____

1. What is your relationship to the applicant?

2. How long have you known the applicant?

3. How well do you know the applicant? Explain.

4. How would you describe the character applicant in each of these areas?

A. Morality

F. Kindness/Gentleness

B. Trustworthiness

G. Friendliness

C. Truthfulness

H. Anger

D. Loyalty

I. Self-Control

E. Patience

J. Helpfulness

5. How would you describe the applicant's ability to relate to children and/or youth?

6. How would you describe the applicant's ability to relate to adults?
7. How would you describe the applicant's ability to follow the leadership of others?
8. How would you describe the applicant's ability to provide leadership to others?
9. Do you know of any characteristics that would negatively affect the applicant's ability to work with children and/or youth? If so, please describe.
10. How comfortable would you be if the applicant were working with a child you love (your own children, grandchildren, nephews, nieces, etc.).
11. Do you have any knowledge that the applicant has ever been convicted of a crime? If so, please describe?

Reference inquiry completed by: _____
Signature Date

(7/11/2006)

Authorization and Request for Criminal Records Check

I, _____, hereby authorize Grace Bible Church, Wappingers Falls, NY, to request _____ police/sheriff's department to release information regarding any record of charges or convictions contained in the files, or in any criminal file maintained on me, whether said file is a local, state, or national file, and including but not limited to accusations and convictions for crimes committed against minors, to the fullest extent permitted by state and federal law from any pertinent law enforcement agency / department. I do release said police/sheriff's department from all liability that may result from any such disclosure made in response to this request.
(All information received is kept confidential and records kept under lock and key)

Signature of Applicant Date

Print Applicant's full name: _____

Print all other names that have been used by applicant (if any) _____

Date of Birth: _____ Place of Birth _____

Social Security number (if required by law enforcement agency) _____

Driver's License Number _____ State issuing license _____

License expiration date: _____

Request sent to: _____

Name: _____

Address: _____

Phone number: _____

(This form may be replaced by any equivalent form supplied by the particular enforcement agency / department contacted)

(7/20/2006)

Nursery Policy
Amended July 18, 2006

6/23/1996

I. Purpose

- A. The purpose of this policy is to provide guidance for nursery workers and consistency of care for children cared for in the nursery.
- B. The purpose of having a nursery include the following:
 - 1. To provide a conducive environment for worship for all those present at worship services.
 - 2. To provide a safe, happy place for children under four years of age during church services.

II. People

- A. Children up to four years of age are eligible for nursery care. (Children who turn four will be promoted to Children's Church based on their readiness for that environment according to the discretion of the Children's Church Director).
- B. Nursery personnel may include:
 - 1. Adults Approved by the Nursery Director
 - 2. Assistants ages 12 and over who have been trained and approved by the Nursery Director
 - 3. At least one church member will be on the staff during allotted nursery times
 - 4. If only one adult is staffing the nursery, it shall be a female member of the church.
 - 5. No other adults or children with the exception of a parent briefly caring for or retrieving children.

III. Protection

- A. All Nursery Workers must be familiar with the church's Child Abuse Prevention Policies
- B. All Nursery Workers must have completed the Children's Worker Covenant
- C. All Nursery Workers must have given authorization for a Criminal Records check
- D. At no time shall an adult be alone with a child (except their own) on the church property. At least one other adult or approved nursery assistant must also be in the room.
- E. Only female workers may change diapers, except if it the parent / guardian of the child.

IV. When Nursery is Provided

- A. Sunday Morning from 15 minutes before the start of the service until 10 minutes after its conclusion.
- B. Sunday Evening from 10 minutes before and after the service.
- C. Additional times can be arranged with the Nursery Director if needed for special functions

V. Order and Discipline

- A. God is a God of order and the nursery should be generally characterized as orderly.
- B. Children causing disorder in the nursery to the point where an adult must intervene should be isolated to a chair.
- C. If a child is characterized by such behavior, the parents shall be informed.
- D. If serious incidents occur, the parents may be asked by the Elder Board not to place the child in the nursery until such time as the child's behavior is corrected.

I V. Picking Up Children

Only a parent, or a sibling with permission, may take a child out of the nursery. Arrangements must be made with nursery workers when placing the child in the nursery if another adult will be picking up the child.

VII. Temporary Exceptions

Temporary exceptions to this policy may only be made upon the approval of the Nursery Director.

Guidelines for Parents Using the Nursery

1. Please bring everything your child will need during nursery time such as diapers, bottles, juice cup, etc. Blankets and toys are provided.
2. Please label all cups, bottles and diaper bags. (Leave a description of pacifier when you sign an infant in).
3. If you do not want to have nursery staff change your child's diaper, please inform them when you drop your child off. They will contact you during the service if your child needs a diaper change.
4. Please drop off children quickly. Do not linger. Your presence can sometimes keep child upset because they miss their parents. Only one parent should drop off and retrieve children so as to minimize traffic in the nursery.
5. If your child is sick, has an unexplained fever or rash, or a runny nose caused by a cold, please **do not** put them in the nursery. We do not want other children to also become sick. Generally, a child who has had a fever is considered to be no longer contagious if they have been fever free for 24-hours.
6. Older siblings may pick up their brother or sister if the parent(s) have specifically told the Nursery Workers about this arrangement. An adult other than a parent / guardian may pick up a child only if the Nursery Workers has been informed in advance of this arrangement.
7. Please pick up your child(ren) immediately after the conclusion of the service.
8. Promotion from the nursery.

Four year olds will be promoted to Children's Church when they demonstrate their readiness for that environment according to the evaluation of the Children's Church Director. Readiness includes the ability to sit quietly in one place, to listen to instructions and obey them, and to cooperate with other children.

Children sitting in the worship service will be expected to behave properly. Parents of children who become disruptive will be asked to deal with them and/or return them to the nursery.
9. No children may be left unsupervised during any service.

Nursery Worker Guidelines

1. Make sure all babies are signed-in with instructions given about their care. Ask them if they want to be contacted to change their child's diaper, or if the nursery staff may change the diaper. Do not accept children who are sick, have an unexplained fever or rash, or a runny nose caused by a cold. We do not want other children to get sick. If there is any question, please check with the Nursery Director.
2. Make sure diaper bags, cups, and bottles are properly labeled. Put a name tag on children with whom you are unfamiliar.
3. Check diapers and-take toddlers to the bathroom as necessary. If the parent has not given permission for the nursery staff to change the diaper, contact the parent during the service. Generally, for the length of time infants and older babies are in the nursery, most should be changed at least once. For the safety of the children and protection against false accusations, have another worker in the room with you when performing either of these tasks.
4. Wash hands after each diaper change.
5. Change linens as necessary. Dirty linens go in a bag behind the door. Clean linens are either in the bins under the cribs, in the cabinet under the changing table or on the shelves above it.
6. Toddlers do better with some organized activities. Free-play is fine, but also encourage organized activities such as: story time, reading books, rolling the ball to each other, singing, etc.
7. Release children only to a parent / guardian. Older siblings or other adults may pick up children only if they have parental / guardian permission and this has been communicated to the Nursery Worker before hand.
8. The nursery should be left with toys put away, lights off and garbage properly disposed.

Secretarial Ministries

- 1) General care and maintenance of the Office/library. This includes keeping everything in order, keeping track of office supplies and ordering them when appropriate.
- 2) Bulletin: Design, Format, Print, (copy & fold if Sandy doesn't mind - call Sandy and find out. The additional aspects of this ministry can begin this week). The bulletin deadline will be Friday morning at 10 a.m.
- 3) Maintenance of Guest records - input information about guests that visit into the computer. Monthly printout of record to the pastor(s) and director of the evangelism committee.
- 4) Maintenance of mailing list
- 5) Maintenance of handout materials in the racks. Check weekly to make sure everything is stocked.
- 6) Bulletin Boards downstairs - Updating them monthly. Posting appropriate material.
- 7) Missionary Bulletin Board (in Worship Center) - Updating letters from our supported missionaries as they come in. Making copies of those letters for the appropriate people as determined by the Missions Committee or requested.
- 8) Process any mailings.
- 9) Special projects as they arise.
 - Current special project: Organization of library - books & videos
 - Future special projects: Bulk mailings
 - Organization of an audio tape library
- 10) Future possible ministries
 - Editing sermon tapes for master copies
 - Maintenance of the library
 - Accounting input.

THE MISSIONS POLICY OF GRACE BIBLE CHURCH,
Wappingers, New York
December 8, 1996 - Updated November 27, 1998 to conform to the new Constitution

SECTION A. - PURPOSE

A-1. DEFINITION OF MISSIONS

Missions at Grace Bible Church shall be defined as those ministries occurring throughout the world that seek to fulfill the Great Commission (Matt. 28:19-20).

Fulfilling the Great Commission would include any of the following:

- A. Evangelization of the lost through the proclamation of the gospel. (Mark 16:5; Luke 24:46,47; Romans 10:13-15; 1 Corinthians 9:18-23).
- B. Making disciples (Matthew 28:19; 1 Corinthians 11:1 cf. Luke 6:40).
- C. Teaching Biblical doctrine (Mt. 28:20; Colossians 1:28; 2 Timothy 4:1-3).
- D. Church planting (Matthew 16:16-18).
- E. Church leadership development (2 Timothy 2:2).
- F. Church development (Ephesians 4:11-14; Acts 20:28).
- G. Translation and dissemination of the Scriptures (Nehemiah 8:8; Acts 2:8-11; Acts 10:13-17; Revelation 5:9).

While it is recognized that the physical and social needs of man may need to be met as part of a gospel ministry, the emphasis of missions is upon meeting the spiritual needs of man.

A-2. PURPOSE OF MISSION POLICY

- A. To help achieve a clear sense of direction.
- B. To build confidence and cohesion in the total church ministry.
- C. To promote thoughtful evaluation of issues and avoid making haphazard or emotional decisions.
- D. To prevent confusion, inconsistency, misunderstanding, and hurt feelings.
- E. To insure better stewardship of human and financial resources.
- F. To insure accountability in the missions program.
- G. To define the relationship of Grace Bible Church to both the missionary and the missions agency.
- H. To inform Church members, missionaries, and agencies of the principles by which the Missions Committee operates.
- I. To help new Missions Committee members quickly familiarize themselves with the purpose, direction and operation of the missions program of Grace Bible Church.
- J. To help maintain consistency as Missions Committee members change.

A-3. OVERALL RESPONSIBILITIES

- A. To set measurable goals by which the missions program can be evaluated.
- B. To maintain regular contact with the missionaries that are supported by Grace Bible Church.
- C. To care for missionaries on furlough.
- D. To educate the congregation about missions.
- E. To inspire and involve the congregation in as many aspects of the missions program as possible.

- F. To increase the congregations awareness of the needs of missionaries supported by Grace Bible Church and promote intercessory prayer for them.
- G. To maintain regular meetings for the purpose of prayer for missions and committee business.
- H. To identify, encourage, counsel, disciple and commend members of the congregation for missionary service.
- I. To recommend missionaries, agencies, special projects and ministries to the congregation for support.
- J. To prepare and administer the missions budget.
- K. To yearly evaluate missions efforts supported by the Church and recommend for continued, increased/decreased, or removal from support.
- L. To evaluate and update the Church's Mission Policy.

A-4. FLEXIBILITY AND REVISIONS

Exceptions to this policy may be made after appropriate counsel has been sought and such exception(s) receive the approval of a majority of all voting members of the Missions Committee.

All policy statements shall be re-evaluated biennially (odd years) by the Missions Committee for the purpose of updating and revision. Such revisions shall be subject to approval by the Elders of Grace Bible Church.

SECTION B. STRUCTURE OF THE MISSIONS COMMITTEE.

B-1. CATEGORIES OF MEMBERSHIP

A. Elder Representative.

The elder that serves as a liaison between the Elders and the Missions Committee will be a voting member of the committee and may be an officer of the committee

B. Voting Member of the Missions Committee.

A voting member may vote on all committee business and may be an officer of the committee. (Members who receive financial support from the current Mission Budget shall not vote on financial matters that may affect that support).

C. Non-Voting Member of the Missions Committee.

A non-voting member may not vote on committee business or hold office. They may enter into discussion of committee business.

D. The Senior Pastor.

The Senior Pastor of the church is a member of the Missions Committee.

B-2. MANNER OF SELECTION OF MEMBERS

- A. The Elder Representative shall be appointed by the Elders.
- B. Voting Members shall be appointed by the Elders from among themselves and the church membership.
- C. Non-Voting members are those who demonstrate an interest in missions by attending committee meetings.

B-3. CRITERIA FOR SELECTING MEMBERS

- A. All voting members must be Active Members of Grace Bible Church.
- B. All voting members must be thoroughly familiar with the Missions Policy of Grace Bible Church.
- C. All voting members must be willing to help carry out the functions of the Missions Committee.

