



FIRST PRESBYTERIAN  
CHURCH OF UPLAND  
MANUAL OF OPERATIONS

# PREFACE

## The Presbyterian Church (paraphrased from the PCUSA *Book of Order*)

### *In Christ Alone*

The Gospel's good news is that the triune God—Father, Son, and Holy Spirit—creates, redeems, sustains, rules, and transforms all things and people. This one living God, the Scriptures say, liberated the people of Israel from oppression and covenanted to be their God. By the power of the Spirit, this one living God is incarnate in Jesus Christ, who came to live in the world, die for the world, and be raised again to new life. The Gospel of Jesus Christ announces the nearness of God's kingdom, bringing good news to the poor, sight to the blind, freedom to the oppressed, and proclaiming the Lord's favor upon all creation.

The mission of God in Christ gives shape and substance to the life and work of the Church. In Christ, the Church participates in God's mission for transforming creation and humanity by proclaiming to all people the good news of God's love, offering all people the grace of God at the font and table, and calling all people to discipleship in Christ. Human beings have no higher goal than to glorify and enjoy Him now and forever, living in covenant fellowship with God and participating in His mission.

The Lord Jesus Christ is the Head of the Church, and Almighty God has set Him above all authority in Heaven and Earth. Christ calls and equips the Church, gives the Church its life, and is its foundation and hope.

### *Scripture*

The Bible is, by the Holy Spirit, the unique and authoritative witness to Christ and God's Word written for every follower. The Book of Confessions of the PCUSA expresses the faith of the one holy catholic and apostolic Church. As such, the Confessions constitute authoritative standards for the Reformed tradition. The great themes of the Reformation—grace alone, faith alone, Scripture alone—derive from Scripture.

Central to this tradition is the affirmation of God's majesty, holiness, and providence, who in Christ and by the power of the Spirit creates, sustains, rules, and redeems the world in the freedom of sovereign righteousness and love. Related to this central affirmation of God's sovereignty are other great themes of the Reformed tradition:

- The election of the people of God for service as well as for salvation;
- Covenant life marked by a disciplined concern for order in the Church according to the Word of God;
- A faithful stewardship that shuns ostentation and seeks proper use of the gifts of creation; and
- The recognition of the human tendency to idolatry and tyranny—

all of which call the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God.

### *Church Power*

All Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative, that is to say, that the Holy Scriptures are

the only rule of faith and manners; that no Church judicatory ought to pretend to make laws to bind the conscience in virtue of their authority; and that all their decisions should be founded upon the revealed will of God. All synods and councils may err through the frailty inseparable from humanity, yet there is a greater danger from the usurped claim of making laws than from the right of judging upon laws already made and common to all who profess the gospel, although this right, as necessity requires in the present state, be lodged with fallible people.

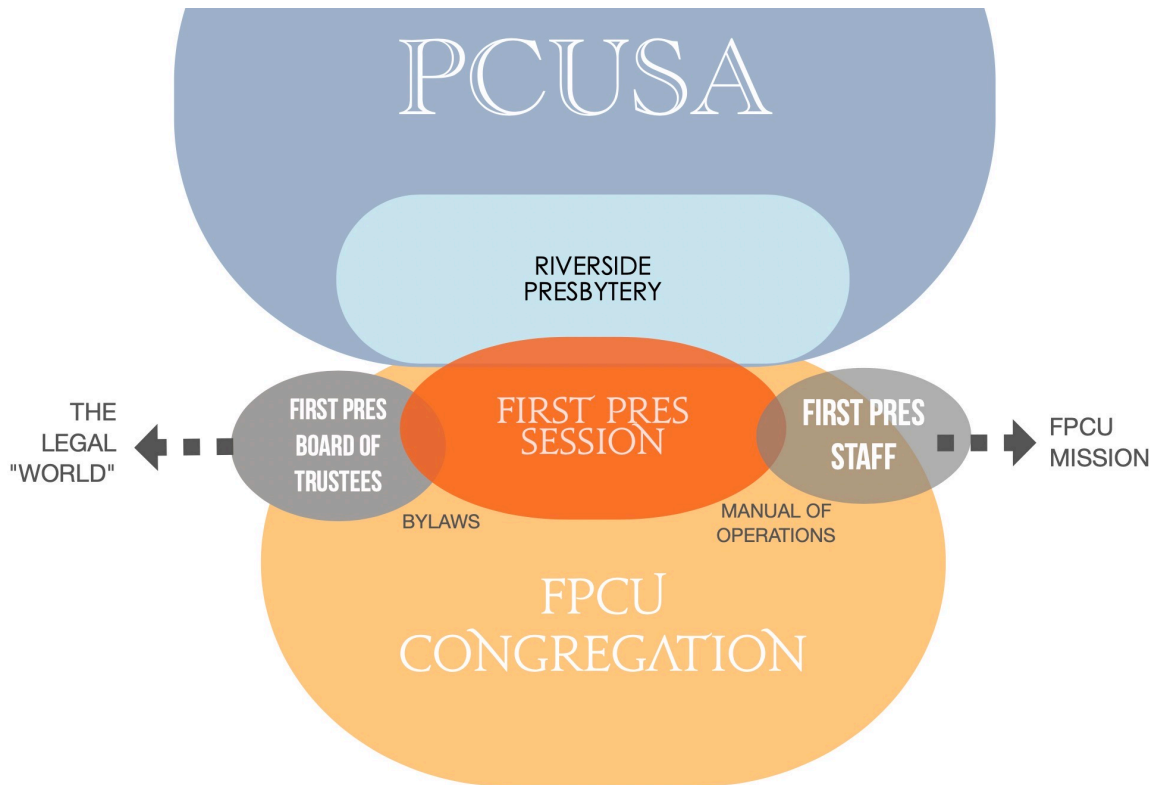
### *The Value of Ecclesiastical Discipline*

Lastly, if the preceding scriptural and rational principles be steadfastly adhered to, its discipline's vigor and strictness will contribute to any church's glory and happiness. Since ecclesiastical discipline must be purely moral or spiritual in its object and not attended with any civil effects, it can derive no force whatever but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

## The Presbyterian Church (PCUSA)



## First Presbyterian Church, Oriented:



## MEMBERSHIP in the Presbyterian Church (PCUSA)

*Book of Order* G-1.04 (Categories of Membership):

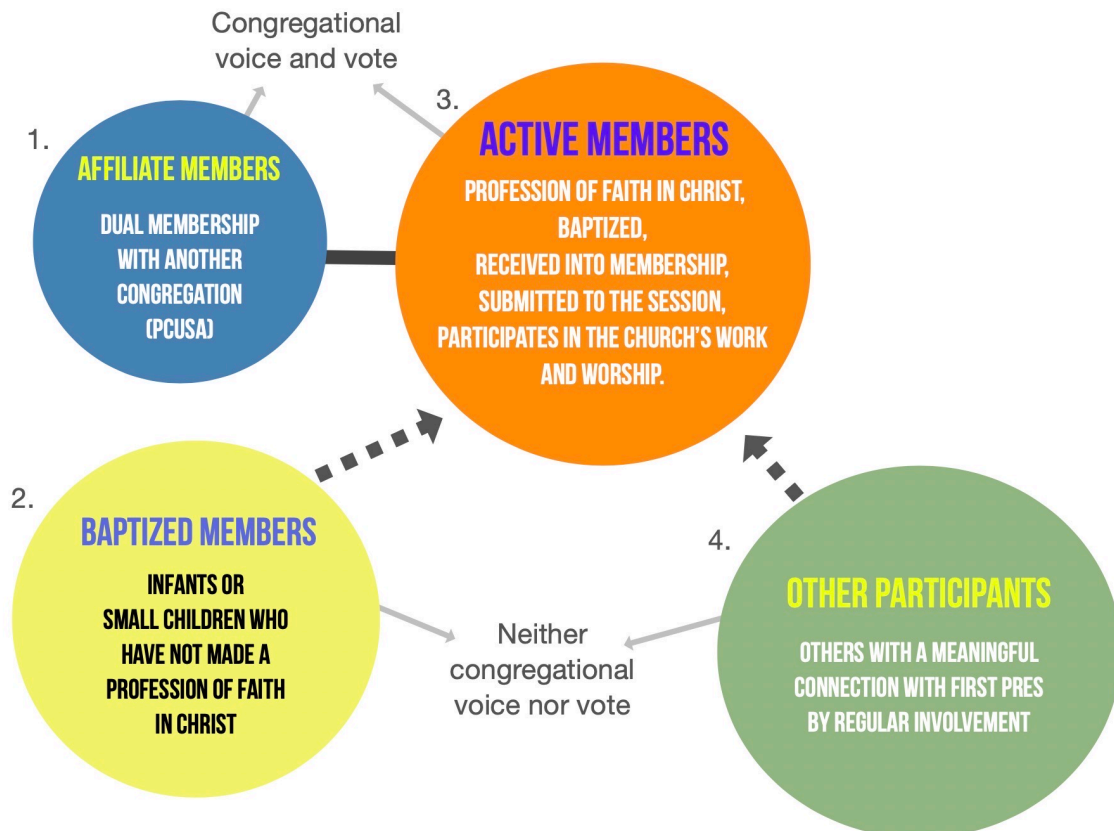
- “**Affiliate**” members (defined in G-1.0403) are members in good standing of other congregations who are physically away from their congregation for a period of time (*g. a young adult who is a member of a church in North Carolina, but participates in the life of your church while in the Philadelphia area for college*). As you’ll notice in G-1.0403, the designation of “affiliate member” is an act of session after it has documentation of good standing from the affiliate member’s “home” congregation.
- The other categories of congregational membership are “**baptized**” (defined in G-1.0401) and “**active**” (defined in G-1.0402):
  - A “**baptized member**” has been baptized but has not yet made a profession of faith of Jesus Christ as Lord and Savior.
  - An “**active member**” is “a person who has made a profession of faith in Christ, has been baptized, has been received into membership of the church, has voluntarily

submitted to the government of this church, and participates in the church's work and worship." (G-1.0401)

- When the Presbyterian Church (USA) adopted its "new form of government" several years ago, we **eliminated the "inactive member" category** from the *Book of Order*. (Some congregations still choose to make use of the term for their own reasons, but there is no expectation in our Presbytery or General Assembly that congregations keep or report statistics related to an "inactive roll" as had been the practice.)
  - At the same time the denomination did away with the inactive member roll, it added another designation to try to capture the experience of many of our congregations: **"Other participants"** (as described in G-1.0404) represent all those who in some way could be considered "connected" to the congregation, but would not in the ways defined in the other three categories. This would include those who would have previously been considered "inactive members" in the old form of government, as well as those of other or no professed faith who nonetheless "participate in the life and worship" of the congregation.

