

Governing Board Policies

Policy: Governance for JUBC

Department: Leadership

Oversight Responsibility: Elders

Policy Manual, JUBC

Most recent revision: June 18, 2015

Introduction

The April 2012 proposal for governance at JUBC, which was presented to and approved by the congregation in September 2012, outlined six (6) categories of policies which would help define boundaries of authority and accountability for and between pastors and core leadership teams. They also help the Elders in governing and monitoring our mission. They are:

1. The Elders' (Governing Board) responsibilities.
2. The Lead Pastor's responsibilities and limitations.
3. The relationship between the Lead Pastor and the Elders.
4. The ministry ends- mission, values, etc. (*DropBox, P+G, Core Statements*)
5. Operational Policies
 - A. Management Team
 - B. Congregational Care
 - C. Various Policies Concerning the Congregation

[The ideas and discussion points from Jeff den Otter's piece "Elders and Care Team Descriptions and Discussion will be incorporated into this].

I. Policies Governing the Elders Board

1. Overview

The Elders Board is the primary governing board of JUBC. As such, the elders are men who are called to serve among and provide spiritual oversight for the Church body. They are accountable to Christ ultimately and the church membership directly. This includes our pastors as paid shepherds and elders as overseers.

2. Elders' Purpose

A. The Elders Board provides Accountable Spiritual Leadership to and on behalf of Jacksonville Baptist Church. As a result, the board:

- a. Has the authority and responsibility to oversee the mission and ministry through accountable leadership.
- b. Is primarily responsible to declare and pursue the mission of the church.
- c. Works with the pastoral team to accomplish the mission of JUBC (by leading, teaching, visioning).
- d. Meets regularly with the pastors and periodically with the other leaders as deemed necessary for support, 2-way communication, and assistance as needed.
- e. Carries out these responsibilities through the following 4 activities:
 - i. Prayer:** as an example for the congregation and to remind themselves of the true Head of the Church.

ii. Decisions: that help the Pastoral Staff to lead the church to establish its mission (Acts 15; 6: 2 – 5).

iii. Advising and Protecting: supporting the Pastors and other ministry leaders when criticized unfairly; and advise them when their own weaknesses or blindness lead them to poor decisions or actions. This includes establishing and maintaining two-way communication with the congregation.

iv. Monitoring:

- The church's ongoing spiritual condition;
- The church's essential doctrine (pulpit, Life Groups, other ministries);
- The church's essential direction (mission, values, vision, results);
- The church's pastoral leadership.

B. The Elders Board oversees the whole ministry of JUBC;

- a. This is based on the understanding that there is no absolute distinction between spiritual and secular (operational) matters;
- b. This includes monitoring the health of the church's ministries, finances, teaching, etc. as all of these are meaningful measures of health;

C. The Elders Board shall ensure that all ministry at JUBC is consistent with its beliefs, values, and vision;

- a. This includes ensuring that the budget is prepared based on the vision of JUBC;
- b. The budget process shall be a "prayer-based" approach that seeks God's will and funds God's vision, as opposed to a "what can we raise?" or "what did we raise last year?" approach;

D. The elders are responsible for the oversight and review of staff job performance (directly for the Lead Pastor; in partnership with the Lead Pastor for all other staff) and for the final recommendation of staff compensation levels in the budget draft presented to the congregation;

- a. Job-performance reviews shall be designed under the authority of the elders and take annual goals into consideration;
- b. The elders shall consider the performance reviews, cost of living, Convention recommendations, and other factors into consideration when making compensation recommendations;
- c. The elders shall review feedback from the MT regarding the financial impact of the recommended compensation levels, and then make final recommendations that shall become part of the budget draft presented to the congregation;
- d. The elders shall empower the MT for non-salary considerations such as pensions, insurances, travel allowances, etc. and include these in the total compensation package;
- e. The elders shall be responsible for recommending the education and other ministry-based allowances;

E. The elders shall delegate day-to-day operations of the church to the staff and Management Team.

- a. They shall give authority to them to carry out the responsibilities described in their respective job descriptions.
- b. The elders shall provide policies in this manual that defines when and how they (the Elders Board) shall restrict their (staff, MT) freedom to carry out those responsibilities.
- c. They shall also provide policies which give clarity on where the responsibility of one ends and the other begins in any given matter (eg. financial management).

F. The elders are responsible for ensuring the continued presence of appropriate pastoral leadership at JUBC.

- a. They shall provide for immediate interim pastoral leadership in cases where the current Lead Pastor is unable to continue his duties (permanently or for a time) until the congregation has had time and opportunity to make decisions about going forward;
- b. They shall be responsible to call a congregational meeting as soon as reasonably possible;
 - i. To inform the congregation of the situation;
 - ii. To recommend and oversee the formation of a Search Committee according to Section 5.C.

3. Elders' Qualifications *[Remove this section from constitution once it is established here]*

A. Those who serve must affirm the JUBC Statement of Faith and live by the Code of Conduct. Because of their spiritual leadership responsibilities and their visibility as leaders, their spiritual lives and relationships with others should be of the highest possible standard. Currently this means leading the way in living up to these standards at the highest level. From time to time the elders may identify a particular expression of those standards that they choose to apply to themselves as another witness of their spiritual leadership. The test remains whether the Holy Spirit controls the life of the Elder.

B. The debate about qualifications should be reframed to say that the standard or test is whether the candidate is willing to live within the will of God and be subject to the direction of the Holy Spirit.

