

**Church Policies and Procedures:
A Coming Together of Old and New**

National Institute in Church Finance and Administration
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Autobiographical Statement

I have always considered myself a United Methodist. My paternal family has been active in the Methodist Church for many generations. My great-grandmother's family was active at Asbury Methodist Church in Lumberton, NC as far back as the early 1900's. When I was a child, I remember summer visits to my grandparents in Rockingham, NC. First Methodist Church, a block away from their home, had been their church since my father was a child. Church was part of daily life; the ringing of the carillon always signaled that supper was on the table. Attending Vacation Bible School, church picnics, and Sunday services (my grandmother sang in the choir) were the norm. They were loving experiences that helped build a strong foundation for my faith journey.

I was raised in Richmond, VA. In the 50's, my mother and father joined Reveille, a Methodist Episcopal Church that had just been created from the merger of two churches in the area. My parents were honored to have me be one of the first infants baptized in the new sanctuary. The church was the focal point in our family life with my mother active in circle and my father in many leadership roles. Growing up, I always seemed to be involved in church activities. I was active in MYF (Methodist Youth Fellowship) during my early teens. Music became a big part of my life. Throughout high school, I found my niche being the pianist for an elderly women's Sunday school class, a dedicated and loving group of Christian women.

Following my graduation from Virginia Commonwealth University with a B.S. in Business Administration and Marketing, I began my professional career working for a savings and loan association in Lynchburg, VA as Marketing Director. Responsibilities included planning, budgeting, and implementing a regional marketing budget for media, direct mail, special events, and promotions.

During my college and young adult years, I was a C&E (Christmas and Easter) church member, but I don't ever remember God being absent in my life, only that I seemed to stray from time to time. It was after my marriage and the birth of my first child that I felt the urgency to become actively involved again, and I felt pulled to visit Peakland UMC. The pastor at that time had been my Associate Pastor at Reveille many years earlier, and had led my Confirmation Class and confirmed me when I was twelve. He had touched my life during those formative years so long ago. His presence at Peakland UMC and the congregation's hospitality and warmth assured me and my family that this is where we should be.

A break in employment during my children's early years allowed me to more fully volunteer at my church, mostly with children's programs such as Sunday School, Vacation Bible School, Mother's Morning Out, and the preschool. I was also able to volunteer in several inner-city outreach organizations, the Junior League, and local schools.

In 1993, the last year my youngest child was attending our church preschool, I began volunteering in the church office. My intent was to improve my computer skills for going back into the work force, but I quickly came to the realization that my calling was to use my business background at Peakland to promote God's work. I was given the opportunity to begin my church career as a part-time assistant, preparing the bulletin and newsletter, and was soon hired full-time as an Administrative Assistant. Over time, my responsibilities evolved to include financial, facility, and supervisory duties, working directly with the Finance Committee, Trustees, and the Staff-Parish Relations Committee.

Ellen Geisert, Business Administrator at Rivermont Evangelical Presbyterian Church, Lynchburg, VA, (part of my consultative team) introduced me to the National Association of Church Business Administrators and suggested I consider attending courses at Union

Theological Seminary & Presbyterian School of Christian Education in Richmond, VA, to become a Certified Church Business Administrator. In 2000 I was given the opportunity to attend. The course and the connection with other church administrative staff around the country convinced me that certification would be an asset not only to me, but also to my church.

Then the storms of life entered my personal life with family estrangements, the death of my mother, a failing marriage, the addition of a step-mother, and children leaving for college. God remained ever present; I only had to listen, let go, and place it all in His hands. God and my church family kept me grounded, but my efforts toward attaining certification were put on the backburner for a few years.

In 2005 I began thinking about the process again. With the support of my pastor, Dr. Tim Gerde (part of my consultative team), we contacted Union/PSCE and Phil Martin at NACBA to request an extension to complete my project and were informed that my time was running out. There was not enough time to complete a project. My desire to continue the certification did not wane, and Dr. Gerde suggested I revisit the process. In researching, I discovered that Candler School of Theology at Emory University in Atlanta, GA, was the only school to offer certification in the United Methodist Association of Church Business Administrators. Not only would I have the opportunity to be certified through the national organization, but I would be able to be certified in the United Methodist Church as well!

In 2006 and 2007, I attended Emory University and completed NICFA Seminars I and II. The leadership and comradeship were empowering. I was privileged to again be with several of my fellow participants at the National Conference in Nashville, TN, in 2008, and I continue to have contact with this special group of Christians. It is my intention to complete my certification in Church Business Administration with the NACBA and the UMACBA.

Description of Setting

Peakland United Methodist Church is located in the City of Lynchburg, an independent city in the Commonwealth of Virginia. The city population is about 70,000 as of 2007. Chartered in 1786 and named after its founder, Quaker John Lynch, it is located near the geographic center of Virginia and is known as the "City of Seven Hills." The Metropolitan Statistical Area of Lynchburg and its surrounding counties is the fifth largest MSA in Virginia with a population of 239,510.¹

In the Lynchburg area, the primary employers are Centra Health hospitals, Areva (a nuclear engineering company), Georgia Pacific and Rock-Tenn (manufacturers of paper products), Gen-Worth Financial (insurance and financial services), and Liberty University. Redevelopment of downtown Lynchburg is revitalizing the city and attracting more business.

There is poverty within the downtown area and in the east end of the city. Many of the churches, including Peakland, are engaged in cooperative ministries that are addressing the needs of the poor.

Commercial development within the area of Peakland United Methodist Church is limited to two small shopping centers with specialty shops anchored by chain supermarkets. The church is located in an established residential area. There is a good mixture in the community between retired persons, middle-aged families, and families with young children. The schools serving the area are among the most desirable in the city.

Peakland United Methodist Church, established in 1956, is a congregation of approximately 800 members with an average worship attendance of 300 and a church school attendance of around 100. Peakland is a white and predominantly professional congregation. Persons of race,

¹ "History of Lynchburg, Virginia," www.LynchburgOnline.com, Lynchburg Internet Associates, 2008.

color, and ethnicity occasionally visit our church, and there are a few families who have children enrolled in our preschool. The location of our church probably accounts more for the lack of inclusiveness in our congregation than any prejudice or bias. As a whole, the congregation is open and accepting of others. It is a well-educated, professional congregation whose theological perspective is a blend of liberal and conservative views. The congregation is blessed with outstanding human resources and leadership potential. However, a challenge is ever-present in bringing these gifts to fruition.²

The church has just ended a five-year capital funds campaign for the addition of a \$2.4 million and 10,000 sq. ft. educational/administrative wing and renovations to the old facility in the fall of 2004. Current indebtedness is approximately \$400,000. The church's financial health has been good with pledge payments averaging over 95% annually. This past year's fall stewardship campaign was very successful in communicating the needs of a growing church, financial as well as time and talents. A balanced operating budget was approved for 2009 in the amount of \$730,459. With the current economic downturn, the Stewardship Committee stepped up its activities earlier in the year and included weekly "Stewardship Moments" during worship services that feature member testimonials. Committees have been asked by the Finance Committee to be even better stewards of their resources by using a zero-based budgeting format for next year's operating budget.

The Rev. Dr. Timothy R. Gerde is completing his 9th year of appointment as pastor, and in July, Peakland Church received its first appointed Associate Pastor, Rachel Gene May. Staff consists of a full-time music director, youth/education director, business manager, and custodian. Part-time staff includes an organist, contemporary service worship leader, communications coordinator/assistant to the pastor, and nursery workers.

² "Church Profile Information," Peakland UMC, Virginia Conference United Methodist Church, 2009.

The congregation is striving to move forward around “the six esses”: Stephen Ministry (implemented for the first time in 2007), Strategic Planning (formed to determine the niches of Peakland and to provide a focus on intentional involvement and inclusion of members), Small Groups (key to providing opportunities for nurture and inclusion), Stewardship Campaign (opportunities to serve and grow), worship Services (opportunities for different worship experiences). “All of these activities and opportunities for involvement are ways in which Peakland continues to grow and develop to meet the changing needs of our members and greater community. It is our overall goal to intentionally create opportunities for growth and deeper involvement on all levels to serve those in need and to bring others into the family of Jesus Christ.”³

After several years of discussion, this year we instituted a reorganization of our leadership structure to create opportunities for growth and deeper involvement. Rather than continuing the traditional Administrative Board/Council structure, which had become hierarchical and burdensome, we implemented a Table Structure concept. The new structure consists of a “Common Table” that includes five sub-tables (Nurture, Outreach, Resource, Witness, and Worship), and are lead by Table Hosts. The Table Hosts act as lay leaders in their areas of ministry. They coordinate the activities of their Table committees, and are key to inviting new members and ideas to the Table. It is our hope that this structure will be more action-based rather than organizationally based, and will support a larger congregation by more actively including new and existing members into the mission and ministry of the church.

³ “Charge Conference State of the Church” Report, Peakland United Methodist Church. (Lynchburg, VA, 2007.)

Consultative Team

The Rev. Dr. Timothy R. Gerde, Senior Pastor, Peakland United Methodist Church, Lynchburg, VA. (2001-present)

Dr. Gerde was ordained in 1983 as an Elder in The United Methodist Church and has served in five churches in the Virginia Conference. He is a graduate of University of Milwaukee, Wisconsin, and received a Master of Divinity and a Doctor of Ministry from Wesley Theological Seminary, Washington, DC. Dr. Gerde provides theological and administrative support to my project.

Mrs. Ellen Geisert, Church Business Administrator, Rivermont Evangelical Presbyterian Church, Lynchburg, VA.

Mrs. Geisert is a Fellow in Church Business Administration with the NACBA. She is a member of Peakland UMC, and is currently serving on the Board of Trustees. Mrs. Geisert's experience in becoming a certified Church Business Administrator provides valuable insight into the process.

Mrs. Harriet Whitten, Director of Development, Patrick Henry Boys and Girls Plantation, Inc. , Brookneal, VA.

Mrs. Whitten is a graduate of Randolph-Macon Woman's College and has over thirty years experience in fundraising and marketing for educational, cultural, religious, and service organizations and institutions. She is a member of Peakland UMC and has been actively involved in church administration for many years (Administrative Board Chair, Endowment Chair, Trustee). She is currently serving on the Staff-Parish Relations and Finance Committees, and is also on the Virginia United Methodist Foundation Board of Directors.

Her experiences provide support in the areas of church structure and traditions.

Biblical and Theological Foundations

“But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love. ” Ephesians 4:15-16

When I began thinking about what biblical and theological foundations I would be using to support my policies and procedures project, I focused on Paul’s description of the gifts and talents within the church community, the body of Christ. In I Corinthians 12 beginning with verse four, it reads, “Now there are varieties of gifts, but the same Spirit...” Interpreting this passage tells us that all gifts are needed; not valuing one more highly than another. However, I realized my biblical foundation was not to focus on the individual parts of the body and their uses, but rather that all gifts must work together. It became evident to me why Paul consistently spoke of “love” in his writings. Paul knew it was necessary to maintain a positive environment for building up the body of Christ in order for the church to grow. He described this positive environment and the key to having community wholeness as agape love.⁴ In Ephesians, Paul’s teachings help us to consider shifting our focus from the head holding the parts of the body together to the body itself growing into Christ. The parts must work properly together for the body to grow into Christ.⁵

We must administer the work of the church cooperatively and lovingly to carry out God’s Word.

⁴ Paul J. Achtemeier, ed., *Harper’s Bible Dictionary* (San Francisco: Harper, 1985), 14.

⁵ *The New Interpreter’s Bible*, Volume XI (Nashville: Abingdon Press, 1969), 423.

“Now I appeal to you, brother and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose.” I Corinthians 1:10

As with Paul’s letter to the Ephesians, he had previously written to the church in Corinth with the same double appeal. He asked that they work cooperatively and put an end to their divisiveness. Most importantly, he pleaded for the Corinthians to remember their unity was founded on the central belief that Jesus Christ is Lord, and this belief united them far more than anything that could pull them apart.⁶ Traders from around the world flocked to Corinth, bringing to the church a combination of all kinds of people, Gentiles and Jews, free and slaves, and rich and poor. Social and economic differences created factions within the church. Paul addressed the need for being “united in the same mind and the same purpose,” and later concluded (14:40), “but all things should be done decently and in order.”(14:40)

We must administer the work of the Church, in a professional, orderly manner, with justice and compassion, remembering we are here in the name of Jesus Christ.

“Welcome one another, therefore, just as Christ has welcomed you, for the glory of God.”

Romans 15:7

Paul directed his words to two theological opponents in Rome. One group was composed mainly of Christian Jews, and the other group mainly of converted Gentiles. Paul stressed not to judge, criticize, or downgrade one another because of differences in belief and practice. The

⁶ *The New Interpreter’s Bible*, Volume X (Nashville: Abingdon Press, 2000), 806.

issue was not whether they were holding on to the law and traditions of the past or were experiencing Christ's grace as new believers. Christ welcomed them all.⁷

Just as Christ welcomes all, we must administer the work of the church in a fashion that is welcoming and respectful to all Christians. As stated in the Virginia United Methodist Conference Vision Statement, "We envision churches where all God's people are welcomed at table, nurtured and transformed to be Christ to others in the world."

"Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it." Hebrews 13:1-2

As with Paul's writings, the author of Hebrews promoted the need to welcome and respect Christian brothers and sisters, but delved further by stating the Church needed to also extend hospitality to those outside of their Christian circle. Theologians have considered the author and the readers to be second-generation believers, with the writings addressed to Jewish Christians in Rome. They were in a time of crisis, living in a suspicious social climate because of the opposition and persecution of Christians. The author said to "hold fast to our confession" (4:14) and not forget or neglect those who were strangers to their community of believers, for blessings could come from extending hospitality to them, just as when Abraham and Sarah welcomed the three strangers who told them the good news of their promised son.⁸

We must administer the work of the church not only with ourselves in mind, but also with our brothers and sisters outside of the church community, extending love and hospitality to all people.

⁷ Julia and Richard Wilke, "Disciple: Remember Who You Are" Study Manual (Nashville: Abingdon Press, 1996), 202-204.

⁸ *The New Interpreter's Bible*, Volume XII (Nashville: Abingdon Press, 1998), 162.

Objectives of the Project

The main objective of my project is:

To provide clearly stated policies and procedures that will make it possible to operate in a more orderly and proper manner while carrying out the mission of Peakland United Methodist Church.

In order to attain this main objective, the following must also be met:

To be consistent with Methodist tradition and practices.

Methodists have always focused on the need for written rules, beginning with founder John Wesley's *General Rules*, which are still published in The Book of Discipline of the United Methodist Church. They are summarized using three simple rules: Do No Harm, Do Good, and Stay in Love with God⁹. The Book of Discipline is "a written text and a lived practice" for the organization of The United Methodist Church.¹⁰ It includes the principal organizational and governing documents for all United Methodist Churches.

To provide policies and procedures which address the specific needs of Peakland UMC.

Even though The Book of Discipline is the principal governance for United Methodists, it also states "the local church shall be organized so that it can pursue its primary task and mission in the context of its own community."¹¹ The mission of The United Methodist Church is "To make disciples of Jesus Christ for the transformation of the world." Each individual church can theologically uphold this mission, while focusing on it in various ways based on the particular core values and beliefs of the congregation and community – who we are, where we are, and

⁹ Rueben P. Job, *Three Simple Rules, A Wesleyan Way of Living* (Nashville: Abingdon Press, 2007).

¹⁰ Rev. Beth Luton, "United Methodist Polity," National Institute in Church Finance and Administration Seminar, June 23, 2006, Candler School of Theology, Emory University, Atlanta.

¹¹ *The Book of Discipline of the United Methodist Church, 2008* (Nashville: The United Methodist Publishing House, 2008), v.

what market we are targeting.¹² Peakland's mission statement "is to be a caring and committed congregation dedicated to serving in the name of Jesus Christ where each person is empowered to fulfill his or her discipleship in the world." Policies and procedures identify what we can do and how we do it in order to carry out the church's mission.

To help members and staff carry out tasks efficiently and effectively while minimizing confusion and contributing to a unified spirit.

As written in I Corinthians 14:40, "all things should be done decently and in order." A centralized, consolidated manual promotes efficient administrative operations. It allows for routine decisions to be made quickly, eliminating the need for unnecessary discussions and decision-making each time a similar question or situation arises.