D. All members must demonstrate a deep interest in missions.

B-4. RESPONSIBILITIES OF MEMBERS

All members of the Missions Committee are responsible to:

- A. Attend regular committee meetings, specially called committee meetings and meetings of any sub-committee they may serve.
- B. Maintain a regular prayer life, personal Bible study, and other aspects of growing in Christian maturity.
- C. Pray for missionaries that are supported on a regular basis.
- D. Maintain interest in communicating with supported missionaries.
- E. Be involved in supportive fellowship of the other members of the committee.

B-5. THE SIZE OF THE MISSIONS COMMITTEE

The number of voting members shall not exceed 15. The number of non-voting members is not limited.

B-6. TERMS OF OFFICE

- A. Voting members shall be appointed by the Elders according to the Church Constitution, Article VI, Section M.
- B. Officers of the Missions Committee shall hold their position for a term of one year from June through May. They may succeed themselves.
- C. Termination: Membership in the Missions Committee will be terminated for failure to meet the criteria of Section B-3, "Criteria for Selecting Members." Termination of membership may also occur for failure to fulfill the responsibilities listed in Section B-4, "Responsibilities of Members." All Membership terminations will be made upon the recommendation of the Missions Committee to the Elders.

B-7. FREQUENCY OF MEETINGS

The Missions Committee will meet monthly and as needed. Sub-committees will be formed to fulfill specific needs and meet as often as need dictates.

B-8. QUORUM

The quorum for conducting business shall be a simple majority of the voting members of the Missions Committee.

B-9. OFFICERS, MANNER OF SELECTION AND DUTIES.

A. The Chairman.

The Missions Committee shall select from among its members a chairman, subject to the approval of the Elders. The Chairman will have the following duties:

1. Preparing the agenda and presiding at all Missions Committee meetings.
2. Responsibility and oversight in developing, coordinating, and administering the overall missions program in cooperation with the Church staff and the overall plans for the entire church.
3. Responsibility for correspondence, contact, and coordination with missionaries, mission agencies, and other churches. (This may be delegated to others). Correspondence by church staff and others will be in consultation with, and copies given to, the chairman of the Missions Committee.

4. Serve as an ex-officio member of all sub-committees
5. Submit an annual report to the Elders.

B. The Vice Chairman.

The Missions Committee shall select from among its members a vice-chairman. The Vice-Chairman will be responsible to assist the Chairman as needed and shall substitute for the Chairman when he is absent.

C. The Secretary.

The Missions Committee shall select from among its members a secretary. The secretary will be responsible to record minutes of all committee meetings, keep records of minutes, correspondence, a list of current committee members, and a list of current Missionaries with current addresses and support levels.

D. Other Officials.

The Missions Committee shall select or the Chairman shall appoint other officers of the committee as needed to carry out the functions of the committee.

B-10. SUB-COMMITTEES

Other sub-committees shall be formed as needed to carry out the functions of the Missions Committee.

B-11. CHURCH STAFF SUPPORT

The Missions Committee requests the Elders to consider the needs and importance of this committee when considering the hiring of Associate Pastors.

SECTION C. - RESPONSIBILITIES OF THE MISSIONS COMMITTEE

C-1. GOAL SETTING

Goals, as contrasted with purposes, establish the specific item to be accomplished, when, and by whom. To be true goals, they should be significant, achievable, measurable, and manageable.

The Missions Committee will set both long and short term goals by which the church's missions program can be evaluated. These goals are to be reviewed annually as to achievement and practicality.

C-2. MISSIONARIES ON THE FIELD

It will be the responsibility of the Missions Committee to take a lead role in communicating with and caring for Missionaries who are supported by this church who are in the field. Communication and care may be accomplished through:

- A. Sending church newsletters, bulletins, tapes, etc.
- B. A quarterly Missions Committee News & Prayer letter to be sent to all supported missionaries.
- C. Encouraging church groups and individuals to meet practical needs.
- D. Establishing an "adopt-a-missionary" program by which various church groups, families or individuals will become familiar with certain missionaries.
- E. Require that missionaries supported by Grace Bible Church send at least 3 letters per year to promote prayer and accountability.
- F. Encourage people traveling near missionaries supported by Grace Bible Church. to visit them.

C-3. MISSIONARIES ON FURLOUGH

It shall be the responsibility of the Missions Committee to take a lead role in the care of visiting Missionaries and Grace Bible Church supported Missionaries on furlough. The committee will help arrange for housing and other needs of missionaries on furlough or visiting.

C-4. MISSIONS EDUCATION, INVOLVEMENT AND PRAYER CONCERNS

It will be the responsibility of the Missions Committee to educate and inspire others in the area of world missions and to develop an increasing awareness of the absolute necessity of, and positive results from intercessory prayer for world evangelism and for our missionaries. These task may be accomplished through any combination of the following:

- A. Missionary Conferences and/or Mini-Conferences.
- B. Bulletin inserts.
- C. Display Boards.
- D. Missionary Books.
- E. A missions section in the church newsletter.
- F. Develop and/or promote missions education within the Christian Education program.
- G. Special presentations, prayers, announcements concerning missions from the pulpit.
- H. Encourage interaction between missionaries and the congregation (a) through letters or other media, (b) by visits from missionaries, and (c) by showing hospitality - potluck dinners, receptions, home stays, etc.
- I. Congregational missions projects, short and long term.
- J. Missions Committee members setting an example of involvement.
- K. Provide congregation with periodic updates of Missionary support levels.
- L. Encourage various church groups and the whole congregation to hold special times of prayer on behalf of missionaries.

C-5. MISSIONARY RECRUITMENT

It is the responsibility of the Missions Committee to identify, encourage, counsel, disciple, and commend members of this congregation for missionary service. In its recruitment efforts, the Missions Committee will:

- A. Urge prayer for God to call out those who should serve in missions.
- B. Promote missions education.
- C. Identify those in the congregation who have committed themselves for service, or give evidence of missionary gifts.
- D. Encourage participation in and provide support as possible for attendance of regional and national missions conferences.
- E. Provide literature and other media that informs about, and motivates for, missionary service throughout the world.
- F. Encourage involvement of young people and adults in short-term and other missions activities.
- G. Seek to counsel and guide those considering missions.
- H. Evaluate the overall Missions program and recruit missionaries according to its priorities.

C-6. MISSIONS BUDGET PREPARATION

It will be the responsibility of the Missions Committee to prepare the annual Missions and Missionary sections of the church budget. Preparation of the budget will be made in accordance with Section E of this policy and upon evaluation of each missionary or missions organization in the following areas:

A: The faithfulness of the missionary or organization (1 Cor. 4:2; Luke 16:10,11).

B: Their current support level and needs (1 Cor. 9:14; 1 John 4:17).

C: Their continued adherence to the criteria for missionary support set forth in Section D of this policy.

The budget proposal will then be given to the Elders for their consideration and approval before being submitted to the congregation at the Annual Meeting.

SECTION D - MISSIONARY & MISSION AGENCY EVALUATION

D-1 DOCTRINAL REQUIREMENTS

Missionaries supported by and missions agencies working with Grace Bible Church shall be in agreement with its Doctrinal Statement and shall verify continued agreement in writing as requested. Any mental reservations shall be considered on a case by case basis.

D-2 CRITERIA FOR MISSIONS AGENCIES

A. Independent Missionaries:

In recognition that missionaries are more effective under an established sending agency, it is the general practice of the Missions Committee to not support missionaries who are independent of such sponsorship and direction. A missions agency is a benefit to both the missionary and church. Independent missionaries will be given consideration only under special circumstances.

B. Specific Criteria for Missions Agencies:

The missions agency is seen as a very important partner with the local church in training, evaluating, supporting, and directing the missionary. It is important that the missionary is with an agency of high quality. Therefore, it is the policy of this committee to support only missionaries that serve under agencies meeting the following criteria:

1. The Missions Agency shall be in agreement with the Doctrinal Statement of Grace Bible Church. A copy of the agencies Doctrinal Statement shall be kept on file.
2. The Missions Agency shall be a member of the F.O.M. (Fellowship of Missions), or the E.F.M.A. (Evangelical Foreign Missions Association), or the I.F.M.A. (Interdenominational Foreign Missions Association), or the A.N.A.M. (Association of North American Missions). Agencies that are not a member of one of these associations will be given consideration only under special circumstances. Such an agency would then be evaluated individually as to their integrity and stability, principles and practices of operation, management, and benefit to the missionary. Such evaluations will be based on material from the agency, its reputation among other missions agencies, its reputation among supporting churches, its reputation in its field of ministry, and reports by those working with that agency.
3. The Missions Agency shall be a member of the E.C.F.A. (Evangelical Council for Financial Accountability) or similar association. Agencies that are not a member of such an association shall provide the Missions Committee with a yearly audit report prepared by some independent accounting agency.
4. A list of approved agencies shall be kept by the Missions Committee. This list will be updated and re-evaluated at least every year divisible by five (every fifth year). (See appendix).

C. Relationship between Missions Agencies and Grace Bible Church

The Missions Agency is seen as a partner with the local church. This committee expects to receive status reports and evaluations of the missionaries it supports. This committee will cooperate fully with agencies in evaluating missionaries and missionary candidates. This church will endeavor to work with agencies in producing well prepared missionaries.

D-3: CRITERIA FOR MISSIONARIES

A. Definitions:

- 1) Career Missionary: A Career Missionary is a candidate that desires to receive support from Grace Bible Church for a period longer than two years.

- 2) Short Term Missionary: A Short Term Missionary is a candidate that desires to receive support from Grace Bible Church for a period of longer than three months but shorter than two years.
- 3) Missionary Project Worker: A Missionary Project Worker is a candidate that desires to receive support from Grace Bible Church for period of three months or less.

B. Primary Considerations

The Primary consideration is the candidate himself and not the particular field of service. The Missions Committee wants to be assured of the personal integrity of the candidate; that he is acting in the will of God; that his ministry will be fruitful; and that he is capable of handling the task to which he is called. For this reason, this committee prefers some significant participation in Grace Bible Church's program before undertaking support.

It is the general policy of this committee to consider for support only those who are serving, or expect to serve, under approved Missions Agencies (See D-2 above). Other candidates will be given consideration only under special circumstances.

Consideration for support will be given in the following order of priority:

1. Those who have been active, regular members of Grace Bible Church for at least three years prior to candidacy.
2. Those who have grown up in Grace Bible Church and were active in it, or who had been active members for more than three years, and though are not currently members because of marriage, schooling, job transfer, etc., have maintained contact with Grace Bible Church.
3. Active members of less than three years.
4. Children of missionaries supported by Grace Bible Church.
5. Regular attenders who are active in church life.
6. Former members.
7. Those who have no connection with Grace Bible Church.

C. Secondary Considerations

While the candidate himself is the primary consideration, secondary consideration will be given to the field of service. Greater priority will be given to those candidates seeking to be involved in ministries of evangelism, church planting, leadership training or similar work. Ministries of mercy shall be considered if it includes evangelism. The field of service will also be considered in how it helps to broaden the perspective of Grace Bible Church in its world wide outreach.

D. Qualifications

All candidates must meet the following qualifications:

1. Demonstrate a consistent & strong Christian life.
2. Demonstrate a desire to participate in Missions by involvement in similar local opportunities - i.e. evangelism, discipleship, work projects, etc.

Short Term & Career Missionaries must also meet the additional qualifications of:

3. Be an active member of this church or other church of like faith and practice.
4. Demonstrated their spiritual gifts & proven their responsibility in using those gifts.

Career Missionaries must also meet the additional qualifications of:

5. Been involved to a significant degree in a discipling ministry.
6. Earned at least a Bible Certificate from a fundamental/evangelical Bible School or College.

D-4: PROCEDURE FOR SELECTING NEW MISSIONARY CANDIDATES.

All candidates will go through the following steps:

1. Each candidate will submit the appropriate application to the Missions Committee
2. The qualifications of each candidate will be initially evaluated by the chairman of the Missions Committee and the Senior Pastor.
3. A copy of the application and a copy of the initial evaluation report will be distributed to each member of the Missions Committee not less than two weeks before the candidate will appear before the Missions Committee for a personal interview.
4. The Missions Committee may then recommend the candidate to the Elders along with a suggested amount of support, (or in the case of Project Workers, recommendations on methods of raising support if other than from missions budget).
5. The Elders may then veto, accept or modify the Mission Committee's recommendation. The Elders may require the Candidate to appear before it.

Short Term and Career Missionaries must also proceed through the following steps.

6. A report on recommendation prepared by the Missions Committee and approved by the Elders shall be sent to the congregation at least two weeks prior to a called business meeting.
7. A candidate shall be approved for support upon receiving a positive vote from a 3/4 majority of the church membership present at a called business meeting. A designated representative from the Missions Committee shall be present to answer any questions. If the candidate is available, it is recommended that he be present.
8. If the Missions Committee considers a candidate and does not recommend church support for the candidate, the committee shall inform the Elders of this action along with the reasons for not recommending the candidate. The Elders would inform the congregation as it believes is appropriate.