- a. The qualifications list should result in people who have this attitude and also show the fruit of the spirit in their lives.
- b. Potential new elders should be asked to discuss what a "higher standard" means to them and how it will affect them should they become an elder.
- c. They should also be able to identify the "something else" that would most likely, for them, compete with the Holy Spirit in the above statement on godliness;

G. The qualifications for men to serve as elders shall follow the following description as found in 1 Timothy 3:1–7 and Titus 1:1–9. These qualifications find examples in the leaders found in the New Testament:

- a. Above reproach: lead by example and demonstrate a lifestyle free of patterns of sin;
- b. Husband of one wife: must be devoted spouses, faithful to their wives;
- c. Temperate: must be self-controlled, enslaved to nothing, free from excesses;
- d. Prudent: must be sober, sensible, wise, balanced in judgment, not given to quick, superficial decisions based on immature thinking;
- e. Respectable: must demonstrate a well-ordered life (disciplined) and honorable behavior;
- f. Hospitable: must be unselfish with their personal resources. They must be willing to share blessings with others, such as having guests in their home;
- g. Able to teach: must be able to communicate truth and sound doctrine in a non-argumentative way;
- h. Not addicted to wine: must be free from addictions and willing to limit their liberty for the sake of others;
- i. Not arrogant or quick tempered: must be gentle, patient, and able to exercise self-control in difficult situations;
- j. Uncontentious: must not be given to quarreling or selfish argumentation;
- k. Free from the love of money: must not be stingy, greedy, dishonest, out for sordid gain, or preoccupied with amassing material things;
- l. Manage own household: must have a well-ordered household and a healthy family life. Children who respect and obey him, who are believers, and not known for being wild or rebellious;
- m. Not a new convert: must not be new believers. They must have been Christians for long enough to demonstrate the reality of their conversion and depth of their spirituality;
- n. Good reputation with outsiders: must be well-respected by unbelievers and free from hypocrisy;
- o. Not self-willed: must not be stubborn, prone to force opinions on others or abuse authority. They must be servants;
- p. Loving what is good: must desire the will of God in every decision;
- q. Just: must desire to be fair and impartial. Their judgments must be based on scriptural principle;
- r. Devout: must be devoted Christ followers seeking to be conformed to His image. They must be committed to prayer, worship, the study of Scripture, and the guarding of their own walk;
- s. Holding fast the faithful Word: must be stable in the faith, obedient to the Word of God, continually seeking to be controlled by the Holy Spirit.

4. Elders' Code of Conduct

This section is a description of how the elders are to conduct themselves in the process of carrying out their business as a board.

- a. Work together as a unified team; individual elders contribute to each elder meeting;
- b. Always live and grow as spiritual leaders as individuals, but exercise their authority as spiritual leaders only when acting as a group;
- c. When serving in any ministry, serve with the maturity but not the authority of an elder;
- d. Speak as many voices during meetings seeking God's will, and speak as one voice outside of meetings;
- e. Boldly raise all questions and concerns as a group, not as individuals to one another or others outside of meetings, except when it is agreed or understood that each elder is to seek input from others on a particular matter;
- f. Always work humbly to eliminate all personal and group sacred cows, recognizing that without change, sought through prayer and discernment, ministry is destined for decline;
- g. Always respect and practice confidentiality;
- h. Respect the person and ideas of each other and serve one another as Christ served the Church;
- i. Express, respond to, and deal with all conflict- real, perceived, and potential- with love and humility and in the spirit of Matthew 18;
- j. Seek God's will through prayer and discernment, operating as much as possible by consensus;
- k. Prefer delay for further prayer and consideration when God's will and leading is not clear;
- l. Approach matters of conscience, such as non-drunken alcohol use, with humility and concern for how our actions may influence others. A person who boldly challenges others or is quick to defend their "right" to use alcohol or engage in other potentially divisive actions, disqualify themselves from serving. This disqualification is based not on the action itself as much as on the defensive attitude that goes against the characteristics of maturity listed in Section 3 above.

5. Elders Term of Office

- A. **Terms of Office-** Elders are appointed to serve one-year renewable terms to a maximum of 4 years. Elders are required to have a one year break from the Board before becoming eligible for nomination again. The one year renewable term gives a natural exit point for individuals whose life circumstances or calling changes, while also providing an annual opportunity

for all elders to re-affirm, and be re-affirmed, in their high calling of spiritual leadership.

B. Team Renewal

- a. The elders will arrange for an opportunity for members to nominate elders.
- b. Current Elders will approach individuals with the established criteria and ask them to consider this leadership position.
- c. The Elders select whom to interview from those who are willing to consider the position and for whom the current elders feel is an appropriate candidate.
- d. The Elders will recommend candidates to the church.
- e. Church members vote on recommended candidates to affirm their choice for leadership.
- f. To ensure continuity of leadership the end date of service for elders needs to be spread out over several years.
- g. Elders who are renewing their term (after the 1st, 2nd, and 3rd years) are not subject to a church vote.

C. Sustainability

- a. The Elders will maintain a list of younger men who have leadership potential.
- b. Leadership development training and mentorship will be offered if individuals are willing to commit to the process.
- c. This leadership training will ensure that there are candidates in the future for a variety of leadership positions.

II. Policies Governing the Lead Pastor

1. Overview

A. This role reports to the Elders.

2. The Lead Pastor's Responsibilities

A. The Lead Pastor's Job Description is to be determined and monitored by the elders.

B. This role generally has four primary focus areas;

a. Preaching and Teaching

Responsible for being the primary teacher and preacher at JUBC. To lead himself and others in a ministry of teaching and preaching to present the whole counsel of God for the purpose of edifying believers on toward spiritual maturity and making new disciples of Jesus.

b. Vision Declaration and Implementation

To lead in the development of and facilitation of the vision, develop new programs in keeping with established goals, and maximize the effectiveness of present program. This role will focus on existing and future church ministries to ensure that these ministries are implemented with excellence and staffed with committed and competent workers. He will be the primary overseer of church ministries and lay-leaders will go to this pastor for direction and support. He will also deal with any issues that may occur from time to time in a spirit-controlled manner.

c. Pastoral Care

To provide pastoral care and to lead the congregation to be a church that cares for one another and others. This includes hospital and home visitation, community connections, discipleship and counselling of all sorts, crisis care including funeral arrangements and leadership, and other matters pertaining to pastoral care.

d. Staff Leadership

He will give leadership and coaching to paid staff as well as key lay-staff members; and supervise lay-staff members and their volunteers involved in this ministry. The Senior Pastor will provide overall leadership to the complete pastoral team and church leadership.