Changes in member and staff leadership result in the need to continually adapt to changes in leadership styles. Clergy in The United Methodist Church are in the itinerant ministry, a system that periodically rotates clergy, and church leaders are generally appointed for three-year terms. Such changes can impact, positively or negatively, the effectiveness of problem solving and decision making.¹³ Clear policies and procedures give direction as to how and why certain things are done, and therefore, objectives are able to be achieved in a minimal amount of time, encouraging participation and teamwork.¹⁴

It is important for these guidelines to be held in a central location, available and easily accessible to not only staff and church leaders, but also to the general congregation. This supports positive and open communication with all church members, contributing to a unified spirit.

¹² Jerry Kane, "Management Theory & Practice," National Institute in Church Finance and Administration Seminar, 1 August 2007, Candler School of Theology, Emory University, Atlanta.

¹³ Bob Winstead, "Understanding and Relating with Self and Others," Institute in Church Finance and Administration Seminar, 24 July 2007, Candler School of Theology, Emory University, Atlanta.

¹⁴ Beth Vassallo, "Leadership and Organizational Management," Institute of Church Finance and Administration Seminar, 19 June 2006, Candler School of Theology, Emory University, Atlanta.

To protect the church from legal liability.

Policies and procedures are tools that enable the church to be proactive in identifying risks and potential adversities. Establishing best practice methods protects the church from risks associated with people, property, and liability.¹⁵ Quoting Shearman and Redfield on negligence, it is important to remember, “Foresight, not retrospect, is the standard of diligence. It is nearly always easy, after an accident has happened, to see how it could have been avoided. But negligence is not a matter to be judged after the occurrence. It is always a question of what reasonably prudent men under the same circumstances would or should, in the exercise of reasonable care, have anticipated.”¹⁶

To build a place of hospitality.

The church must focus beyond its own concerns and needs when defining policies and procedures, and make conscious and subconscious choices of how its presence reaches out into the community. “Perhaps the best way for a local church to translate the gospel to its community is for its members to realize that a local church’s buildings, members, and ministries are constant symbols of the eternity of God’s presence in a changing world.”¹⁷

¹⁵ Bob Lilly, “Pillars of Ministry Safety: How to Determine if Your Ministry Is Safe,” *NACBA Ledger*, Winter, 2008.

¹⁶ Richard R. Hammar, “Legal and Tax Developments for Church Administrators,” NACBA National Conference Workshop H, 16 July 2008, Nashville.

¹⁷ Marc Brown, Kathy Merry, and John Briggs, *Does Your Church Have a Prayer?* (Nashville: Discipleship Resources, 2009), 47.

Description of the Project

Purpose

The 2004 building renovation and expansion allowed Peakland to offer new programs and to open the church facility to more community groups. At the same time, this increase in activities resulted in an increase in staffing needs, and an increase in the number of questions asked about how activities and ministries should be planned, coordinated and implemented. It became apparent that “the larger the congregation, the greater the need for carefully disciplined planning and preparation of every event and program.”¹⁸ I discovered that clearly defined policies and procedures in many areas of the church: employees, facility use, weddings, funerals, etc. were outdated, difficult to locate, or had never actually been written in an official document. It was following my completion of Seminar II at Emory in 2007 that I made the decision to work on consolidating and updating the church’s policies and procedures for my project.

The purpose of my church project has been to establish clearly defined policies and procedures that are consolidated and easily accessible. However, it is important to understand that the purpose of this paper is not to address in depth the technical aspects of compiling a manual, but rather to examine the actual process of developing and implementing church policies and procedures. Several policies have been approved, with others being created or revised at this time. The process of writing, updating, and consolidating these church policies and procedures has been an interesting one and, at times, has provoked differing opinions among the members. This process, as well as the interactions with committee members and staff, is the major focus of my paper.

Process

¹⁸ Lyle E. Schaller, *The Multiple Staff and the Larger Church* (Nashville: Abingdon Press, 1980).

My first step was to search for and gather existing policies and procedures. Some had been saved as Word documents, but most were hard copies found in church office, staff, or committee chair files. An electronic “Policies and Procedures” folder was created to begin consolidating the information. Hard copy documents were re-typed as separate files and compiled into the folder.

The next step was to determine which committees or areas of the church should review existing policies and procedures. These were then presented to and reviewed with appropriate committees and staff to determine if the existing policies and procedures were current or in need of revisions. At the same time, other areas of the church were working on new projects which required the creation of new policies and procedures. I have chosen several areas to discuss in detail.

REVISITING EXISTING POLICIES

Weddings

The church’s wedding policy was probably one of the first policies written in the church. The oldest I was able to locate was found in the church files; a document that had been typed, probably using an IBM Selectric, cut and pasted, and prepared for print. No date was included, but it most likely was created, or revised from an older copy, in the 1970’s. Except for minor adjustments to fees every few years, there had been no additional revisions to the wedding policy. With the support of the Wedding Committee and the Music Director, the task of reviewing the policy began in 2007. Several wedding incidents had happened in recent years, and the committee felt revisions were needed. Although this need to make revisions was more reactive than proactive, the committee agreed they were necessary.

For many years, Peakland's congregation style has been that of a program church, but remnants of past practices from years long ago as a pastor-directed church still linger.¹⁹ One of these included wedding practices, which was once the sole responsibility of the pastor. Not only did the pastor have ultimate authority over each wedding, as continues to be the case, but the pastor was also responsible for handling all aspects of the wedding, including reserving the date, discussing fees, handling administrative duties, counseling the couple, planning the order of worship and music, and acting as an overall coordinator. The pastor did it all. This would be a standard practice in a small church environment, but at Peakland, it was presenting communication and coordination problems.

The wedding date may have been recorded on the pastor's personal calendar, but was too often not added to the church-wide calendar for reservation of space until a later date, only to discover there was a conflict with another event. Administrative details such as policies and fees would be reviewed very briefly or not at all by the pastor, leaving the families confused about their responsibilities and the office unaware of what had been communicated to the families. Coordination of the wedding with the organist and wedding coordinator were at times minimal or last minute. It created unnecessary stress for the office and music staff, volunteers acting as wedding coordinators, and the pastor. The committee revised the wedding policy to include more specific procedures. This improved communication, helped unify the wedding team, and allowed the pastor to more fully focus on the spiritual needs of the family without getting bogged down in operational details.

Overseeing the care of the facility was also an issue that needed to be addressed. There were times when area florists and wedding families were lax in their communications with the

¹⁹ Rev. Nancy Dawson, "Strategic Planning-Congregation Styles," Certification Program for Church Business Administration Seminar, Union-PSCE, Richmond, 24 July 2001.

volunteer wedding coordinators or the church office. Too often, the facility, most especially the sanctuary, would be decorated using nails, screws, thumbtacks, tape and the like that would mar and damage woodwork, and dripped candle wax that would damage not only woodwork but also carpets and pews. Many times the florists would not return to remove nails or make any effort to repair damages that had occurred. This created frustrations on the parts of the wedding team and the church trustees. However, such actions significantly decreased when the wedding policy was revised to more clearly spell out the florists' responsibilities, the do's and the don'ts, requiring signatures to acknowledge an understanding of how decorations could be used while remaining respectful of the church property.

Communication and coordination problems and damages to the facility, were not the only issues needing to be addressed. There was also a concern with wedding fees. The concern was not over the dollar amounts set since fees charged at other area churches are researched and reviewed every few years to ensure they stay in line with other churches' fees. The concern was centered around who should be entitled to "special member" rates. While some churches in the area allowed only members to be married in their churches, the committee wanted to continue to maintain its more open policy of allowing couples to be married at Peakland who may not be members, but had a sufficient connection with the church, whether through family, friends, or membership with another United Methodist Church or institution. The existing fee structure allowed members to pay the minimum rate, while others were charged the full rate. Members who had not participated in the church for years benefited for no reason from the fee structure while constituents, friends of the church who for personal reasons had made the decision not to officially join but were active in the life of the church, were required to pay the full rate. This seemed unjust to me and others on the committee. It was interesting to discover when I attended

Seminar II at Emory in 2007 that some of my peers had the same concern. Rev. Wiley Stephens was the presenter on the last day when our dilemma concerning wedding fees was brought up in class. Having served several United Methodist Churches in the North Georgia Conference, he, too, had experienced the same issue. To make it equitable for all, he suggested removing the member requirement and focusing on contribution giving instead. In other words, allowing the full rate to be waived for all who were eligible who made contributions to the church, with the specifics determined by the individual church. Peakland's wedding fees were revised to include this idea, specifically stating, "The Sanctuary fee is waived if annual contributions to Peakland UMC are \$500 or more."

Facility Use

The Policy on Use of Church Facilities had not been revised since 1982. The old policy continued to be used as is, even though significant changes in the facility and its use during the 2004 expansion/renovation had warranted updates. Discussion began at the Trustee March, 2007 meeting when I presented the existing facility policy for review. This triggered a two-and-a-half year long process which resulted in the current facility use policy.

Use of the fellowship hall had become somewhat restricted in recent years due to changes in regularly scheduled activities. Before the expansion/renovation, the church's preschool held its weekday morning recreational time on bad weather days in the basement, pulling out tricycles and climbing equipment for the children's use. Plans were underway to have the church's basement area renovated for a coffee house atmosphere, called "The Underground," which would be used for youth and adult activities. Because the preschool would be displaced for their recreational time, the Building Committee and Trustees agreed the preschool would be able to

use the fellowship hall for that purpose. With this change, coordination of the fellowship hall's weekday activities became more intentional. When another group wanted to reserve the fellowship hall for a weekday morning activity, the church office would suggest using another area of the church or suggest scheduling the activity in the afternoon so it would not be in conflict with the preschool. If a group preferred using the fellowship hall, they would also reserve "rainy day" space elsewhere in the building, in case the preschool needed the fellowship hall on the rainy day. Groups were willing to work around the preschool's need for the fellowship hall, and this process worked well for several years.

A conflict arose in March, 2007 when a group scheduled for a 3:00 p.m. activity in the fellowship hall requested need of the space for the entire day, beginning at 9:00 a.m., rain or shine. Previously, when the group had activities at that time, they would begin setting up after the preschool left at 12:00 noon. Set-up included decorating tables and preparing refreshments for approximately forty participants. The group said this was not enough time to prepare for the event and asked for more time. For clear weather, this was not a problem. The group could set-up any time during the day, but on bad weather days, it was a conflict with the preschool. A compromise was worked out by the church office with the preschool for the group to be able to set up beginning at 11:30 a.m. if it was a bad weather day, and the preschool agreed to adjust the children's recreation time to conform with the group's need to get in earlier. However, the 11:30 a.m. proposal was not acceptable to the group, and they requested a starting time for set-up of 9:00 a.m. They felt the preschool was secondary to other church groups and, therefore, they should have priority over the preschool. The existing facility use policy stated that the church office would determine if there were conflicts for the use of the facility, and cancellations and attempts to rearrange times or space would be based on group priority. The church office

considered the preschool to be “on equal ground” with the church group and felt the 11:30 compromise by the preschool was fair to both groups.

Because the situation could not be resolved, it was forwarded to the Board of Trustees for discussion at their March 2007 meeting. It was at that time I presented the existing facility use policy for review. After reviewing the policy, the Trustees affirmed that the preschool was a program of the church, not a church-sponsored group such as the Scouts. A decision was made in support of the preschool’s compromise of an 11:30 a.m. set-up time if it was a bad weather day. To officially state and clarify what steps should be taken in the future for unresolved conflicts, the facility use policy was revised to read, “If a scheduling conflict cannot be resolved, then the matter will be referred to the Board of Trustees for a final decision.” The Trustees’ decision of setting-up at 11:30 a.m. was not acceptable to the group. Discussions continued at the monthly Trustee meetings, with a concern that the conflict could grow and become a divisive issue within the congregation if it was not resolved quickly. The preschool was approached to see if another indoor area, though much smaller in size, could be used on bad weather days when other groups requested the fellowship hall. The preschool accepted the proposal, and the facility use policy was revised stating, “If the fellowship hall has been reserved and the weather is not conducive for the preschool children to play outside, then another indoor area of the church will be designated for the preschoolers to use.” The revision cleared up a majority of concerns and questions about using the fellowship hall on weekdays. Most church groups continue to be willing to work around the preschool’s need for recreational time in the fellowship hall on bad weather days.

Even though the revision for using the fellowship hall took place as a reaction to a particular incident, the Trustees were well aware of the need to be as proactive as possible when

making changes. One such change was in the area of emergency use of the facility. An arrangement had been made several years earlier with a local school for the church to be its official designated emergency site. The Trustees realized if an unforeseen crisis occurred with other local groups in the community, there was nothing written in the guidelines stating who in the church had authorization to make the church's facility available to another outside group in times of emergency. Gathering a quorum of Trustees to authorize use of the facility during an emergency could present a problem, and the facility use policy specifically stated that requests made outside the defined parameters needed to be submitted to the Board of Trustees or the Common Table for approval. To eliminate any uncertainty, the decision was made to add to the policy, "If in the event of a community emergency, the Pastor, at his or her discretion, may open the facilities for shelter until an emergency meeting of the Trustees is convened to develop further plans of action." This was consistent with The Book of Discipline's Responsibilities and Duties of Elders and Licensed Pastors in Service that states the pastor is, "To build the body of Christ as a caring and giving community, extending the ministry of Christ to the world" and "To participate in community, ecumenical and inter-religious concerns..."²⁰

Personnel

A new Personnel Policy Manual was completed and approved in 2003. The building's renovation and expansion not only increased the programs and activities taking place at Peakland, but it also necessitated an increase in staff. The old employee policy manual was adequate for the previous small staff structure composed primarily of church members, but with a larger personnel structure, the Staff-Parish Relations Committee was aware of the need for

²⁰ *The Book of Discipline*, 253.

more stringent rules. It was evident that more clarification of job responsibilities, benefits, and employment procedures was needed. The new policy provided this, adding to the professional work atmosphere as well as supporting safe, legal practices for both the employees and the church.

The Personnel Policy Manual compensation clause stated salaries would be “based on input from various sources including employee performance, changes in job responsibilities, information from the District Office of the United Methodist Church, the financial situation of PUMC, changes in the average cost of living and other community factors.” Salaries had been set and annually adjusted based on past practices of incremental budgeting. Incremental budgeting takes the previous year’s amount and adds on a percentage increase to account for growth and inflation.²¹ By 2006, the Staff-Parish Relations Committee realized this type of budgeting would not be effective for planning the 2007 budget because staff job descriptions had changed significantly and needed to be fully reviewed and analyzed. Several positions did not fit standard church job descriptions, and it would be difficult to compare them with other churches. The question was how to proceed in fairly establishing a new salary compensation scale without getting caught up in personality and personal opinion issues. Church employment can be a hard, frustrating struggle in the life of the church. Personalities are strong, opinions run rampant, and individuals are often hurt because the human element is added to the equation. The committee needed both the practical and biblical reasoning and technical tools to equip them with sound church administrative answers.²²

²¹ Matt Branaugh, “10 Trends for ’10: Why the Growing Risk of Fraud—and 9 Other Trends—Demand Your Attention in 2010 and Beyond,” *Your Church*, Spring 2010, 14.

²² Rosemarie Heindel and Todd Chancey, “Heavenly Helpers! Guide to Church Employment Administration,” rel. 4 [CD-ROM], March 2006, 4.

It was in the summer of 2006 that I attended Seminar I at Emory. During the first week, Todd Chancey spoke on “Human Resources: Job Description, Hiring and Compensations” and presented his guide, “Heavenly Helpers! Guide to Church Employment Administration.” It included a purposeful approach to setting a current salary structure. The process was based on the concept that a salary should be structured to the work performed, and not to the individual performing the work. With a current job description in place, and inputting the weekly attendance and zip code of the church, a salary range could be established after evaluating eight categories: job knowledge, complexity of decision making, decision-making impact, scope of supervisory responsibility, nature of supervisory responsibility, purpose of interpersonal relations, scope of interpersonal relations, and experience.

The program was used by the Staff-Parish Relations Committee for preparing the 2007 budget. It allowed personal feelings to be removed and provided for a fair and consistent evaluation process in establishing a new salary compensation structure.

CREATING NEW POLICIES

Columbarium

The idea of building a columbarium and scatter garden was discussed by church leaders around the time of the 2004 renovation and expansion project, but interest waned when construction and debt became realities. In the fall of 2008, a small group of church members began to research and discuss the possibility of building a columbarium. Preliminary engineering plans and artist renderings were completed. Information sessions were held in January, 2009, for church members, and two special sessions were held for neighbors. The sessions went well and were instrumental in addressing concerns and answering questions while conveying a

commitment to integrity and respect for our members and neighbors. With a positive response, it was time for the committee to delve into planning details.