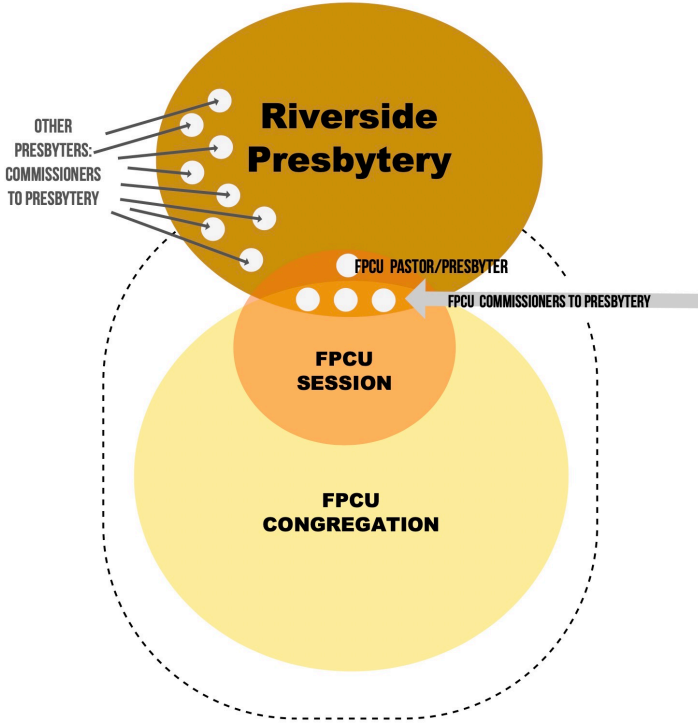
## Membership in the PCUSA

### Congregational Members



# First Presbyterian Church of Upland & The Presbytery of Riverside

## THE PLAYERS:



# PRESBYTERIAN POWERS

## **Powers of the Presbytery**

(PCUSA denominational powers)

1. Approval of Pastor(s) and pastoral calls
2. Disciplinary authority for all pastors and sessions
3. Approval & oversight of all real property transactions
4. Owner and oversight of all congregational property & records

## **Powers of the Pastor**

(Ministry of Word & Sacrament)

1. Translations of Scripture to be used
2. Texts to be read in worship
3. Prayers in worship (all aspects)
4. Preaching of the Word
5. Administration of the Sacraments
6. Hymns and music to be used in worship
7. Pastor *may* delegate these powers

## **Powers of the Session**

(Board of Elders)

1. Times and occasions for worship
2. Ordination of all officers
3. Occasions for Lord's Supper & Baptism
4. Oversight of Trustees, Deacons, & all Teams/committees
5. All congregational matters except as noted below

## **Powers of the Congregation**

1. Approval of Pastoral terms of call
2. Nominations of all officers
3. Approval of business totaling more than 30% of budget.
4. Purchase or sale of church real property  
(also requires Presbytery approval)

# FIRST PRESBYTERIAN CHURCH OF UPLAND

## *Board of Elders*

# THE SESSION

## OUR MISSION, VISION, & VALUES

### MISSION

#### *GROWING IN CHRIST; MAKING HIM KNOWN*

Since 2011, this has been FPCU’s mission statement. To be *Growing in Christ* suggests our inherent unity in Christ. We are all baptized into Christ and together constitute his body. Implicitly, we are also growing *into* Christ, as a community and as individuals as we seek to emulate his character and virtues in our devotional life. *Making Him Known* suggests our corporate responsibility to model Christlikeness—which is our discipleship—as well as our evangelical mandate: to make disciples of all peoples, both locally and worldwide. Our mission statement trains us and directs our focus into Christ-centered, committed, sharing followers.

### VISION

The mission of the church, even as expressed in our statement, calls us to be new creatures and witnesses to Christ, his good news and his kingdom. How that affects—or ought to affect—every member of FPCU gives us grounds for a vision of who we can be with God’s help. Imagine our church when we are truly *on mission*. How great would it be to be a part of a congregation wherein every member was *deeply-committed, ever-growing, deeply-connected, and ever-sharing* in their walk with Christ? How would you feel about pursuing such a vision?

#### 1. Deeply-Committed

It is only too easy to criticize mainline Christianity in America for being half-hearted and unenthusiastic about their high calling to serve Christ and his gospel. We all know within ourselves that to be “slightly committed” is the same thing as being uncommitted. The rich, young ruler who turns away; the servant with the buried talent; the would-be disciple who has other business on his mind—scripture does not bless an easy faith or partial Christianity. We are called to carry a cross or not follow. Everything or nothing, either/or. We seek to be Christians who are disciples, deeply committed and growing into deeper commitment with every year. Jesus is Lord of our hearts, lives and livelihoods—we surrender all to him. **Staff & Elders:** We are not the real players; the congregation is. We seek to create an environment where our leaders are seen as empower-ers and enablers for the ideas and energies of others.



## 2. Ever-Growing

We never *arrive*. As we seek to follow Christ and be formed into his image by the Holy Spirit, we are ever-growing, ever-learning, ever-seeking new forms of faithfulness and service. We have things to learn and mission to enact every day we wake up *alive*. This is our humility—that we remain ever-hungry to grow closer in our walk with Christ, ever-curious to search out the mysteries of God’s goodness and the wonders of God’s Word. Until the day the Lord calls us home, we will be working on ourselves, ever-striving to align our hearts and minds with the will of God. There is no *arriving* here and now; the journey is the destination, and our joy is in walking with God and growing as a result.

**Staff & Elders:** Those who serve must also be fed and encouraged. We each must commit to connectedness—be it a small group or mentorship—in order to be accountable and helpful to other leaders.

## 3. Deeply-Connected

The digital age has given us vast fields of humanity all with their noses down in their cell phones, tablets and laptops. We are becoming increasingly alienated from one another and isolated in our spirituality. We seek a different direction. We seek to know and serve God not in isolation or alienated from the rest of the Body, but in connection with other Christians. We believe that relationships are the measure of our spiritual health. We seek to connect with other Christians not over trivia, but over the shared depths of our new life in Christ. The depth of our relationship with Christ affects our conversations not only with our brothers and sisters in faith, but with everyone we meet wherever we are planted. To be deeply connected means we seek to connect in order to deepen relationships. Small talk is pointless in and of itself, but is good as it leads to deeper connections: faith, hope, love and the good news of Jesus. **Staff & Elders:** We come to know our value in relationship. Meetings are not for mere business so much as for vision-casting, skill-building and mutual encouragement. Imagine meetings that people could look forward to attending—connections matter.

## 4. Ever-Sharing

The Gospel is not for the *insiders* but the *outsiders*. We are called to share the good news of God’s love, and we never tire of giving and serving in Jesus’ name. Our every activity and mission project mean to show the love and grace of Jesus, whom we are eager to share. Ever-sharing also means that we seek to be givers rather than takers—to give of ourselves in every way for the good of the gospel. Time, treasure and talents have been given to us by God for the uses he sets before us and it is our joy to give back all we can for God’s glory. **Staff & Elders:** ministry is not ours to keep or preserve, but to multiply through sharing. As we empower others, we see the ministry develop in breadth, shape, and depth.

With God’s help, we become *deeply-committed, ever-growing, deeply-connected, and ever-sharing* leaders pursuing our mission to *grow in Christ and make him known*.

## Values

For the vision to come about, we do well to cultivate a key set of values—defining characteristics of our life and mission—as we allow ourselves to be shaped by the Holy Spirit. Our readiness for mission can be remembered through the acronym *PRIMED*.

**P - PRAYERFUL** “We trust in God’s power, not our own”

**R - RELATIONAL** “We invest in one another”

**I - INTENTIONAL** “We think, plan and work strategically”

**M - MISSIONAL** “We are *all* missionaries”

**E - EVANGELICAL** “We take responsibility for sharing the Gospel”

**D - DEVOTIONAL** “We pursue God’s heart in all matters”

### Prayerful

*“We trust in God’s power, not our own”*

It’s only too easy to fall into the rut of doing things ourselves, in our own strength, our own way. We get on top of a task and begin to feel that it is “ours.” Before long, that once-joyous feeling of service in God’s name give way to drudgery and anxious toil. What happened? We lost our connection. To be prayerful leaders means that we regularly submit ourselves before God—individually and collectively—and resubmit our work to his judgment. Our connection with God is the most important aspect of our faith walk. Our only sanity is in staying linked to our Lord. Only then will our deliberations be God-honoring and our decision aligned with his will.

### Relational

*“We invest in one another”*

Jesus said “where two or more are gathered I am with them.” Not only as an antidote to isolation, but for the joy and challenge of being great teams, we need to connect and stay connected. We are better together than apart, and God uses us in special ways when we collaborate and seek his will. Our *LifeGroup* ministry is founded on the idea that God’s love, grace and transforming power are best known and encountered where a few are gathered in his name and for his sake. We value togetherness above rugged individualism, and believe that every Christian can hear God’s voice, feel God’s presence, and know God’s will through the faces and hands of others in the Body.

## Intentional

*“We think, plan and work strategically”*

Rather than just doing the same old thing because it is what we’ve always done, we value intentional thinking, planning and action. To work strategically means every event must be held up to our mission and vision as we ask: “Does this advance the mission of the Church?” Being intentional also means planning well ahead so that we’re never acting off the cuff or making things up as we go. To value being intentional says that our mission statement truly matters and is worth pursuing.

## Missional

*“We are all missionaries”*

Most people think of the church as a place to bring people to where they might hear the Gospel. To be missional means that our primary understanding of the Church is that group of Christians that God sends into the world in order to enact its transformation. The work of the Church is not what takes place on Sunday morning so much as it is what happens when its people are dispersed into the community or world. Every Christian is a missionary—a priest—and every Christian’s role is to embody Christ wherever he or she is led. The Church does not exist for itself; it belongs to the Lord and it exists to share in Christ’s ongoing ministry. It is time the church get out of its pews and into new forms that effectively proclaim the reign of Christ.

## Evangelical

*“We take responsibility for sharing the Gospel”*

To be evangelical in its proper sense means the Church exists to reach all people groups with the good news of Jesus Christ. To be evangelical means that we believe and proclaim that Christ is the *only* way for human beings to be made right with God—the *only* revelation of salvation. We proclaim that Jesus suffered on the cross as an atonement for the sins of humankind, and that his death-and-resurrection validate all he said, did, and is. We proclaim our faith as one that rests entirely upon the promises of God and we announce those promises to the world ready to include all whom God should draw, call, justify, and glorify. This is more than our *belief*; it is our marching orders as well.

## Devotional

*“We pursue God’s heart in all matters”*

As we are *prayerful*, we are also willing to submit our personal will to God’s. The devotional life is built upon valuing God above all else. Worship is the first and final act of Christianity. We live to glorify God, and we happily submit our own agendas to him for revision, correction, and reconstruction. In all matters, we seek to align our hearts with God’s will, which we come to know through the written Word. Our endless study of the Bible is the single, greatest shaping agent for the Christian heart. Our hearts are dedicated and devoted to resonating with the heart of God.

# The Session

## What is an Elder?

*G-2.0301 Ruling Elder Defined PCUSA Book of Order*

As there were in Old Testament times elders for the government of the people, so the New Testament church provided persons with particular gifts to share in discernment of God's Spirit and governance of God's people. Accordingly, congregations should elect persons of wisdom and maturity of faith, having demonstrated skills in leadership and being compassionate in spirit. Ruling elders are so named not because they "lord it over" the congregation (Matt. 20:25), but because they are chosen by the congregation to discern and measure its fidelity to the Word of God, and to strengthen and nurture its faith and life. Ruling elders, together with teaching elders, exercise leadership, government, spiritual discernment, and discipline and have responsibilities for the life of a congregation as well as the whole church, including ecumenical relationships.

The Session is responsible for *all* ministries and operations of First Presbyterian Church.