SECTION E - FINANCIAL POLICIES

E-1 MISSIONS BUDGET

The Missions Committee shall annually prepare Missions Budget Recommendations based upon past budgets and future opportunities (See Section C-6). The Missions Budget Recommendations shall be submitted to the

Elders of Grace Bible Church for their approval before being submitted for congregational approval at the Annual Business Meeting.

E-2 AMOUNT OF SUPPORT

The amount of support given to any missionary will be based upon the criteria given in Section D, and the need of the Missionary. It is presumed that the Missions Agency will take into consideration factors such as size of family, cost of living, education of children, insurance needs, retirement plans, etc. when setting the amount of support needed. However, the Missions Committee will oversee the agency's provision in these areas and may provide for special needs in these areas as they arise.

The amount of support received by a missionary will be a percentage of the total support level needed as set by the sending agency. In keeping with the church's desire to be involved with its missionaries, all missionaries will receive a minimum of 5% of the total support needed. Missions agencies may receive any minimum amount decided by the Missions Committee. Missionaries who have been active in the ministry of Grace Bible Church may receive up to 25% of the total support needed. Other missionaries may receive up to 10% of the total support needed. (This policy provision is not considered retroactive to missionaries supported by Grace Bible Church prior to 1996).

E-3 MISSIONARY FURLOUGHS

A furlough is generally understood to be a leave of absence from field duties after a designated time of field service has been completed. The Missions Committee recognizes such a furlough designated by the sending agency and will continue support throughout its duration.

The Missions Committee also recognizes the need for some missionaries to take a study leave. A study leave is defined as a leave of absence from field duties for the purpose of additional study in preparation for future work. While the Missions Committee considers continuing education to be a responsibility of the sending agency, it will continue to support missionaries on study leave up to one year. Study leaves of longer duration will be considered on an individual basis.

E-4 MISSIONARY RETIREMENT

It is expected that the Missions Agency will provide a retirement program for its missionaries. However, support may be considered for those who retire from missionary service because of age or ill health. Each case will be considered individually based on such factors as length of service, amount of support from Grace Bible Church, sources of other income, and financial need.

E-5 REQUIREMENTS OF MISSIONARIES

A. Support:

Grace Bible Church supported missionaries may not actively solicit additional support from individuals or groups in the Church. This does not preclude information on support needs that is circulated to the missionary's general mailing list.

B. Correspondence:

The Missions Committee expects to receive a personal letter semi-annually, in addition to newsletters.

Furlough:

Grace Bible Church supported missionaries are expected to visit the Church while on regular furlough. The missionary will meet with the Missions Committee and report to the congregation by participation in various services and/or small groups as directed by the committee.

E-6 WHEN SUPPORT BEGINS

Support will begin when the missionary leaves for the field, or earlier, as determined by the Missions Committee.

E-7 WHEN SUPPORT ENDS

Support may be terminated for causes such as failure to maintain the standards used to qualify for support (see Section D), specific incompetence, moral problems, failure to fulfill responsibility to Grace Bible Church as outlined in E-5, a change of assignment or agency affiliation, or full support from other sources,

For missionaries who are in good standing, support will cease at the end of an adjustment period of up to six months. This will allow a returning missionary adequate time to make adjustments and find other employment. For missionaries who are not in good standing, support will cease upon a date designated by the Missions Committee.

Support will cease at the beginning date of a leave of absence if other than a furlough or study leave as designated in E-3 above. Support for retiring missionaries will end when the sending agency designates them as retired. (See Section E-4 for exceptions).

E-8 OUTGOING EXPENSES

Grace Bible Church shall provide for a percentage of the outgoing expenses at least equal to the percentage of support being given to the missionary. Additional funds may be provided as directed by the Missions Committee.

E-9 EVALUATION AND REVISION OF SUPPORT

Missionaries and Missions Agencies will be evaluated yearly according to Section C-6. It is desired that as funds are available a minimum of a cost of living adjustment (indexed to the field of service) be given to all missionaries. Any increase or decrease in support will be based on the criteria given in Section C-6.

E-10 MISSIONARIES LACKING ADEQUATE SUPPORT

If a missionary supported by Grace Bible Church lacks adequate support, the Missions Committee will:

- A. Alert the congregation to pray for this need.
- B. Evaluate the possibility of increasing regular support or give a one-time extra contribution.
- C. Commend the missionary to other churches for support consideration, if the committee and the missionary considers this advisable.

E-11 STUDENTS PREPARING FOR MISSIONS

The Missions Committee may provide for funds to be used to aid college students who are preparing for missionary service. Such students would have to meet the requirements for short term missionaries (Section D-4). Aid would be given in the form of a scholarship to offset expenses of tuition, books and fees. The amount of a scholarship would be evaluated on a semester by semester basis.

E-12 SCHOLARSHIPS FOR NATIONALS

A scholarship for a national student to study for the ministry may be considered under the following conditions.

- A. The student is recommended to the course of study by his home church.
- B. If the student studies abroad, the student purposes to return to his home country.
- C. The student is recommended by missionaries that know him.

E-13 MISSIONS PROJECT WORKERS

Missions project workers approved under Section D-4 shall raise funds as directed by the Missions Committee. The committee may grant up to 1/2 of the funds needed by the project worker from the Missions Budget.

E-14 HONORARIUMS

Missionary speakers will be paid an honorarium from the missions budget, and/or a special offering will be collected from the congregation. The amount of an honorarium given will be in accordance with the general church policy on honorariums, plus expenses. The missionary may not appeal to the congregation for funds unless given specific permission from the Missions Committee.

E-15 SPECIAL PROJECTS AND NEEDS

The Missions Committee may from time to time present special projects or needs, above the budget, to the Church and encourage giving to them, both for the benefit of the project or need and as a means of missions education. Such special projects or needs will be submitted to the Elders for approval. Special projects or needs may also be funded by bequests or large one-time gifts.

E-16 FUNDS SHORTAGE POLICY

Should a shortage of funds occur, the Missions Committee will:

- A. Not approve any new projects.
- B. Unite the congregation in prayer concerning the situation.
- C. Appeal for the needed funds as appropriate.
- D. Evaluate all missions expenditures and reduce or discontinue support for those things considered non-essential.
- E. Reduce or discontinue support to Missions Agencies.
- F. Re-evaluate all missionaries according to Section C-6 and reduce support levels as appropriate.

E-17 FUNDS SURPLUS POLICY

Funds from the annual missions budget that are not used by the end of the fiscal year are to be placed in the Discretionary Fund and then distributed as a special gift to supported Missionaries or projects as needed. Any designated funds or funds for special projects will be held over to be used on those projects.

E-18 DISCRETIONARY/EMERGENCY FUND

A portion of the annual missions budget shall be designated for discretionary and emergency purposes. Special gifts may also be designated to this fund. Expenditure of such funds will at the discretion of the Missions Committee.

E-19 MISSIONS COMMITTEE EXPENSES

Any administrative costs incurred by the Missions Committee (i.e. Church Staff time, etc.) will be part of the general budget and not the Missions Budget. Other expenses such as missions education, missions conference expenses, travel expenses in visiting missionaries on the field, etc. shall be part of the missions budget.

A. Missions Education:

Includes purchase of books, tapes, etc. that will help educate the congregation on missions.

B. Missions Conference Expenses.

At the discretion of the Missions Committee, designated members of the committee may be sent to missions conferences with a portion of or all conference fees paid by the committee.

C. Visiting Missionaries in the Field.

The Missions Committee may designate a member(s) of the committee to visit missionaries supported by Grace Bible Church on the field. It may at its discretion pay a portion of or all travel expenses incurred.

D. Representation on Outside Boards and Committees.

If a member of the Missions Committee also serves on the an approved Missions Agency (see Section D-2), and that agency does not reimburse its Board members for expenses, the Missions Committee may at its discretion pay a portion of or all expenses incurred.

E-20 DESIGNATED AND UNDESIGNATED GIFTS

Gifts designated for use in approved missions work will be forwarded directly as designated. Gifts designated to unapproved missions work will be returned to the donor if possible, if not possible, these funds will be used to fund approved special missions projects as decided by the missions committee. Gifts designated to missions, but not specifically designated to a missionary, missions agency, or missions project will be treated as a general gift to the unified budget of Grace Bible Church. It should be noted however, that some designated gifts may not qualify for a donor tax deduction.

Music & Worship Policy

May 15, 2007

Grace Bible Church

Wappingers Falls, NY

PREFACE

This document contains the beliefs, thoughts and convictions of the Elders of Grace Bible Church on the topic of music and worship and our church. We trust that the reader will seek the guidance of the Holy Spirit as he reads and deliberates on the material presented in this paper.

Except where God's Word speaks definitively, we have come to this study with an open mind to understand the principles of God's Word that may apply and to let the Holy Spirit guide us in our beliefs and decisions. We encourage the congregation to keep that same open mind and to conduct their own search of scriptures. Though we have our own likes and dislikes of various music styles and our own thoughts regarding worship, the final criteria for all of our beliefs and decisions is “*What does God's Word say about that?*” Nothing in this document should be contrary to God's Word. However, there are many decisions that must be made in a music ministry that the Scriptures do not directly address. We believe that the guidelines given in Chapters Two and Three will be an aid to those making decisions regarding appropriate music for Grace Bible Church services, ministries and gatherings.

We recognize that there is a real problem that has developed in some churches which music styles and tastes have become overly focused on, often to the neglect of true worship. We believe that the priority and primary focus is to be on the worship of God and on what God expects from each believer in worship. While music can be part of our worship, it is only a part of it and not the focus of it.

The purpose of this policy paper is to bring unity to this church in this sensitive area of music and worship. We also trust and pray that it will provide direction and guidance to all of us as we seek God's plan for Grace Bible Church in the areas of music and worship.

Chapter One

MUSIC AND WORSHIP STUDY

Background Information

Over the years there has been much discussion regarding music and its place in worship. This has been true of churches in America in general and true of Grace Bible Church in particular. While music has always played a part in the worship of God, as evidenced by the Psalms, it has been since the 1960's that it has increasingly become a source of division within the church. This is largely due to competing genres of music reflecting the styles that are popular within the culture at large which is then aggravated by the selfishness of those in the church who demand their particular style for the services. An additional element that has been added in the last couple of decades is the importance of music as a method of outreach within so called “seeker services.” The emphasis is then placed on playing styles popular to secular culture as a means to make non-Christians more comfortable within a Christian worship service.

Over the years Grace Bible Church has had many visitors who have judged our worship service solely by the style of our music. We have also experienced contention and division in the past with individuals who insisted on having their particular style and philosophy dominate the worship service. In dealing with such contention it has been the desire of the Elders of Grace Bible Church to set forth a broad policy regarding music and worship in order bring understanding and unity within the congregation and dissuade those who would be contentious.

Much material has been gathered over the years. One particular resource was the *Music & Worship Policy* developed by Waukesha Bible Church, Waukesha, Wisconsin. They had developed their policy over the course

of several years as they considered the employment of a Minister of Music & Worship. Much of the following policy has been taken from that document because it was carefully crafted, well written and expressive of our own convictions.

Chapter Two

CONGREGATIONAL WORSHIP SERVICES: MUSIC AND WORSHIP

Worship

Definition of Worship. We believe that individual worship is a concentrated expression of an individual's heart, soul, mind and body in response to the revelation of the Triune God whereby we declare His worth and work.

Purpose of Corporate Worship: Corporate worship is the gathering of Christians as a congregation for the purpose of worshiping God together. Corporate worship should reflect the unity of the body of Christ as, “*we are all members of one body.*” While individual worship may be as diverse as the personalities involved, corporate worship seeks a harmony and unity as we respond with “*one voice*” in honor and praise of our creator.

Scriptural Guidelines Regarding Worship:

- The singular audience in worship is the Lord Himself. (Revelation 5:11)
- The One who glorifies Christ through us is the Holy Spirit. (Ephesians 5:18b-20)
- The goal of all true worshipers is to glorify God. (Revelation 5:12-13)
- Worship of God involves: (Mark 12:30)
 - 1) Our passion because we love Him. (Praise)
 - 2) Our minds because we want to know Him better. (Edification)
 - 3) Our will because we want to obey Him more completely. (Obedience)
- Worship should be a way of life for each Christian. (Romans 12:1-2)
- God is a worship “seeker” and what He seeks are “true worshipers.” (John 4: 23-24)
- Music is a legitimate part of the worship of God and has Biblical guidelines

Job 38:7 - First record of a musical response to God & His work

Genesis 4:21 - First record of musical instruments being made and played

Job

36:24 - First record of people responding with music to God & His work

Exodus 15:1 - First record of God's people responding with music to God & His work

The Book of Psalms - Lyrics of songs sung in worship of God. Includes notations on various musical instruments used in worship.