While attending the 2008 NACBA Conference in Nashville, I was fortunate enough to meet Ben Foley with Homecoming, Inc., and spent an afternoon at his booth learning about the features and benefits of his company's products and services. Impressed with his offerings, I presented the information to the Columbarium Committee. Mr. Foley was contacted and he agreed to meet with the committee in April, 2009. The committee was pleased with his presentation and approved using Homecoming, Inc. for the purchase of the urns and plaques.

With a Conditional Use Permit approved by the City of Lynchburg in July, 2009, the committee focused efforts on creating detailed engineering drawings. Costs were held to a minimum due to the professional talents of a committee member, a structural engineer, who volunteered the majority of his time in creating the preliminary and detailed engineering drawings. Once completed, the detailed drawings were sent to area builders for bids. The final proposals submitted to the committee included one from a builder who was also a member of the church. Although his bid was quite a bit higher than the apparent low bidder, some members of the committee strongly favored choosing him because of his close ties to the church. So much so, that the committee began to sense tension among its members. Discussion ensued with varying opinions, but in the end, the committee agreed that selecting the apparent low bidder was the only ethical choice that could be made, and for us as a church, the only choice that could be made to maintain a professional image within the community.

A promotional brochure and written policies and procedures were still needed and there were many questions still needing to be addressed: What were the fees? How would it be managed? Who would be eligible? The committee reviewed columbarium information gathered

from other area churches and funeral homes to help answer these questions. With this information and the cost of construction known, prices and management practices were easily set, staying in line with local offerings and the church's existing financial operations.

The question still remained as to who would be eligible. Our pastor suggested the columbarium be available to anyone and everyone. Some on the committee wanted the columbarium to be available only to members, voicing a concern that niches would be sold to "outsiders" and would result in leaving few or none for members in the future. Other committee members wanted it to be open to non-members, but with restrictions. After several lengthy discussions, the committee came to an agreement that the columbarium policy should be consistent with the church's wedding policy and state that persons who have a sufficient connection to Peakland UMC be eligible. The committee is currently extending invitations to members and friends of Peakland UMC and to sister United Methodist Churches in the area that do not have a columbarium of their own.

COMING TOGETHER OF OLD AND NEW

The final step was to take the new and revised policies and procedures and put them together into one manual. They were alphabetized for reference simplicity and for ease of future additions or deletions. A copy is kept in the church office, but the official manual has been catalogued as reference material in the church library, making it easily accessible to all leaders and members of the church. The Policies and Procedures Manual was endorsed by the Common Table in November, 2009.

Conclusions and Findings

Major Results

A consolidated and centralized manual will improve member awareness of the church's policies and procedures. Rather than being hidden in random files, they can be found quickly in the church's library. They will no longer be "out of sight" or forgotten until a conflict or crisis occurs. The manual is now available to all members at anytime, allowing committee members or members in general to read the documents at their convenience. It will aid in relieving the occasional concern, by members who are not currently active on a committee, of a "closed door" policy where only leaders of the church are privy to administrative functions of the church, and will support an "open door" policy, where all members are ministers of God's house.

Improved accessibility will make it easier for committees to review them on a regular basis, thereby keeping the manual current and having it remain an effective working tool. Several committees, including Staff-Parish and Trustees, evaluate their specific policies and procedures on an annual basis. Most other committees make evaluations when needed. As stated in the introduction of The Policies and Procedures Manual, "Policies and procedures may be reviewed and amended as necessary to comply with the constitutional documents of The United Methodist Church and the stated mission of Peakland United Methodist Church."

It will also reflect and support a more professional administrative structure within the church. We recently reviewed the church's property, liability, and workman's compensation coverage, and decided to request quotes from several insurance companies. During a meeting with one of the insurance agents, he said his company required documentation that stated our policies and procedures followed The Book of Discipline of the United Methodist Church. I immediately pulled out a copy of the new Policies and Procedures Manual and pointed to the

introductory statement. The church's application was approved, and we signed with his company the following week.

Strengths

Working with committees and their timetables made for a long process. The number of members involved and the ongoing membership changes within committees presented challenges. While it would have been easier at times to have tackled most of this by myself, working side-by-side with members was necessary to support a member-driven process and to ensure acceptance and commitment by our church members. Too often, many congregations reflect a still-popular hierarchical model where major decisions are handed down by the pastor, leadership, or staff. Unhealthy control issues can stifle the life of the congregation and create a deadening affect on volunteer initiative. Empowering members strengthens the church as a whole by promoting Christian living and accountability.²³

It is my hope that the specific situations discussed in detail can be used as case studies by church business administrators. Whether similar cases have occurred or whether this may shed light on issues that have not been considered, I hope my report will aide in supporting a proactive stance in creating and establishing policies and procedures for other churches.

Shortcomings

Revisions and additions were too often due to being reactive to a current crisis rather than proactive to situations that may arise in the future. However, I believe regular review of the

²³ Richard Southern and Robert Norton, *Cracking Your Congregation's Code-Mapping Your Spiritual DNA to Create Your Future* (San Francisco: Jossey-Bass, 2001), 110-132.

manual will allow members to become more effective in making policies and procedures that support future needs.

During my time at Emory, it was suggested we complete Seminars I & II before having our projects approved. This would give us the opportunity to use the knowledge we had gained from the NICFA classes to help decide what project would be of benefit to each participant and his or her church. Having four years, beginning with the completion of Seminar I, to complete the project seemed like more than enough time. I began working on consolidating the church's policies and procedures in March, 2007. On December 20, 2007, I submitted my project proposal and it was approved by Pete Paulsen. I was pleased with my progress and comfortable with the amount of time I still had to complete it. However, it was not until November, 2009, that Peakland's Policies and Procedures Manual was officially approved, and I realized that I had less than a year to complete my NACBA project. A time constraint had been created due to the process taking longer than I originally anticipated, and that put more pressure on me than I had expected. Even so, I believe the project was most effective because of following this process.

New Discoveries and Central Conclusions

While going through the process of updating and consolidating the church's policies and procedures, I continually reminded myself of what the actual objectives of the project were:

- To be consistent with Methodist tradition and practices
- To provide policies and procedures which address the specific needs of Peakland UMC
- To help members and staff carry out tasks efficiently and effectively while minimizing confusion and contributing to a unified spirit
- To protect the church in legal matters

- To build a place of hospitality

Even though I was aware of the need to meet each of these objectives, my business background drove me to want to focus primarily on the administrative needs of the project. Are we following protocol and strictly adhering to The Book of Discipline? Have precedents been set that may be used to justify more of the same actions even though the church's mission and vision may have changed? How can a smooth process of updating the policies be assured without getting bogged down in differences of opinion due to individual group wants and needs? Will the decisions we make protect the church from lawsuits?

It is my pastor, "Pastor Tim," who has continually grounded me in understanding that the administrative aspects of preparing and maintaining policies and procedures have no merit without remembering that we are a place of hospitality and compassion. As reflected in the United Methodist Church slogan, we are a house of "Open Hearts, Open Minds, and Open Doors." During his sermon at a recent service, he continued to stress this by saying, "The cross is that place of God loving us from the inside out. He loves you. He wants you to be ready to do a good turn, and to be prepared to do that. To live a life of the intentionality of doing good, doing no harm, and staying in love with God, that we might be instruments of that grace and peace to one another. When that moment comes, when that happens, we'll have that clarity of love and courage, the willingness to risk for the sake of the community, and for the sake of the least, the lonely, and the lost."

Methodism insists that personal salvation always implies Christian mission and service to the world. John Wesley said, "A holiness that was not practical and social was no holiness at

all.”²⁴ In my journey, I came to realize that I have been at odds at times with what was expected of this project and what it actually was really about – to equip this house for service.

²⁴ Daniel Reid, Robert Linder, Bruce Shelley and Harry Stout, eds., *Dictionary of Christianity in America* (Downers Grove, Illinois: Intervarsity Press, 1990), 732.

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Appendix

Peakland United Methodist Church

Policies & Procedures Manual

4434 Boonsboro Road
Lynchburg, VA 24503

Adopted November, 2009

INTRODUCTION

The *Policies and Procedures Manual of Peakland United Methodist Church* serves the stated mission statement of the church: “The mission of Peakland United Methodist Church is to be a caring and committed congregation dedicated to serving in the name of Jesus Christ where each person is empowered to fulfill his or her discipleship in the world.” Users of this *Policies and Procedures Manual* are reminded that the constitutional document of the United Methodist Church is The Book of Discipline of the United Methodist Church.

Policies and procedures may be reviewed and amended as necessary to comply with the constitutional documents of The United Methodist Church and the stated mission of Peakland United Methodist Church.

**Peakland United Methodist Church
Policies & Procedures Manual
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CHILD PROTECTION POLICY

(Approved September, 2000)

INTRODUCTION

Peakland United Methodist is adopting this policy to (1) reduce the risk that any child will be abused in connection with any program sponsored by our church; (2) to enhance the ability of our church to respond effectively to any allegation of child abuse, and (3) to foster awareness among Peakland's staff, lay leaders and congregation of the dangers and warning signs of child abuse.

Child abuse is a growing concern among America's churches. By their very nature, religious institutions are vulnerable to incidents of child abuse. Churches tend to be trusting and open to newcomers. It is part of their mission to invite others into their fellowship. In addition, many churches struggle to find sufficient volunteers to staff nurseries, Sunday School classes and youth programs. Because of this chronic need, church leaders may hesitate to screen volunteers aggressively. Moreover, churches may offer greater opportunities for unsupervised contact with young children than most other institutions. For all these reasons, churches are at greater risk than ever for incidents of child abuse.

Definition and Types of Child Abuse and Neglect

Definition:

Child abuse refers to an act committed by a parent, caregiver, or person in a position of trust (even though he/she may not care for the child on a daily basis) which is not accidental and which harms or threatens to harm a child's physical or mental health or welfare. Under most state laws a child is defined as anyone less than 18 years of age. The following definitions and explanations are taken from the Virginia Department of Social Services.

Types of Abuse

Physical Abuse:

A physical injury, threat of injury or creation of a real and significant danger of substantial risk of death, disfigurement or impairment of bodily functions. Such injury or threat of injury, regardless of intent, is inflicted or allowed to be inflicted by non-accidental means. Examples: asphyxiation; bone fracture; brain damage, skull fracture, subdural hematoma; burns, scalding; cuts, bruises, welts, abrasions; internal injuries, poisoning; sprains, dislocations; gunshot or stabbing wounds.

Physical Neglect:

The failure to provide food, clothing, shelter or supervision for a child if the child's health or safety is endangered. Physical neglect may include multiple occurrences or a one-time critical or severe event that results in a threat to health or safety, such as a toddler left alone. Other types of neglect include abandonment, inadequate supervision, inadequate clothing, inadequate shelter, inadequate personal hygiene, inadequate food and malnutrition.

Mental Abuse/Neglect:

A pattern of acts or omissions by the caretaker that results in harm to a child's psychological or emotional health or development.

Sexual Abuse:

Sexual abuse includes any act defined in the code of Virginia which is committed or allowed to be committed upon a child by his/her parent or other persons responsible for the child's care.

Examples of such abuse are: sexual exploitation, sexual molestation or intercourse/sodomy.

Attached As Appendix C is a discussion of child abuse warning signs.

Peakland's child abuse prevention policy includes four elements:

- A) Worker screening and selection

- B) Worker supervision and training
- C) Reporting obligations
- D) Response procedures

Each element of Peakland’s policy is discussed below.

WORKER SCREENING AND SELECTION

1. **Extended Screening** – This procedure applies to all paid Peakland staff and all “scheduled volunteers.” “Scheduled volunteers” are persons who supervise or have custody of minors, on a scheduled or recurring basis, in any program affiliated with Peakland. Extended screening is required for, but not limited to:

- baby-sitters engaged by the church
- weekday school teachers and personnel
- parents who are scheduled to assist in weekday school classes
- Sunday School teachers of children and youth (school year and summer)
- Parents scheduled for extended session duty
- Mentors of prospective confirmands
- Scheduled youth activity leaders

a) **Paid Workers** – Before hiring any paid worker for a position which includes supervision or custody of minors in any program affiliated with Peakland, the responsible staff person(s) at Peakland will:

- 1) Ascertain and document any similar programs with which the applicant has previously been associated;
- 2) Obtain a completed employment application;
- 3) Obtain a completed Child Protection Policy (CPP) screening form (see Appendix A);
- 4) Personally interview the applicant and explain this policy;
- 5) Contact the applicant’s references and record comments; and
- 6) Obtain a criminal records check on the applicant.

b) **Scheduled Volunteers** – Before utilizing the services of a “scheduled volunteer,” the responsible staff person or lay volunteer coordinator at Peakland will:

- 1) Ascertain that the person has been a member or actively associated with programs at Peakland for a minimum of six months (preschool volunteers exempt from this requirement);
- 2) Obtain a completed CPP screening form;
- 3) Interview the volunteer, at least by telephone and preferably in person; and
- 4) Confirm that the volunteer has been given a copy of this policy, has reviewed it and preferably has attended a training session where the policy was explained and discussed.

2. **Standard Screening** – This procedure applies to all “unscheduled volunteers,” that is, persons who are asked to supervise or have custody of minors, in an unscheduled or “spur of the moment” situation, in any program affiliated with Peakland.

- Before utilizing the services of any “unscheduled volunteer,” the responsible staff person or lay volunteer coordinator at Peakland will ascertain that the person has been a member or actively associated with programs at Peakland for minimum of six months (preschool volunteers exempt from this requirement.)

Once a person has fulfilled the requirements of this policy for work as a paid staff member or a “scheduled volunteer,” they will not be asked to meet those requirements again. For example, a regularly scheduled Sunday School teacher (who has fulfilled the requirements for that position under this policy) should not be asked to fulfill any additional requirements before teaching Vacation Bible School or helping with extended session.

Completed CPP screening forms must be signed by the worker and forwarded to the staff person responsible for the area in which the worker supervises minors. Failure to sign the form will disqualify the candidate. CP screening forms will be treated as confidential and kept in the preschool or church office.

Persons with a history of criminal misconduct are not eligible and will not be engaged, as paid or volunteer workers, to work with minors in any program affiliated with Peakland.

WORKER SUPERVISION AND TRAINING

Exercising care in the selection of workers is important but not sufficient to ensure that child abuse will not occur in our church. Equally important is appropriate supervision of child care and youth workers. The procedures discussed below are being implemented to reduce the risk of child abuse in our church and to assist the church in responding to allegations of abuse.

The “two adult” rule: At least two adult workers should be present during all church activities involving one or more minors whenever possible. An adult is anyone at least 18 years old. When only one adult is available for the church activities the activities must take place in an area that can be viewed in its entirety by an outside observer. Rooms with doors are acceptable if the doors are kept open or have windows of a sufficient size.

For overnight trips or activities off church premises, at least two unrelated adults should be present. If the activities include boys and girls at least one male and one female adult should be present. Every effort should be made for at least two adults to remain present during all activities.

This policy recognizes that prospective confirmands and their mentors have a unique relationship that may be fostered by private conversations. However, such conversations should, when possible, take place within sight of others (such as pairs of people scattered around a room). Similarly, we recognize that our pastor may be called upon to counsel minors in certain situations. These counseling sessions should be without sight of others (for example, an office with the door open or a window) when possible.

Report suspicious behavior: Any inappropriate conduct or relationships between adults workers and children or members of youth groups must be reported immediately in accordance with the reporting procedures outlined below.

Conduct CPP training annually: At least once a year child and youth workers should be asked and encouraged to attend training which includes a discussion of this policy and the reasons why it is so important to our church. This discussion should include a review of the criminal sanctions applicable in Virginia to abusive actions targeting minors. (Virginia Code Section 63.1-248.2)

Schedule adequate personnel: Programs that involve children and youth should be staffed to adhere to the two-adult rule. Adult supervision should be maintained before and after events until all children are in the custody of their parents or another responsible adult with the parents’ permission. If scheduled workers do not arrive, classes or other groups should be combined to ensure the presence of two adults.

Overnight chaperones: All chaperones for overnight activities must be approved in advance by the responsible Peakland staff person or lay volunteer coordinator.

Additional procedures may be adopted as deemed appropriate by the Administrative Board.

REPORTING OBLIGATIONS

An effective reporting system is essential to preventing child abuse. Child molesters are less likely to remain in a church where workers are trained to spot symptoms of child abuse and report suspicious activities or behavior. Church workers, parents and members should not hesitate to report concerns to

church authorities. Similarly, church staff should take all reports seriously and treat each with care and discretion.