## Elders at FPCU

The currently-installed elders serve as members of *The Session*, the governing body for the church, along with the pastor, who is Moderator. The office of elder at FPCU includes:

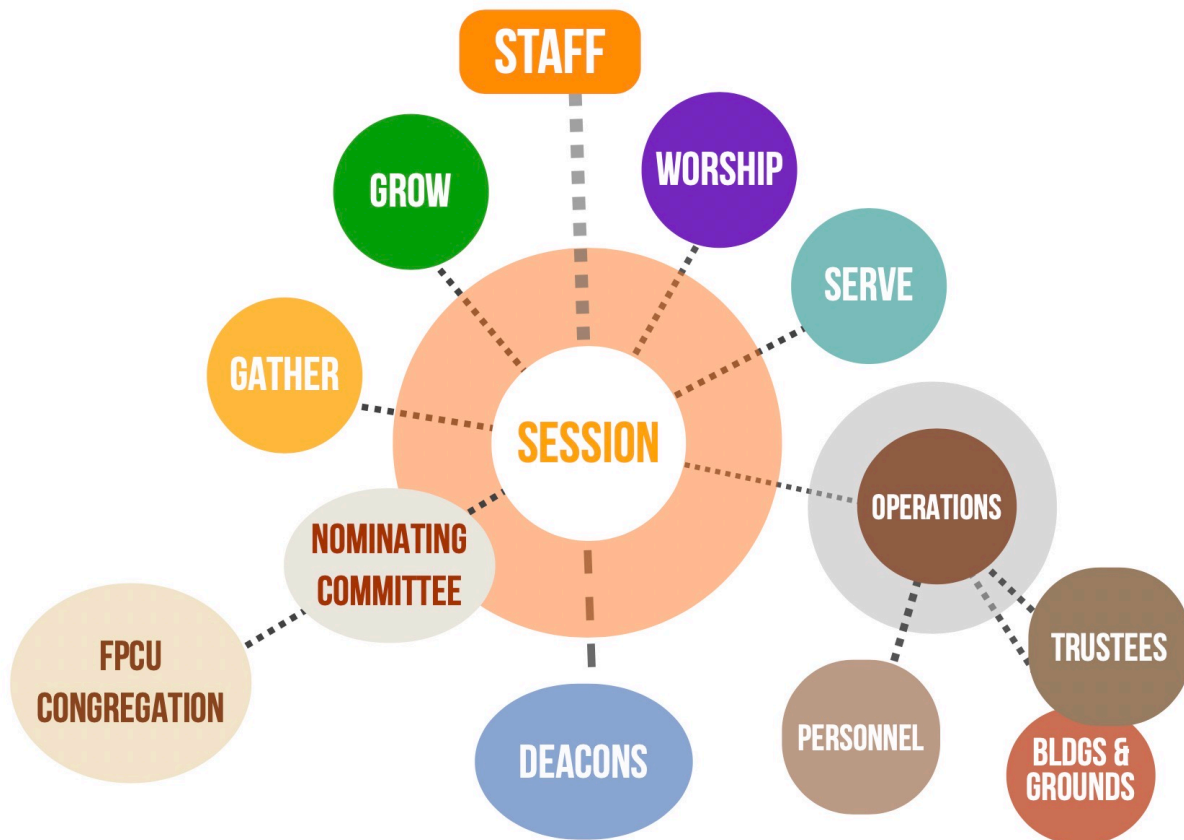
- the exercise of leadership, government, spiritual discernment and discipline.
- service as a *liaison* to one or more teams or committees.
- the discernment and measure the church's fidelity to the Word of God.
- the role of strengthening and nurturing the congregation—building a community of faith, hope, love and witness—that seeks to fulfill our mission: *Growing in Christ, Making Him Known*.

## Meetings

- Session meetings are typically the fourth Tuesday night of each month. Committees and Teams usually meet monthly. Chairpersons meet with the Executive Committee (made up of chairs and staff members) monthly. Elders who serve as Trustees also participate in monthly Trustee meetings.
- Session goes on retreat (one day) on a Saturday in August to coordinate the planning year.
- Elders are required at occasional meetings such as New Members' Classes.
- Elders who report for their team are expected to present a *written* report which will *not* be read at Session meetings.

# THE SHAPE OF OUR MISSION

The Session of First Pres:



## Session Organization

### *Freedom to reorganize*

As the Session bears primary responsibility for governance of the First Pres congregation, it remains at liberty to organize or reorganize itself in pursuit of its mission, aims, and goals. Aside from team/commission/committee formation, the Session is at liberty to hire and empower staff members to fulfill its mission objectives.

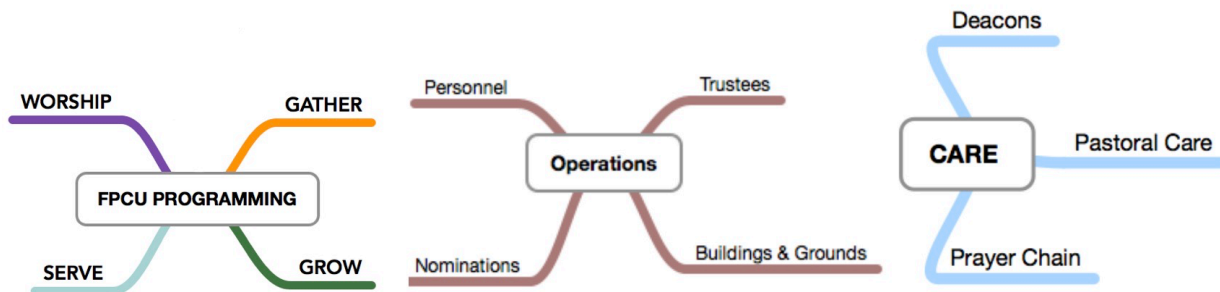
### *Manual of Operations*

This Manual of Operations will be revised and updated as needed by the Session. The Clerk of Session will forward any updated versions to the Presbytery of Riverside for their scrutiny and review.

## Session Boundaries

The Session will always act in accordance with Scripture, the *Constitution of the PCUSA*, the *FPCU Bylaws*, and seek compliance with federal and state regulations regarding all operations.

The Mission of First Pres requires three main areas of focus: *Programming, Operations, and Care*



The Session’s focus concentrates on *Programming* and *Operations*. *Care* ministries function primarily through the Board of Deacons and Pastoral care.

## FIRST PRESBYTERIAN CHURCH OF UPLAND STAFF

The Staff of First Pres is hired and empowered by the Session in pursuit of the fulfillment of its mission. At the Directors’ level, we hire for leadership—team-building, programming, and the execution of ministry. Support staff hirings tend to be task-oriented, though Session imbues all employees with appropriate leadership responsibilities.

Specific Job Descriptions are listed in the *Appendices* below.

### *Pastor/ Head of Staff*

The Pastor is the Head of Staff and is responsible for leadership, oversight, and evaluation of all staff. Specific oversight and evaluation of some staff members may be delegated to directorial staff.

### *Directorial Staff*

Our configuration includes three Directors: the Director of Music Ministries, the Director of Youth Ministries, and the Director of Children’s Ministries. These

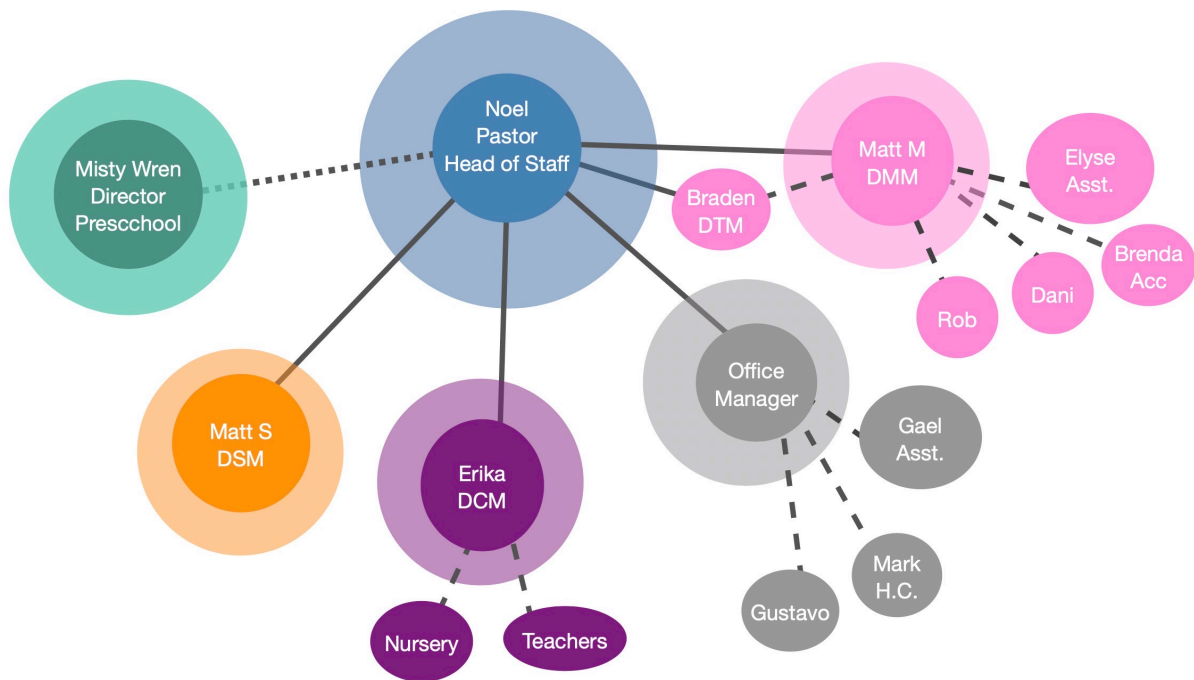
positions exercise executive leadership—all are immediately answerable to the Pastor/Head of Staff as to the Session.

### *Support Staff*

- Office Manager
- Assistant Music Director
- Director of Tech Ministries
- Singers
- Musicians
- Nursery workers
- Receptionist
- Custodial Staff

### *Independent Contractors*

Other temporary or *niche*-specific tasks may be accomplished by hiring independent contractors. These positions must be established through and approved by the Trustees (or directly by the Session).



# 1. Programming

Programming includes all our intentional actions to fulfill our mission. Session empowers staff, teams, and committees to that end.

## TEAMS

Four teams constitute our programming: *Gather, Grow, Worship, and Serve Teams*. Teams function as *commissions*, meaning they are empowered to act with the full authority of the Session for their respective areas—all, however, function under the constant review and scrutiny of the Session.

Committees (Buildings & Grounds, Personnel, and Nominations[congregational]) have power to make *recommendations* for Session action, but do not act independently with Session authority.

Each team and committee requires at least one installed elder member. The following sections will illuminate each Team’s particular responsibilities and functions.