C. The Elders shall adjust the Job Description to fit the current needs of the congregation and the gifting of the current Lead Pastor.

a. Currently, as of 2015 this role will have three primary focus areas;

i. Preaching and Teaching

Responsible for being the primary teacher and preacher at JUBC. To lead himself and others in a ministry of teaching and preaching to present the whole counsel of God for the purpose of edifying believers on toward spiritual maturity and making new disciples of Jesus.

ii. Vision Declaration and Implementation

To lead in the development of and facilitation of the vision, develop new programs in keeping with established goals, and maximize the effectiveness of present program. This role will focus on existing and future church ministries to ensure that these ministries are implemented with excellence and staffed with committed and competent workers. He will be the primary overseer of church ministries and lay-leaders will go to this pastor for direction and support. He will also deal with any issues that may occur from time to time in a spirit-controlled manner.

iii. Coaching Leadership (Staff and Extended)

He will give leadership and coaching to paid and un-paid staff, and supervise lay-staff members and their volunteers involved in this ministry. The Senior Pastor will provide overall leadership to the complete pastoral team and church leadership.

D.[Also see P.175 Malphurs, Leading Leaders].

E.[Code of Conduct]

3. The Lead Pastor's Qualifications

- a. A born again Christian with proven track record of consistent Christian character and growth;
- b. To possess character strengths and pastoral leadership strengths as outlined in the three Pastoral Epistles.
- c. A clear sense of divine call to pastoral ministry in general and specifically to JUBC as confirmed by the broader faith community (eg. license to minister, ordination);
- d. Previous experience in pastoral leadership;
- e. Able to teach, preach, and lead; understand meeting various pastoral care needs;
- f. A team-player and team-builder as a recruiter and equipper;
- g. Highly mature in handling confidential information;
- h. Strong analytical thinker;
- i. Strong written and spoken communication skills;

III. Policies Governing the Relationship between the Lead Pastor and Elders

1. The Authority and Accountability of the Lead Pastor (From Malphurs, P.179; Sample Policies; Offered as a discussion starter)

- A. The Elders entrust the Lead Pastor with the authority to be the primary leader of the church and its ministry;**
 - a. The Lead Pastor answers to elders as a whole;
 - b. The Lead Pastor has spiritual authority over individual elders except when they act together as a whole;
 - i. This does not include the authority to tell an elder how to decide an issue that the elders are considering or how to rule in any matter;
 - ii.
 - c. The Lead Pastor and all elders minister together and serve one another as equals;
 - d.

- B. The Elders will hold the Lead Pastor accountable and responsible for his performance as well as for the performance of the paid and unpaid staff.**

IV. Policies Governing the Ministry Ends of JUBC

1. Mission

"Seeking to Make Christ Known and to Develop Christ- Like Lives"

2. Core Values

We believe God is calling us to be a community of Christ followers that:

- A. **Experiences New Life in Christ:** That every person possible will realize the purpose for which they were created - a loving relationship with God, made possible only by the sacrificial death and victorious resurrection of Jesus.

Some Implications if we really value this:

- a. *Every person who claims Christ as Savior at JUBC needs to live out this new life daily- maybe we will evaluate our spiritual healthy, hold each other accountable, come under discipline where this new life is not evident.*
- b. *That our relationships, the way we treat each other, the way we view tithing, the way we make decisions together will all be affected by this.*

- B. **Honors Biblical Authority:** That everything we know about God and our relationship with Him and one another is found in the Bible, the only source of God's revealed Truth and Authority. We seek to communicate its truths with excellence and relevance so as to honor God and inspire people.

Some Implications if we really value this:

- a. *Every person who claims Christ as Savior needs to spend time daily in His Word.*
- b. *We need to display not only allegiance to the Word or to the doctrines we believe it teaches, but to display evidence that we are reading it daily under the Holy Spirit's guidance and letting it speak into our lives- challenging and changing where we are not obedient.*

- C. **Relies Completely on God:** That nothing of eternal value can be accomplished apart from God's guidance and strength, and that prayer and Bible reading are the central means by which we as individuals, families, and a church express this dependence.

Some Implications if we really value this:

- a. *That we need to take a hard look as a congregation at the statement by Jim Cymbala: "From now on, the prayer meeting (or at least prayer) will be the barometer of our church...gauge by which we judge success or failure..." and what that means for us.*
- b. *That current prayer methods (Mid-week prayer, Men's Prayer breakfast, Small groups' prayer, Sunday morning "Pastoral Prayer", etc.) must all come under scrutiny until God has clearly shown us what we need to do to make prayer a top priority.*

- D. **Organizes around purpose-** That we are to hold sacred His call to make disciples by loving God and loving others. All existing and future programs, ministries, and organizational structures will be created or continued as it is determined that their effectiveness in accomplishing this mission warrants it.

Some Implications if we really value this:

- a. *That we must systematically evaluate the effectiveness of each and every ministry at JUBC as we have begun to do with Sunday morning ministries.*
- b. *That we honestly and bravely identify, then crucify, our sacred cows.*
- c. *That we eliminate or significantly alter, as necessary, any and all ministry that is not clearly helping us maximize our disciple- making efforts.*
- d. *That we seek to un-clog our ministry calendar until we can say we are doing fewer things and doing them better.*

- E. **Seeks Missional Engagement-** That we will be the active presence of Christ in Jacksonville, its surrounding communities, and beyond. This means we value lost people. We will create safe, loving, and welcoming environments wherever we are. We will encourage all to come as they are and seek spiritual truth on God's timetable.

Some Implications if we really value this:

- a. *That we challenge our "insider language and attitudes", if and when we see it exists.*
- b. *That we budget our money and time (pastors, leaders, members) away from ourselves and towards the lost*
- c. *That we create a culture where people who are far from God and/or uncomfortable with "church" are valued, welcomed, and that every possible step is taken to make them feel comfortable and at ease every time they step foot near this building or any JUBC event.*

d. That we build into every single event a culture and an effort to connect with the unchurched. Are we guilty of bringing them in, but then largely ignoring them? Examples- Awana Car Rally, Christmas Eve, Sunday mornings, Grad Sunday, etc.