All Peakland Preschool teachers, Sunday School teachers and volunteers should be aware that Virginia law requires certain persons to report suspected cases of child abuse to the appropriate authorities. Pursuant to Section 63.1-248.3 of the Virginia Code, “any teacher, or other person employed in a public or private school, kindergarten or nursery school” or “any person associated with or employed by any private organization responsible for the care, custody or control of children” who has any reason to suspect that a child is abused or neglected must report the matter immediately.

Pursuant to this policy, any staff member, worker (paid or volunteer), teacher, aide or other adult participant in any Peakland sponsored program involving children or youth must report any incident, activity, behavior or evidence which comes to his or her attention which reasonably appears to indicate that child abuse has occurred or may occur in connection with any program associated with Peakland. Persons making reports will not be identified, without their permission, except as necessary in connection with any potential or pending legal action or criminal investigation.

With respect to matters involving the Peakland Preschool, reports should be made to the Preschool Director (or Associate Director, if warranted) who will then make a report to the Pastor (or District Superintendent, if warranted). With respect to all other matters, reports should be made directly to the Pastor (or District Superintendent, if warranted).

RESPONSE TO ALLEGATIONS

As soon as the Pastor receives a report of suspected child abuse he or she will immediately contact one of the following agencies –

- Lynchburg Department of Human Services – 847-1354 or 847-1531
- Child Abuse and Neglect Hotline – 800-552-7096 (7 days/week, 24 hours/day)

Once the Pastor has made the report he or she will convene a Response Team of the following people –

- Pastor (or District Superintendent)
- Chairman of the Administrative Board
- Chairman of the Staff-Parish Relations Committee
- Children’s or Youth’s Program Director (if appropriate)
- Preschool Director or Associate Director (if a preschool incident)

The Response Team will assist the notified agency under the agency’s direction. In addition, and unless directed otherwise, the Response team will –

- Notify the parents of the child or children involved.
- Select a spokesperson to handle inquiries in a discrete, informed and diplomatic way.
- Document all matters relating to the reported incident and accumulate all files related to the hiring or selection of the worker(s) involved.
- Report the incident to Peakland’s insurance carrier and legal counsel.

If a report of child abuse involving Peakland is made, it is essential that everyone involved handle the matter as promptly, thoroughly and discretely as possible. The following guideline principles will apply –

- All allegations will be taken seriously.
- Each report will be handled forthrightly with due respect for people’s privacy and confidentiality.
- Victims will be loved, cared for and not held responsible in any way.
- Full cooperation will be given to church and civil authorities under the guidance of Peakland’s legal counsel.

Both the victim and the accused will be treated fairly and with dignity. The care and safety of the child victim is the first priority. The accused should not be confronted until the child’s safety has been ensured. As soon as a report is made, the accused should be temporarily removed from his or her duties pending

resolution of the matter. Paid workers may be suspended with or without pay as determined by the Administrative Board.

* * * * *

The purpose of this policy is to inform and motivate our members and child and youth workers to prevent child abuse in our church. An effective prevention program will reduce the risk of child abuse and the legal liability of our church and its leaders and workers. However, to be meaningful this policy must be embraced and supported by all of our membership. We hope that each member of Peakland will work together to make this policy work for our children and youth.

Child Protection Policy – Appendix A

**PEAKLAND UNITED METHODIST CHURCH
STAFF / VOLUNTEER SCREENING FORM**

Please answer the following, sign, date and attach a photo. Return to the church office to indicate you have read, understand and accept the “Child Abuse Prevention Policy and Procedures” of Peakland United Methodist Church

NAME _____
ADDRESS _____
HOME PHONE _____

Name and location (city, state) of the church/es you have attended regularly during the past five years, whether you were a member or constituent, and the length of time you spent in each church:

List previous non-church work involving children or youth during the past five years (names, locations):

Your current driver’s license number _____

References (other than relatives):

Name _____
Address _____
Phone _____

Name _____
Address _____
Phone _____

I have read and understand the policy and agree to abide by it. I have no convictions for child abuse or expungements of such convictions. I authorize and release any references or church/es listed to give you any information (including opinions) that they may have regarding my work with children or youth.

YOUR SIGNATURE DATE

(Your signature is required for you to be considered for this position.)

MANAGEMENT AND USE OF THE COLUMBARIUM - SCATTER GARDEN - MEMORIAL WALL

AUTHORITY: The use and care of the Columbarium, Scatter Garden, and Memorial Wall are subject to the control of the Trustees of PUMC and the Columbarium Committee operating under the authority of the Trustees. The Trustees reserve the right to make, amend and repeal such regulations and policies, as it deems appropriate.

OWNERSHIP: The Columbarium, Scatter Garden, Memorial Wall, grounds, and all niches remain the property of PUMC. Reservation of a niche and payment of the established fees entitle the subscriber to the privilege of use and not the rights of ownership.

COLUMBARIUM COMMITTEE: Management of the Columbarium, Scatter Garden, and Memorial Wall is entrusted by the Trustees to the Columbarium Committee. This Committee shall report regularly to the Trustees and shall have the authority to establish reasonable procedures for the care and use of the Columbarium, Scatter Garden, and Memorial Wall. Duties of the Columbarium Committee shall include the assignment of niches, maintenance of records of the ashes in each niche and such other activities as are necessary or appropriate to the successful operation of the Columbarium, Scatter Garden, and Memorial Wall.

USE OF NICHES: Each niche may be used for the ashes of one or two eligible persons specified by a Subscriber who is responsible for the payment of designated fees. Each Subscriber may appoint an Alternate Subscriber to make or change designations in case the Subscriber dies or becomes incapacitated. In the event an Alternate Subscriber is not named or fails to serve, the Columbarium Committee shall function as the Alternate Subscriber or appoint a substitute.

ELIGIBILITY: The ashes of any past or present member of PUMC, his or her spouse, parents and children, and other persons, who in the opinion of a majority of the members of the Columbarium Committee have a sufficient connection to PUMC, shall be eligible for interment in the Columbarium or Scatter Garden.

RESPONSIBILITY AND DISCLAIMER: PUMC shall endeavor to protect the ashes and their receptacles before and after they are interred in the Columbarium but it shall have no responsibility for failure to do so. PUMC reserves the right to alter or to remove any of the contents thereof, if deemed appropriate by the Trustees or subsequent governing authority.

rites AND SERVICES: All rites and services, including officiants, in connection with the interment of ashes in the Columbarium or Scatter Garden shall be those prescribed or approved by the Pastor.

URNS OR CONTAINERS: All urns or other containers for ashes shall be of dimensions and construction approved by the Columbarium Committee. Failure to observe such requirements of the Committee shall void the Subscriber's agreement, but shall not be a basis for the refunding of fees.

FACEPLATES AND INSCRIPTIONS: each niche shall be marked in a uniform fashion as authorized by the Columbarium Committee. Inscriptions shall include only the name of the decedent and the dates of birth and death. When the niche is used for the ashes of a second decedent, the original faceplate shall be replaced by one bearing the names and dates for both decedents. Acknowledgement of military will be in text form only, no insignia, example Lt. Col. Ret. USAF.

RESERVATION OF NICHES: Niches shall be available to Subscribers upon payment of fees in effect at the time of reservation. Payment of fees entitles Subscriber to the use of the niche for interment of the cremated remains of eligible persons, but does not convey the ownership of a niche. No transfer of a reservation may be made without the prior written approval of the Columbarium Committee. In the event a Subscriber decides to cancel a reservation, he or she must do so in writing, in which event a refund of one-half the amount paid for the reservation shall be made to the Subscriber or his or her estate, payable on the next reservation of a niche. Thereafter, the niche shall be available as an unassigned niche.

SCATTER GARDEN PLAQUES: Plaques for persons whose ashes are scattered in the Scatter Garden will be mounted on the base of the Cross. Other arrangements will be made to keep the plaques in the area of the Scatter Garden when there is no longer room for plaques at the base of the Cross. These plaques shall be uniform in material, dimension and style of the inscription as specified by the Columbarium Committee and shall include only the name and dates of birth and death.

MEMORIAL PLAQUES: Plaques in memory of persons whose ashes are scattered or interred elsewhere may be purchased and mounted on the Memorial Wall. They shall be uniform in material, dimension and style of inscription as specified by the Columbarium Committee and shall include only the name and dates of birth and death.

FEES AND CHARGES: Unless waived or determined otherwise by the Trustees, charges shall be as follows:

Reservation of a niche.....	\$2000
Scatter Garden Fee.....	\$ 300
Memorial Wall plaque space.....	\$ 300

Payment for the niche reservation may be made over a period of six (6) months. If at the end of the 6-month period, payment has not been made in full, the niche reservation will be considered cancelled and will revert to the Church as an unassigned niche space. Any payments received beyond half of the reservation cost will be refunded, with the remainder of the funds reverting to the Columbarium Fund. Payments received for less than half of the niche reservation cost will not be refunded.

The choice and services of a funeral director are solely the responsibility of the family or estate of the decedent.

COLUMBARIUM FUND: Funds received from the reservation of niches, memorial plaques and scatter garden plaques shall be deposited in a special account known as the Columbarium Fund and administered by the Treasurer of the Church under Trustee direction. Donations and memorial contributions to the Columbarium Fund are encouraged. A portion of the Columbarium Fund is reserved to assure perpetual maintenance of the Columbarium, Memorial Wall and Scatter Garden.

Date approved_____.

Columbarium/Scatter Garden/Memorials – APPENDIX A

Peakland United Methodist Church
4434 Boonsboro Road
Lynchburg, Virginia 24503

CERTIFICATION OF RESERVATION

Columbarium Niche Number _____

In consideration of the payment of the sum of \$_____, Peakland United Methodist Church hereby reserves the Columbarium Niche numbered above for use by _____, Subscriber, and by _____, Alternate Subscriber.

By execution hereof, the Subscriber and Alternate Subscriber acknowledge receipt of a copy of Regulations Governing the Management and Use of the Columbarium-Scatter Garden-Memorial Wall as adopted by the Trustees of Peakland United Methodist Church, and agree to be bound by these Regulations as amended from time to time by the Trustees.

Use of this niche shall be for the ashes of _____ and _____ unless this designation is changed in writing by subsequent action of Subscriber or Alternate Subscriber to substitute the ashes of no more than two other eligible persons.

This agreement is duly acknowledged to be the act of the various parties by the signatures below.

Subscriber

Peakland United Methodist Church Pastor

Alternate Subscriber

Columbarium Committee Representative

Date _____

Peakland United Methodist Church
4434 Boonsboro Road
Lynchburg, VA 24503

Request for Memorial Plaque

In consideration of the payment of the sum of \$_____, Peakland United Methodist hereby agrees to purchase a Memorial Plaque for _____.

The name, as it is to appear on the plaque is _____

The dates, as they should appear on the plaque are:

Date of birth_____ Date of death_____

This agreement is duly acknowledged to be the act of the various parties by the signatures below.

Subscriber

Peakland United Methodist Church Pastor

Columbarium Committee Representative

Date:_____

Peakland United Methodist Church
4434 Boonsboro Road
Lynchburg, VA 24503

Request for Scatter Garden Plaque

In consideration of the payment of the sum of \$_____, Peakland United Methodist Church hereby agrees to purchase a Scatter Garden Plaque for _____.

The name, as it is to appear on the plaque is _____

The dates, as they should appear on the plaque are:

Date of birth_____ Date of death_____

This agreement is duly acknowledged to be the act of the various parties by the signatures below.

Subscriber

Peakland United Methodist Church Pastor

Columbarium Committee Representative

Date:_____

FIRE ALARM EMERGENCY RESPONSE PROCEDURE

(Approved 2006)

After Staff Hours

Peakland United Methodist Church Board of Trustees is made up of nine members. The first responders to the fire alarm after hours are three designated members, followed by Business Manager.

If the fire alarm is activated, Allied Security will contact the first available designated member (in a predetermined order) to inform her/him of a fire signal and that a fire truck has been dispatched. The member should:

1. Go to the church with a church key. The firemen will wait for you to open the door. Do NOT enter alone.
2. Go to the security system alarm control box (on the left side of the hallway across from the preschool office).
Note: The lights will be flashing and the alarm will be loudly sounding.
3. Push "Alarm Silence" Button (Do not push "system reset" button).
4. IMMEDIATELY dial 9 and call Allie Security at 239-0353.
5. Give your name and password "DUKE".
6. Confirm on the green display if the cause for the alarm is a fire or maintenance issue, and determine location.
7. Walk through the building with the fireman to inspect.
8. If no fire is found, go to the control box and reset the system by pressing the reset button.
9. Call Allied Security with findings.
10. Lock the door and leave.
11. Notify the Business Manager of the episode the following business day.

During Staff Hours

If the fire alarm is activated during staff hours, go IMMEDIATELY to the security system alarm control box (on the left side of the hallway across from the preschool office) and:

1. Push "Alarm Silence" Button (Do not push "system reset" button).
2. Dial 9 and call Allied Security at 239-0353.
3. Give your name and password "DUKE".
4. Say someone is in the building and DO NOT send fire trucks until situation has been investigated.
5. Confirm location on green display is same as Allied Security's information.
6. Go to location shown on green display and investigate.
7. IF FIRE/SMOKE:
Dial 9 and call Allied Security at 239-0353 – Send fire truck.
8. IF NO FIRE OR SMOKE/FALSE ALARM:
Dial 9 and call Allied Security at 239-0353 – Do not send fire truck.
Confirm with Allied that it is okay to push the "reset alarm" button. (Reset button erases history and allows fire doors to re-open.)
9. Notify the Business Manager of the episode no later than the following business day.

Peakland United Methodist Preschool Crisis Management Plan

PURPOSE

This manual is about managing a crisis. Sooner or later each of us will be faced with a crisis. How we manage and communicate during this crisis will ensure the safety of each child in our preschool. Crisis management is about protecting our children and about communicating about our children — before, during, and after a crisis — with other children, parents, and emergency personnel.

The following plans of action have been developed to provide for the safety of our children in the event of a crisis. The plans will be followed by each member of the staff upon notification of a crisis situation by the director or her designee. The Crisis Management Plan will be reviewed by the staff on an annual basis as a part of the pre-service training before the opening of school.

CRISIS KIT

A Crisis Kit will be located in the preschool office at all times and will contain the following items which may be needed in a time of crisis:

- Copy of the Crisis Management Plan
- Area phone book
- Paper and pens/pencils
- Roster of all staff
- Emergency contact information of all staff
- Roster of all students
- Emergency contact information of all children
- First Aid Kit
- Copies of CPR and First Aid manuals
- Portable radio and batteries
- Flashlight

CRISIS PLAN

I. Responsibility

A. The Preschool

The preschool will retain responsibility of all children on premises until they are released to a parent, caregiver, or other designated person, or until they have been transported to an official evacuation center, in which case the director/associate director will remain with children until all have been reunited with their families.

B. The Staff

All staff will remain on the premises as service workers, as designated by law, and will not leave the premises until the director/associate director gives them official permission to do so.

C. Parents and Caregivers

Parents and caregivers should not telephone the preschool. They should listen to the radio for progress reports on whatever disaster is taking place and follow official instructions as relayed by officials via the radio. If parents and caregivers are able to reach the preschool without danger to themselves or without interference with disaster workers, they should come to pick up their children. Children will be released only to parents, caregivers, or other designated persons.

D. Evacuation Sites

Less than 1 mile: Lodge of the Fishermen
More than 10 miles: Heritage United Methodist Church on Leesville Road

II. In Case of FIRE

A. Save Life:

Evacuate any persons in immediate danger.

B. Sound Alarm:

1. Use firm alarm pull stations (red and at each outside exit).
2. Supplement alarm with voice shouts.

C. Report Fire:

1. Dial 911.
2. Give location of fire.
3. Assign one person to meet the fire officials.

D. Use Wall Fire Extinguisher if it is safe to stay in the area while doing so.

Fire extinguishers are located on the wall next to the Narthex and on the wall at the exit in the Fellowship Hall leading to the parking lot.

E. Close all doors to contain/slow the spread of fire and smoke.

1. Teachers/assistants are responsible for doing this in their own rooms and in neighboring rooms they know are empty.
2. Director or Associate Director does this in all other rooms.

F. Evacuate the children and adults to an area well away from the building and safe from traffic on playground.

1. Teachers/assistants bring with them car keys, and personal cell phones.
2. Director/Associate Director checks bathrooms.
3. Director/Associate Director takes Crisis Kit with her.