## GATHER TEAM

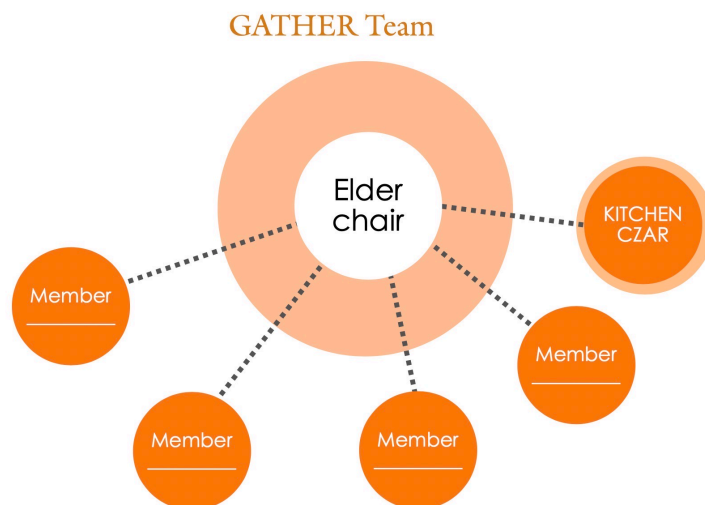
### Philosophy

**We Gather to know God’s will and hear His Word.**

*“For where two or three are gathered in my name, I am there among them.”* —Matthew 18:20

We are social by nature and design—created for community. Just being with other people calls us out of ourselves and our concerns into the world of others. Jesus says he is with them wherever two or more gather in his name. We are better together than apart; gathering is the antidote to isolation and alienation.

We hear God’s voice better when we hear it together. We learn to live like Jesus when we live together. First Pres provides numerous ways to gather, fellowship, connect, bridge, and otherwise build trust and have fun together.





## Gather Mission

The Gather Team provides effective means by which church members, regular attendees, and visitors can develop and maintain need-fulfilling relationships with one another within the greater family of the church.

### Goals:

1. To develop, coordinate, and support programs that facilitate relationships among church members, including all-church meals, receptions, and special events.
2. To provide and support programs which reach all of the diverse people in the congregation; to provide ways for them to connect with other people, learn from others, love others, and be loved.
3. To help congregants and visitors feel connected to the church family.

*I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. John 13:34*

To accomplish these goals principally involves creating opportunities for people to spend quality time together - talking, sharing an activity, and sharing a meal. It's important to remember that the purpose is not the meal, it's the fellowship. People getting to know people.

The team is always looking for new and different ways to engage the congregation in activities which will reach the diversity of people in the congregation. The Worship service sets focus on growing our relationship with God. At the end of service, there are people who leave, instead of entering the fellowship hall. And now with our new technology, we have members who only attend the Sunday service online. These are examples of the challenges the Gather Team faces in meeting our goals. Therefore, Gather provides activities which are intergenerational (e.g. Thanksgiving Dinner, Brunch with Santa, and Quakes game).

## Roles and Responsibilities

### Roles

- The Gather Team operates as a collaborative group with no formal roles assigned to individuals with the exception of the Moderator/Elder and Secretary. Beyond that, the team members jointly participate in the brainstorming to define new types of events/activities, planning of activities, and assignment of tasks to execute the planned activities. In addition, we have a cadre of regulars who put in a lot of work during events, but who don't participate in team meetings.

### Responsibilities

- The Gather Team is responsible for providing food and ambiance at all adult and intergenerational events where the entire congregation is invited. The team is not

responsible for youth nurture programs and events, L. I. F. T., and Sunday morning coffee hour.

- The Gather team is responsible for overseeing the usage of the Kitchen. Cleaning and minor repairs are done by the custodians. Major repairs are done by building and grounds. Equipment repair and replacement is the responsibility of the Gather Team, though the office frequently helps due to their weekday presence.
- The Gather team is responsible for the usage of the Kitchen Storage Room and all Hall storage. This includes assignment of storage space and ensuring that the space is maintained in a tidy and usable manner.

To simplify supply management, (e.g. plates, napkins, flatware, etc.), the Gather Team holds the budget and does the purchasing to support all hall/kitchen related activities of the church. Other teams, Grow being the other big user, can coordinate with the Gather Team to stay on top of supply needs.

## Tasks

Tasks regularly performed by the Gather Team include:

### **During Team Meetings**

- Brainstorming and selection of events/activities to meet mission objectives
- Calendar Planning
- Review of previous event - lessons learned
- Detailed planning of next Event including menu and task assignments

### **Event Preparation Tasks**

- Coordinate advertising in bulletin, weekly email, and monthly newsletter
- Sign-up recruitment
- Food purchasing
- Hall layout plan and coordination with custodian
- Decor plan and supply purchase

### **Event Tasks**

- Hall Decor
- Food Prep
- Sign-in/Welcome greeter (some events)
- Food Service
- Activity lead (some events)

- Hall and Kitchen cleanup
- Put out donation baskets, collect, and deposit donations

### **Communication Tasks**

- Calendar publication
- Newsletter, bulletin, and weekly email writeups
- Facebook/Social Media posts
- Party of 8 - Monthly Group assignments and follow-up reminders
- Annual Report

### **Supply Management**

- Periodic monitoring of supply usage
- Purchasing of supplies

### **Facility Management**

- Assignment of storage space (Kitchen Storage and Hall) to various groups
- Periodic deep cleaning of Kitchen and Hall
  - Including cleanout/reorganizing of “stuff” that has accumulated
  - Cleanout of old and unlabeled items in Refrigerators/Freezers
- Periodic cleaning and oiling of butcher block
- Periodic cleaning of Ice Machine
- Periodic cleaning of appliances

### **Facility Appearance Management (Hall and Kitchen)**

- Selection, procurement, and maintenance of furnishings including
  - Tables and Chairs
  - Permanently placed Furniture (e.g. Sofas and chairs in Fireside area)
  - Wall Treatments - any decor hung on the walls, e.g. clocks, art, etc.
- Selection, procurement, and maintenance of long-use decor (e.g. tablecloths, vases, etc.)
- Coordination with Buildings and Grounds on change of carpet, repainting walls, etc.
- 

### **Property Management**

- Maintain an inventory of all Major Kitchen and Decor items, for example:
  - Kitchen: Coffee Pots, Cookware, pitchers, chafing dishes, etc.
  - Hall: Table cloths, vases, decor items, etc.
  - Tables by type/size, Chairs
- Maintain a tracking list of any items which have been loaned to church members (checkout and return)

## **Financial Management**

- Preparation of the Annual Operating Budget
- Monitoring and adherence to the budget
- Providing timely funding requests to the Treasurer and/or Trustees for unanticipated exceptions
- Management of the Gather Teams designated funds
- Periodic review and update of items in the Capital Improvement Program project requests

## **Financial Sources**

The Gather Team operates using these funding sources

Annual Operating Expense budget (400)

401 Major Church Events

453 Additional Church Receptions

454 Kitchen Needs (supplies)

Gather Designated Funds

3370 - Gather Designated Fund

Loose basket (cash) and other designated gifts are collected here

This fund is held in reserved with the intent of being used for major expenditures that may not rise to the level of a capital request

3370a - UPDOC reserve is part of this designation and is available for re-purpose for other Gather activities

## **Capital Projects**

- Preparation of plans for capital improvement projects. This will typically involve close coordination with the Buildings and Grounds Team. Examples (not yet launched) include:
  - Selection and purchase of a Kitchen island

- A full Kitchen Remodel project
- An Audio/Video system for Hart Hall

These are examples - the current Capital Improvement Plan document is available from the Buildings & Grounds Chair and the Clerk of Session.

- Solicitations of bids (when not being done by B&G)
- Final Approval of all capital projects relating to Kitchen and Hart Hall
- Example: Gather Team approval required for selection of replacement appliances (stoves, freezers, etc.), but not building Air/Heating systems, electrical and plumbing contracts, etc.
- Support write-ups for capital funding campaigns for Gather related projects

## **POLICIES**

### **Kitchen and Hall Use Policy**

The Kitchen, Kitchen Storage Room, and Hall are used by many organizations, both in and outside the church. The following rules are to be followed by all.

- Wash your Hands - often!
- If you use it, clean it
- If you see something that needs to be cleaned, clean that up
- If something is broken, report it
- If you break it, fix it or report it
- Leave the place cleaner than you found it!
- Report any supplies which are low or out
- If you're sick, don't enter the kitchen.
- If you're sick and enter anyway, wear a mask!
- Put everything back where it belongs
- If you take something home, or borrow it, bring it right back.
  - It is OK for church members to borrow items from time to time, with permission in advance, from the Gather Team (e.g. a table and some chairs, a large coffee pot, chafing dish, etc.)
  - Items returned must be thoroughly cleaned and returned to their correct place.
- Be sure all equipment is off when you leave
- Take home soiled towels and linens, launder, and return them to their proper locations within 4 days
- The place should be PRISTINE when you leave

- Floor cleaning and vacuuming will usually be done by the church custodian
- Tables and chairs should be cleaned and put away unless it has been coordinated that some or all of them will be used for a subsequent event - those may be left up

### Refrigerator/Freezer usage

- All items placed in the refrigerator/freezer must be labeled with a name and date
- Any items not labeled are free to be used by anybody or thrown away at any time
- Items left past a reasonable food safety date will be discarded - if it is labeled - attempt to coordinate with the owner before discarding it

## Facility Scheduling Policy

- All usage of the Hall and Kitchen must be scheduled in advance
- The office staff will handle regular scheduling of the Kitchen and Hall  
The Gather Team reserves the right to override the usage of the facilities for any
- all-church event or emergency, including contracted rental use (paid or not). While this would not be expected with regularly planned scheduling, it could occur due to exigent circumstances, including facility or community emergencies.

## GROW TEAM

### Philosophy

## We Grow into Christ.

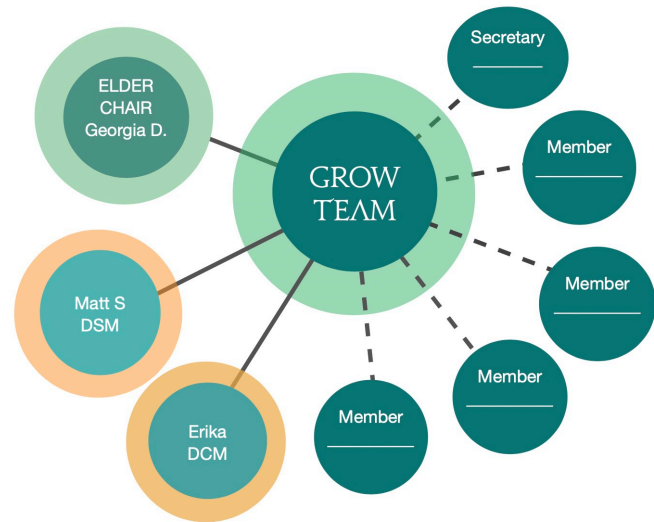
He personally gave some to be missionaries, some to preach, some to spread the good news, some to pastor and some to teach, for the training of the saints in the work of ministry, to build up the body of Christ . . . speaking the truth in love, let us *grow in every way into Him who is the head*—Christ. From Him the whole body, fitted and knit together by every supporting ligament, promotes the growth of the body for building up itself in love by the proper working of each individual part [from Ephesians 4].

### *We GROW into the image and likeness of our Lord Jesus*

The earliest Christians were called disciples—a word that means learner or follower. We recognize that to live life to its fullest, we must nurture the attitudes and actions God encourages and modeled by Jesus. We will only grow by following Jesus.

The mission statement of First Presbyterian is *Growing in Christ, Making Him Known*. This means that we seek to know him, love him, and serve him with our heads, hearts, and hands. Through specialized ministry programming to children, youth, and adults, we seek to make growth not only possible but inevitable.