F. Pursues Health as a Congregation- That our disciplines (core habits) such as inspiring worship, passionate spirituality, small groups, and empowering leadership must reflect the teaching of the New Testament. This will be measured through ongoing interaction with NCD or other tools.

Some Implications if we really value this:

a. In some ways it is covered by the others, but health itself as a priority is something we have valued the last couple of years.

b. An implication would be an annual testing through the NCD (or other similar tool) and attention paid to the changes that the results call for.

G. Prioritizes Emerging Generations- That we recognize many life- altering decisions are made and patterns are set very early in life. We will seize the opportunity and focus resources to minister to these generations and their families in meaningful and relevant ways while not neglecting other needs. This requires the active participation of all generations.

Some Implications if we really value this:

a. That our budget, facilities, schedules, and ministries reflect this.

b. That we recognize that some ministries and teaching resources may not be geared to the youth of the 21st century and so they need to change. We need to scrutinize all existing ministries to this end (eg. Sunday School, Awana).

c. That we create rooms in the building exclusively for children/ teens, including the presence of play equipment, painted walls and murals, smart boards and whiteboards for them to use; that we create spaces where kids can just hang out- where JUBC is cooler than anywhere else for hanging out.

3. Membership Covenant

A. At Jacksonville we never ask our members to do more than the Bible clearly teaches. We only expect our members to do what the Bible expects every Christian to do. These responsibilities are spelled out in the Membership Covenant.

B. "Having received Christ as my Lord and Savior and been baptized, and being in agreement with Jacksonville's statements, strategy and structure, I now feel led by the Holy Spirit to unite with the Jacksonville church family. In doing so, I commit myself to God and to the other members to do the following":

- a. **I will protect the unity of my church**
- i. By acting in love toward other members**
 - ii. By refusing to gossip**
 - iii. By following the leaders**

"So let us concentrate on the things which make for harmony, and on the growth of our fellowship together." Rom. 15:19 (Ph)

"Live in complete harmony with each other - each with the attitude of Christ toward each other." Rom 15:5 (LB)

"Have a sincere love for your fellow believers, love one another earnestly with all your hearts." 1 Peter 1:22 (GN)

"Do not let any unwholesome talk come out of our mouths, but only what is helpful for building others up according to their needs..." Eph. 4:29

"Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be no advantage to you."
Heb. 13:17

- b. **I will share the responsibility of my church**
- i. By praying for its growth**
 - ii. By inviting the unchurched to attend**
 - iii. By warmly welcoming those who visit**

"To the church...we always thank God for you and pray for you constantly." 1 Thess. 1:2

"Go out into the country...and urge anyone you find to come in, so that My House will be full." Luke 14:23 (LB)

"So, warmly welcome each other into the church, just as Christ has warmly welcomed you; then God will be glorified." Rom. 15:7 (LB)

- c. **I will serve the ministry of my church.**
- i. By discovering my gifts and talents**
 - ii. By being equipped to serve by my pastors**

iii. By developing a servant's heart
iv. By discovering my gifts and talents

"Serve one another with the particular gifts God has given each of you..." 1 Peter 4:10 (Ph)

"God gave...some to be pastors and teachers to prepare God's people for works of ministry, so that the body of Christ may be built up..."
Eph. 4:11-12

"Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Jesus Christ...who took on the very nature of a servant..." Phil 2:3-4, 7

d. I will support the testimony of my church

i. By attending faithfully

ii. By living a godly life

iii. By giving regularly

"Let us not give up the habit of meeting together...but let us encourage one another." Heb. 10:25

"But whatever happens, make sure that your everyday life is worthy of the gospel of Christ." Phil. 1:27 (Ph)

"Each one of you, on the first day of each week, should set aside a specific sum of money in proportion to what you have earned and use it for the offering."
1 Cor. 16:2

"A tenth of all you produce is the Lord's, and it is holy." Lev. 27:30

V. Operational Policies

I. The Management Team

- 1. The Management Team will oversee all matters relevant to the operation of JUBC, including finances, the facility, human resources, and technology (Malphurs, P.177).**
 - A. This authority is delegated to the MT by the elders have oversight over all matters relevant to JUBC, recognizing no distinction between spiritual and secular matters;**
 - B. The MT shall have day-to-day oversight of the church's finances;**
 - a. To monitor financial position weekly and monthly in terms of giving against budget, spending against budget and cash flow.
 - b. Maintaining accurate and informative financial dashboards and statements that are accessible to staff, ministry leaders, and congregation through the Lead Pastor (using email and/or joint cloud storage, etc.);
 - c. Reporting to the elders and congregation of the church's financial picture on a regular basis. This includes:
 - i. monthly summaries of giving and expenditures in the bulletin;
 - ii. Dash-Board summaries at all Congregational Gatherings (Business meetings), as well as fuller statements made available to those wishing them);
 - iii. Brief quarterly updates during worship services;
 - d. Make recommendations to the elders on the re-allocation of funds (such as using cash-on-hand to pay down debt); This enables the elders not to micro-manage the management of such funds but to place such recommendations in the bigger picture of the funding of the developing vision;**
 - e. Monitor and counsel the staff/ministry leaders in their use of budgeted and non-budgeted funds;**
 - f. Restrict discretionary budget spending during times of low cash flow to a "approval-required" status;**
 - g. Require approval of over-spending in one budget line that does not result in over-spending in that particular over-all category before the expense is made;**
 - h. Shall be authorized to spend on non-budget, non-emergency facility/ technology matters up to a maximum of 1.25% of the overall budget;**
 - i. Any spending above and beyond this shall only be made if the elders deem it appropriate to make such recommendation to the congregation and only with its approval;**
 - j. Shall not allow the church to be placed in any cash-flow jeopardy;**