G. After Evacuation:

1. When safe within the evacuation area, all children and adults must be accounted for.
2. First aid is administered if needed.
3. Building is not reentered until fire officials give permission.
4. Upon consideration of the severity of the fire, the Director/Associate Director will decide whether or not to further evacuate to the Fellowship Hall or Lodge of the Fishermen.
5. When safe within the new evacuation area, all children and adults must be accounted for.
6. Wait for parents/caregivers to arrive.

III. In Case of FLOODING

- A. If it is safe to remain in the building, go to second floor, unless ordered to evacuate by city officials.
- B. If ordered to evacuate building and the grounds are flooded outdoors, wait for official assistance.
- C. If assistance isn't forthcoming, get children to the highest possible location.

IV. In Case of TORNADO

- A. If there is sufficient warning, children can be picked up by their parents or caregivers.
- B. Children who are at the preschool during the tornado warnings should be kept indoors. They should be taken to the basement (away from windows) and doors to classrooms should be closed. They should drop to their knees and cover their heads.
- C. Use a portable radio to keep informed of the progress of the tornado and of predictions and/or special instructions from local officials.

V. In Case of BOMB THREAT TO BUILDING, GAS LEAK, EXPLOSION, AIRCRAFT CRASH

- A. Follow instructions of police or other officials if on the site.
- B. Dial 911 and give nature and location of emergency.
- C. If police or other officials are not on site, evacuate preschool property to a safe building within 1 mile (Lodge of the Fishermen)
 1. Teachers/ assistants bring car keys, cell phones, as they exit building and transport children in

- their own vehicles in the safest way possible.
2. Director/Associate Director checks bathrooms for occupants and brings Crisis Kit to safe building.
3. When safe within the evacuation area, all children and adults must be accounted for.
4. First aid is administered if needed.
5. Wait for parents/caregivers to arrive.

VI. In Case of **HAZARDOUS SPILL OR NUCLEAR THREAT TO IMMEDIATE AREAS:**

- A. Follow instructions of police or other officials if on the site.
- B. Dial 911 and give nature and location of emergency.
- C. If police or other officials are not on site, evacuate preschool property to a safe building more than 10 miles from the preschool (Heritage Methodist Church on Leesville Road).
 1. Teachers/assistants bring car keys, cell phones, and student emergency forms as they exit the building.
 2. Director/Associate Director checks bathrooms for occupants and brings Crisis Kit to safe building.
 3. When safe within the evacuation area, all children and adults must be accounted for.
 4. First Aid is administered.
 5. Wait for parents/caregivers to arrive.

VII. In case of **ABDUCTION:** In the event that any child is abducted or suspected to have been abducted from the Preschool, the following procedures will be used:

- A. Report the incident immediately to the Director/Assistant Director
- B. The Director/Assistant Director will call 911 to report the incident.
- C. Any witnesses (staff/students) will remain in the Preschool Office area until police personnel can speak with them.
- D. If a student has been abducted, the Director/Associate Director will contact the parent/guardian. The parent will be advised of what has occurred as well as what is being done. The parent will be instructed to come to the school to meet with school and police officials. The parent will be asked to bring a recent photo of the student as well.
- E. The Director/Assistant Director or other staff member will go to the location where the abduction is known or is reported to have occurred to keep that area secure until police personnel arrive.

VIII. In case of **INTRUDER WHO POSES A SAFETY HAZARD (inside building):**

- A. The Director will use the intercom to announce a lockdown of the building.
- B. Teachers will lock classroom doors and move students away from the door.
- C. Teachers ensure that all their students are accounted for.
- D. Teachers that are outside of their classroom but still inside the building with children will go to the nearest room that can be secured or back to classroom if it is immediately accessible.
- E. Teachers that are on the playground with children should take children to furthest point from building and wait for instructions. Walkie-talkies will be used to contact playground.

IX. In case of **INTRUDER WHO POSES A SAFETY HAZARD (outside the building)**

- A. Teacher should contact the Director by walkie-talkie if any suspicious person is seen on or near the playground.
- B. The Director will make contact with the suspicious person to determine if the person poses a safety hazard.
- C. Teachers ensure that all their students are accounted for.

USE OF CHURCH FACILITIES

Revised 11/09

Peakland United Methodist Church welcomes the use of its facilities by community service and fellowship groups. The following policy statements have been approved by the Board of Trustees and the Common Table.

These policies have been prepared as an equitable means of providing maximum use of the church facilities by the community while meeting the needs and responsibilities of the congregation. It is expected that thoughtful implementation of these policies will ensure proper care of all capital equipment while recognizing the priority of the core church-related activities.

Recognizing the pressing need for facilities to be made available to community volunteer service and educational organizations, priority for space is given to those groups. Due to space and scheduling limitations, non-church social functions can only be accommodated under exceptional circumstances. The use of church facilities by for-profit groups and/or individuals is prohibited.

Emergency Use of Facilities – If in the event of a community emergency, the Pastor, at his or her discretion, may open the facilities for shelter until an emergency meeting of the Trustees is convened to develop further plans of action.

We do not provide space to groups as a source of income or profit to the church. The intended purpose of all fees is merely to help cover some of the basic maintenance, utilities and janitorial expenses.

Except as specifically noted, inquiries about these policies shall be directed to the Business Manager. If more than routine clarification is required, action by the Board of Trustees or the Common Table, or both, may be required and time shall be permitted for such action.

1. RESERVATIONS

Reservations shall be made with the church office as far in advance as possible. The request shall preferably be made in writing and shall specify precisely the rooms desired, any use of outside facilities (including the lawn and the parking lot for other than car parking), the start and expected finish hours and the dates. Exceptions for Christmas, summer, and other irregularities in the schedule shall be given. Forms for the purpose of making reservations are available at the church office.

Cancellations shall be made with the church office as far in advance as possible. The notification shall preferably be made in writing.

Notice shall be given to the church office of all gatherings in preparation for field trips and similar activities. The notice shall specify any anticipated parking of vehicles for periods in excess of four hours.

Requests for use of church facilities shall specify in detail any expected use of special equipment, including heavy utility use, significant water use, kitchen use, and special furnishings or audio-visual equipment belonging to the church.

Requests for the use of certain facilities need to be forwarded to other responsible personnel by the church office. Approval of such requests will be given by the church office after the appropriate approvals are received by that office. This will include the use of the following facilities: sanctuary, kitchen, organ and yard.

Requests for the use of any church equipment or furnishings to be used off the premises of the church property will be handled as in (1.5) above.

Each outside organization who regularly uses any church facility shall supply the name, address, and telephone number (both business and home) of the principal contact for that organization. The same information shall be supplied for an alternate contact. All information shall be supplied in writing with the full name of the organization clearly identified. Both persons identified shall be adults fully familiar with the organization, its officers, its purpose, and usual schedule. Forms for indicating the proper contacts are available at the church office.

Each activity shall have a responsible adult in attendance at all times. This adult shall be fully responsible for all the policies contained herein regarding damage, cleanliness, security, use of utilities, fees, and similar obligations of any user. Activities that involve a wide range of facilities shall have a suitable number of responsible adults to properly supervise all facets of the activity.

Priorities shall be established for use of all church facilities in accordance with the following guidelines

- a) A determination should be made preferably six weeks before each activity whether any conflict exists among the requests for physical use of facilities. This will be done by the church office. Cancellations and attempts to rearrange times or facilities will be made in accordance with the following general priority:
 - i) Requests by church groups (but not church-sponsored groups, such as Scouts)
 - ii) Church-sponsored groups
 - iii) Outside organizations who regularly use the church
 - iv) All others
- b) If the Fellowship Hall has been reserved and the weather is not conducive for the preschool children to play outside, then another indoor area of the church will be designated for the preschoolers to use.
- c) If a scheduling conflict cannot be resolved then the matter will be referred to the Board of Trustees for a final decision.

Any organization failing to adhere responsibly to these policies shall be requested to discontinue further use of church facilities.

2. CLEANLINESS

All organizations using church facilities and equipment are expected to leave them in a clean and orderly fashion. Groups other than Peakland United Methodist Church groups, and sponsored-groups, will be responsible for paying the custodian to be on hand for general set-up and clean-up. Groups may be required to arrange rooms in a particular pattern following usage.

Use of kitchen facilities obligates the using group to return all utensils to their proper place and leave all equipment (dishes, silverware, utensils, counters, appliances, floor, etc.) in an excellent state of cleanliness – suitable for the preparation and serving of food.

Bulletin boards shall be under the management of the church office. Wall hangings and methods of attachment must be approved by the Board of Trustees.

No food or beverages are allowed in the library. The room is intended to be a reading, reference, and small conference area.

3. SECURITY

- 3.1 Security shall be the responsibility of all groups using church property. Security shall be maintained during use (either alone or in conjunction with other groups) and when leaving.

Small groups, when meeting alone in the church, shall consider the advisability of locking all outside doors during their meeting. If this action is taken, the group (or individual) shall carefully ascertain that no other group is scheduled to enter the church during this period.

- 3.2 Security violations noted at any time shall be promptly reported the church office or minister.
- 3.3 All windows, doors, and storage areas shall be securely locked before leaving the premises.
- 3.4 User groups shall restrict all activities and the presence of all group-related personnel to those areas for which permission has been given for the group activity and direct access to such areas. This may result in requiring the group to use designated entries only.
- 3.5 Youth Activities – There shall be no fewer than two adults (age 21 or over) for up to the first 20 minors in attendance, and one additional chaperone for each 20 thereafter. The intent is to have a balance of men and women chaperones. However, not less than 1/3 of the chaperones shall be adults males at coed activities. In addition to fulfilling all safety and security guidelines set forth by the Church, it shall be incumbent upon the chaperones to ensure that minors remain in the immediate vicinity of the event for all reasons other than normal traffic to assigned restrooms and

not allowed to wander the church facilities. A plan indicating the fulfillment of these requirements shall be filed with the Business Manager within two full business days prior to the event. A report indicating fulfillment of this plan shall also be filed with the Business Manager once the event is ended.

4. **FUND RAISING ACTIVITIES**

- 4.1 Church groups and church-sponsored groups may sell goods or services only with the prior approval of the Finance Committee.
Fundraising activities/selling of goods are not allowed in the Narthex; the location will be determined on a case by case basis.
- 4.2 Activities associated with any fund-raising shall be orderly and not disruptive to traffic (including pedestrians).
- 4.3 Fund-raising by outside organizations will be permitted only under exceptional circumstances and with approval of the Finance Committee.

PUMC is supportive of these activities provided they are not-for-profit and are conducted through PUMC supported missions and PUMC members.

5. **SUGGESTED CONTRIBUTIONS**

- 5.1 Contributions shall not be requested of any church group for the proper use of church property.
- 5.2 Contributions shall be requested in accordance with the schedule shown in Appendix A. This schedule shall be updated annually by the church office and made available to regular user groups at least 45 days prior to its effective date. The schedule shall have the approval of the Trustees with concurrence of the Common Table.
- 5.3 Special contributions may be requested or may be waived by action of the church office in concurrence with the Trustees.
- 5.4 Regular contributions shall be paid periodically as agreed between the user group and the church office.
- 5.5 The contribution schedule shall be based on the frequency of use, maintenance, depreciation, utility use, normal competitive factors, and worth of the activity to the core church program.

6. **UTILITIES**

- 6.1 Instructions are posted throughout the church regarding the proper use of utilities. These shall be followed explicitly by each user group.
- 6.2 Unusual utility use may be subject to special fees; this includes heating or cooling the sanctuary, preparing meals, holding a car wash, and extended length meetings. Such possibilities shall be brought to the attention of the Trustees.
- 6.3 Telephones shall be used for local calls only, except as approved by the church

7. **SMOKING**

In accordance with City Fire Prevention Code 310.2, smoking is not allowed within the church building.

8. ***ALCOHOL***

No alcoholic beverage or illegal substance will be permitted on church property.

9. ***OUTSIDE FACILITIES***

9.1 All policies concerning use of church property, cleanliness, fund raising, utilities, and suggested contributions within the building will apply to use of church property outside of the building.

9.2 Reservations for use of church facilities outside the building will be handled in the same manner as for the church building (see section 1).

9.3 All activities held on church property outside the building should be suitable for a church and for the neighborhood. Activities should not be disruptive to the lawn, plantings, parking lot, or playground equipment. Fires for cookouts must be in appropriate containers. No open fires on the ground will be permitted.

9.4 Storage buildings, other structures, and playground equipment on the property are maintained by the Trustees. Any changes or additions must be approved by the Trustees.

9.5 Requests for use of the parking lot for long-term parking during the week shall be handled as reservations in Section 1. Parking by non-church groups over the weekend will be allowed only under exceptional circumstances and with the approval of the church office.

9.6 It shall be the responsibility of any group utilizing the facilities to coordinate vehicle congestion on adjacent public roadways associated with entering and exiting the church parking areas with the Lynchburg Police Department prior to any activity held. Lynchburg Police Department recommendations shall be implemented. Any costs for managing vehicle traffic shall be borne by the hosting group. A plan indicating the fulfillment of these requirements shall be filed with the Business Manager within two full business days prior to the event. A report indicating fulfillment of this plan shall also be filed with the Business Manager once the event is ended.

10. ***MUSIC***

10.1 The organ shall be used only by the Director of Music and Organist and those persons who have obtained prior permission from the Director of Music and/or the Organist.

10.2 The church pianos are to be used at the discretion of the Director of Music and/or the Organist. They are not to be moved without permission of the Director of Music and/or the Organist. Lighted candles are not to be placed on or within two feet of the pianos.

10.3 Security:

Organ – One key will be kept by the Director of Music and/or the Organist, one key kept in the church office, and one key concealed near the organ for use by church members or guest organists.

Choir Room – Will remain locked unless being used; may be reserved for use with the approval of the Director of Music.

Office of the Director of Music – Will be kept locked with a key retained by the Director of Music and one kept in the church office.

10.3 Funerals: No organist fees are expected for funerals. Guest organists must be approved by the Director of Music and/or Organist.

10.4 Weddings: See Church Wedding Manual.

11. ***LIABILITY***

Peakland UMC is not responsible for the loss of or damage to property by a group, nor for injury to its members or guests. A group is responsible for the cost of repairing or replacing church property that is damaged while using the church facility.

Rev. 11/09

APPENDIX A

**Peakland United Methodist Church
Contributions and Facility Fees**

FOR MEMBERS:

Sanctuary*	500.00
Custodian for Sanctuary Only	50.00
Custodian for Sanctuary and Fellowship Hall	75.00
Minister (Suggested Minimum)	200.00
Organist**	150.00

FOR NON-MEMBERS:

Sanctuary*	500.00
Fellowship Center and Use of Kitchen	95.00
Custodian Fee:	
Sanctuary	75.00
Fellowship Hall	40.00
Minister	200.00
Organist**	150.00

FOR ALL OCCASIONS OFF-PREMISES (OUT-OF-TOWN):

Minister	250.00 (plus lodging)
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*The Sanctuary fee is waived if annual contributions to Peakland UMC are \$500 or more.

**The organist fee covers consultation with organist, wedding, and rehearsal. If extra rehearsal for soloist or instrumentalists is required, there will be an extra fee.

Please note: Marriage license and all fees should be received by the church office the week prior to the wedding ceremony.

REV 11/09

APPENDIX B

**REQUEST FOR USE OF FACILITIES
PEAKLAND UNITED METHODIST CHURCH
LYNCHBURG, VA 24503**

DATE OF REQUEST: _____

NAME OF GROUP: _____

PURPOSE OF MEETING: _____

NON-PROFIT ORGANIZATION? (circle one) YES NO

IS THERE A FEE CHARGED FOR YOUR MEETINGS? (circle one) YES NO

NUMBER OF PEOPLE ATTENDING: _____

DATES REQUESTED _____

MEETING TIME: FROM _____ **UNTIL** _____

EXPECTED ACCESS TIME: FROM _____ **UNTIL** _____
(for the purpose of setting up and cleaning up)

WILL YOU BE REQUESTING THE USE OF KITCHEN FACILITIES? (circle one)
YES NO

CONTACT PERSON:
(name) _____

(address) _____ (email) _____

(home/office/cell phone number) _____

FOR OFFICE USE ONLY

FACILITIES TO BE USED: _____

CHARGE FOR USAGE: _____ **PER** _____ (weekly, monthly, annually)

COMMENTS: _____

APPROVED _____

CONFIRMATION LETTER SENT? YES NO

ROOM RATES

<u>ROOM</u>	<u>COST</u>
Fellowship Center, Dining Room & Kitchen	\$ 95.00
Dining Room	\$ 25.00
Underground	\$100.00
Classroom	\$ 25.00

(Revised January, 2008)

ACCEPTING GIFT ITEMS

(Approved November, 2006)

Peakland UMC is fortunate to receive gift items from time to time from members and friends. In order to assist both the donor(s) and the church, the Trustees have approved the following guidelines. We share this information to help donors and to avoid confusion and/or misunderstandings.