Through Children's and youth fellowships, Sunday School classes, MidWeek courses, Bible studies, small groups, and special events, the Grow Team equips all ages to share in the ongoing ministry of Christ in and to the world.



# Grow Team

## Roles and Responsibilities

### Roles

- The Grow Team includes two full-time staff members—the Director of Children's Ministries and the Director of Youth Ministries—as well as several volunteers to brainstorm, plan, and implement ministry programming aimed to nurture all ages' relationship with Christ.

### Responsibilities

- A large part of the Grow Team's responsibilities are parcelled out into staff job descriptions, indicating the high priority of ministry to children and youth.
- Adult growth activities include Bible Studies, small groups, Sunday School, and MidWeek courses. Some of these responsibilities are vested with the Pastor's job description.
- The Grow Team constantly manages expectations of parents and families, seeking to provide direction and programming that is relevant to present, felt needs as well as the unchanging staples of instruction in Scripture for all ages.
- Budget management includes making the best use of First Pres property and resources in growing the outreach to families.

### Tasks

Tasks regularly performed by the Grow Team include:

### Team Meetings

- Brainstorming and selection of events/activities to meet mission objectives

- Calendar Planning
- Review and evaluation of previous events - lessons learned
- Detailed planning of upcoming events I
- Ongoing recruitment of volunteers necessary to programmatic success

### Communication Tasks

- Calendar publication
- Newsletter, bulletin, and weekly email writeups
- Facebook/Social Media posts
- Annual Report

### Financial Management

- Preparation of the Annual Operating Budget
- Monitoring and adherence to the budget
- Providing timely funding requests to the Treasurer and/or Trustees for unanticipated exceptions
- Management of the Grow Teams designated funds
- Periodic review and update of items in the Capital Improvement Program project requests

## POLICIES

the church. The following rules are to be followed by all.

- Lifescan Fingerprinting requirements (See Appendices)
- Sexual Misconduct reporting & training (See Appendices)
- 

## Worship Team

We Worship God with our whole hearts.

*But the hour is coming, and is now here, when those of true worship will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." —John 4: 23-24*



Worship is eternal. In worship, we ascribe all praise, honor, glory, and power to the triune God. We acknowledge God's presence in the world and our lives. As we respond to God's claims and the work of Christ, we are transformed and renewed.

In worship, we declare and acknowledge God's infinite worth through prayer, song, and obedient submission to Jesus Christ as we come to know him through the Word.

## Worship Aims

### 1. Emphasize Worship

"The most important commandment is this: Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." (Mark 12:29-30)

We proclaim the worship of God as the chief purpose of human existence and as an orientation of the soul that gives focus and meaning to all human activity. We make regular rooting in community worship a high emphasis of our church's life together. We encourage people to prepare personally for the act of coming to worship God.

### 2. Exalt God

"Glorify the Lord with me; let us exalt his name together." (Psalm 34:3) "Praise and exalt and glorify the King, because everything he does is right and all his ways are just." (Daniel 4:37) "Do not exalt yourself in the king's presence." (Prov. 25:6)

We view worship as primarily about exalting God, rather than about entertaining or edifying people. All of our services are intentionally God-centric. We seek to create an environment where people encounter God, receive God's Word to us, and respond to God in praise, prayer, and obedience.

### 3. Engage People

*"A time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks." (John 4:23)*

We believe that authentic worship is so important that great attention must be given to the means by which people of all ages truly engage God with all that they are. We try to prepare worship services that purposefully convey people on a spiritual journey, that connect biblical truth to real life concerns, and that make tasteful use of the arts as portals into a deeper experience of God. We consider either passionless formalism or empty emotionalism to be inconsistent with excellence in worship.

### 4.

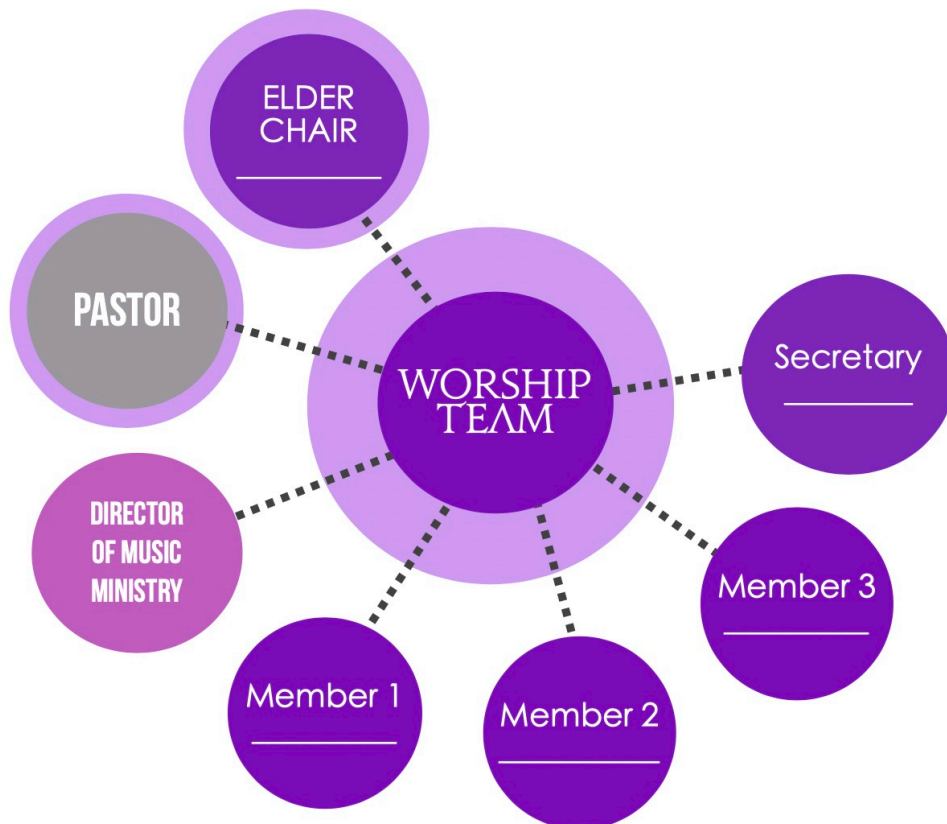
*"I wish that all people were as I am. But each one has his own gift from God; one has this gift, another has that." (1 Cor. 7:7) "There are different kinds of working, but the same God works all of them in all people." (1 Cor. 12:6)*

We offer multiple “expressions” (styles) of Christian worship throughout the church year in the recognition that not all people access the one God in precisely the same way. Drawing from several of the streams of the Christian worship tradition, we seek both dynamism and excellence in our planning.

## 5. Extend Beyond Buildings

*“I urge you, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship.” (Romans 12:1) “Whatever you do, do it all for the glory of God.” (1 Cor. 10:31)*

We are convinced that worship is not so much a place or hour as it is a lifestyle. Our worship services seek to nurture a life with and for God that continues out into daily life – expressing itself in a passion to grow and serve. We expect worship to be *taken home* by all who worship here, manifesting itself in an active personal, devotional life.



# Serve Team

## Philosophy

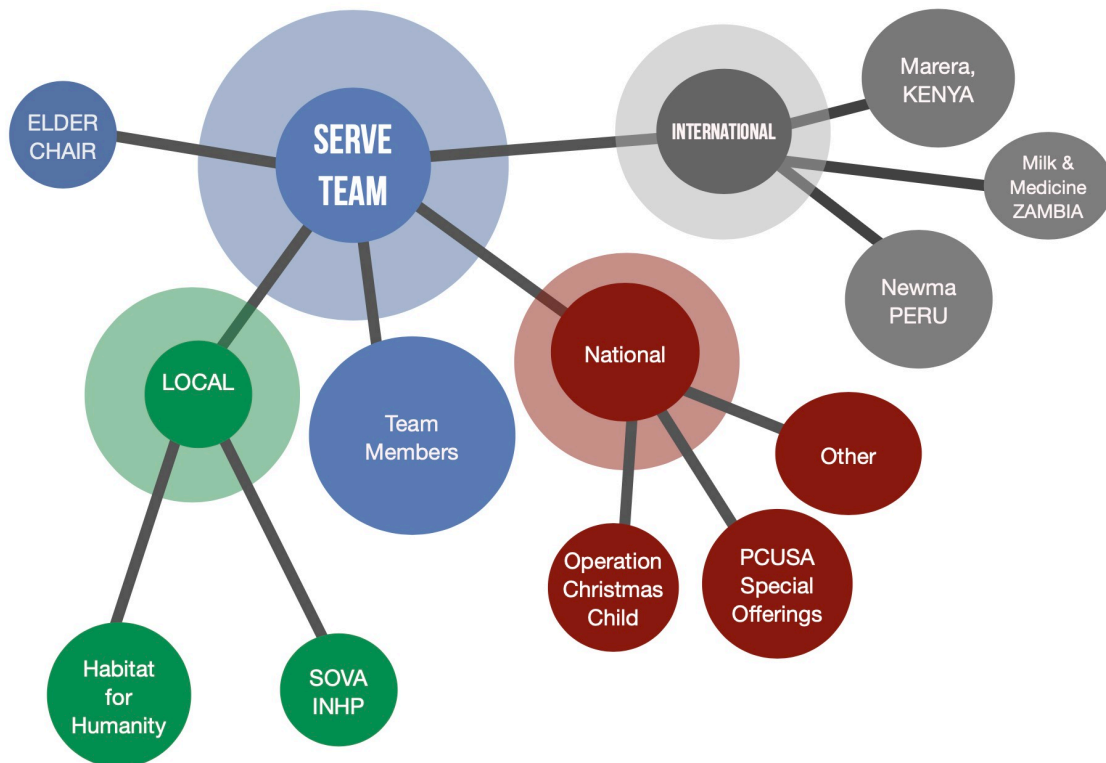
*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. —Matthew 28: 19*

We serve God by doing what we are created and called to do. In short, mission is what the church does. At First Presbyterian, we seek to serve God by serving his glory, his creation, and his beloved people.

Service takes our faith from the pew into the world. The world secretly hungers for the love, grace, and salvation offered by God in Christ. Jesus commands his disciples to love others as he loves them. Fulfilling that calling means today's disciples seek to serve just as Christ did.

First Presbyterian provides numerous opportunities for members and friends to participate in serving those in need in and around Upland as well as around the world. We want to provide easy ways for anyone to get involved and join us in serving God's children.

Our SERVE Team investigates, affirms, and promotes mission projects locally, nationally, and internationally. Along with maintaining our long-term mission commitments, the SERVE Team evaluates new opportunities, exercising discernment over what First Pres can and will support.



## 2. OPERATIONS

Five committees constitute our Operations group: Trustees (Board of), *Personnel Committee*, *Nominating Committee (congregational)*, *Preschool (Board)*, and *Buildings & Grounds Committee*. All Trustees are elders, and may serve double-duty with other teams. We need at least one installed elder serving (leading) each committee.

### *Board of Trustees*

While our Board of Trustees and its officers function as the “secular” arm of FPCU, they also fulfill the roles of “Property and Finance Committee” and lead as a “Stewardship Committee” as well.