Ephesians 5:19 & Colossians 3:16 - Instructions to Christians on use of singing / music in the Christian life and the worship of God.

Congregational Worship Service

- 1. Purpose:** To assist the believer to individually and corporately worship God through praise, edification and obedience. We believe God is the “seeker” of the true worshiper and that we enter into His presence in numerous ways including prayer, music, testimonies, and Bible teaching.
- 2. Strategy:** We do not believe that planning for the Congregational Worship Service should be driven by strategies exclusively designed to make the non-believer “comfortable.” We believe it is appropriate to plan

other occasions that are “seeker sensitive.” Those other occasions need not be construed as “worship,” in that the non-believer is incapable of worshiping the true God because he does not know Him.

- 3. Evangelism:** We believe that all preaching is inherently evangelistic in that it is the presentation of the truth of God. We also recognize that on occasion the Congregational Worship Service will be more focused on evangelism in that the message will center on the good news of the claims of Jesus Christ and His promise to save those who believe in Him from their sin, and non-believers will be specifically challenged to place their trust in Christ.
- 4. Participants:** All who participate in leading the congregation in worship should know the Lord and be serving in the spirit, not the flesh. The goal is worship and not performance. When someone draws attention to himself, not God, he becomes a performer, and that is contrary to true worship. Our prayer is that every believer in the congregation comes prepared to participate in worship rather than to just observe. The participation of members and non-members will be according to the GBC Ministry Involvement Policy.
- 5. Acceptable Elements:** The leaders of Grace Bible Church believe that there is more than one style of worship format acceptable in the Congregational Worship. A worship format is simply how the basic elements of corporate worship are organized to fit together. The basic elements of corporate worship may include some or all of the following: Prelude, Call to Worship, Scripture reading, Invitation, Audible prayer, Silent prayer, Offering (and offertory), Postlude, Sermon, Ministry Reports, Praise, Thanksgiving, Quiet meditation, Confession, Lord's Table, Baptism, Choral Anthem, Special Music, Testimony, Appropriate Announcements, Drama and possibly others. We believe that those who plan morning worship must have the freedom to select and arrange these elements as appropriate. The purpose is to enhance the teaching goals and basic themes of the scriptures being presented. What is commonly construed as our “order of worship” must remain flexible to accommodate the instruction and worship goals as the Spirit leads.

About Drama: We believe that Jesus' use of parables indicates that the use of drama in edification is certainly acceptable and therefore a part of worship. (A parable is a word picture that serves to bring understanding concerning one main point). We would encourage the use of drama to introduce or emphasize a major teaching in the corporate worship. We envision drama utilizing minimal sets and costumes. The emphasis is on its use as a tool to accentuate a major point of teaching. Caution must be exercised that it neither draws attention away from the message, for it would then fail in its purpose, nor to draw attention to the participants, for it would then become a performance instead of worship.

About Dancing Dancing as part of the worship of God is found in many places in the Scriptures (Exodus 15:20; 2 Samuel 6:14-16; Psalm 30:11; 149:3; 150:4; Ecclesiastes 3:4) and since there is no prohibition on it in the New Testament we believe it can still be a legitimate part of worship today. However, caution must be exercised since dancing can also be very worldly in form and function. Dancing as part of worship may be allowed at Grace Bible Church under the following parameters:

- * It must have a godly focus and not be mere entertainment.
- * It must be modest in dress, style, movements and choreography.
- * The music used must meet the policy requirements of the church
 - * All dances are to be reviewed by the Senior Pastor or his delegate for approval before it can be scheduled into any worship service. Dances in other ministries must have prior approval by the leader of that ministry. Final decisions are reserved to the Elders of the church.

* Spontaneous dancing will not be allowed in any worship service or ministry of GBC.

About Dress. While style and manner of dress may vary with the particular ministry and its setting, immodest dress is never acceptable (see *Modesty for Women* and *Modesty for Men* guidelines). Our purpose is to help people focus on God and any manner of dress that calls attention to an individual distracts from that purpose. Therefore those that participate in any ministry from the platform on any regular Sunday worship service or any special congregational worship service must meet the following minimum standards.

* Clothing must be modest in appearance (as above). (1 Timothy 2:9).

* Style must befit godliness and humility (1 Timothy 2:10; 1 Peter 3:3-4; 1 Cor. 11:10)

* Appearance should be reflective of the reverence due God and therefore neat, orderly, and well groomed and never sloppy, disheveled, or unkempt.

* Those with specific questions about the above should talk with their ministry leader, an Elder, Deacon or Deaconess as appropriate.

* Beyond the general requirements, the particular requirements for any specific ministry are to be determined by the leader of that ministry.

6. Music: We believe that a variety of music styles are acceptable in the Congregational Worship Service. We also believe that all music should be in good taste and quality and be honoring and glorifying to the Lord. It should reflect the musician's best effort to honor the Lord. Music within the church has a role in the teaching and admonition within the congregation and giving thanks unto God (Col. 3:16).

a. Instrumentation and Music

While some have a comfort level with only certain "traditional" instruments such as the organ and piano as the principle instruments of worship music, we find that the Scriptures allow and even encourage a wide variety of instruments in public worship. All forms of musical instruments are acceptable for worship services provided they are played appropriately to enhance the message being presented. All manners of styles that overpower, confuse or otherwise make it difficult to understand the message will be discouraged and may be banned. Excessively loud sounds will not be tolerated since they are a source of physical irritation and even hearing damage (greater than 90 decibels sustained, and greater than 103 decibel peaks).

We encourage the use of a wide variety of vocal and instrumental soloists and groups under these guiding principles of quality, good taste and honoring to the Lord in the ministries of assisting congregational singing, presentation of music to glorify God and music to encourage and edify the congregation.

b. Types of Music Regularly Sung by the Congregation.

- 1) Traditional Hymns: These include hymns and compositions which teach Biblical doctrine and theology such as; "*Holy, Holy, Holy,*" and "*Christ the Lord is Risen Today,*" as well as hymns of traditional European Protestantism by composers such as Bach, Charles Wesley, Martin Luther, etc.
- 2) Popular 19th and 20th Century "Gospel Music." These are songs associated with American Revivalism and are well loved by many. They include composers such as: Ira Sankey, Fanny Crosby, and John W. Peterson and songs such as "*Faith is the Victory,*" "*To God Be the Glory,*" and "*Surely Goodness and Mercy,*"

- 3) Contemporary Praise and Worship Music: We strive to use many of the scripturally and theologically true “Praise and Worship” songs. These include songs such as “*As the Deer*,” “*Awesome God*,” “*Lord, I Lift Your Name On High*,” “*God of Wonders*” and “*The Heart of Worship*.”
- 4) Modern hymns that convey biblical doctrine and theology currently being written by artists like Stuart Townend, Keith and Kristyn Getty and Sovereign Grace music.

c. Types of Music We Could Use More Exposure to:

- 1) Selections from great Classical Choral Works such as Handel's Messiah, Faure's Requiem, and Bach's B Minor.
- 2) Anthems from a variety of time periods, including contemporary.
- 3) Seasonal Choral Works.
- 4) We wish to see our congregation become familiar with new songs that communicate an accurate scriptural message.

We wish to see our congregation kept current with the best of the great music being composed, whether it reflects a classical, popular or contemporary style. This will require people who are musically talented who can learn and present these works.

d. Tolerance of others' tastes:

We acknowledge that there are a variety of tastes, likes and dislikes in our congregation when it comes to worship and music styles. Music should be a way of creating unity instead of a cause for division. We will teach and seek to follow Paul's admonition “*in honor prefer one another*” (Romans 12:10). Those who cause dissension and division over music are subject to warning and correction, and even discipline should they continue to be contentious and divisive (Romans 16:17,18; 1 Corinthians 1:10-11; Titus 3:10,11; Matthew 18:15-17).

7. Accountability: We believe the Congregational Worship Service is the most visible indication of the people and nature of Grace Bible Church. For many people this is their only exposure to GBC. We also believe it is the best occasion for our corporate worship. It is our desire to give our best to honor and glorify our wonderful Lord during every service. We expect the Senior Pastor to oversee all aspects of the worship services. He may delegate some of this authority and responsibility to others, but he is responsible to the Elders for all that occurs during the worship services. This is not to rule out spontaneity during the service, but it is meant to say that there should be few, if any, surprises for the Senior Pastor. The decision of what is appropriate for Congregational Worship Services belongs to the Senior Pastor with any final decision reserved to the Elders of Grace Bible Church.

Chapter Three

MUSIC IN GRACE BIBLE CHURCH MINISTRIES (Other than Congregational Worship Services - i.e., Sunday A.M.)

We Believe:

1. All music should be in good taste, of appropriate quality, and never dishonoring to the Lord regardless of the group to whom it is ministering or the purpose of the ministry or event
2. The particular group being served and the intent of the ministry are key factors in determining the appropriateness of the specific music selected. We expect that the many varied ministries and age groups to which we minister will reflect a wide variety of types and styles of music.
3. What is appropriate music for a Congregational Worship Service may not be the best for other gatherings and ministry events.
4. What may be appropriate music for a particular gathering or ministry event might not be at all appropriate for a Congregational Worship Service.
5. All meetings of groups at Grace Bible Church need not be formal worship services. The music used in a particular group should be appropriate for that occasion.
6. Even though we discourage performance for performance sake in a worship service, we realize that performance has a genuine purpose in a church and are not discouraging all performance music at Grace Bible Church.
7. There are a variety of musical tastes within our congregation, therefore each of us must on occasion have tolerance for a type of music that we may not prefer.
8. The music we listen to in the privacy of our cars or homes may be perfectly acceptable to the Lord, but may not be appropriate when meeting with others. (Romans 14)
9. There is music that claims to be “Christian” but is “Christian” only in the secular, not Biblical sense of the word. Like other forms of heresy, it may never be used in any ministry connected with Grace Bible Church and we strongly advise it be avoided completely even for personal listening.
10. Psalms 150 suggests that all instruments can be acceptable in worship including brass, strings, winds and percussion.
11. We believe that God raises up gifted composers and lyricists in all generations.

12. The decision of what is appropriate is left to the ministry leader for the particular meeting subject to immediate review by the Elder overseeing that ministry with any final decision reserved to the Elders of Grace Bible Church

The diagram on the next page illustrates our beliefs on how music should be selected.

Variety of Worship and Music Styles Based on Ministry Activity and Audience

The illustration below represents all the people at Grace Bible Church. It demonstrates that each of us fit into one or more of these “Worship and Music Style Boxes” and that we move from one box to another as the occasion arises. For instance, music that is acceptable for youth at an outreach function (box #3 or box #4), may not be acceptable for the Sunday A.M. Service (box #1). Music we listen to in our car (box #5) also may not be appropriate for the Sunday A.M. Service.

Music that one person listens to (box #5) may be greatly disliked by another. This is a matter of taste. There may be occasions where you are in box #2 on a Sunday A.M. and you may be a little uncomfortable. But for someone else, they are in box #1 because they are very comfortable according to their musical taste. The next Sunday you might be in box #1 (comfortable) but the other person is now in box #2 (uncomfortable) because they do not like that style of music. Tolerance means that on occasion we may be uncomfortable while others are comfortable. No one can insist that everyone like their particular musical tastes.

The illustration below assumes that all the music used at Grace Bible Church will meet the established criteria on point 6 of the preceding page; “*all music should be in good taste, of good quality and honoring to the Lord, no matter what the service (gathering) it is in, to whom it is ministering, or the purpose of the ministry.*”

“*In honor preferring one another.*” Romans 12:10

- Level 1: (Limited Styles) Sunday AM Service: Music & Worship
(Styles acceptable to almost everyone)
- Level 2: Other Worship Services: Music & Worship Styles
acceptable to some - but a stretch for others
- Level 3: Small Groups: Music & Worship Styles
vary based on their purpose
- Level 4: Music style acceptable for evangelism
- Level 5: (Unlimited styles) Performance (personal listening enjoyment)

Music & Worship Commitment

I have read the Grace Bible Church *Music & Worship Policy* and agree to abide by it.

I have read the Scriptural Guidelines and the verses referenced in them. I will strive to be obedient to them and follow their principles so that both my personal and corporate worship of God will be true and acceptable to Him.

I understand that the purpose of all worship is to declare the worth of the Lord God and bring Him glory, therefore its purpose and focus is on Him and never on pleasing myself or those listening to me.

I understand that corporate worship is to reflect the unity of the body of Christ in worship of God and therefore I will not let my personal taste in style and content be detrimental to that unity.