Prior to the acceptance of a gift/gifts by the church, the donor shall discuss the proposed gift/gifts with the appropriate staff member and with the Trustees to ascertain the usefulness/aesthetic enhancement of the gift/gifts to PUMC.

Agreement shall be reached between the donor, the staff member(s), and the Trustees before the gift is finalized and placed in the church. The church will do its best to accommodate the donor's wishes in so far as possible.

Gifts shall be acknowledged in writing to the donor by the appropriate staff member(s) and the chair of honorariums and memorials. Gifts shall be acknowledged publicly (as appropriate) through the newsletter and the bulletin.

KAREN E. BAKER MEMORIAL YOUTH FUND

(Established 2008)

Mrs. Karen E. Baker was an active member of Peakland United Methodist Church from the time she and her husband, Dr. Raymond C. Baker, Jr., moved to Lynchburg in 1975 until her untimely death in 2007. Karen and Ray's four sons (Christopher, Gregory, Matthew, Jonathan) were Peakland church youth members, and Karen and Ray had served as high school youth directors at Peakland.

Karen was raised and educated in Indiana, graduating from Butler University and attended graduate school in education at Towson University. Early in her marriage, Karen was an elementary school teacher in Indiana, Ohio, Virginia, and Maryland while her husband was in the service and during his hospital training in oral and maxillofacial surgery. Karen gave up her career in education to raise her four sons. Karen had many interests in life, including art, crafts, quilting, and education, but the primary focus in her life was her love of her family and her church. Karen was an avid volunteer for the church, the schools, and many civic and charitable organizations throughout Lynchburg and was always available to help any worthy cause. Karen's interest and talent in quilting led her to establish a quilting group at Peakland United Methodist Church that made lap prayer quilts for members of the church who were experiencing medical and personal crises. That group continues that mission using fabric donated by Karen's family in her memory.

Many of Karen's family and friends contributed to establish the Karen E. Baker Memorial Youth Fund at Peakland United Methodist Church. Karen actively supported the church youth and opened her home for many activities for the youth of the church.

This fund is established for the purpose of supporting youth activities at Peakland United Methodist Church. The fund's principal is to remain in perpetuity and only the annual interest/earnings from the fund's principal are to be used for youth activities at Peakland United Methodist Church. The investment of the fund principal will be directed by the Endowment Committee of Peakland United Methodist Church and is to be initially invested in the Money Market Fund of the Virginia United Methodist Foundation. The fund principal is only to be invested in guaranteed securities that will not put the fund principal at risk for loss of principal.

The Karen E. Baker Memorial Youth Fund committee will be responsible for expenditures of the fund's normal annual income and will meet annually to direct such expenditures. That committee shall be comprised of the Adult Leadership Team for the Youth Program, Director of Youth Ministries, Endowment Chair, Business Manager, and Pastor. At its discretion, the fund committee may elect, during any period, to forego the allocation or expenditure of any available normal annual income, and as such would be available for expenditures for future periods.

CHRIS DAMMANN GOOD SAMARITAN FUND

(Established 1983)

The Chris Dammann Good Samaritan Fund was established in 1983 when Chris Dammann, an active member of Peakland United Methodist Church, bequeathed \$25,000 to our Church. The 1982 Will specified the money was to be used to set up a Good Samaritan Fund for community outreach programs. Chris was active in several local outreach programs, especially Meals on Wheels.

It was at this time that a committee for the Chris Dammann Good Samaritan Fund was formed to decide how to administer the Fund. The committee voted wisely to invest the \$25,000 into financial trusts and use only the interest gained each year to distribute to various community outreach programs. It was to be at the discretion of the committee to decide which programs to give to and the specific amount each would receive. The committee also voted to build on the principal by taking a small portion of the interest and putting it back into the investment. This was done during the first 10 years while interest rates were high.

The committee meets annually, and welcomes requests from church members for specific outreach programs within the community. The committee considers these requests, and honors Chris Dammann's memory each year by giving to Meals on Wheels.

PERMANENT ENDOWMENT FUND INVESTMENT POLICY

(Approved January, 1997)

STATEMENT OF PURPOSE

The Permanent Endowment Fund (“Endowment Fund”) of Peakland United Methodist Church, Lynchburg, Virginia, (“Church”) is established for the purpose of providing members and friends the opportunity to make charitable gifts to the Church that will become a permanent endowment of financial support and a living memorial to those whom the Church has served. The Endowment Fund is primarily intended for purposes that are not a part of the Church’s established programs which are funded through the annual operating budget of the Church and the regular giving of its members. The Endowment Fund will be administered by the Endowment Fund Committee of the Church as designated by the Charge Conference.

INVESTMENT PHILOSOPHY

The careful management of endowment assets is designed to ensure a total return (income yield plus capital appreciation) necessary at least to preserve and, it is hoped, enhance (in real dollar terms) the principal of the Endowment Fund and at the same time provide for a dependable source of income. To achieve this the Endowment Fund is to be invested in a portfolio balanced through a diversified group of equity (stocks), fixed income (bonds) and money market (cash equivalents) investments.

INVESTMENT OBJECTIVES

The Endowment Fund Committee recognizes that the investment objectives must be realistic and must provide for sufficient flexibility for changes in economic conditions and securities markets. The Endowment Fund Committee further recognizes the importance of diversification in achieving an acceptable balance between risk and return.

In that the percentage of equities, fixed income securities and cash will vary continually with changing market conditions, portfolio ranges or asset allocation, in terms of mark value, for each of these categories should be as follows:

Equities	60%
Fixed Income	40%
Cash and Cash Equivalents	0%

The objectives of the Endowment Fund over a three-year moving time period are as follows:

1. In order to preserve the purchasing power of the assets and provide for some growth, the Endowment Fund’s total expected return should exceed the increase in the Consumer Price index by 4% annually.
2. The average annual return of the equity portion of the Endowment Fund should exceed the return of the S&P 500 Index.
3. The average annual return of the fixed income portion of the Endowment Fund should exceed the return of the Lehman Brothers Government/Corporate Intermediate Bond Index.
4. The average annual return of the total Endowment Fund should exceed a balanced index comprised of 50% S&P 500 Index, 40% Lehman Brothers Government/Corporate Intermediate Bond Index and 10% U.S. 91-Day Treasury Bill Index.

INVESTMENT OF ENDOWMENT FUND

The Endowment Fund is to be invested in a portfolio balanced through a diversified group of quality securities. The Endowment Fund Committee believes that independent-external investment management may be advantageous to achieve the best investment performance results. The use of the United Methodist Foundation of the Virginia Conference, Inc. (“Foundation”), and its investment agents, as investment

manager for the Endowment Fund is encouraged. However, the Endowment Fund Committee has the authority to select any qualified independent investment manager, in addition to or other than the Foundation, should the need arise.

If an investment manager other than the Foundation is used, the following guidelines should be adhered to:

1. Equity Policy – Equity securities shall consist of common stocks and securities that are convertible into common stocks. Issues traded on the New York, American, NASDAQ/OTC, and Regional Exchanges are appropriate. No more than 5% of the equity portfolio on a cost basis should be invested in the stock of any one corporation, and no more than 20% of the equity portfolio should be invested in any one industry.
2. Fixed Income Policy – Only bonds rated “A” or higher should be purchased and except for securities of the United States Treasury or government agencies, no more than 15% of the fixed income portfolio should be invested in securities of any one corporation or issuer. No more than 20% of the fixed income portfolio should be invested in any one industry. Length of average maturity should not exceed 15 years, and bonds having maturities of more than 15 years should not exceed 10% of the fixed income portfolio.
3. Investments shall be in accordance with the Social Principles of the United Methodist Church as found in Part III of The Book of Discipline, Paragraphs 64-70.

INVESTMENT REVIEW

The Endowment Fund Committee will meet at least annually to review and evaluate the performance of the Endowment Fund, to review the investment policy, and to discuss possible changes in the policy and guidelines.

TELLER DEPOSIT PROCEDURE

(Revised 2003)

Thank you for accepting the very important task of being a teller. These instructions have been designed to help you do the job in a sufficient detail so that every gift can be recorded as the donor intended it.

1. Counting procedures should always be done by two adults who are not members of the same family.
2. The office safe may be opened using two keys.
 - a. Key #1 is located in the Business Manager's fireproof filing cabinet. The Business Manager and Assistant Treasurer have keys to open the cabinet.
 - b. Key #2 is in duplicate. One is held by the Preschool Director and the other by Assistant Treasurer.
3. Teller supplies (envelopes, teller record forms, deposit slips) are available at the "Teller Counter" at the front of the office.
4. Separate monies by designation - General Pledge Offering, Loose Plate (general offering with no identification), Coffee, Building Fund, Memorials. Put all general pledge offerings in one pile, all building fund in one pile, etc.
5. It is a good idea to count the Loose Offering last because you will sometimes discover a blank envelope containing cash while opening the envelopes. If the envelope does not have a name on it and is not the current year so the giver can be identified by the envelope number, then that money should be included in Loose Plate.
6. All offering checks are to be processed with envelopes observing the following:
 - a. (Additional envelopes are available at the Teller Counter for offering checks without envelopes.)
 - b. Write the current Sunday date, the donor's name, the amount (note if "Cash"), and the purpose of the gift if it is designated for something other than the general offering.
 - c. If cash is found in an envelope with no name entered, check to see if the current year and number are on the envelope. If so, the donor can be identified by the envelope number and the money should be included in the general offering; otherwise, place the money in the loose plate collection.
7. Make an adding machine tape for each group of envelopes which contain checks.
8. Make an adding machine tape for each group of checks.
9. Make a tape of the envelopes containing cash. This must agree with the count of the cash from the envelopes.
10. Write in the amounts on the proper lines of the Teller Deposit Record, balance, and sign.
11. Stamp each check "For Deposit Only".
12. Fill out the bank deposit slip.
13. Place the checks with tape, currency, coin, and deposit slip in a bank bag.
14. Place the envelopes with duplicate tapes on the office volunteer desk.
15. Give the signed Teller Deposit Record and bank bag to the Business Manager.
16. The Business Manager will take the deposit to the bank, and attach the deposit slip to the Teller Deposit Record.

APPENDIX A
PUMC TELLER DEPOSIT RECORD

Sunday Date: _____

Deposit Date: _____

Account Name	Checks	Currency	Coin	Total
GENERAL BUDGET:				
Current Year Pledges				
Prior/Next Year Pledges				
Loose Plate				
Sunday School				
Altar Flowers				
Kitchen Supplies (Coffee)				
Printing Supplies				
Church Maintenance				
Preschool Taxes				
ARCH Taxes				
Rental Property Rent				
Church Facility Rental				
Upper Room				
Youth Programs				
DESIGNATED FUNDS:				
Building Fund (God's Vision)				
Pastor Discretion (Communion)				
Heart Havens				
Lenten Missions				
Easter Lilies				
Samaritan Fund (VUMH)				
Memorials				
Missions Suppers				
Column Totals				

Total Deposit:\$ _____

Counted by: _____

and _____

NOTES:

NURSERY

(Revised November, 2009)

Mission Statement

The Nursery will provide a safe and nurturing environment where parents and guardians may confidently place their children for care and Christian education while they engage in the activities of the church.

Description of Nursery

The Nursery is for children newborn through 30 months of age. It is the option of the parents to place their child in the Preschool Sunday School class and Preschool Worship Time class when they turn 24 months.

NURSERY POLICIES AND PROCEDURES

Registering Children:

Each child, whether a member or visitor, must be registered by a parent or guardian upon using the services of the Nursery. A registration sheet is provided for signing in each time with name, age, parents names, allergies, and special instructions.

Drop-Off and Pick-Up Procedures:

In order to maintain safety and order, parents or guardians are to sign their child into the Nursery registry and indicate anyone else allowed to pick up their child. The person picking up the child must provide proper identification and sign them out of the registry.

What Each Child Should Bring:

Each child must have with them a labeled bag that contains extra diapers, wipes, a change of clothes, and a bottle/sippy cup. Be sure the name is on each item.

Parents may provide snacks and drinks for their own children, but no peanuts or peanut products are allowed in the Nursery.

Diaper Changing:

Diapers will be changed using the changing table in the Nursery. The Attendant will use clean latex gloves while diapering and will wash hands after each diaper change. The changing table will be cleaned with a Clorox wipe after each changing.

Potty Training:

Parents should inform the attendant if a child is in the potty training process so she may help the child as necessary. It is requested that children be taken to use the bathroom prior to drop off.

Sick Children:

The expectation is that any child brought into the Nursery should be free of contagious illnesses and should feel well (i.e. up to being in a child care situation). Those children who have extreme nasal discharge, fever, pink-eye or other obviously contagious ailments will be required to leave the nursery with a parent or guardian immediately. With the exception of the Epi-Pen for allergic children, attendants are not allowed to administer any type of medication to children.

Parents of children with serious allergies should specifically advise the attendant of this condition, indicate the specific condition upon the child's registration, discuss with the attendant any observable symptoms of an allergic reaction, and explain any emergency procedure to be employed in the event of an allergic reaction.

Taking Care of Emergencies:

Whenever minor accidents occur, basic first-aid will be administered and parents or guardians will be informed when the child(ren) are picked up. A fully-stocked first-aid kit is kept in the Nursery. If a fever is detected, the child will be taken out of the Nursery, and the parent or guardian will be summoned

immediately. In this instance, it is expected that the sick child be picked up and taken home within ten minutes of notification.

In the unlikely event that a severe injury or allergic reaction occurs, the following will take place: (1) Any emergency instructions that parents or guardians have provided will be followed. (2) The attendant will call 911. (3) The parent or guardian will be summoned.

Activities:

The Nursery is set up for the attendants to supervise unstructured play with a variety of toys and books. The attendants will also provide a short age-appropriate faith based lesson during the time the children are in the Nursery.

Fire Safety:

Attendants will note the closest fire exits.

Legal Issues and Grievances:

Any cases of suspected child abuse, worker misconduct, or grievances should be reported immediately to the Pastor or Chairman of the Staff Parish Relations Committee for review and then passed on to the proper authorities as set by the PUMC Child Protection policy.

The Staffing of the Nursery

Nursery Attendants:

There is one Nursery attendant employed by PUMC and supervised by the Staff Parish Relations Committee. A background check will be conducted on any individual applying for a position and references will be checked.

Nursery Volunteers:

Any member of PUMC who is at least 12 years of age and has been active in the church for six months or longer may serve as a volunteer so that there are two attendants in the nursery at all times.

Training:

All employees and volunteers will be expected to read and abide by all policies and procedures as posted or provided to them.

Nursery Facilities and Supplies

Donating Toys and Equipment:

Age appropriate toys and equipment may be donated to the Nursery if needed.

Cleaning Facilities, Toys, and Equipment:

Nursery attendants will maintain a clean, safe, and sanitary environment by taking the following measures after services each Sunday:

- Pick up toys and clean them with a Clorox wipe before putting them away
- Empty all trash containers into the large trash cans in the kitchen
- Take off crib linens and place them in a laundry bag
- Clean the diaper changing table and sink counter with Clorox wipes

Using the Facilities for other Events:

If any other groups wish to use the Nursery facilities, they may contact the Office Manager for approval. Any group using the area must clean, using Clorox wipes, any equipment they have used and leave the facilities in the condition in which they were found.

PERSONNEL POLICY MANUAL

(Revised November, 2009)

PURPOSE:

The Purpose of this Personnel Policy Manual is as follows:

1. To fulfill the requirements of the Board of Discipline, paragraph 258.2f[10];
2. To promote an atmosphere of respect and harmony enabling employees to provide leadership and support for Peakland United Methodist Church (PUMC or the Church) through effective and efficient working relationships;
3. To provide a basis for consistent and equitable decision making regarding personnel issues in the Church, especially during and after personnel transition;
4. To provide a written guideline for Church employees, the Pastor, the Staff-Parish Relations Committee (SPRC) and other Church members.
5. To ensure that Church practices are consistent with applicable federal and state laws and regulations, and thereby reduce the possibility of legal action against PUMC and the likelihood of successful claims.

MANUAL CONVENTIONS:

This Manual contains the basic personnel policies, practices and procedures for Peakland United Methodist Church. It is not, however, intended to alter the employment-at-will relationship in any way.