- All real property issues, finances, investments, budget, endowments
- Financial administration of the church
- All legal concerns
- Insurance and liability issues
- Budget preparation and organization
- Stewardship and campaign concerns
- GIFTS: *Administration, Organization, Finance, Law*
- ***Buildings and Grounds committee***
- The Buildings & Grounds Committee has primary care of the FPCU plant and grounds.
- Repairs and upgrades
- Landscaping and building care
- Planning for future improvements
- GIFTS: *Administration, Organization, Conflict Resolution*

### *Personnel Committee*

The Personnel Committee oversees all employee and human resource issues for FPCU:

- Ensures compliance with state and federal employment laws
- Recommends all hirings, terminations, and changes of employment status
- Assists Pastor/Head of Staff with reviews and staff corrections
- Oversees the protection/retention of personnel documents
- GIFTS: *Administration, Organization, Conflict Resolution*

### *Preschool board*

The Preschool Board oversees the First Presbyterian Church Preschool.

- Provides support and advice to Preschool Director

- Personnel Committee for the Preschool including all teachers and staff
- Oversees all Preschool practices
- Monitors compliance with national and state standards
- GIFTS: *Administration, Organization, Conflict Resolution*

### *Nominating Committee*

The Nominating Committee is a committee of the FPCU *congregation* and answers directly to the congregation.

- Provides nominations for all ordained offices
- Meets as needed to fill vacancies
- Presents slate to the congregation at a spring congregational meeting
- GIFTS: *Discernment, organization*

## The Trustees

What do the Trustees do? The trustees are entrusted with oversight of the physical plant and financial affairs of the church. Building maintenance, improvements, care and administration are their responsibility.

### CHAPTER FOUR of the *Book of Order*

#### THE CHURCH AND CIVIL AUTHORITY

#### G-4.01 INCORPORATION AND TRUSTEES

##### G-4.0101 Incorporation and Power

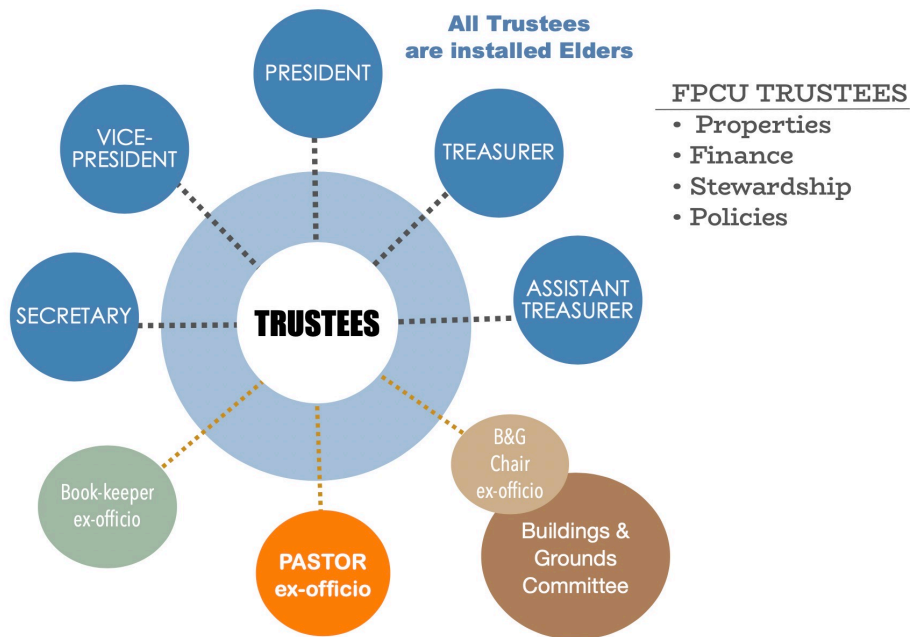
Where permitted by civil law, each congregation shall cause a corporation to be formed and maintained. If incorporation is not permitted, individual trustees shall be elected by the congregation. Any such individual trustees shall be elected from the congregation's members in the same manner as those elected to the ordered ministries of deacon and ruling elder. Terms of service shall be governed by the provisions of G- 2.0404.

The corporation so formed, or the individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for the congregation, provided that in buying, selling, and mortgaging real property, the trustees shall act only after the approval of the congregation, granted in a duly constituted meeting; to accept and execute deeds of title to such property; to hold and defend title to such property; to manage any permanent special funds for the furtherance of the purposes of the congregation, all subject to the authority of the session and under the provisions of the Constitution of the Presbyterian Church (U.S.A.). The powers and duties of the trustees shall not infringe upon the powers and duties of the session or the board of deacons.

Where permitted by civil law, each presbytery, synod, and the General Assembly shall cause a corporation to be formed and maintained and shall determine a method to constitute the board of trustees by its own rule. The corporation so formed, or individual trustees, shall have the following powers: to receive, hold, encumber, manage, and transfer property, real or personal, for and at the direction of the council.

## G-4.0102 Members of the Corporation

Only persons eligible for membership in the congregation or council shall be eligible to be members of the corporation and to be elected as trustees. The ruling elders on the session of a congregation, who are eligible under the civil law, shall be the trustees of the corporation, unless the corporation shall determine another method for electing its trustees. Presbyteries, synods, and the General Assembly shall provide by rule for the election of trustees from among persons eligible for membership in the council.



## TRUSTEES

### Basic Responsibilities

#### FINANCIAL PRACTICES

- Internal Controls (counting offerings, dual signature, other checks and balances, etc.)
- Check writing/signing authorizations
- Authorizing expense reimbursements and other payments inside and outside of budget
- Investment/Endowment Policies (ultimately under Session control)
- Full financial review every year
- Understanding Unrelated Business Income Tax
- Include all church organizations in financial reports
- Building and grounds safety and security policy
- Record retention policy

#### REGARDING TENANTS

- Knowledge about property tax exemption—annual submittal required by church and tenants under Welfare Exemption. (All tenants must be nonprofits with a California tax clearance certificate)
- Property Rental Policy/Form Rental Agreement/Rules and Regulations/Insurance Requirements
- Maintain and monitor a master schedule of tenants, uses, rentals, proof of tenant insurance
- Special issues for AA-type groups—make them part of the church mission

## Counting & Handling the Offering

Our volunteer counters operate under the direction and supervision of the Trustees

### Guidelines:

1. Uncounted offerings and other cash receipts of any significant amount should never be in the sole possession of one individual. At least two persons should be in uninterrupted custody of all uncounted offerings. The principle of shared custody should be followed without exception.
2. At least two counters should certify by virtue of their signatures:
3. The amount of each offering count
4. The faithful observation of all offering count procedures.
5. Any subsequent change to an offering count should be authorized (evidenced by all counters' initials in close proximity to any and all modifications). Changes to offering count documents must be made in a manner so as not to obscure the original entries (i.e. a single line should be crossed through incorrect amounts).
6. An individual responsible for the disbursement of church funds should not also be a custodian of uncounted offerings.
7. All disbursements of funds should be made by check or from a petty cash fund (for trivial amounts). No disbursements should be made directly from undeposited receipts.
8. All offering counters should be unrelated members of the church having reputations for Christian maturity and prudence. All offering counters should be appointed by action of the church or its leadership.
9. All offerings should be counted and deposited promptly.

## Offering Count Policy

The offerings of First Presbyterian Church of Upland shall be collected under the direction of the Usher or his appointee. The monies shall be placed into a moneybag at the ushers' table with no less than two ushers present. One designated elder shall observe the process. The Usher or his appointee shall with one elder take the monies and place them in the church's key and combination safe. This shall be accomplished immediately following the collection of the monies. At no time is uncounted money to be in the possession of only

one person. Only the following individuals have access to the combination of the safe: Head Usher, Treasurer, \_\_\_\_\_, and one or more elders who do not have access to a safe key. Only the following individuals have access to a key that is required to open the safe: One or more elders who do not have access to the combination. A key is also in the sole custody of the \_\_\_\_\_. It is expressly prohibited that any one individual have access both to the combination of the safe and to a key that is required to open the safe.

The \_\_\_\_\_ or his appointee along with a elder shall remove the money from the safe following the Sunday evening service (during the service when after-church fellowships are scheduled) or, in the case of special offerings (e.g., Wednesday night speakers for whom disbursement must be made immediately), following that service and shall take the money to a secure room. A locking bank bag reserved for coins and keys for locking bank bags that are used to deliver deposits to the bank night depository are also stored in the safe. Special offerings are counted immediately if disbursement must be made immediately. The monies are then returned to the safe for inclusion in the following Sunday evening offering count. At no time is uncounted money to be in the possession of only one person.

The Financial Secretary or his appointee along with two or more elders shall perform the following sequence:

1. Remove moneybag contents. Make separate count of cash (loose currency and coin) received for any special offering and record it on the Offering Count Report (copy attached). Special offerings received in envelopes so marked (whether the contents were cash or check) or on checks photocopied and carefully labeled as designated for the special offering should *not* be recorded on the Offering Count Report. The church secretary recording donor contributions will calculate a total of special offering gifts received, add that total to the cash (loose currency and coin) recorded on the Offering Count Report, and communicate it to the church accountant for disbursement.
2. Separate a) currency, b) coins, c) loose checks (not in envelopes), and d) offering envelopes. 3. Offering envelopes. Verify the contents of offering envelopes with general and/or designations written on them (place a check mark on the envelope next to the total contribution amount that matches the enclosed gifts).
3. a. For contributions not specifically designated, write the total general fund amount on the envelope, if not already recorded by the donor. Retain the envelopes for the Church Secretary to post to giving records.  
b. Restrictively endorse these checks. Do not combine them with loose checks.



4. Loose checks. After they are restrictively endorse, loose checks not placed in envelopes are photocopied for the Church Secretary to post to giving records. (Two individuals must remain in custody of any uncounted monies while one individual is photocopying loose checks).
  - Offering - 1
  - Offering - 2
5. Loose checks related to special offerings must be photocopied separately from general offerings and labeled appropriately.
6. Currency. Unfold and stack currency by denomination to facilitate counting; coins are placed in a moneybag and delivered periodically (at least once a month) to the bank for mechanical counting. A blank deposit ticket is enclosed in the locking bag with coins. The bank counts and deposits the coins, returning a record of the deposit to the Church Secretary.
7. Prepare a calculator tape listing the check amounts.
8. When a counter of currency is satisfied with his count, another counter must recount the currency, verifying the accuracy of the count.
9. When counters of currency agree on the amount, a Cash Report should be completed indicating a) the date of the report, b) the quantities of each denomination of currency, and c) the total currency.
10. One counter must read the *written line* of the check amounts to another counter, who will verify the calculator tape of the checks. The verified tape total should then be entered on the Cash Report.
11. The total amount of the deposit should then be recorded on the Cash Report and on a bank deposit slip.
12. The total deposit amount is recorded on the Offering Count Report and signed by the Financial Secretary and each counter. Should there be an over or short discrepancy discovered by the bank, the Financial Secretary should reconcile the amount with bank personnel. Any discrepancy discovered by the bank and reconciled with the Financial Secretary must also be communicated to the elders involved with the count who must then re-sign or initial the corrected Offering Count Report.
13. The completed Cash Report original along with the bank deposit slip, calculator tape, and the monies are placed in a locking bank bag and locked in the presence of the other counters. The bank bag key is placed back into the safe before delivery of the bag to the bank. A carbon copy of the deposit slip is given to the Church Secretary accompanied by the signed Offering Count Report. The Church Secretary uses the envelopes and photocopies of loose checks to record donor contributions. Once donor records are updated for that week's giving, the offering envelopes and photocopies of loose checks must be destroyed in accordance with the church's records retention policy.
14. Immediately after the count is completed, the Financial Secretary or his appointee must deliver the locked bank bag to the bank's night depository. Once the offerings are

counted and secured in manner indicated above, then a single individual may deliver the bag to the night depository. In any event, the bank deposit must be made each Sunday night. The bank bag is retrieved by church personnel early in the week during normal bank hours.