I understand that participating in leading the congregation in worship must be done in the spirit and not the flesh, therefore I will make sure that I have a God honoring attitude before any performance whether a solo or part of a team. If I cannot get my attitude right, I will humbly refrain from taking a part in leading and instead remain with the congregation while still striving to repent and regain a God honoring attitude. If I am in conflict with someone, I will strive diligently to be at peace with them so far as it depends on me (Matthew 5:23,24; Romans 12:8). If I have not done that I will refrain from taking part in leading until I do.

I will follow the policy guidelines concerning dress and grooming. If I realize or it is pointed out to me that I am not properly prepared, I will change and properly prepare or refrain from participating in leading in worship.

If I am playing a musical instrument, I will strive to use my performance to enhance the message being presented and never overpower it, confuse it or distract from it. I will follow the policy guideline and refrain from playing so loudly that it becomes a physical irritation to others

If I am singing I will strive to sing in such a way as to clearly communicate the lyrics of the song. I will further strive to make sure that the lyrics have a clear and God honoring message.

If I am performing drama or dance, I will follow the guidelines of this policy.

If I am part of a musical or worship team, ensemble or choir, I will humbly follow the directions of the leader.

If I am leading a music or worship team of any type, I will strive to lead with humility and grace, but I will also ensure that goal of true worship is kept in focus and that this policy is followed by all members of that team or group. I will further ensure that what is performed is appropriate to the particular ministry activity.

Name

Date

Policy on Ministry Involvement of Members & Non-Members

(Approved 7/15/2001 Amended 10/12/2004 & 1/3/06)

Though our society is becoming increasingly resistant to making commitments (which has resulted in many that view formal membership as an unnecessary legalistic burden), we believe that the following three Biblical principles make membership important.

1) The Need for Commitment to a Local Church.

Hebrews 10:24,25 states, *“and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.”* The context of “the assembling together” is the local body of believers in which the commands can be carried out. The many “one another” commands are given either directly to a local church or are intended to help those churches fulfill God’s will.

The New Testament does not indicate any true believer not being part of a local church. Even itinerant ministers such as Paul and Barnabas were sent out from a local church (Acts 13:1-3). Uniting with a local church is both the reasonable response of those professing belief in Jesus Christ, and it is the means by which the various gifts in the Body of Christ can all work together (1 Corinthians 12).

2) The Obligation of Obedience to the Leaders of a Local Church.

1 Thessalonians 5:12-13 states the importance of esteeming and appreciating *“those who have charge over you in the Lord and give you instruction.”* Hebrews 13:17 adds, *“Obey your leaders, and submit to them: for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”* Those in the church should not only obey their leaders (excluding sin and heresy), but they should also strive to make it as easy as possible for them to shepherd the flock. Church membership helps accomplish this for the following reasons.

A. Membership helps clarify the difference between believers and unbelievers. While it cannot distinguish between who is and who is not a genuine Christian, for there are tares among the wheat (Mt. 13), it does set a means by which someone is to be considered a part of the covenant community of professing Christians or not. This helps the church with issues in which identification as a Christian is important such as marriage, leadership qualifications, and church discipline.

B. Membership causes the visible church to better reflect the invisible church. The church’s testimony is enhanced when only those who have given a credible testimony of faith in Christ are considered part of it.

C. Membership is essential to an orderly administration of the church. The church is not a loose collection of individuals doing whatever they want. It is likened to a human body (1 Cor. 12) in which each part works in harmony. This requires identification of and commitment from those who actually belong to that body.

D. Membership promotes involvement from those on the “fringes.” It makes one aware of opportunities to serve and encourages a choice between being committed and uncommitted.

E. Membership provides an opportunity to educate people about the nature and distinctives of the church. By going through our church’s Statement of Faith, Constitution & Covenant in our membership class, we can make sure that potential members are fully aware of our beliefs and practices before they make a commitment and identify themselves with us.

3) The Privileges of Partnership

The commitment to identify with and become part of a local body of believers brings with it the following benefits.

A) Ministry Opportunities. Membership opens the door to all ministries including leadership positions, provided Biblical qualifications for those ministries are met. Non-members are properly restricted from ministries of teaching, leadership, oversight, and representation which can only be entrusted to those who state their agreement with our Statement of Faith and commit themselves to work

in unity with us. Non-members may not be “in charge” of any ministry, but they may work under the direction of a church member.

B) Helpful Service. Galatians 6:10 tells us to “*Do good to all men, and especially to those who are of the household of the faith.*” The church has limited resources to meet unlimited needs. Our first priority of service is to those who are part of the body and then to those outside.

C) Loving Accountability. Commitment to the local church increases involvement and depth of relationships in which true fellowship occurs, including greater accountability in walking with Christ. Membership makes it clear which sheep belong to the fold and should be lovingly brought back into it when they stray.

Everyone that attends G.B.C. will be treated with grace, but it must be understood that those who have not pursued membership are properly restricted from the privileges of membership.

Ministry Involvement Opportunities for Non-Members

While there are ministry restrictions for non-members as noted above, there are still many opportunities for non-members to have ministry involvement with Grace Bible Church including the following:

Physical care of the facilities and grounds.

Cleaning, facility repair and improvements, landscaping, lawn mowing, etc.

Assisting members in their ministries.

Assisting teachers in any of our programs, all non-teaching/leadership positions (such as games, crafts, kitchen, nursery and child care helpers, etc.), community outreach efforts, office help, etc.

Carrying out the many “one another” commands of Scripture.

Hospitality, helping one another, caring for one another, loving one another, encouraging one another, admonishing one another, bearing one another’s burdens, serving one another, forbearing one another, etc.

Participating in musical groups.

Non-members may be allowed to play or sing on music teams provided they agree to the abbreviated doctrinal statement and the Grace Bible Church music policy. The period of time they will be allowed to participate in the Grace Bible Church music ministry will be at the discretion of the Music Director with age and interest in membership taken into consideration.

Occasional Special Ministries with Permission of the Elders.

We desire non-members to use their gifts, so they may on occasion present special music or teach when given specific permission by the Pastor or appropriate Elder for the particular event.

Other Considerations

Involvement in any ministry of G.B.C. by non-members and those from other churches must also meet any specific requirements set by the particular ministry. Locally living former members or regular attenders of G.B.C. may be involved in G.B.C. ministries only with special permission by the G.B.C. elders.

Facility Usage Policy

The members of Grace Bible Church are allowed the usage of the church facilities as they desire in accordance with our stated purposes of Worship, Evangelism, Fellowship and Edification. Questions as to whether an activity fits one or more of these purposes shall be resolved by a majority consensus of the Pastor and elders. Such functions would also have to meet the general policy for the usage of facilities in terms of clean-up, payment of any usage fees, replacement of materials used, etc. Such functions would have to be cleared through the church office for availability and would be secondary to any official church ministry function. If the activity is of interest to the whole congregation or a certain portion of it (i.e., all men, all women, all children, etc.), then it may be announced from the pulpit or printed in the bulletin or other publication as time and space allow.

In specific regard to "Baby and Bridal Showers," these are ministries of encouragement, compassion and rejoicing over what the Lord has done. The hostess(es) of the shower may be as creative or simple as they desire. The church shall not be encumbered with the expenses of holding the shower. Showers will meet the general guidelines as above. The Deaconesses will be a resource to those hosting a shower and will arrange for a bridal or first baby shower in unusual situations such as a woman being new to the church.

Passed by unanimous Congregational vote on May 20, 1998. (Slightly revised December 1998 to conform to the Constitutional changes made in November 1998).

Additional Considerations

A) Priority of Usage. Priority for usage of GBC facilities will be given in the following order of priority.

- 1) Regularly scheduled recognized ministries of GBC
- 2) Special ministries of GBC
- 3) Individuals or groups invited by GBC to minister to GBC or a portion thereof
- 4) Members of GBC
- 5) Regular attenders of GBC (determined by, but not limited to, length of attendance at GBC, participation in GBC ministries, demonstrated support of GBC).
- 6) Individuals / groups outside of GBC.

NOTE 1: Generally, those who schedule first will be given priority, but the above considerations may lead to changes in scheduling.

NOTE 2: Any scheduling conflict that cannot be resolved amiably between those involved will be decided by the church leader with designated oversight of scheduling usage of GBC facilities or by the Elders. All decisions by the Elders will be final.

B) Liability Considerations. Grace Bible Church willingly accepts liability and provides insurance coverage for its own ministries, but it would be poor stewardship for GBC to accept unnecessary liability. Therefore, the following provisions will apply:

- 1) Ministries of Grace Bible Church will be covered by our insurance.
- 2) A group or individual that GBC invites for its own ministry purposes will not be required to provide insurance, but they may be asked if they have it. (Example: GBC invites an outside speaker)
- 3) A group or individual that requests to use our facilities for their own purposes must provide

evidence of insurance. (Example: Lifeline Medical Screening)

4) A group or individual that requests to use our facilities for their own purposes, but those purposes are in keeping with GBC ministry purposes, may have the requirement to provide proof of insurance waived by the Elders. Questions regarding whether an activity fits the purposes of GBC and whether insurance requirements will be waived will be decided by the Elders.

(Example: L.E.A.H.)

C) Purpose Considerations.

1) No individual or group using GBC facilities may teach or promote doctrine contrary to the GBC Statement of Faith, nor may they advocate practices contrary to the GBC Church Covenant.

2) An individual or group desires to use the church facilities for a ministry in keeping with one or more of the GBC purpose statements.

a) Those within GBC (members or regular attenders) will be given all due consideration and accommodated per the guidelines of this policy.

b) Those outside of GBC may be given consideration at the discretion of the Elders.

3) An individual or group requests to use the facilities for a ministry in which there is also a financial return for their own benefit (beyond expenses). Actual costs to the church shall be reimbursed (heating, electric, etc.). This requirement may be modified or waived at the discretion of the Elders.

a) Those within GBC (members or regular attenders) will be given the opportunity to meet with the Elders to explain the purpose and benefit of their proposal. The Elders' decision will be at their own discretion according to their determination of the benefit of the proposal to GBC and in keeping with the requirements of this policy. (Example: Educational activities, Christian literature sales, etc.).

b) Those outside of GBC must submit a written proposal explaining its purpose and benefits and may be given consideration at the discretion of the Elders.

4) An individual or group requests to use the GBC facilities for business purposes. (This would be any service for which there is a financial return beyond expenses and which does not fit well into any of the four purpose statements of GBC). These may be considered by the Elders on a case by case basis only if there is a determination that there will be a non-financial benefit to the church. (Example: Lifeline Medical Screening as a community service promoting positive awareness of GBC in the general community). In no case shall GBC be construed as a business partner or assume any liability. All actual costs to the church shall be reimbursed (heating, electric, etc.).

D) Other Considerations.

1) Any damage to the facilities beyond normal wear shall be repaired by or at the expense of the individual or group using the facilities. This includes theft.

2) Only those areas specifically needed for the activity are to be used. Neither the individual or group using the facilities nor those to whom they are ministering or serving may wander around the facilities.

3) All diligence shall be made to follow both general rules of safety and any specific rules for a particular facility or equipment.

4) GBC office supplies and equipment; kitchen supplies and equipment; sound and media equipment and musical instruments may be used only as specifically allowed in the permission granted for the use of the facilities.

5) Any changes in usage or failure to adhere to the agreed usage requirements may result in immediate cancellation of the use of Grace Bible Church facilities at the sole discretion of the Elders.

Additional Considerations to the Facility Usage Police unanimously approved February 8, 2011

Policy for the Use and Loan of Church Property

1. All people using church equipment on the property are to return it to where it belongs before leaving.
2. If the Sound Equipment is used, all settings are to be returned to the positions they were in prior to use before leaving.
3. Inside and Outside lights are to be turned OFF by the last person leaving.
4. Loaning of church property / equipment s will be only allowed to regular attendees of GBC with permission obtained from the appropriate Elder, Deacons, Deaconess or head of the particular ministry overseeing that equipment.
5. A signed record of the item loaned will be kept in the loan book in the church office which will require the following information: Name; Item Loaned; Date of Loan; Date of Return; and Approval by the Elder, Deacons, Deaconess or head of the particular ministry overseeing that equipment.

Church property includes, but is not limited to: Kitchen Supplies (cooking equipment, tableware, coffee makers, etc.); Office Supplies (staplers, tape dispensers, hole punchers, clip boards, markers, etc.); Sound Equipment (mics, amps, cords, musical instruments, stands, etc.); Furniture (chairs, tables); Visual Equipment (projectors, screens); Indoor Equipment (vacuums, tools, extension cords, ladders); Outdoor Equipment (yard care yard tools, lawnmower, weeder, etc.)

Funding Policy for Grace Bible Church October 2006

General Principle

The general method of funding for Grace Bible Church will be through the voluntary giving of God's people for the support of this church and its various ministries. (See Handout: *Giving to the Lord's Work* by Rev. Scott L. Harris). Other methods of funding may be used as detailed below.

Giving Methods

General direct monetary gifts - The congregation will be encouraged to give direct monetary gifts such as cash or check that keep the work of the treasurer relatively simple. Such gifts will be receipted for the amount given.