As used in the Manual:

1. The words “shall” or “will” are understood to be mandatory in nature and the “may” as permissive in nature;
2. The masculine gender includes the feminine gender;
3. “Supervisor” means an individual with the authority to assign, direct and review the work of subordinates;
4. “Immediate family” means the employee’s spouse, brother, sister, parent, child, step-child, grandparent, father-in-law, mother-in-law, sister-in-law, brother-in-law, and any other member of the employee’s household.

Goals, Expectations and Rights:

1. Peakland United Methodist Church is committed to recruiting, employing, utilizing, compensating and promoting its staff in a manner consistent with the commitment of the United Methodist Church, as stated in Part 1, Division One, Article IV (Paragraph 4) of the Constitution of The United Methodist Church. Copies of this document can be found in the Church office and library.
2. All employees of PUMC are expected to be supportive of the philosophy and organizational goals of the United Methodist Church in the performance of their responsibilities.
3. While specific duties are understood to be the responsibility of each staff person, it is expected that each staff person will have a general sense of willingness to work together to accomplish the goals of the Church.
4. PUMC expects all employees:

- a. To deal with Church members, attendees, visitors and suppliers in a professional manner;
- b. To perform assigned tasks in an efficient manner;
- c. To be punctual;
- d. To demonstrate a considerate, friendly and constructive attitude toward fellow employees; and
- e. To adhere to all the policies adopted by PUMC.

5. PUMC retains the sole right to exercise all managerial functions including, but not limited to, the right:

- a. To supervise, assign, discipline and dismiss employees;
- b. To determine and change starting times, quitting times and shifts;
- c. To determine the size, composition and qualifications of the staff;
- d. To determine the methods by which its operations are to be carried out;
- e. To determine and change the nature, location, services rendered, quantity and continued operation of PUMC; and
- f. To assign duties to employees in accordance with PUMC's needs and requirements, and to carry out all ordinary administrative and management functions.

Employment-at-Will Relationship:

All employees who do not have a written employment contract with PUMC for a specific, fixed term of employment are employed at the will of PUMC for an indefinite period and are subject to termination at any time, for any reason, with or without cause or notice. At the same time, such employees may terminate their employment at any time and for any reason.

The Employment-at-Will Policy will not be modified by any statements contained in the Manual or any other employee handbooks, employment applications, PUMC memoranda or other materials provided to applicants or employees in connection with their employment. None of these documents, whether singly or combined, are to create an expressed or implied contract concerning any terms or conditions of employment. Similarly, PUMC policies and practices with respect to any matter are not to be considered as creating any contractual obligation on the Church's part or as stating in any way that termination will occur only for "just cause." Statements of specific grounds for termination set forth in this Manual or in any other PUMC documents are examples only, not all-inclusive lists, and are not intended to restrict the Church's right to terminate at-will.

Completion of an initial period of employment or conferral of regular status does not change an employee's status as an employee-at-will or in any way restrict PUMC's right to terminate such an employee or change the terms or conditions of employment.

Staff-Parish Relations Committee Functions:

Among its other responsibilities, the Staff-Parish Relations Committee (SPRC) shall act as the personnel committee for Peakland United Methodist Church. All policies are subject to final review and approval by the Common Table and the policies may be amended, supplemented or deleted at any time at the discretion of the Common Table.

The SPRC shall work with the Pastor to:

1. Review the personnel policies periodically and, when appropriate, make recommendations to the Common Table;
2. Review periodically the position descriptions for all program, administrative and support staff members and make revisions as needed;

3. Develop and maintain a process for and participate in annual evaluations of program, administrative and support staff;
4. Provide an annual evaluation for the Pastor and staff to assure an on-going effective ministry;
5. Consult with the Pastor and staff concerning continuing education and spiritual renewal.
6. Adequately and appropriately develop staff to fulfill the mission and purpose of the Church.

CHURCH PERSONNEL/JOB DESCRIPTIONS:

Appointed Clergy: The Pastor is appointed by the Bishop of the Virginia Conference of the United Methodist Church and is not an employee of Peakand United Methodist Church. Therefore, the provisions of these policies do not apply to this position.

PUMC Pre-School employees are not covered by these policies.

The staff positions of PUMC are classified and identified as follows:

1. Full-time/Exempt (according to the Fair Labor Standards Act (FLSA))

Characteristics:

- An employee hired for continuous full-time employment with no predetermined termination date;
- Initial period of employment: 90 days;
- Scheduled work hours vary depending on responsibilities;
- Work hours may vary and may exceed 35 hours per week;
- Work hours may include evening and weekend duties and responsibilities;
- Scheduled office hours will be determined in consultation with the Pastor;
- Benefits: holiday, vacation, sick, personal, advanced leave;
- A portion of Health Care insurance, if desired.
- Participation in the General Board of Pension retirement program, if desired.

Current positions in this category are: Director of Music Ministries and Evangelism, Director of Youth and Education and Business Manager..

2. Full-time/Non-exempt (according to FLSA)

Characteristics:

- An employee hired for continuous full-time employment with no predetermined termination date;
- Initial period of employment: 90 days;
- Standard work week: 30 hours or more per week;
- Scheduled work hours;
- Benefits: holiday, vacation, sick, personal, advanced leave;
- A portion of Health Care insurance, if desired.
- Participation in the General Board of Pension retirement program, if desired.

Current positions in this category are: Church Secretary and Custodian.

3. Part-time/Exempt (according to FLSA)

Characteristics:

- An employee hired for continuous part-time employment with no predetermined termination date;
- Initial period of employment: 90 days;
- Typical work hours are less than 30 hours per week;
- Hours of work will vary depending on responsibilities;
- Benefits: holiday, vacation, sick and advanced leave prorated to hours of work.

Current position in this category is: Organist

4. Hourly (Non-exempt)

Characteristics:

- An employee hired for an assignment which may be with or without time limitations;
- Employee is paid an hourly rate for the time actually worked;
- May be granted vacation or sick time.

Current positions in this category are:
Nursery Attendants.

5. Job Descriptions:

A job description will be developed and maintained for each position by the Pastor-Parish Relations Committee and the Pastor, using the Book of Discipline and other resources. Job descriptions for current positions are attached to these policies.

HIRING PROCESS:

1. EEO: It is the intention of Peakland United Methodist Church to practice equal employment opportunity without regard to an individual's race, color, national origin, marital status, sex, disability or age in the application of any policy, practice, rule or regulation.

2. Recruiting: The Staff-Parish Relations Committee and the Pastor are responsible for recruiting and shall work together to fill vacant positions or hire additional staff.

3. Vacancies: The Church will only recruit for positions that have been approved by the Administrative Board.

4. Advertising: When approved positions are vacant or are expected to become vacant in the near future, the Church will advertise in appropriate media including but not limited to the Church bulletin, Church newsletter and the local newspaper.

5. Time Schedule: Resumes will be accepted for at least two weeks after the start of advertising.

6. Consideration, Review, Selection and Notification:

a. Candidates for interview will be selected based on merit. Membership in the Church will be neither a hindrance nor an enhancement to an applicant's selection.

b. The interview process will be an open process. Applicants selected for an interview will be interviewed by several appropriate representatives of the Church which may include the immediate supervisor of the position, the Pastor, and members of the Staff-Parish Relations Committee.

- c. The Church will check references for the top candidate(s) prior to a final selection. Appropriate background checks, including a criminal background check, will also be conducted.
- d. The final selection of a new employee will be made by the immediate supervisor, the Pastor and the Staff-Parish Relations Committee.
- e. The chosen candidate will be provided with a written offer of employment stating starting date, salary, other appropriate information and any special conditions of employment approved by the SPRC. The candidate will be provided with a copy of the Personnel Policies Manual.
- f. The chosen candidate will countersign the offer of employment, acknowledge receipt, reading and understanding of the Personnel Policies Manual and return both signed documents to the Church Office Manager prior to starting work.
- g. Unsuccessful candidates will be contacted by the potential supervisor within five days and informed that the position is filled.

7. Initial Employment Period:

The initial period of employment for all positions will be 90 days. This period of time is used by both the employee and the Church to determine whether the position and the employee are well suited for each other. The employee's progress will be evaluated throughout the initial employment period by the supervisor.

If, during the initial period of employment it becomes apparent that continued employment is not in the best interest of the Church, the employee may be relieved of his or her duties without appeal. Employees who are in their initial employment period are not eligible to participate in the Grievance Procedure. During the initial period of employment, both the employee and the Church are free to terminate the employment relationship at their discretion without prior notice.

All employees will receive a formal written evaluation from their supervisor after 90 days of employment. If the employee is successful, he or she will receive a copy of the evaluation and written notification that the initial period of employment is concluded. If the employee is not successful, the employment relationship will be terminated. In unusual cases, the initial period of employment can be extended for a maximum of an additional 90 days.

WORKING HOURS FOR FULL-TIME/PART-TIME EMPLOYEES:

1. The normal work schedule for the full-time, exempt Business Manager at PUMC is 40 hours per week. These hours will coincide with the hours the Church is open for business as well as any essential meetings the Business Manager is asked to attend as set forth by the Pastor.
2. The hours for the full-time exempt Director of Youth and Education and the Director of Music and Evangelism at PUMC may exceed 40 hours per week and will include evening and/or weekend hours. The Pastor along with the Director of Youth and Education will determine the scheduled office hours for this position.
3. The normal work schedule for full-time, non-exempt administrative and support staff at Peakland United Methodist Church is a minimum of 30 hours per week. These hours will coincide with the hours the Church is open for business and will be determined by the Pastor and the Pastor-Parish Relations Committee. There may be times when overtime is required, in which case the non-exempt employee will be compensated for hours worked over 40 hours per week in compliance with the Fair Labor Standards Act.
4. The hours for the part-time exempt Organist at PUMC will be less than 30 hours per week and will include evenings, weekends and/or certain holidays. The Pastor along with each program ministry staff

person, will determine the individual's scheduled work hours, including office hours, in order to fulfill their job responsibilities.

5. Nursery Attendants – Hours are scheduled by the Director of Youth and Education.

OVERTIME:

Under the Fair Labor Standards Act, overtime in pay is paid only to non-exempt employees who work over 40 hours per week and must be approved by their supervisor. Occasionally, it might be necessary for an exempt staff member to work considerably over 40 hours in a given week. However, if a staff member finds it necessary to regularly work considerably more than 40 hours per week in order to accomplish the assigned responsibilities, a review of that person's job description and duties would be in order.

ATTENDANCE:

All employees of PUMC are expected to maintain good attendance and arrive promptly at the beginning of each workday and/or following lunch breaks. In instances when employees cannot avoid being late to work or are unable to work as scheduled, they must personally notify their supervisor preferably at least one hour before the tardiness or absence. Each day an employee is absent they must personally notify their supervisor unless prior arrangements have been made.

OUTSIDE EMPLOYMENT: Any additional employment by employees should not interfere with job performance at PUMC. If an employee finds it necessary to supplement his income with outside employment, he/she should inform his/her immediate supervisor to be certain there is not a conflict with his/her job at the Church.

SMOKING:

Peakland United Methodist Church is dedicated to providing a healthy, comfortable, productive work environment for their employees, and therefore, smoking is prohibited in all of the Church buildings at all times.

ALCOHOL, ILLEGAL DRUGS:

Reporting to work at PUMC in the morning, returning to work from lunch, or returning to work from an off-premises event while under the influence of alcoholic beverages and/or illegal drugs is prohibited. Using, selling, dispensing, or possession of alcoholic beverages and/or illegal drugs on PUMC premises is also prohibited. Any employee found breaking either of the above two rules pertaining to alcohol and illegal drugs will be subject to disciplinary action including termination.

SAFETY GUIDELINES AND REGULATIONS:

Peakland United Methodist Church strives to provide a clean, safe, and healthy place to work. Employees are expected to do their part to work safely, observe all safety rules and regulations, and keep their work area neat and clean. Employees should report any unsafe working conditions to their supervisor immediately.

Each employee of the Church should familiarize himself/herself with the following safety rules:

1. Fire Safety: Fire alarm equipment and extinguishers are available in the workplace. Employees should make themselves aware of their location and operation.

2. First Aid Kits: Several first aid kits are located in the workplace. Employees should make themselves aware of their locations. If an employee uses a first aid kit, he/she must report what was used and why to the Business Manager in order to insure that supplies are replaced in a timely manner.

3. Emergency Numbers: Fire, police, ambulance and other emergency numbers are posted in the workplace. Employees should know where this information is posted. In an actual emergency, dial 911.

4. Safe Driving: All employees driving their own vehicles on business must maintain a valid driver's license, a safe driving record, obey all vehicular and seat belt laws and exercise driver courtesy at all times.

5. Reporting Staff Injuries, Illnesses and/or Accidents: If an employee is injured or becomes ill while at work, the employee must report the injury/illness to their supervisor immediately. The injured or ill employee must not leave the workplace without first notifying their supervisor. If the immediate supervisor is not available, another employee should be notified. If the injury, illness or accident is work-related, within 8 hours of the injury, illness or accident, a written report must be submitted by the employee or if he is unable, by his supervisor or Pastor. All copies of written reports must be kept on file in the employee's personnel file in the Church office.

6. When a Visitor (Non-Staff) is injured on the Employer's Premises: If a visitor (non-staff) is injured, an employee who sees the incident should take care to observe any details which might have contributed to the accident and then he should notify the Pastor or their immediate supervisor of the accident. The employee should be helpful and polite, but should not make any statement about liability or fault on the part of the visitor or PUMC. The employee should offer to call emergency services for the visitor if the visitor requests such assistance or if the employee deems it necessary. Immediately thereafter, the employee must report the details of the injury and witnesses thereto in writing to his supervisor. All copies of written reports must be kept on file in the Church office.

UNLAWFUL HARRASSMENT:

In accordance with federal and state laws such as the Virginia Human Rights Act and Title VII of the Civil Rights Act, Peakland United Methodist Church has adopted and maintains strict enforcement of the policy against unlawful harassment which includes sexual harassment. Unlawful harassment is any behavior or act which creates a work environment that is hostile, offensive or intimidating to the employee and is done on the basis of the employee's sex, race, color, ancestry, religious creed, national origin, physical or mental disability, medical condition, age, marital status, status as a veteran or sexual orientation. The intent of this policy is to prevent unlawful harassment from occurring in the workplace. All employees are expected to cooperate and abide by this policy by not engaging in any harassing behavior or acts personally, and by reporting any incidents of harassment they may observe or are subjected to immediately to the Pastor or any member of the Pastor-Parish Relations Committee. PUMC does not condone or ratify any conduct which is construed to be unlawful harassment. Employees who violate this policy are subject to discipline or termination.

The following examples are provided to help employees better understand what type of behavior or actions might be considered to be unlawful harassment: verbal abuse, including making or using derogatory comments, slurs or jokes; suggestive, degrading words, comments or suggestions, obscene letters, notes or invitations; unwelcome physical contact, assault or impeding or blocking of movement; threats of retaliation; offering or withholding of employment or employment benefits in exchange for sexual favors; any unwanted advances or propositions; visual conduct, including sexual gestures, leering, suggestive objects, pictures, posters, etc.; and graphic verbal commentaries about an individual's body.

An employee observing or subjected to unlawful harassment by another employee, supervisor, Pastor, a church member, visitor or vendor, should promptly and fully report the facts of the incident and the names of the individuals involved to the Pastor and the Chairperson of the SPRC. All reports will be promptly investigated in a confidential manner by the Pastor and the SPRC, and the complainant will be informed of the outcome of the investigation and what corrective action will be taken. If there is an incident that involves the Pastor, the employee should take the complaint directly to the Chairperson of the SPRC. PUMC will not retaliate against any employee who files a complaint and will make every effort to deter and correct unlawful harassment.

REIMBURSEMENT FOR TRAVEL EXPENSE:

Travel expenses incurred by an employee of PUMC while on church business shall be recognized for reimbursement if authorized in advance by their supervisor. Employees are encouraged to make efficient use of their time by using shipping and delivery services as much as possible. If approved travel expenses are incurred by a PUMC employee while on church business, the expense will be reimbursed by using the rate in effect at the time as set by the IRS. Documentation using the Ministry Mileage Log forms must be given to the supervisor for approval at the end of each month. The forms can be obtained from the Church office.

GENERAL CONDUCT:

Each employee of PUMC is expected to exercise good judgment and show cooperation and courtesy in dealing with fellow employees, members of the congregation and visitors to the Church.