This policy is intended to outline what needs to be done on a consistent basis. Our goal is to provide accurate counting of the Lord's money and to retain accurate receipts for all currency, coins and checks received in church offerings.

Electronic giving policies ... [to be determined]

## Buildings and Grounds Committee

The Buildings & Grounds Committee has primary care of the FPCU plant and grounds.

- Repairs and upgrades
- Landscaping and building care
- Planning for future improvements
- GIFTS: *Administration, Organization, Conflict Resolution*

### *Composition*

1. The Buildings and Grounds (B&G) Committee shall be a subordinate committee of the Board of Trustees. The committee will comprised of no less than 7 members.
2. A member of the Board of Trustees shall serve on the B&G Committee.

### *Responsibilities*

1. Prepare an annual operating budget that includes the costs for repairs, yearly maintenance, contracts, and emergency maintenance.
2. On an ongoing basis, maintain the real property of the Church in working condition.
3. Conduct annual maintenance of systems.
4. Contract for services.
5. Develop capital improvement plans for review and approval by Trustees, Session, or the congregation, as required by these bylaws.

# PERSONNEL COMMITTEE

## DEFINITIONS

### **Personnel COMMITTEE — *Powers***

Personnel Committee is a functionary of the Session of FPCU and stands for the Session and its mission.

Personnel Committee provides support, assistance, and advices to the Pastor/HOS regarding all employees.

Personnel Committee makes recommendations to Session for changes to employment and/or policy.

## Personnel Committee — *Basic Responsibilities*

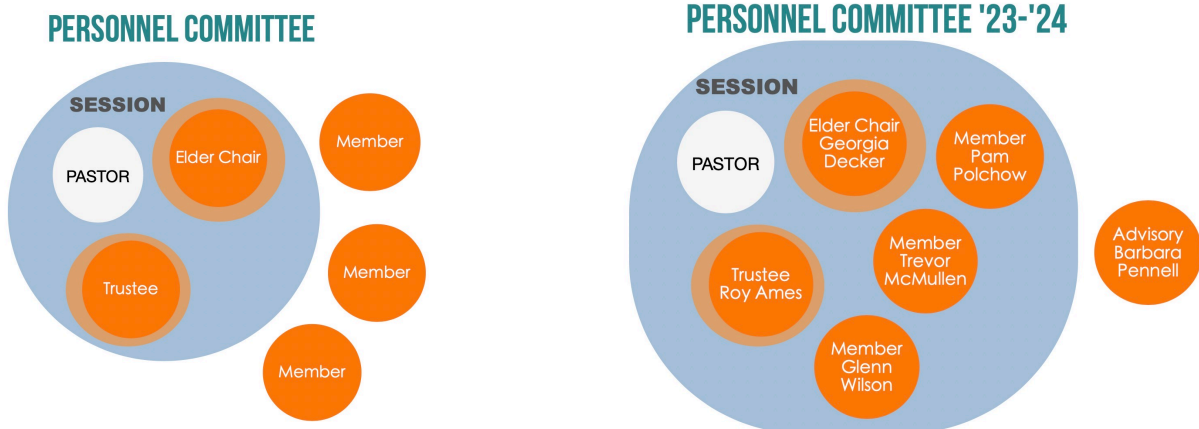
- Write/recommend policies to FPCU Session keeping compliance with federal and state law.
- Write/maintain means of compliance including needed documentation.
- Write/recommend procedures for determining fair compensation of employees.
- Write/recommend new Job Descriptions and any needed changes to Job Descriptions.
- Write/maintain/recommend an up-to-date Employee Handbook for Session approval. (*See Appendices*)
- Write/maintain/recommend procedures for document protection and preservation.
- Write/maintain/recommend a Manual of Operations for Personnel (reflecting Personnel procedures not already covered by Employee Handbook).
- Maintain and preserve documentation relating to employee reviews and disciplinary actions.
- Write/recommend each Fall a Personnel Committee Budget to Session.
- Annually review the Pastor’s Terms of Call (*per Book of Order G-2.0804*) and recommend changes to Session.
- Assist, as needed, in disciplinary actions initiated by the Pastor/Head of Staff.
- Assist, as needed, in interviews of new employees.
- Assist, as needed, in employee transitions.
- Hear and advise employees regarding employment procedures.

## Personnel COMMITTEE — *Composition & Terms*

- Total 3-5 members *plus* the Pastor/HOS
  - All Personnel Committee members are appointed by the Session
  - One installed Elder to serve as chair
  - One installed Trustee
  - Two or three Personnel “at large” members (appointed by Session)

**Terms:** Elder & Trustee serve according to installed office terms.

“At large” members serve at the pleasure of Session, but shall not exceed 6 years without a year off.



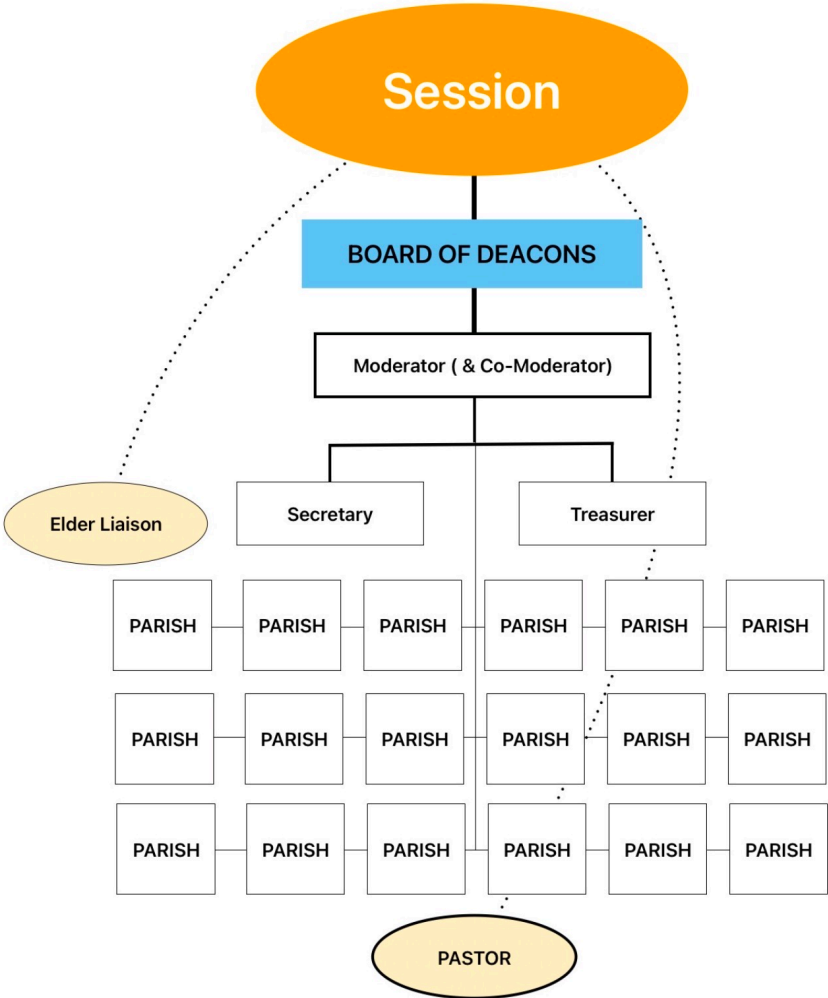
# 3. Care

*When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. —JOHN 21: 15-17*

Though the Care ministries of First Pres are the responsibility of every member, the Session has elected to operate *via* a Board of Deacons to coordinate the bulk of care. Deacons primarily see to the care needs of congregational members in concert with the Pastor, who provides general pastoral care. Our *Lifegroups* (small groups ministry) also bear the privilege of caring for their participants.

## Board of Deacons

### Organization



# FIRST PRESBYTERIAN CHURCH OF UPLAND

## Deacons' Handbook

### I. INTRODUCTION

#### The Ministry and Gifts of Deacons

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

#### From the *Book of Order*

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

All ministry in the church is a gift from Jesus Christ. Members and officers alike serve mutually under the mandate of Christ who is the chief minister of all. His ministry is the basis of all ministries; the standard for all offices is the pattern of the one who came "not to be served but to serve" (Matthew 20:28). -- *Book of Order* G-6.0101

#### Organization as a Board

The deacons of a particular church shall organize as a board, of which the pastor shall be an advisory member. The Board of Deacons shall elect a moderator and a secretary from among its members. The secretary shall keep a record of the Board's proceedings.

#### Supervised by Session

As the whole church is under the jurisdiction of the session, the Board of Deacons shall be under its supervision and authority. The records of the Board of Deacons shall be submitted to the session at least annually and at other times upon the request of the session. The session may void or amend any action of the Board of Deacons, or direct the Board to reconsider such action.

#### Meetings

The Board shall meet regularly, or upon the call of its moderator, or when directed to meet by the session, but it shall meet at least quarterly. The Board shall determine its own quorum. A joint meeting of the Board and the session shall be held at least annually to confer on matters of common interest, with the moderator of the session presiding. No binding decision may be reached in such joint meeting, but the session and the Board may act separately on matters committed to their care.

### II. MISSION, VISION, AND VALUES

#### A. MISSION STATEMENT *Growing in Christ, Making Him Known*

#### B. VISION STATEMENT

The mission of the church, even as expressed in our statement, calls us to be new creatures and witnesses to Christ, his good news, and his kingdom. How that affects every member of FPCU gives us grounds for a

vision of who we can be with God’s help. Imagine our church when we are truly *on mission*. We seek to become spiritually mature by becoming *Deeply-committed, Ever-growing, Deeply-connected, and Ever-sharing*.

## C. Values

For the vision to come about, we do well to cultivate a key set of values—defining characteristics of our life and mission—as we allow ourselves to be shaped by the Holy Spirit. Our readiness for mission can be remembered through the acronym *PRIMED*.

- P** - PRAYERFUL “We trust in God’s power, not our own”
- R** - RELATIONAL “We invest in one another”
- I** - INTENTIONAL “We think, plan and work strategically”
- M** - MISSIONAL “We are all missionaries”
- E** EVANGELICAL “We take responsibility for sharing the Gospel”
- D** DEVOTIONAL “We pursue God’s heart in all matters”

## III. DEACON OPERATIONS

### 1. MODERATOR(S)

The moderator/co-moderator of the Board of Deacons is responsible for the overall function of the Board. These responsibilities include, but are not limited to:

- Preparing an agenda for each meeting, and running each meeting.
- Preparing reminders for upcoming meetings and securing space for the meetings.
- Preparing sign-up schedules for devotions, refreshments, and other special meetings.
- Designating a deacon to be on the Congregational Nominating Committee.
- Assigning new deacons to their parish assignments as needed.
- Confidential handling of family needs when indicated. This discussion should be limited to the moderator/co-moderator and treasurer. If the amount is to be in excess of \$1,000.00, the Pastor should also be involved.
- Writing a report of the past year's activities for the church Annual Report (each January).