Special investment commodities such as stocks, bonds, promissory notes, real property, etc. will be accepted only in consultation with the treasurer so that prior arrangements can be made for their proper transfer. If the funds are not needed for immediate church needs, they may be kept as investment vehicles or transferred to another investment device as best may benefit the church. If they are needed for more immediate church needs they are to be liquidated as necessary with the funds transferred into the church bank accounts.

Valuable material goods such as precious metals, jewelry will be accepted and will be treated as investment commodities above.

Other material goods may be accepted at the discretion of the elders as it may benefit the church or a particular ministry of the church. However, no such item may become an encumbrance upon church staff, officers or leaders in their disposition.

Receipts - all items of special giving will be receipted with an accurate description of the item(s) and their quality (if applicable). No valuation may be given by the church.

Church Business Ventures

The church may be involved in business ventures that generate income under certain conditions as detailed here: Investment vehicles that generate interest or dividends are acceptable (stocks, bonds, CD's, etc.

Solicitation Policy: *(Approved 10/22/2012)*

Soliciting funds or contributions for organizations or events not directly related to Grace Bible Church ministries or missions is not allowed on the church property without prior approval of the Elders.

We cannot stop people from using the church directory to privately contact people in the church, but even in this we ask caution because if it is done for something inappropriate or done inappropriately, we may make announcements concerning it to discourage such giving/ purchases.

Direct solicitation is not allowed on the church property for anything other than approved church ministries and missions. People attending Grace Bible Church should never feel obligated to give to something in which they are not actually interested. This includes collections for things directly related to church ministries and missions. Solicitation must be passive. The person soliciting must let those interested approach him/her or pick up materials left in a designated location for those who desire them.

January 25, 1995

Funeral Policy

If sensitivity and genuine concern are present, a death can become a wonderful opportunity to present the gospel of the Lord Jesus Christ in both proclamation and in application (James 1:22). The following policy is being set in order to help Grace Bible Church minister to those who are grieving over the death of a loved one.

- 1) The basic premise of this policy is that the church will do whatever it can within reason to bring comfort to those grieving while presenting the gospel of Jesus Christ by both proclamation and example (James 1:22).
- 2) This policy applies to members and regular attendees of the church and their immediate families. Those with little or no connection to the church will be ministered to as determined by the pastor of the church.
- 3) Role of Pastor (Or Elders if Pastor is away): As needed the pastor will
 - A) Be available to provide spiritual guidance
 - B) Meet with family, relatives, funeral director
 - C) Assess family physical/emotional needs
 - D) Assist in arrangements at hospital, mortuary, cemetery, etc.
 - E) Organize funeral service with family
 - F) Perform funeral and/or graveside services
 - G) Notify music committee / musicians if music needed
- 4) The Role of the Church: The church will provide the following as needed.
 - A) A site for funeral.
 - B) A gift for Gideon Memorial Bibles with the card given to the family before or at the funeral.
 - C) An usher/host/hostess if the service is held at the church.
 - D) Music (piano/organ) (Music committee will be contacted by the pastor).
 - E) Meals/other help to the family immediately following death.
 - F) A reception or help with family reception following funeral service.
 - G) Spiritual and emotional support.
- 5) Role of the Women's Servant Council (Deaconesses)
 - A) Talk with pastor to assess meals/other needs
 - B) Coordinate meals / help
 - C) Help with the family reception after the funeral as needed.Such help may include:
 - a) arrange for / help with food
 - b) arrange for / help serve
 - c) arrange for / help with clean up

Wedding Policy of Grace Bible Church

Congratulations! We rejoice with you in your desire to be married and glad that you are interested in using our facilities to exchange your vows. Below is the policy set forth by the Elders of Grace Bible Church for the use of our facilities for weddings. Please read through this policy carefully, sign and date it at the bottom, and then return the signed church copy to the church office. Keep the "Couples Copy" for your own use. Sign and return the "Church copy" to the church (158 Myers Corners Rd., Wappingers Falls, NY 12590) Should you have any questions, please call the church office (298-8481).

1. Members and regular attendees of Grace Bible Church will not be charged for the use of the facilities, but may be charged other fees.
2. People who are not members or regular attendees of Grace Bible Church will be charged a \$150 fee for the use of the church facilities. (This fee may be reduced or waived for very small weddings). An additional fee will be charged for the use of the Fellowship Hall for wedding receptions. The church will provide the use of the facilities. All other materials will be the responsibility of the wedding party.
3. All wedding parties will make a refundable cleaning deposit of \$150 for the use of the church. An additional refundable cleaning deposit of \$150 will be required for the use of the fellowship hall. If the wedding party cleans up after itself, the deposit will be returned. If church personnel have to clean up then an appropriate amount of the deposit will be kept.
4. Wedding hostesses, musicians, sound system operators, photographers, florists, etc. contacted through Grace Bible Church are not included in any fee charged by the church. These people may charge for their services at their discretion.
5. All couples being married at Grace Bible Church must meet with a staff pastor for an initial interview before a wedding date may be placed on the church calendar.
6. All couples being married at Grace Bible Church must complete pre-marital counseling with either a staff pastor of Grace Bible Church or other counselor approved by the Senior pastor of Grace Bible Church.
7. Weddings performed at Grace Bible Church must be done by either a Grace Bible Church staff pastor or licensed minister of another church who receives approval by the Senior Pastor of Grace Bible Church.
8. Grace Bible Church will not allow anyone to become intoxicated upon its premises.
9. Receptions held at Grace Bible Church may not include any behavior inappropriate for Christians or that disturbs our neighbors (excessively loud music). Receptions must conclude no later than 10:30 p.m. firm.
10. Rice may not be thrown on the Church property. Bird Seed may be used in outdoor areas, but must

be swept up.

11. A Staff Pastor, Elder or Deacon of Grace Bible Church must be present at all weddings and receptions held on our facilities.
12. Grace Bible Church reserves the right to cancel the use of its facilities for any wedding or reception at any time.

I have read and understand the policy stated above. I also understand that failure to comply with the above policy may result in the cancellation of the use of the facilities of Grace Bible Church.

Bride _____ Groom _____ Date _____

Job Description
Wedding Coordinator - Grace Bible Church

Weddings are first and foremost the joyous celebration of God joining a man and woman together to be husband and wife. This means that there is both a spiritual and reverent aspect to the occasion as well as a social celebration. The basic service of the wedding coordinator is to make sure that the wedding ceremony runs smoothly and follows proper etiquette.

Often the people in the Wedding party (including the Bride & Groom) do not know what they should do or what is proper to do. The wedding coordinator will assist the various members of the wedding party in fulfilling their responsibilities. This will require an understanding of the responsibilities that different people have in a wedding; the order of the wedding service (which may vary from time to time); and misc. supplies in anticipation of emergencies. Listed below are the basic responsibilities, a basic order of a wedding service, and some supplies that would be helpful to have.

RESPONSIBILITIES

BRIDE & GROOM: This is their day. Everyone else in the wedding party is there to make sure they can enjoy their wedding!

BEST MAN: His duty is to assist the groom. This includes helping him get ready; carrying the ring for the Bride and giving it to the groom at the proper time during the ceremony; making sure that checks/money for honorariums, fees, tips, etc. are distributed to the proper people. He often signs the wedding license as a witness according to the Groom's desire. Also, according to the groom's desires, he also supervises the transportation of the Bride & Groom to the reception and making sure every thing is in order for them to leave on the Honeymoon (suitcases, tickets, etc.).

MAID/MATRON of HONOR: Her duty is to assist the Bride. This includes helping her get ready, assisting with the train, flowers, etc. during the ceremony. She carries the wedding ring for the groom and gives it to the Bride at the proper time during the ceremony. She often signs the wedding license as a witness according to the Bride's desire.

BRIDESMAIDS; FLOWER GIRL: Etc. They have no duties other than following directions given for the ceremony of when to enter, where to stand, etc. - and enjoying themselves.

GUEST BOOK ATTENDANT: This girl (or guy) will help the guest sign the guest book as they arrive at the wedding. She (he) will also be responsible for making the guest book available to late guests after the ceremony and have it at the reception. She (he) will then make sure it goes to wherever the presents eventually go.

The guest book attendant can use the small wood lectern (the one usually by the front door). It should be placed in the foyer between the pastor's office door and the door into auditorium. She (he) can then stand either next to it, or behind it (in front of the fire extinguisher).

If there are programs to pass out, the guest book attendant could do that or someone else could do it according to the Bride's wishes.

GIFT ATTENDANT: This girl (or guy) will be responsible for receiving the gifts from the guests at both the church and at the reception. At the church she (he) can use the pastor's office to store the gifts in during the ceremony. (The office door can be locked during the ceremony to prevent theft). She (he) can stand at the office doorway and receive the gifts as they come in. She (he) will need some transparent tape in order to tape loose cards to the presents they belong. This presents frustration later when the bride & groom can not figure out who brought what present.

MISC. HELPERS: It is wise to have several people that will be responsible for the following items. It could be any of the people listed above or someone else.

- * Someone to make sure that the clean-up of the church has been arranged and carried out. The church should be put back into the same condition it was prior to the wedding including arrangement of the chairs and stage area. The porch and drive way should be swept if birdseed thrown. A charge will be made if the church is not cleaned!
- * Someone to transport flowers to reception.
- * Someone to check changing rooms for forgotten items belonging to the wedding party.

Helpful supplies to have for Weddings:

Safety pins

Bobby pins (hair pins)

Straight pins

Hat pins

Needle and thread

Hairspray

Hair comb and brush

Ball point pen (In pastor's desk)

Name tags (Use mailing labels from office if nothing else available)

Scotch tape (In pastor's desk)

Super glue

Anything else you might need

DUTIES OF GROOMSMEN & USHERS

Grace Bible Church

Ushers are the acting hosts. They should arrive at the church one hour prior to the time of the wedding ceremony. This will allow them enough time finish getting ready, for pictures that include ushers/groomsmen, and begin seating of early arriving guests. (REMEMBER to bring you coat on a hanger to avoid wrinkling it!)

Friends of the bride and groom can be seated on either side without distinction. The objective is to have a fairly even distribution. However, if someone wants to be seated on a particular side, please respect their wishes. The bride's side is to the left as you face the cross and the groom's side is on the right.

All guests are seated from the side aisles. if you are escorting a lady on the left aisle, offer her your right arm. If you are escorting a lady on the right aisle, she takes your left arm. Men are to follow you. (If a man insists on escorting the lady with him, then simply lead them and show them to their seat).

Several guests arriving together may be seated as a group. Escort the eldest lady (if possible) and the rest are to follow.

Except when special arrangements are made, the second row of chairs is reserved for the parents and grandparents. Other relatives should be seated immediately behind them. Number of rows reserved for family in this wedding is

Except when other arrangements are made, the parents and grandparents are to be seated from the center aisle. The mother of the groom takes your right arm and you seat her in the second pew on the right side. The father follows you.

The mother of the bride takes your left arm and you seat her in the second pew on the left side.

Always return to the foyer after ushering people to their seats.

After the wedding the parents and grandparents are to be escorted from their seats, then the guests are

dismissed row be row beginning from the front.

Throwing rice is not permitted on church property (it is harmful to birds). Throwing birdseed is acceptable only outside the church buildings provided arrangements have been made for someone to sweep it off of the porch and driveway. Please help to make sure the guest comply with this policy.

Typical Order of Wedding Ceremony
Grace Bible Church

Introductory Note to the Bride & Groom: A wedding ceremony is the opportunity for the Bride & Groom to include their friends and family in the joy of their wedding. For that reason, it is largely an expression of what they would like to present to their friends and family, and so great flexibility will be given in the order of the ceremony and what is included. There is often great pressure by others who mean well, but forget it is your wedding, not theirs. Be gracious and thank them for their suggestions, but what is included in the ceremony and how it is conducted will be what you work out with the pastor officiating it.

Special note to the groom: The wedding is often the childhood dream of the Bride. Be as flexible as possible to help make it a day that will fulfill her dreams. This may include making her desires more important than your own - and being the one to protect her from those who may overstep their bounds in trying to force their desires upon her.

Finally, as a church wedding, it is central that all that is included and the manner in which it is done is honoring to the Lord Jesus Christ.

PRELUDE: Music is played while guests are arriving and being seated. (A special song can be sung during this period after the seating of the mother of the bride).

(If an Aisle runner is used, it can be placed prior to the service, just after the seating of the family, or just before the entrance of the Bride)

SEATING OF THE FAMILY

Grandparents of the groom: Use the center aisle to seat them in the second row on the right.

Grandmother is escorted.

Grandparents of the bride: Use the center aisle to seat them in the second row on the left. Grandmother is escorted.

Parents of the groom. Use the center aisle to seat them in the second row on the right.