C. The MT shall oversee the annual budget preparation process

- a. Shall prepare an annual budget for congregational approval in consultation with the Pastors and Elders that reflects the vision and priorities for the coming year.
- b. Shall ensure that the prayer/vision approach to budgeting as described in Section I above is followed;
- c. Shall ensure that the process is followed such that time is allowed for the elders to review the first draft of the budget and return it as needed to the MT for revision ;
- d. Shall approach ministry staff about required money to fund their part of the vision and the elders concerning the overall vision and staff compensation matters;
- e. Shall ensure that the final draft is made available to the congregation at least two Sundays prior to the Vision/Budget Congregational Gathering;

D. The MT shall be responsible to mobilize the response to unexpected and unplanned expenditures.

- a. In emergency situations where it is not feasible to hold a duly-called congregational gathering (eg. sudden roof collapse) the MT shall be authorized to make provisions to protect the safety of people and to prevent further damage to property. Such emergency provisions shall be made in a timely fashion with as much elder and congregational input as possible without creating a hazardous delay.
- b. Long-term repairs or other appropriate responses shall be overseen by the MT with elder input and congregational approval;

E. The MT shall have day-to-day oversight of the care and development of the facility, including technological equipment.

- a. To oversee the condition of the building and grounds considering policies of the Elders (i.e. Child Protection), safety, appearance and functionality for disciple-making; etc.
- b. To oversee the maintenance work by recruiting and overseeing a Maintenance Crew.
- c. To make sure that all work is within established budgets and current cash flow positions, or to recommend work exceeding the same to the Elders.
- d. To manage the acquisition, maintenance, storage and operation of all technology equipment such as computers, phones, photocopiers, projectors, etc.

F. The MT shall have day-to-day oversight of Human resource matters such as health plans, insurances, etc.

- a. To make recommendations to the Elders on all matters pertaining to the remuneration and benefits of all paid staff.

G. General Operational Matters

- a. Other operational responsibilities as agreed upon by the Management Team and Elders.
- b. To use task forces, committees, etc. to carry out the work agreed upon as a team.
- c. To arrange the minutes of each meeting are kept and forwarded to each pastor and elder within a few days of any meeting, preferably by the next Sunday.
- d. To hold in trust all Church properties.

2. Management Team Qualifications

II. Congregational Care Team (aka "Deacons")

1. Overview

The Congregational Care Team are men and women who are called to serve the Church body. They are accountable to Christ, the church membership and the Elders. This team fulfills the Biblical role of Deacons and Deaconesses who took care of the physical needs of the early church. They will affirm the church Statement of Faith and live by the Code of Conduct. Because they model spiritual maturity and show the fruit of the spirit, their spiritual lives and relationships with others should be of higher quality, but not a different standard than what is desired for the church. The test is whether the Holy Spirit controls the life of the Care Team member.

2. Responsibilities

A. Their responsibility is to work alongside the pastors in providing and overseeing day to day pastoral care, based on Acts 6:1-7.

- a. Serving widows and other vulnerable or disenfranchised individuals (Benevolent);
- b. Supporting unity in the Body through modeling positive support of the leadership and unity with and love towards one another;
- c. to look out for those who, like the Grecian widows of Acts 6 are feeling disconnected or left out of the care of the Body;
- d. Supporting the pastors and elders through pastoral visitation (especially the sick, shut in, newcomers, and others in need);
- e. Overseeing Ministry Connections (encouraging established members to connect with newcomers; Greeters; Communication Corner; etc.);
- f. Arranging for the Ordinances (serving communion, baptismal tank and candidates, extra towels and baptismal clothes);
- g. Hospitality Ministry (as determined by the Elders and Care Team),
- h. Establishing an awareness of and presence in the Prayer Room on Sundays;

- B. The responsibilities of this team are considered a part of pastoral care ministries and are under the direction of the pastoral staff.**
- C. The team will define and update annually a plan and process to identify needs of individuals and families and arrange a response to those needs. They may do this by creating and managing additional teams, groups, or adhoc opportunities to serve in identified areas of need.**
- D. They may access the benevolent fund through the pastors when needed, and will coordinate volunteers from the congregation as needed to fulfill their responsibilities.**
 - a. They shall have authority to spend benevolent money;
 - b. They shall not overspend cash on hand in the benevolent account, or borrow money for benevolent purposes without elder approval;
 - c. They shall keep records of money spent to be made available to the elders at their request;
 - d. They shall present proposals

3. Qualifications of CCT

- A. As the model for the CCT are not the Deacons as developed later in the church (spiritual leaders) but rather the "7 godly men" chosen in Acts 6, the qualifications for members of this team are found not in Timothy and Titus but rather those listed in Acts 6;**
- B. The Deacons shall be people who are deemed godly and wise, with a caring heart for the physical, emotional and spiritual needs of others; with an ability to discern needs and empower others to meet needs;**
- C. They must be spiritually mature, as outlined in Acts 6:3; Galatians 5:22-23; and 1 Timothy 3:8-10.**
 - a.

4. Terms of Office

- A. The team is comprised of as many as is deemed necessary, with seven (Acts 6:3) being a reasonable but not necessary number.**
- B. Shall serve according to gifts;**
- C. As a position of ministry service rather than spiritual oversight they shall not be restricted by limited terms (as with most ministry leaders such as SS Super., Nursery Co-ordinator, etc.**
- D. The elders shall review the members annually to assure that they still fit the qualifications listed in this policy;**

5. Sustainability

- A. The Church will offer an opportunity for members to nominate Care Team members.**
- B. Current Care Team members approach individuals with the established criteria and ask them to consider this leadership position.**
- C. Team members select who to interview from those who are willing to consider the position.**
- D. Team members will meet with Elders to discuss who will be recommended candidates to the church.**
- E. Church members vote on recommended candidates to affirm their choice for leadership.**
- F. To ensure continuity of leadership the end date of service for Congregational Care Team terms needs to be spread out over several years. Team members who are renewing their term are not subject to a church vote.**
- G. The Elders will maintain a list of younger men who have leadership potential.**
- H. Leadership development training and mentorship will be offered if individuals are willing to commit to the process. This leadership training will ensure that there are candidates in the future for a variety of leadership positions.**

III. Various Policies Concerning the Congregation

Use of Building Policy

Policy: Use of Buildings and Grounds

Department: Facility

Oversight Responsibility: Management Team

Policy Manual, JUBC

Most recent revision: July 2017

The Elders of the Jacksonville United Baptist Church (JUBC) have delegated authority over all day to day operations of the church to the Management Team (MT). Thus, the MT is responsible for the use and care of all buildings under the ownership or use of the JUBC.