### 2. DEACON TREASURER

The treasurer writes checks, makes deposits, prepares a monthly report, and prepares the budget. A majority of the Board must approve all activities, except that in an emergency or extremely confidential situation the Pastor, the deacon moderator(s), and the deacon treasurer together may authorize a payment. The Pastor (or a Trustee) is to be consulted for all individual expenditures over \$500.

Each month the Treasurer prepares a report showing deposits, checks, opening and closing balances, and expenditures compared to budget. Some payments are confidential; in those cases, use initials in place of names on the monthly report.

### 3. THE DEACON TREASURY

Deacon monies are expended for various ministries by a majority vote of the Board. Careful thought must be given toward the stewardship of our funds so that the money may be used in the spirit in which it was given. Complete confidentiality within the Board may be required in some instances.

- The sources of Deacon funds are (a) directly from the church budget (b) donation and (c) bequests. Our congregation traditionally collects a special offering on special occasions to fund the Deacons.

- The treasurer will provide a written report at each meeting to be included with the secretary’s minutes.
- A select committee of three is empowered to distribute Deacon money without the Board majority vote in two instances: (a) an emergency situation in advance of a regular Board meeting, or (b) in an extremely confidential situation. These three are the Pastor, moderator(s) and the treasurer.

Summary: The First Presbyterian Church of Upland Board of Deacons should always be responsive to needs within the congregation and community. We will be open to new ways to expand our mission to provide sympathy, witness and service after the example of Jesus Christ.

#### 4. RECORDING SECRETARY

The recording secretary takes notes at each of the Deacons' meetings and composes a formal set of Minutes from the notes. These are mailed to the Deacons and the Deacons' pastoral representative before the next meeting. A copy is also given to the church secretary, who copies it for inclusion in the packet of information given to each Session member before the next Session meeting.

#### 5. DEACON REPRESENTATIVE TO SESSION

- Deacons typically have an “Elder Deacon” who serves as a liaison between the Session and the Board of Deacons. This person presents Deacons’ reports to Session meetings and Session reports to Deacons’ meetings.
- Take notes at the previous month’s Deacons' meeting on matters of interest to Session, particularly Action Items (issues on which Session must vote). These should be brief and to the point. Create a Deacons' Report from your notes, with Action Items highlighted, and submit it to the church office for distribution to the Session members. An example of such a report follows.

### IV. THE PARISH MINISTRY MODEL

- How Parish Ministry works:* Each Deacon is assigned a list of church families which is their *parish*. The Deacon is responsible for the care of all people on the list, including children and elderly relatives living with the family. Children who have had Confirmation are members in their own right and should be assigned their own Deacon. If a need arises in a family on your list, you are responsible for seeing that the need is addressed and that the family is supported by the prayers and resources of the church family. If you hear of a need in a family that is not on your list, contact the Deacons’ Moderator.

#### 1. Responsibilities of Deacons.

##### 1. Ways to start and maintain contact with your Member Care families.

- Introduce yourself to them in church, at coffee fellowship, or at a church event.
- Keep notes about their interests and needs, for your ongoing reference.
- Call each family at least 3 times a year. Always end with an invitation to our next fellowship event or encouragement to see them in church.
- Send an introductory note--for example, "I am very pleased to be your Deacon for the coming year. If you have a prayer request, concern or need that the Deacons or Elders could address, please call me. My phone number is \_\_\_\_\_. I will keep you and your family in my prayers".
- Invite them to join you on Parish Sunday or another church fellowship event.

- f. Introduce them to people involved in church ministries and activities that may particularly interest them.
- g. Send notes celebrating joyous occasions--birthdays, anniversaries, graduations, etc. as well as holiday greetings.

### *How to stay informed*

- a. Read *First Press* and the prayer concerns in the weekly worship bulletins
- b. Share needs, prayer concerns and good news about families you know personally with other Deacons and Elders at meetings, by phone or by e-mail.
- c. Keep an eye on the Prayer Chain list. Put the *Church Center* app on your smart phone.

## 2. What to do when a need arises with one of your Parish Families.

- a. Call and inquire about ways you and the Board of Deacons can help (know about all of our ministries so you can make suggestions). Listen. Pray.
- b. Follow up your call with a note whether help is requested or not.
- c. With the permission of the family, contact the Church Office to add a concern to the list in the worship bulletin and/or the Prayer Chain.
- d. Contact the pastor(s) if they are not already involved. You can always ask the family for permission to contact a pastor.
- e. Activate support from any group that the person or family may belong to--a Bible Study or Lifegroup, women's circle, choir, etc.
- f. Enlist the help of other deacons to meet the need.

## 2. HOME VISITATIONS

1. Deacons are encouraged to visit homebound members and keep track of homebound members on their parish list. It is suggested that the Deacon take a small item of cheer, such as a *Table Talk* or *Upper Room* booklet, magazine, worship bulletin, newsletter, printed copy of a sermon, or a small gift such as a plant.
2. Frequency: Visit more once a month if possible, and spend a shorter time. Several brief visits is better than one long visit.
3. Listen to their memories, joys, and sorrows. Listen for happy and sad feelings.
4. Pray: Say, "Could I ask you to pray with me?"

## 3. HOSPITAL VISITATIONS

Questions you may have about visitation:

### **Who am I when I visit?**

You are a friend, an ordained Deacon, a servant of Christ, and an extension of the body of Christ.

### **What do I say?**

Your words are not important. What matters is listening well, enabling the other person to speak and express feelings.



### **What do I bring?**

Gifts are okay—flowers, church bulletins, news of church family—but most important is your presence and companionship. Take your Bible in case the person would like to hear scripture, and take a note pad in case the person is asleep or out of the room during your visit. Leave a note to let them know you were there.

### **Before you visit:**

- Prepare for the visit with prayer.
- Call the hospital first to be sure the person has not been discharged.
- If the person has been discharged, notify the church office.
- If appropriate, call the family. Check on the best time to visit, ways you can assist the family, and items the hospitalized person may want or need you to bring. Take along notepaper and your Bible.

### **During your visit:**

- Walk in and sit down to show that you are serious about wanting to visit with this person and you plan to give them your full attention.
- Remember that the person is sick so keep your visit brief.
- Don't talk about your health or a similar health situation of someone else you know. It may be quite different. Don't talk about yourself.
- Be respectful of the person's limited space.
- Respect the person in other beds in the room; include them in your conversation only if they wish it. Don't do things that medical personnel should do; ask a nurse to help the patient.
- Listen, listen, listen. Acknowledge the person's feelings, both positive and negative. Offer your support and your understanding.
- If the person is asleep or unavailable, leave a note telling of your visit.

### **After the visit:**

- Contact the family if appropriate, and contact the pastors if follow-up is needed

## **V. PROMOTION AND PUBLICITY**

### **1. SUBMITTING ARTICLES TO *FIRST PRESS* & THE SUNDAY WORSHIP BULLETIN**

Deacons may submit articles for the monthly *First Press* newsletter. We keep a regular “Deacons” page for such communications. This keeps the congregation informed of the different Deacon ministries.

### **2. PRAYER CARDS**

Each Sunday Prayer Cards are put out during for the congregation to use. Blank cards can be left in the narthex or in the pews and dropped into the offering plate. Ushers will sort them out for the office.

### **3. PARISH SUNDAY**

Annually or semi-annually, we promote *Parish Sunday*. The purpose is to gather your parish families during an after-church fellowship hour. This is a great way to make a face-to-face acquaintance early in each programming year.

## **VI. BEREAVEMENT/ FUNERAL ASSISTANCE**

The Bereavement Ministry provides support for the family when a church member passes away. This includes, but is not limited to, planning and carrying out an appropriate funeral reception at First Pres. The Church Receptionist functions as the *Funeral Coordinator*. As soon as you are aware there is a need for a service, please contact the church office.

We offer a simple reception for memorial services.

- All memorial services: tea, coffee, punch, and cookies—or simple equivalent.
- Other arrangements—lunch or catering—will be arranged by the family.

**Contact the family** to offer assistance:

Make sure the family has been in touch with either the pastor or the church office.  
Offer to provide ushers for the service (sometimes the family prefers to do this)

**Make calls to line up volunteers who can come** to set up (4 to 7 people), serve (5 to 6) and clean up (5 to 6). The number of people needed depends on the size of the reception and the length of time that each person is able to stay. Set-up volunteers need to arrive about 1.5 to 2 hours before the reception. As always, the more hands you have, the smoother the work goes. Extra clean-up volunteers are a good idea for a very large reception.

**For flowers:** Flowers can also be purchased by family and friends from any of several local florists.

**Tables** need to be set up for people to sit as well as for food service. With advance notice and a diagram, the church custodian will set them up. All tables should be covered with white cloths.

**Food service tables:** Set these with plates at each end, paper napkins, tableware, flowers (perhaps), and the food arranged on trays from the FPCU kitchen cabinets. Volunteers need to keep an eye on the food tables to keep trays filled as needed and then clear up as things wind down.

**Coffee/tea table:** Set this table with the tea and coffee services, spoons, cups, creamers, sugar, and perhaps a dish of lemon slices. Place a chair at each end so that a volunteer can sit there to serve guests.

**Kitchen:** Volunteers are needed to put away all items used and empty the trash.

**Punch table:** Set this with the punch bowl, cups (kitchen cabinet), silver ladle and a flower arrangement. Water should be served also, using the glass beverage server.

## VII. THE TABLE FOR THE LORD'S SUPPER

The Sacrament of the Lord's Supper calls for careful and reverent preparation. A few guidelines:

- a. Bread should be of good quality and unsliced.
- b. A small loaf, scored with a knife like a dotted line through the middle, will be used by the pastor.
- c. Bread should be *broken or torn, not cut*.
- d. Wine should fill three cups—two for the table and one for the roving station.
- e. Gluten-free bread/grape juice individual cups need to be offered in three, small baskets.
- f. Baskets of broken bread and central loaf should be covered in white cloth napkins.
- g. Cups should be covered with paper doilies.
- h. Leftover elements call for “reverent disposal.” Bread can be eaten or put outside for birds. Wine can be poured onto the ground on the church's property.
- i. Best practice: preparing leftovers in baggies or flasks to take out to shut-ins.

# Guide FOR DEACONS

First Presbyterian Church of Upland

## I. Preparation for The Lord's Supper

### Materials

- 1 round loaf of crusty bread
- 1 loaf of French or sourdough torn into pieces.
- 1 bottle of wine, red or white
- Small alternative cups are stored in the refrigerator.
- In the kitchen back cupboard you will find the white linens, baskets, goblets and gold plate for the round loaf used by the Pastor.

### Day of Communion

- Communion Table is to be on the floor, not elevated.
- Place the gold plate with the round loaf in the center of the table covered by a cloth napkin.
- Place 2 white baskets with the torn pieces next to it on either side, covered by cloth napkins.
- Place 2 smaller baskets with the small alternative cups—one at each front side of the table.
- Place 2 goblets with wine on either side, topped with paper doilies.
- Place 1 Rovers' basket with torn bread *and* alternative cups on the table.
- Place 1 Rovers' goblet on the table.
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### Servers

- 2 for the bread (usually Noel and Matt) who stand behind the table
- 2 for the wine cups (who stand at each end of the table)
- 2 to carry the Rovers' cup and basket

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