Mother is escorted.

Parents of the bride. Use the center aisle to seat them in the second row on the left.

Mother is escorted.

(Escorts wait until previous escort has returned to the back of the church before proceeding forward).

CANDLE LIGHTING - Optional. if candle operas are used, each side would be lit at the same time by designated individuals. If a candle ceremony is included, after the candle operas are lit, the lighting stick can be given to each of the mother's who would then light the respective candle on the table representing their child - or just be lit by the candle lighters. The middle candle is left unlit)

ENTRANCE OF PASTOR, GROOM AND GROOMSMEN. [Cue is _____] The pastor leads the groom and best man and groomsmen to the front of the church through the side door. The groomsmen are at spaced intervals at the front right of the church and face the entrance door of the bridesmaids and Bride (Another option would be for groomsmen to enter with bridesmaids as couples).

ENTRANCE OF BRIDAL PARTY. [Cue is _____]

Flower girl and ring bearer can enter at one of two places - either as the first people entering (Flower girl, then Ring bearer), or after the bridesmaids, but before the Maid/Matron of Honor. This later timing can be helpful for small children because they can then stand with one of the bridesmaids. In this wedding they will enter

Bridesmaids: They enter at spaced intervals. The next bridesmaid starts when the prior one has reached the front row of chairs. They position themselves at spaced intervals on the left side front of the church. They turn and face the entrance of the entrance door of the Bride as they arrive).

ENTRANCE OF THE BRIDE [Cue is _____] After all the wedding party is in place, she will enter at the cue with her father (or other gentlemen giving her away) on her right side. They will stop at the first row of chairs. The guests stand and face the Bride when the mother of the bride stands.

WELCOME BY THE PASTOR & OPENING PRAYER

GIVING AWAY OF THE BRIDE

(Pastor asks, "*Who gives this woman to be married to this man.*")

Father responds, "*Her mother and I do*". Guests are then seated).

SPECIAL MUSIC - Optional (While this is being played, the wedding party moves onto the platform and takes their position for the ceremony. **If two pastors are involved**, the first pastor would perform the ceremony up to this point. He would either take his seat or stand as one of the groomsmen at this point. The second pastor would be standing off to the side and move into position at this point).

BIOGRAPHY - Optional: This would be the place for a brief biography of the couple if one is given. This is done more often when a large portion of the guests only know either the bride or groom, but not both. It is also a good way to include testimonies of salvation. A substitute for this is printing a brief biography of the bride and groom in a bulletin of the ceremony - such a bulletin can include not only the order of the ceremony, but additional information such as names of the songs, participants, a greeting from the bride and groom, etc. All of these things are optional)

WEDDING SERMON (length depends on the preacher. It is generally kept short - 10-20 min., since people in the wedding party are subject to fainting due to lack of practice in standing in place for long periods - caused by "locking the knees" - stand with knees relaxed - slightly bent)

CHARGE & EXCHANGE OF VOWS (see below for typical vows. Vows can be customized)

RING CEREMONY

CANDLE CEREMONY WITH SPECIAL MUSIC - this is optional.

PRESENTATION

RECESSIONAL

After the Bride and Groom leave, the wedding party departs at spaced intervals with a groomsman escorting a bridesmaid. (IF pictures are going to be taken after the ceremony, the wedding party should go to some designated place where they can then come back into the church for the pictures with minimal contact with the congregation - otherwise the clothes will become disheveled from all the

hugging. IF pictures are taken prior to the ceremony, the wedding party can form a reception line outside or at another appropriate place if a large portion of the guests are not invited to the reception, or at the reception hall if they are invited. If the latter, the wedding party can mingle with the congregation - but do not stop in the foyer since that will prevent people from being able to get out of the church).

Groomsmen/ushers escort Mother of the Bride, then Mother of the groom, then grandparents of the bride, then grandparents of the groom. (Escorts wait until people they escort are at the rear of the church before going forward to escort the next person). Two groomsmen/ushers will then dismiss the guests row by row beginning in the front of the church and working to the back.

OTHER OPTIONS

MUSIC - There are several places where special music can be presented. Typically, there is a song after the welcome and opening prayer and during the candle lighting ceremony if that is used. Other places for additional music include: A) Just before the entrance of the wedding party. B) Before and after the biography if one is given. C) Prior to the Ring Ceremony D) Prior to the Presentation (if there is not a candle ceremony). Instrumentals before and after the ceremony are very appropriate as the guest are waiting for things to begin, and waiting afterward to be dismissed.

CULTURAL TRADITIONS - can be included as appropriate, and these vary a lot.

TESTIMONIES of salvation - can be included in the biography if one is given, given separately or worked into the sermon.

BABY DEDICATION - EXPLANATION & APPLICATION

Psalm 127:3-5 says,

"Behold, children are a gift of the LORD;
The fruit of the womb is a reward.
Like arrows in the hand of a warrior,
So are the children of one's youth.
How blessed is the man whose quiver is full of them...

Our children are a blessing given to us by God. They are also a great responsibility because we are commanded to bring them up in the "nurture and admonition of the Lord" (Ephesians 6:4). The following application will try to explain what a "Baby Dedication" is all about and have you work through materials that explain what it means to raise a child in the "nurture and admonition of the Lord."

The precedent for the ceremony of a baby dedication is found several places in Scripture. For example, the presentation of Samuel by his mother Hannah (1 Samuel 1:28), of Jesus by Joseph and Mary (Luke 2:22), and the children brought to Jesus (Luke 18:15-17). In addition Paul reminded Timothy that "from a child" he had know the Holy Scriptures. However, a "baby dedication" is not to be confused with baptism or a "christening service."

In some churches a tradition has been established to "baptize" a child at a "christening" service. The Roman Catholic church teaches that baptism is a means of grace that brings the infant into the family of God and therefore into salvation. Other churches practice infant baptism with the idea that it is either the means or the recognition of the infant being brought into a covenant relationship the parents have with God. However neither practice is Biblical and practices of infant baptism distort the clear teaching of the Bible concerning baptism. Baptism cannot save a child, give grace to a child or enter the child into any covenant. Baptism is an act of obedience that demonstrates the commitment of a person who has already accepted Jesus Christ as their Lord and Savior. Every example in the Bible of baptism is upon a person who has reached an age where they can think and make decisions for themselves. (See the paper on "Baptism" available from the pastor for further explanation).

The purpose of a baby dedication is really to be found in the dedication of the parents to raise the child in the "nurture and admonition of the Lord." It is a public commitment by the parents to fulfill the responsibilities God has given them in the Scriptures.

Several items are attached.

- 1) A sample copy of a Parental Dedication Certificate. This has on it the resolutions you would be committing yourself to fulfill. Consider each charge carefully, as God does not pleasure in those that do not fulfill their vows (Deut. 23:21; Eccl. 5:4).
- 2) A copy of "The Duties of Parents" by J.C. Ryle.
- 3) An Application and Work Sheet based on "The Duties of Parents"

Those who would like to participate in a "Baby dedication" must complete the Application and Work Sheet form and meet with the pastor.

BABY/PARENT DEDICATION
Application & Work Sheet

Parenting is a serious responsibility requiring much work on the part of both the father and mother. However, God has placed the primary obligation for directing the rearing of the child(ren) on the shoulders of the father (Ephesians 6:4; Colossians 3:21; etc.). With that in mind we ask that the following application and worksheet be completed by the father. Please bring this with you when you meet with the pastor. Please print the names clearly as this application will be used in preparing the Dedication Certificate.

Father's Name _____
(First) (Last)

Mother's Name
(First)

Child's Name _____
(First) (Middle)

(If more than one child being dedicated, please indicate)

Do you know Jesus Christ as your personal Lord & Savior?

Does your wife know Jesus Christ as her personal Lord & Savior?

Have you both read "The Duties of Parents" by J.C. Ryle?

Have you filled out the work sheets for "The Duties of Parents"?

Have you both read the resolutions printed on the Parental Dedication Certificate and are you willing to publicly commit yourselves to fulfilling these promises to the best of your abilities?

(Father's Signature)

(Mother's Signature)

Date met with pastor

Date completed all assignments

Date set for Dedication Ceremony

Work Sheets for "The Duties of Parents"

Please complete the sentences for each section as written in your book.

I. Train them in the way they should go, and not in the way that they would.

- 1) Children are born with a decided bias toward evil, and therefore if you let them choose for themselves,
- 2) If then you would deal wisely with your child, you must not
- 3) Train him in the way that is Scripture and right, and

II. Train up your child with all tenderness, affection, and patience.

- 1) Few are to be found, even among grown-up people, who are not
- 2) We must not expect
- 3) Try hard to keep up a hold on your child's affections. It is a dangerous

III. Train your children with an abiding persuasion on your mind that much depends upon you.

- 1) Our character takes the form of that mould into which
- 2) Beware of that miserable delusion into which some have fallen, -- that
- 3) But I know also that God says expressly, "Train up a child in the way he should go," and that He

IV. Train with this thought continually before your eyes -- that the soul of your child is the first thing to be considered.

- 1) No part of them should be so dear
- 2) To pet and pamper and indulge your child, as if this world was all he had to look to, and this life the only season for happiness--
- 3) He that has trained his children for heaven, rather than for earth, -- for God, rather than for man,

V. Train your child to a knowledge of the Bible.

1) See that your children read the Bible _____. Train them to look on it, not as the word of men, but as it is

2) See that they read it _____. Train them to regard it as

3) See that they read it _____. You need not shrink from

VI. Train them to a habit of prayer.

1) Prayer is the very life-breath of true religion. It is one

2) Parents, if you love your children, do all that lies in your power to train them up to a habit of prayer. _____ them how to begin. _____ them what to say.

them to persevere. _____ them if they become careless and slack about it.

3) Let it not be your fault

VII. Train them to habits of diligence, and regularity about public means of grace.

1) Give them plainly to understand, that so long as they are under your roof it is the rule of your house for everyone in health to

2) Samuel, in the days of his childhood, appears to have ministered unto the

3) Set it before their minds as high, holy, and solemn duty, and believe me the day will

VIII. Train them to a habit of faith

1) I mean by this _____

2) Reader, you train your children to little purpose if you do not train them to a

3) But in the meantime if you say a think is right, it must be enough

IX. Train them to a habit of obedience.

1) Early obedience has

2) Teach them to obey while young, or else they will be fretting against

3) Parents, if you love your children, let

X. Train them to a habit of always speaking the truth.

1) Reader, I would have you remark how often God is spoken of in the

2) Press upon them at all times, that _____ than the truth is a _____.

3) You will find it a mighty help indeed,

XI. Train them to a habit of always redeeming the time.

1) Idleness is

2) It is the still water which becomes

3) Teach them the _____ of time and try to make them learn the habit of

XII. Train them with a constant fear of over-indulgence.

1) Now it is the shortest way to spoil children to let them have their own way, -- to

2) I call on you to remember, it is your first duty to consult their

3) Learn to say " _____ " to your children. Show them that you are able

XIII. Train them remembering continually how God trains His children.

1) Reader, if you would train your children wisely, mark

2) Fear not to withhold from your child

3) Reader, be not _____ than God;

XIV. Train them remembering continually the influence of your own example.

1) Instruction, and advice, and commands

2) Fathers and mothers, do not forget that children

No school will

3) He that preaches to his children what he does not practice,

XV. Train them remembering continually the power of sin.

1) It is painful to see how much corruption and evil

2) Never listen to those who tell you

ANSWER SHEET

Work Sheets for "The Duties of Parents"

Please complete the sentences for each section as written in your book.

I. Train them in the way they should go, and not in the way that they would.

1) Children are born with a decided bias toward evil, and therefore if you let them choose for themselves, *They are certain to choose wrong.*

2) If then you would deal wisely with your child, you must not

leave him to the guidance of his own will.

- 3) Train him in the way that is Scripture and right, and
not in the way that he fancies.

II. Train up your child with all tenderness, affection, and patience.

- 1) Few are to be found, even among grown-up people, who are not
more easy to draw than to drive.
- 2) We must not expect *all things at once.*
- 3) Try hard to keep up a hold on your child's affections. It is a dangerous
thing to make your children afraid of you.

III. Train your children with an abiding persuasion on your mind that much depends upon you.

- 1) Our character takes the form of that mould into which
our first years are cast.
- 2) Beware of that miserable delusion into which some have fallen, -- that
*parents can do nothing for their children, that you must leave them
alone, wait for grace and sit still.*
- 3) But I know also that God says expressly, "Train up a child in the way he should go," and that
*He never laid a command on man which He
would not give man grace to perform.*

IV. Train with this thought continually before your eyes -- that the soul of your child is the first thing to be considered.