The buildings and all assets of the Church belong to God and are to be used in faithful stewardship for His glory. Since the mission that He has given JUBC is "Seeking to make Christ known and to develop Christ- like lives" all assets shall be used at all times to that end.

There are many regular and special activities which make use of the building (s). Regardless of the nature of the event, the underlining intent is always and will

always be to accomplish the mission of JUBC. The same holds true for other special uses of the building (s).

There are various ways in which the building can be used to glorify God and accomplish His mission. As examples: weddings are always conducted "in the sight of God..." and testimony to His Word and call is always given (whether or not the couple is from JUBC or are Christians); events such as public elections, community or meetings of business groups (but not sales events) may be held here as a means of serving the community as a witness to Christ (eg. "a cup of cold water/ hot coffee" to all those who enter) as well as helping to de- mystify the building for the unchurched (including a tour of the building as appropriate); concerts may be held whose purpose is to worship God and/or communicate the gospel and/or de-mystify the building for the unchurched and/or raise money for missions whether local or global; etc. Other situations not covered by these examples shall be evaluated on the principle of mission stated above.

From time to time the Elders, as spiritual leaders, may establish policies or in other ways help to clarify the definition of mission as it applies to particular types of requests. The MT is empowered to act and decide on all requests within the policies and clarifications of the Elders.

All requests for the use of the building (s) shall be evaluated by the MT (or delegated as appropriate to the Pastor) through this "Mission" filter. One of the pastors, the Office Administrator, or other representative(s) of the church as designated by the pastor or Management Team shall be present to greet such groups, give them a tour of the facility, and welcome them in any other way possible. No rental fee for use of the building (other than those laid out in the wedding policy) shall normally be charged, though this does not prevent the MT under unique circumstances to arrange an amount if deemed appropriate (whether a donation to missions or a reimbursement of some sort).

While there is no charge for use of the church building as such, there are a number of potential costs involved. In the event that some of these services are required the fees will be communicated at the discretion of the MT or designated staff. The fees here correspond to fees for similar services as described in the Wedding Policy.

Sound Operator Honorarium
\$100 (\$150 if needed for a rehearsal).

Janitorial

\$100. For Worship Center if special cleaning or setup arrangements are needed.

\$100. For Gymnasium Wing if special cleaning or setup arrangements are needed.

Re-imbusement costs covered for laundering, and if necessary dry-cleaning for tablecloths, etc.

No event will be considered booked until all four of the following have been completed and communicated: (a) the Lead Pastor has given direct approval or given approval as directed by the MT; (b) the leader of any ongoing ministry that may meet at or near the same time of the event has given clearance for the event

from a "sharing the building" point of view; (c) arrangements for opening and closing the building (s) have been agreed upon by the Office Administrator of JUBC (or designate) and the key contact person for the event; and (d) it has been booked by the Office Manager or designate using the event and room booking procedure currently in use (eg. Google Calendars), including appropriate times and dates, rooms that will be used, and the name and contact information of the key contact person.

If permission is granted to use the building (s) these are some guidelines that must be followed:

1. The building is to be cleaned by the group or arrangements made so that it is left in the same manner as it was found.
2. All garbage is to be removed from the property or properly disposed of in the dumpster.
3. Any furniture (i.e. chairs, tables, etc.) that has been used must be returned to its proper place. All furniture brought into the building from outside must be removed immediately after the event unless other arrangements from the Management Team have been communicated to the contact person.
4. JUBC reserves the right to maintain the property and building (s) as an alcohol and drug free zone. While the church is called to minister to all persons, the welcoming of an intoxicated person to take part in an event on site is not the manner in which this ministry will be carried out.
5. JUBC reminds all users that all public buildings in the Province of New Brunswick are to be maintained as smoke- free zones.
6. The key contact person is responsible to make every reasonable effort to see that the individual guests conduct themselves in a way that is conducive to Christian principles such as love, mercy, and respect.

Use of Physical Assets Policy

Policy: Borrowing of Physical Assets (eg. Tables)

Department: Facility

Oversight Responsibility: Management Team

Policy Manual, JUBC

Most recent revision: March 18 2015 (First Draft)

The Elders of the Jacksonville United Baptist Church (JUBC) have delegated authority over all day to day operations of the church to the Management Team (MT). Thus, the MT is responsible for the use and care of all buildings and physical assets under the ownership or use of the JUBC.

The Physical Assets and all assets of the Church belong to God and are to be used in faithful stewardship for His glory. Since the mission that He has given JUBC is "Seeking to make Christ known and to develop Christ- like lives" all assets shall be used at all times to that end.

There are many regular and special activities which make use of the physical assets. As well, outside groups or individuals will also wish to borrow the assets such as tables from time to time. Regardless of the nature of the event, the underlining intent is always and will always be to accomplish the mission of JUBC. The same holds true for other special uses of the Physical Assets (s).

There are various ways in which the assets can be used to glorify God and accomplish His mission. As examples: weddings are always conducted "in the sight of God..." and testimony to His Word and call is always given (whether or not the couple is from JUBC or are Christians). So tables and chairs can be used to glorify God and accomplish His mission in a variety of ways. Other situations not covered by these examples shall be evaluated on the principle of mission stated above.

From time to time the Elders, as spiritual leaders, may establish policies or in other ways help to clarify the definition of mission as it applies to particular types of requests. The MT is empowered to act and decide on all requests within the all existing policies, whether established directly by the congregation, the elders, or the MT.

All requests for the use of tables and other assets shall be evaluated by the MT (or delegated at their discretion to the Lead Pastor) through this "Mission" filter. A member of the Management Team or the Office Administrator should arrange when the items will be picked up and returned, keeping in mind when they will be next needed in the building. Consideration will always be given to whether the request will interfere with their regular use (such as weekly ministries) or by groups who have already received permission to use them for a special occasion.

No asset will be considered booked until all three of the following have been completed and communicated: (a) the Lead Pastor (or his designate) has given direct approval or has given approval as directed by the MT; (b) arrangements for the pick-up and return of the items have been agreed upon by the Office Administrator of JUBC (or designate); and (c) a record of the assets going off site has been recorded by the Office Administrator, including the dates of pick-up and return, and the contact information of the key contact person.

If permission is granted to use the requested assets, then it is to be cleaned and cared for by the group so that it is left in the same manner as it was found.

Marriage Policy

Policy: Approval of Marriages to be Performed by JUBC pastors and/or on JUBC property.

Department: Pastoral Care

Oversight Responsibility: Management Team

Policy Manual, JUBC

Most recent revision:

Jacksonville United Baptist Church welcomes the opportunity to perform wedding ceremonies for members and adherents of the congregation, as well as members of their immediate or extended families. Furthermore, individuals not connected with Jacksonville United Baptist Church may also be married in this church, if the facility and Pastoral Staff are available. To be married in this church, couples must agree to the Policies and Guidelines stated herein.

Policy Statement

The Jacksonville United Baptist Church believes that:

- ◆ God's intention for marriage is established throughout the scriptures of the Old and New Testament.
- ◆ God ordained marriage as a voluntary union for life of one man and one woman (Genesis 2:24, Matthew 19:5-6, Ephesians 5:31, Romans 1:26-27, 1Corinthians 6:9).
- ◆ Sexual intimacy is legitimate only within the boundaries of marriage (Hebrews 13:4).
- ◆ Christian marriage is not simply a contract between two persons, but is a covenant ratified in the presence of God (Malachi 2:14).
- ◆ In Christian marriages, the Church acts as an agent of God's blessing, as a primary witness and as a supportive community.
- ◆ A healthy marriage is the best foundation for families and the raising of children.

Same-Sex Marriages: The Jacksonville United Baptist Church, as a responsibility of membership within the Convention of Atlantic Baptist Churches, recognizes and supports the intent behind the resolutions of Same-Sex Marriages, as approved by Convention 2005. Therefore, Jacksonville United Baptist Church does not permit the performance of marriages between same-sex partners on its grounds or in its church building. No pastor can perform or assist in same-sex marriages while in the employment of the Jacksonville United Baptist Church.

Minister's Rights and Obligations to Refuse to Marry: All pastoral staff are required to adhere to the constitution of the Jacksonville United Baptist Church, including the Statement of Faith. They therefore will not officiate or co-officiate at marriages that could reasonably be considered to be contrary to the Constitution or Statement. All Pastoral Staff at Jacksonville United Baptist Church have the right to refuse to marry any couple for reasons of religious beliefs, professional ethics, serious incompatibility of the couple, or failure of the couple to agree to this statement of Marriage Policy and Guidelines. The law also requires that the officiating minister refuse to marry a couple when there is suspicion of intoxication by way of alcohol or drugs.

Invited Clergy: In the case where a conflict in schedules arises, the Pastoral Staff will be responsible to arrange for another Pastor to perform the wedding. JUBC also

recognizes that couples may have a pastor other than the pastors at JUBC who has had a special influence in their life. The Jacksonville United Baptist Church is happy to grant such a clergy person permission to perform the wedding, provided that person is licensed to perform marriages in the province of New Brunswick and agrees to adhere to this statement of Marriage Policies and Guidelines. The name of the guest pastor must be presented to the Pastoral Staff in the first interview, and must be approved by the Pastoral Staff before the invitation to officiate is extended.

Marriage Preparation and Counseling: The first step is an interview with one of the Pastors to review this Marriage Policy and Guidelines. This can happen at any time convenient to our schedules. Whether the bride or groom have or have not been married before, the couples are required to take part in pre-marriage counseling. Normally this counselling is arranged with recognized marriage counsellors by the pastor performing the ceremony in consultation with the couple. In the case where one or both persons of the couple live in other parts of the province or beyond it may be more convenient for the counselling to be done by a pastor or counsellor in that location. In this case the arrangements must be approved by the pastor performing the ceremony.

The Marriage Ceremony: The minister shall conduct only the marriage liturgies that are in keeping with the traditions and theology of the Christian Church, the Baptist community, and as required by the province of New Brunswick. Notwithstanding, the pastor is willing to work closely with the bride and groom to ensure that their ceremony reflects their individuality and preferences wherever possible. The marriage service is a corporate worship service, not a private ceremony or a spectacle, so meaningful creativity in the elements of the service is encouraged.

The Marriage License: There is a government requirement that you must have a marriage license in order to be married in this province. This license is only valid for three months from date of issue, and may be obtained for any Service New Brunswick office. An application, supporting documents and a fee are required. The church requires that the license be delivered to the church office at least four working days before the ceremony.

Guidelines

Introduction: We thank you for considering Jacksonville United Baptist Church as the location for your wedding. This is a very special day in your life, as you make your marriage covenant before God and family and friends. A marriage covenant is intended to join you for life in a relationship so intimate and personal that it will change your whole being. As a congregation and staff we are happy to help make this day as special as it ought to be.

Weddings mean extra work for a number of people in our church and do not come under the salary scales of our staff. Most of the rehearsals and ceremonies take place when staff would normally be off. As a result, there must be remuneration for their services and for the extra cleaning of the church. By action of the Jacksonville

United Baptist Church Management Team, the following fee structures and guidelines have been developed.

Adequate Notice: To allow time for pre-material counseling, and other adequate preparation, the church recommends that all weddings be booked a minimum of 3 months in advance of the wedding date. The wedding can be tentatively booked by calling the church office (506-328-6426). All wedding dates, however, will only be confirmed by the church after the couple has received this marriage policy and has agreed to its conditions, guidelines, and fees. The date of each wedding and any rehearsals must also be approved by the pastor before the wedding is officially booked. Individuals not connected with Jacksonville United Baptist Church will only be allowed to officially book dates that are no more than 6 months in advance of the date of the ceremony. If an announcement is to be placed in the church bulletin or monthly newsletter, please ensure that the church office has all of the necessary information a week in advance of when the announcement is to appear.