- 1) No part of them should be so dear *to you as that part which will never die.*
- 2) To pet and pamper and indulge your child, as if this world was all he had to look to, and this life the only season for happiness--
to do this is not true love, but cruelty.
- 3) He that has trained his children for heaven, rather than for earth, -- for God, rather than for man, *he is the parent that will be called wise at the last.*

V. Train your child to a knowledge of the Bible.

- 1) See that your children read the Bible Reverently. Train them to look on it, not as the word of men, but as it is
in truth, the word of God
- 2) See that they read it Regularly. Train them to regard it as
Their soul's daily food - as a thing essential to their soul's daily health.
- 3) See that they read it ALL. You need not shrink from
bringing any doctrine before them.

VI. Train them to a habit of prayer.

- 1) Prayer is the very life-breath of true religion. It is one
of the first evidences that a man is born again.
- 2) Parents, if you love your children, do all that lies in your power to train them up to a habit of prayer. Show them how to begin. Tell them what to say. Encourage them to persevere. Remind them if they become careless and slack about it.
- 3) Let it not be your fault *if they never call on the name of the Lord.*

VII. Train them to habits of diligence, and regularity about public means of grace.

- 1) Give them plainly to understand, that so long as they are under your roof it is the rule of your house for everyone in health to
honor the Lord's house upon the Lord's day, and that you reckon the Sabbath-breaker to be a murderer of his own soul.
- 2) Samuel, in the days of his childhood, appears to have ministered unto *the Lord sometime before he really knew him.*
- 3) Set it before their minds as high, holy, and solemn duty, and believe me the day will *very likely come when they will bless you for your deed.*

VIII. Train them to a habit of faith

- 1) I mean by this *you should train them up to believe what you say.*
- 2) Reader, you train your children to little purpose if you do not train them to a *habit of implicit faith, faith in their parent's word, confidence that what they say must be right.*

- 3) But in the meantime if you say a think is right, it must be enough
for them, they must believe you, and be content.

IX. Train them to a habit of obedience.

- 1) Early obedience has *all scripture on its side.*
- 2) Teach them to obey while young, or else they will be fretting against
*God all their lives long, and wear themselves out with the vain
idea of being independent of His control.*
- 3) Parents, if you love your children, let *obedience be a motto and a
watchword continually before their eyes.*

X. Train them to a habit of always speaking the truth.

- 1) Reader, I would have you remark how often God is spoken of in the
Old Testament as the God of truth.
- 2) Press upon them at all times, that less than the truth is a lie.
- 3) You will find it a mighty help indeed, *to be able to trust their word.*

XI. Train them to a habit of always redeeming the time.

- 1) Idleness is *the devil's best friend*
- 2) It is the still water which becomes *stagnant and impure: the running,
moving streams are always clear.*
- 3) Teach them the value of time and try to make them learn the habit of *using it well.*

XII. Train them with a constant fear of over-indulgence.

- 1) Now it is the shortest way to spoil children to let them have their own way, -- *to allow them to
do wrong and not to punish them for it.*
- 2) I call on you to remember, it is your first duty to consult their
*real interests, and not their fancies & likings; to train them,
not humor them; - to profit, not merely to please.*
- 3) Learn to say "NO" to your children. Show them that you are able
to refuse whatever you think is not fit for them.

XIII. Train them remembering continually how God trains His children.

- 1) Reader, if you would train your children wisely, mark
well how God the Father trains His.
- 2) Fear not to withhold from your child *anything you think will do him harm, whatever his own wishes may be.*
- 3) Reader, be not wiser than God; *train your children as He trains His.*

XIV. Train them remembering continually the influence of your own example.

- 1) Instruction, and advice, and commands *will profit little, unless they are backed up by the pattern of your own life.*
- 2) Fathers and mothers, do not forget that children *learn more by the eye than they do by the ear.*
No school will make such deep marks on character as home.
- 3) He that preaches to his children what he does not practice,
is working a work that never goes forward.

XV. Train them remembering continually the power of sin.

- 1) It is painful to see how much corruption and evil *there is in a young child's heart, and how soon it begins to bare fruit.*
- 2) Never listen to those who tell you *your children are good, and well brought up, and can be trusted.*

Parental Dedication

"Behold, children are a gift of the LORD;

The fruit of the womb is a reward.

Like arrows in the hand of a warrior,

So are the children of one's youth.

How blessed is the man whose quiver is full of them...

Psalm 127:3-5

We, _____, the parents of _____, do solemnly resolve before God to do all within our power to raise _____ in the nurture and admonition of the Lord and follow the pattern for teaching children about God as set forth for parents in Deuteronomy 6:4-7. We do solemnly resolve to:

- 1. Recognize this child to be a gift from God and give heartfelt thanks for God's blessing.*
 - 2. Commit ourselves to be an example to _____ by following the Lord God in our own daily lives, in seeking to know Him, in loving Him and obeying Him with all of our hearts, minds and strength.*
 - 3. Commit ourselves to be diligent to teach _____ the truth of God's Holy Word and instruct him how to love and obey God.*
 - 4. Commit ourselves to love _____, to protect him, guide him, and endeavor to provide an environment that is nurturing, loving and honest.*
 - 5. Commit ourselves to loving, honoring and respecting each other, carrying out the Biblical roles for a husband and wife in remaining committed and united in our own relationship so that _____ will have the security of a true home and understand how to have proper relationships with others.*
-

Father

Mother

Pastor

Date

Baby Dedication

Psalm 127:3-5 says,

"Behold, children are a gift of the LORD;
The fruit of the womb is a reward.
Like arrows in the hand of a warrior,
So are the children of one's youth.
How blessed is the man whose quiver is full of them..."

We rejoice in the blessings that God has given to us in our children, But we also understand the great responsibility that parents have before God in rearing those children. Today we want to come both to rejoice in the blessing God has given to _____ in bringing into their lives this precious child _____ ; and to _____ in bringing into their lives this precious child _____

The precedent for the ceremony of baby dedication is found in several places in Scripture. For example, the presentation of Samuel by his mother Hannah (1 Samuel 1:28), of Jesus by Joseph and Mary (Luke 2:22), and the children brought to Jesus (Luke 18:15-17). In addition Paul reminded Timothy that "from a child" he had know the Holy Scriptures.

We understand that within part of the Christian church a tradition has been established to "baptize" a child at a "christening" service. That is not what we are here to do today. We do not believe that baptism saves a child. We believe that baptism is an act of obedience that demonstrates the commitment of a person who has already accepted Jesus Christ as their Lord and Saviour. Every example in the Bible of baptism is upon a person who has reached an age where they can think and make decisions for themselves.

The purpose of a baby dedication is really to be found in the dedication of the parents. Today, we are here to witness the commitment of _____ , and _____ in raising their respective children: _____ in the "nurture and admonition of the Lord" - Eph 6:4. In Deuteronomy 6:4-7 the parents were charged to teach their children both the "how and why" of following God. The LORD, speaking through Moses said, "Hear, O Israel! The LORD our God is one LORD: and you shall love the LORD your God with all your heart, and with all your soul, and with all your might. And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

TO THE PARENTS:

_____, and _____, God has given you a precious and wonderful gift in _____, but along with this gift comes the responsibilities of raising _____ properly before God. You are standing here today to commit yourselves in front of these witnesses to raise _____ according to the will of God.

As I read these statements of commitment, respond "I DO" if they express your desire and commitment to carry them out.

1. Do you recognize this child to be a gift from God, and give heartfelt thanks for God's blessing?
2. Do you commit yourself to be an example to _____ by following the Lord God in your own daily life, seeking to know Him, love Him and obey Him with all of your heart, mind and strength?

3. Do you commit yourself to be diligent to teach _____ the truth of God's Holy Word and instruct him/her how to love and obey God?

4. Do you commit yourself to love _____ , to protect, guide, and endeavor to provide an environment that is nurturing, loving and honest?

5. Do you commit yourselves to loving, honoring and respecting each other, carrying out the Biblical roles for a husband and wife in remaining committed and united in your own relationship, so that _____ will have the security of a true home and understand how to have proper relationships with others?

You have answered affirmatively to all these commitments before all these witnesses.

TO THE CONGREGATION:

As the Christian brothers and sisters of _____ and _____ , Will you endeavor to carry out your God given responsibilities to both encourage and help _____ to carry out these commitments they have just made to raise _____ in the nurture and admonition of the LORD? (We will)

Purpose Statement for Grace Bible Church Softball Ministry

2005

The purpose of the softball ministry is multifaceted blending opportunities for discipleship, fellowship and evangelism. First and foremost is to honor our Lord Jesus with our character. Displaying a godly character in a competitive environment is a powerful witness to the unsaved and immature. Athletic ministries provide a unique opportunity to correct those whose character is lacking in living by Biblical standards. It also creates a non-confrontational environment to invite people from the community. Once invited, relationships build as do witnessing opportunities. Softball also provides an opportunity for fellowship, building comradery, and meeting Christians from other churches (and even being witnesses to them as some of these churches lack in maturity). Softball is competitive by nature, has inherent risks and is finite in the size of the team. Therefore, it is not open to everyone nor would everyone want to play, but it does provide a ministry to those who are athletic. Softball is also a spectator sport, and many come out to support the team and provide a similar ministerial environment on the sidelines for those who choose not to play.

Church Decoration Policy

- 1) Final decisions on all church decorations belong to the Elders. This includes architectural design, color schemes and patterns, building adornments, room ornaments, flowers, etc.
- 2) Any sub-committee or individual appointed to a particular responsibility serves at the-direction of the Elders.
- 3) If the Deacons or Women's Servant Council is tasked with a particular responsibility, they may appoint a sub-committee or individual to oversee the task. Such sub-committee or individual will serve at the direction of the Deacons or Women's Servant Council as the case may be. The Deacons and Women's Servant Council in turn report to the Elders.
- 4) Architectural Considerations
Building design is to harmonize functionality, cost and beauty with priority given to the effectiveness of the design in fulfilling the purpose of the building.
- 5) Considerations for Color Schemes and Patterns
Color schemes and patterns for walls, floors and adornments will chosen in view of assisting the fulfillment of major purpose of the room without hindering secondary purposes. For this reason, more conservative schemes and patterns will be generally be used throughout the church facilities irrespective of current fashions or trends. All walls and ceilings will use lighter colors. All paints and materials should be easily cleanable. The ability of flooring to hide dirt and stains will be a consideration.
- 6) Furniture Considerations
All furniture should fit the general decor of the room. Priority will be given to utility and ability to withstand public usage. Furniture may not hinder the fire escape exit paths.
- 7) Considerations for Decorations

All permanent decorations should fit the general decor and purpose of the room. Temporary decorations may be used as needed to fulfill the purpose of using the room. Decorations may not hinder the fire escape exit paths.

8) Considerations for Flowers & plants

Any flowers and plants should enhance the appearance of the room without cluttering it. No plants are flowers may be placed so as to hinder the fire escape exit paths. The church has a large collection of silk / artificial flowers and plants. These may be replaced as needed subject to budget considerations. Donations of flower arrangements (live or artificial) are acceptable. Those made in memory or honor of someone / something may have that printed in the bulletin. Monetary donations made toward flowers or plants may be dispersed as available by the person assigned responsibility for flowers and plants.

Undesignated Gifts Policy
December 6, 1998

Special undesignated gifts to the church, including but not limited to estate and benefactors, of \$1,000 or more will be reported as special income. Such funds will be distributed according to the joint decisions of the Elders and Deacons. Undesignated funds under \$1,000 will be treated as normal income.

Honorariums

(Updated 6/18/2012)

The following policy is not intended to cover every situation nor does it imply that everyone who shares their ministry at Grace Bible Church will receive an honorarium. The policy only serves as a guide for fulfilling our Scriptural obligations to those who minister here as our guests. The Bible teaches that those who work hard at preaching and teaching should receive compensation (1 Corinthians 9:9-11; Timothy 5:17-18).

The following suggestions are guidelines only. The final amount, either greater or smaller, will be left up to the Elders.

*Those giving a short testimony or short devotion - \$35. (Examples would be Men's Breakfast, Women's Fellowship, etc.).

*For Pulpit supply in the Sunday Morning Worship Service - \$200

*For Pulpit supply in the Sunday Evening Service - 100\$

*For teaching Sunday School - \$70

*Missionaries presenting their mission in an effort to receive support will not receive an honorarium for that presentation. (Example: A missionary presents their mission in Sunday School and preaches the Morning Service would receive only the honorarium for preaching. A Missionary that does not teach or preach would not necessarily receive an honorarium).

*For groups such as Drama ministries and musical groups from Bible Colleges - \$320

*For multiple session one day seminars - 95\$ per one hour session of teaching to a maximum of \$500.

*For multiple day series - as above for ministry on a Sunday and then \$160 per day plus housing and meals.

For all of the above, traveling expenses should be considered for those traveling farther than 25 miles (one way) at standard Federal Mileage Reimbursement rate (at current rate this would be about \$25 for every 50 miles traveled (round trip).

For all of the above, the honorarium may be replaced with a "love offering."