Music: The music of the ceremony should primarily point toward God and offer praise to Him or prayer for the couple. All music, vocal and instrumental, is to be approved by the pastor early on in the wedding planning process. The audio-visual equipment belonging to the church can only be used by those persons who have been trained and are cleared for its use by the Audio/Video Committee of this church.

Building and Decorations: Confetti, rice, etc., is not allowed in the church or on the grounds. The church is not responsible for any decorations being placed in the church for weddings. The couple is welcome to have a decorator come to the church or to decorate the church themselves. No devices for attaching decorations are to be used that would permanently mark any part of the church building. Candles with open flames or with glass globes are permitted provided that are secure and do not drip wax on the carpet or furniture. Clean up from the candles will be billed to the couple. No oil lamps are allowed. The property and buildings of Jacksonville United Baptist Church are alcohol and smoke free.

Wedding Bulletins: The couple is responsible for purchasing and producing the bulletins for use at the wedding.

Photography, Videography and Audio: Photography and videography should be done in good taste to avoid disruption to the worship atmosphere of the ceremony. Flash photography or noisy mechanical cameras are not to be used during the ceremony once the bride has arrived at the front of the church. All video equipment must be in place well in advance and operated as unobtrusively as possible. Photographs may again be taken at the signing of the registers and during the recessional. Audio recording of the service is not usually provided but can be arranged by special request and for a nominal fee.

Fee Structure

Cost for Weddings at JUBC:

There is no charge for use of the church building as such, however there are a number of costs involved. The fee is \$350.00 and covers such items as Sound, Janitorial, Counseling and Pastor's Honorarium. [Note: This has been reduced in 2017 from \$375]. Please bring this to the Church Office two weeks prior to your ceremony. Any gifts or honorariums to be given to participants – other than pastor - in the ceremony i.e. singers, photographers, etc. is up to the discretion of the couple and to be arranged directly with the participant in question.

Counselling	No Charge to the couple. Cost for professional counselling covered by JUBC.
Sound Operator	\$175 For song set-up with Sound Room computer, microphone and speaker set-ups, etc, and running sound (and video) at both the Rehearsal & Wedding; Un-locking and locking the building at rehearsal and wedding, etc.
Clergy	\$175 Honorarium- includes counselling arrangements and follow-up, ceremony planning and leading, rehearsal, document preparation and delivery, and Worship Center preparation (re-organize chairs, steps, etc.) and clean up (before and after).

Cost if Reception is at JUBC:

Janitorial \$100 For Gym set up, tear down and clean up.
If a caterer is to be used, they must leave the kitchen in a clean and orderly fashion as it was found. They are asked to come to the church 2 weeks prior to the reception so that questions on both sides can be asked and answered.

If the wedding is off site, travel for the pastor must be covered at .45 cents per kilometer.

COUNSELLING

The pastor will make premarital counselling arrangements with the couple. The first part of the arrangement will normally be 2-3 sessions with the pastor in order to

establish a relationship, plan the ceremony, etc. The second part of the arrangement will normally involve a pre-marital counselling specialist with whom the church has an ongoing working relationship. Partial or complete assistance with paying any fees associated with this counsellor can be discussed between the pastor and couple.

JUBC Guidelines Fundraising

From time to time people are compelled to hold events for the purpose of raising money for individuals, families, or ministry opportunities that have a pressing financial need. Other times ministry leaders, particularly youth and adult mission teams, will want to raise funds to supplement their needed funds. These guidelines are intended to provide a framework within which people can confidently approach and navigate through these initiatives. As a result, we would see events that provide an opportunity for people to support important needs while honoring the values of Jesus' Church and ultimately furthering His Kingdom purposes.

The Pastoral/ Deacon (PD) Team present these as general guidelines, and they reserve the right to work within the spirit of these guidelines with as much flexibility as possible while honoring their intent.

- 1. All events at JUBC, including fundraiser events, are an extension of the overall mission, which is reflected in the following statement: *Seeking to make Christ known and to develop Christ-like lives.***
- 2. All events should, therefore, be planned and carried out in a way that reflects the mission and values of JUBC. While this has to do with the whole spirit and culture of the event, and not just individual do's and don'ts, we do ask that all events be alcohol, tobacco, and illegal drug free.**
- 3. Fundraiser events for community needs (eg. Benefit Dinners or Concerts) shall be held at the initiative of individuals at JUBC. These individuals will be responsible to approach the Pastoral/ Deacon (PD) Team for the go ahead before proceeding with any plans or promotion (including informal). They will also take full responsibility for putting together a team to plan and carry out the event.**

4. **Ideas for fundraiser events for church ministries (eg. Youth Mission Tours) shall be presented to the PD Team for approval prior to making or communicating any plans.**
5. **The PD Team will request, receive and approve (modified if necessary) a plan for the event before a go ahead is given. This plan will include the purpose of the event, plans for communicating it, basic details of the event (eg. Meal, entertainment, etc.), and how the money will be received, accounted for, and distributed. The PD Team reserves the right to monitor the finances as they see fit.**
6. **All fundraiser events, whether for budgeted (eg. Mission Trips) or non- budgeted matters must give people the opportunity to give a free- will donation rather than pay a fee or set charge, buy a ticket, etc.**
7. **The Pastoral/ Deacon Team will be responsible to make sure the Kitchen/Social Committee Leader is consulted, where applicable, for input on use of kitchen supplies and equipment, and food storage/ preparation before a go ahead is given.**
8. **The Pastoral Team will consult the main calendar on SharePoint and if the decision is made to go ahead will enter the date, time and other details on the calendar **BEFORE** communicating the go ahead.**
9. **The organizing team of the event shall be responsible to make sure that the building is "put back" as it was before the event (that is, all items that were moved or removed such as tables, banners from walls, etc. are put back), garbage removed from the property, etc.**

May God be honored and His Love and Grace be known to all through all that we do.