CONTINUING EDUCATION:

Continuing education benefits for full-time employees with at least one year of service will be determined on a case-by-case basis by the Staff-Parish Relations Committee and Pastor. Continuing education must relate to the specific duties of the employee and will be subject to budgetary and staffing needs. Employees seeking continuing education benefits must agree in writing to repay PUMC if they fail to complete the course work with a satisfactory grade or if they voluntarily leave church employment within one year following completion of the class. The Church does not pay travel expenses to and from continuing education classes.

EMPLOYEE VISITORS:

Family and friends of employees are welcome at the Church when they are attending Church functions. Attempting to babysit children at the workplace is a disservice to both the children and the Church and will not be tolerated. Fees for babysitter services are solely the responsibility of the employee. PUMC recognizes that it may be necessary for family members or friends to drop by the Church to facilitate the employee's personal business, but extended stays are prohibited.

INCLEMENT WEATHER:

Employees of PUMC are expected to report to work if the Church office is open during inclement weather. Office status will be determined by the Pastor and/or the Office Manager. If the employee feels that it is unsafe to travel to work, the employee's supervisor will arrange an opportunity for the employee to make up the time missed. If the time is not made-up within a reasonable length of time as determined by the employee's supervisor, vacation time will be charged.

EXIT INTERVIEW:

The SPRC will conduct an exit interview prior to the last day of employment.

PERSONAL USE OF EQUIPMENT AND SUPPLIES:

Employees of PUMC should limit the use of the Church's communication services and equipment for personal non-church related business. An occasional, brief local phone call is understandable, but this privilege should not be abused. Personal long distance phone calls should be placed on a collect basis or charged to the user's credit card if possible. Likewise, occasional use of the Church's fax equipment by employees for personal business is acceptable. All charges for faxes and long distance calls must be reimbursed to the Church by the employee. Checking of personal e-mail or use of the computers for

personal purposes should take place outside of normal working hours. Personal use of office supplies is discouraged. Excessive misuse of Church equipment or supplies will be subject to disciplinary action.

USE OF PUMC CREDIT/DEBIT CARDS AND VENDOR ACCOUNTS

To facilitate PUMC business, PUMC has obtained a credit and debit card that may be used by employees. Additionally, PUMC has accounts with several vendors (such as publishers for curriculum and local stores) to facilitate PUMC business and ordering of necessary materials and supplies for PUMC.

Use of these cards and accounts may only be used by employees for PUMC related business and travel. Use of these cards and accounts for personal expenses (even if subsequently reimbursed) is not acceptable and will be grounds for termination of employment with PUMC.

Any use of the cards and accounts must be documented with appropriate receipts and descriptions provided to PUMC's Office Manager no later than the end of the week in which the charge(s) is/are incurred. Failure to provide appropriate and timely documentation of expenses may be grounds for disciplinary action, up to and including termination of employment.

USE OF PUMC PROVIDED COMPUTERS AND INTERNET ACCESS

PUMC provides employees computers, software and internet access (collectively, the "systems") where appropriate to fulfill tasks associated with job descriptions. Access to the systems, however, is restricted only to authorized employees and volunteers. PUMC recognizes that use of PUMC systems may involve employee personal matters. Neither business nor personal use of the systems may involve unlawful purpose or in any way that violates applicable PUMC policy, procedure, instruction or guideline. PUMC reserves the right to electronically monitor the access and use of PUMC systems without any further warning. The use of PUMC systems constitutes consent to monitoring by PUMC, subject to applicable legal requirements. Violation of PUMC policies, procedures, instructions or guidelines may be grounds for disciplinary action, up to and including termination of employment. All files, e-mails, documents and other materials received, created or placed on PUMC's systems, whether personal or PUMC work related, remain the property of PUMC.

PERSONNEL FILES:

A personnel file will be maintained for each employee. To maintain confidentiality, these files will be available only to the employee, the Pastor, the Business Manager, the employee's supervisor and the Staff-Parish Relations Committee. Personnel files of former employees will be retained for not less than 60 months or as required by law, whichever is longer.

The file shall contain any item deemed necessary including but not limited to:

- Letter of application and resume
- W-4 form, Virginia withholding form
- Criminal background check
- Personal references
- Signed form indicating receipt of policies and procedures
- Name, address, home phone number, person to be notified in emergency
- Employee performance reviews (self evaluation and supervisor evaluation)
- Written reprimands, affirmations
- Letter of resignation
- Exit interview

INS Form I-9 will be kept in a separate folder.

APPROPRIATE ATTIRE:

Employees of PUMC should be appropriately groomed and dressed for their responsibilities as determined by their supervisor.

GOALS, PERFORMANCE AND EVALUATION:

1. Goals: Each employee of PUMC shall have written goals for each program year (July-June). Goals may include continuing responsibilities and/or special objectives for a particular year. The goals should reflect input from the employee's supervisor, the Pastor, and appropriate Church committees and/or work areas. The goals must be consistent with the annual and long-term goals of PUMC. The goals must be approved in writing by the employee's supervisor.

2. Performance: Each employee of PUMC is expected to meet his job responsibilities as outlined in his job description as well as his written goals. If the supervisor finds the employee is having difficulty meeting his job responsibilities and/or his written goals, the supervisor will meet with the employee to discuss the situation and try to find ways to improve the employee's performance. Continuing problems should be brought before the SPRC at which time other actions may be considered.

3. Evaluation: In addition to regular feedback from the supervisor to the employee regarding performance, formal written performance evaluations should be done at the following special occasions:

- By the end of the employee's first 90 days of employment;
- When the employee is transferred or promoted to a new job; and
- At the time of the employee's termination, if a disciplinary or termination report is not prepared.

Formal annual evaluations will be conducted by the supervisor using input from additional sources also familiar with the employee's work. Prior to meeting with his supervisor to discuss performance, the employee will fill out a self-evaluation form provided by the Church. The results of the meeting will be documented by the supervisor on a separate form also supplied by the Church. Both the employee and supervisor will sign each form indicating receipt, reading and understanding. A copy of both forms will be placed in the employee's personnel file. If an employee disagrees with the supervisor's written evaluation, the employee may have his comments included in the documentation.

All evaluation forms shall be completed by July 31st. A copy of each form shall be provided to the Chair and appropriate liaison member of the SPRC. These copies will be kept in a secure place or destroyed. The results of the evaluation shall be kept confidential.

COMPENSATION:

1. Wages and Salaries: Each employee shall be assigned an appropriate wage or salary for a calendar year. The wage or salary shall be non-discriminatory and competitive with the market for similar positions in the community.

2. Wage and Salary Adjustments: Adjustments to wages and salaries shall be considered on an annual basis by the Staff-Parish Relations Committee. Adjustments will be recommended by the Pastor based on input from various sources including employee performance, changes in job responsibilities, information from the District Office of the United Methodist Church, the financial situation of PUMC, changes in the average cost of living and other community factors. Recommendations shall be forwarded from the SPRC to the Finance Committee for review and to the Administrative Board for approval. All salaries shall also be approved by the Annual Charge Conference as a part of the annual PUMC budget development process.

3. Work Week: For purposes of FLSA monitoring, the work week for non-exempt (FLSA) employees shall be selectively scheduled Saturday through Friday. Bi-monthly time sheets shall be completed and signed by all exempt and non-exempt employees and submitted to their supervisor. The supervisor shall review and approve the time sheet before turning it over to the Business Manager for appropriate payment and filing.

4. Pay Periods: Pay checks shall be distributed to employees on the regular business day closest to but no later than the 15th and last day of each calendar month. Pay checks shall be accompanied by a statement of leave balances through the appropriate cut-off date for each employee.

HOLIDAYS:

It is the policy of Peakland United Methodist Church to observe the following holidays each year (in addition to vacation leave) and the schedule will be set no later than January 31st. There is no additional monetary compensation for worked holidays.

- New Year's Day
- Martin Luther King Day
- Easter Monday
- Memorial Day
- Independence Day
- Labor Day
- Thanksgiving Day
- Day following Thanksgiving
- Christmas Eve (1/2 day)
- Christmas

VACATION LEAVE:

Full-time employees of PUMC shall receive the following annual vacation leave:

- After 6 months ----- 5 days
- After one year ----- 10 days
- After 5 years ----- 15 days

This may include 2 Sundays after 1 year of service and 3 Sundays after 5 years of service.

Part-time employees of PUMC shall follow their normal work week. For example, an employee who works 20 hours a week, vacation leave after 6 months will be 5 days of 20 hours/week. After one year, vacation leave will be two weeks at 20 hours/week and after 5 years, it will be three weeks at 20 hours/week. Compensation for annual vacation time shall not exceed the normal pay rate for the number of hours worked each week.

Hourly Nursery Attendants shall receive two Sundays of vacation a year.

Vacation leave shall be taken in the calendar year it is earned. Any unused vacation time in a given year will be lost.

Payment for any unused vacation leave in a given year will be made only if employment terminates.

Vacation leave for five consecutive days or more will be scheduled as far in advance as possible. A vacation chart for all employees shall be maintained by the Business Manager so that vacation schedules may be coordinated to insure that Church programs will be minimally impacted.

Approval of requests to take vacation leave will be at the discretion of the employee's immediate supervisor in consultation with the Pastor.

PERSONAL DAYS:

Full-time employees shall receive two days leave per year for personal reasons. Approval of requests to take personal leave will be at the discretion of the employee's immediate supervisor in consultation with the Pastor.

SICK LEAVE:

Sick Leave for full-time and part-time employees is to be used only in cases of illness, injury or medical/dental appointments of the employee or an immediate family member where the employee must be absent to attend to the family member's needs. Sick days are not meant to be used as additional vacation days. Abuse of sick leave benefits by an employee may result in disciplinary including termination of employment.

Full-time employees accrue one (1) day of sick leave per month of employment (Twelve [12] days per year).

Part-time employees accrue ½ day of sick leave per month of employment (Six [6] days per year) which shall be prorated depending on the number of normal hours worked in a week.

No more than one year (6 or 12 days) of accrued sick leave may be carried over into any succeeding year. No compensation will be given if employment is terminated.

Peakland United Methodist Church will continue to pay an employee's salary for the duration of sick leave. Employees may use unused vacation days as extensions of sick leave to avoid loss of pay. (See **Advanced Sick Leave**)

The Business Manager shall keep a running record of sick days/hours taken for each employee of PUMC.

ADVANCED SICK LEAVE

An employee who has exhausted all of his sick and vacation leave may be granted additional sick leave at the discretion of the SPRC when the request is accompanied by a physician's letter. Upon return to work, the employee will owe the Church the number of advanced sick days taken and must work the appropriate number of months without sick leave in order to repay the days taken. During this time period, any days needed for illness will be without pay. There will be a maximum of 20 advanced sick days for any employee. No compensation will be given if employment is terminated.

MATERNITY LEAVE

A separate maternity leave policy has not been established for employees of the Church. However, if a pregnant employee is eligible for sick leave or vacation benefits, she may use these days during the time she is recuperating from giving birth. The employee would be expected to return to work when released by her doctor.

EXTENDED LEAVE OF ABSENCE:

Requests for extended leave of absence, such as leave without pay, must be in writing and addressed to both the Pastor and the Chairperson of the SPRC. The request must set forth the inclusive dates of the requested leave of absence and reason therefore. The SPRC along with the Pastor will make the decision whether to grant the extended leave. No vacation or sick leave is earned during periods of extended leave of absence.

FUNERAL LEAVE:

Employees may be granted three days leave with pay upon the death of an immediate family member. Immediate family will include the employee's spouse, child, parent, brother, sister, grandparent, mother-in-law, father-in-law, sister-in-law, brother-in-law or any other person living in the same household as the employee.

JURY/WITNESS DUTY:

All employees of PUMC will be given necessary time off to serve on jury duty upon presentation of the Summons from the Jury Commissioner to their supervisor. The employee will notify their immediate supervisor of such duty as soon as possible. The employee shall report to work when their service is completed or when they are released for the day if it is sufficiently early to allow for return to work. Compensation the employee receives for jury duty should be given to the employer and in return the employer will give the employee the regular compensation for the day/s spent serving on jury duty.

Employees will also be given time off to act as a witness upon presentation of a copy of the subpoena to their supervisor. Such time off will not be paid.

OTHER BENEFITS:

1. Health Insurance is available for all full-time employees, spouses and children whereby the Church will pay a portion and the employee will pay a portion. Cobra is not offered.

2. Workers' Compensation Insurance - Workers' Compensation Insurance is provided by the Church for each employee in accordance with Virginia law. This insurance covers injuries or illnesses that arise out of and in the course of employment by the Church. Employees injured on the job (including minor injuries) must report the injury immediately to their supervisor as well as fill out an accident report as outlined in the **Safety Guidelines** policy. The report should be given to the supervisor and the supervisor will file the report in the employee's personnel file. Failure to turn in a written report may affect any claims available under Workers' Compensation.

3. Unemployment Insurance - Because churches are exempt from participation in state and federal unemployment insurance programs, PUMC does not provide unemployment insurance as a benefit.

4. Retirement Plan - Full-time employees are eligible to participate in the General Board of Pension retirement program. The church will pay a percentage of salary as determined by the PPRC and the employee may elect to make personal contributions to the plan.

DISCIPLINARY RULES AND PROCEDURES:

First Offense: Verbal warning by the immediate supervisor. Every effort will be made by the supervisor to help the employee find ways of correcting the behavior that caused the problem. The verbal warning should be documented, dated and signed by the employee and supervisor and then placed in the employee's personnel file.

Second Offense: If the same or similar behavior occurs again, the supervisor shall take the matter to the Pastor and the Chairperson of the Staff-Parish Relations Committee and a formal written warning will be given to the employee. The warning should include details of the offense and corrective action suggestions. The Pastor, the Chairperson of the SPRC, the supervisor and the employee will sign the written warning and a copy shall be placed in the employee's personnel file. The Chairperson will then apprise the full Pastor-Parish Relations Committee of the situation.

Third Offense: A written notice of termination of employment shall be given to the employee by the Chairperson of the SPRC and the Pastor indicating a pattern of uncorrected employee behavior. At the next scheduled meeting of the SPRC following the termination of employment, the Chairperson will review the letter with the full Committee. A copy of the written notice shall be placed in the employee's personnel file.

In cases of serious offenses, PUMC has the option not to follow this procedure and shall have the authority to terminate employment at-will.

An employee terminated for disciplinary reasons will be released immediately and will be paid for any unused annual vacation leave.

GRIEVANCE POLICY:

If an employee of Peakland United Methodist Church has a grievance against the Church or wishes to appeal disciplinary action taken against him, he/she may address these issues with the Staff-Parish Relations Committee. To do so, a letter detailing the events and the suggested remedy must be sent to the Chairperson of the SPRC within 15 days of the event in question. In the case of a termination, a letter must be sent within 15 days of the notice of termination.

The SPRC will meet with the employee no later than 15 days after receiving the letter, at which time the employee will present his view of the problem. The immediate supervisor may be present at the time the employee is presenting his grievance. Based on the discussions by the SPRC, a final ruling on the employee's grievance will then be made and the employee shall be notified in writing of the SPRC's decision. All discussions will be documented and a copy of all documentation shall be placed in the employee's personnel file. The initiation of such action by an employee will not be used against him or her in any further evaluation or disciplinary action.

No legal counsel shall represent an employee in a hearing held with the SPRC. However, the employee may have another person present during the meeting as a non-participating observer.

TERMINATION OR RESIGNATION:

All employees of Peakland United Methodist Church are considered at-will employees and may resign or be terminated by the Pastor and Staff-Parish Relations Committee at any time.

Termination of an employee caused by reorganization of the Church staff or from lack of funds shall require 60 calendar days notice. Such action shall be noted in the personnel file of the employee as action taken without any fault on the part of the employee.

In cases of resignation, all employees shall provide the Pastor and SPRC with a written notice.

A Program Ministries Staff employee is asked to provide notification of no less than 60 calendar days prior to the effective date of resignation.

An Administrative or Support Staff employee is asked to provide notification of no less than 10 working days prior to the effective date of resignation.

GARNISHMENT OF WAGES:

Garnishments and wage assignments are legal liens against an employee's earnings required to satisfy unpaid debts or judgments ordered by a court. An employer has no option but to follow the precise requirements outlined in any garnishment and employees will be notified when such a garnishment is to be applied.

APPROVAL OF MANUAL:

1. Initial Approval of the Manual shall be by the Common Table based upon a recommendation of the SPRC.
2. The Manual shall be reviewed annually by the SPRC. The Committee shall make an annual report to the Administrative Board regarding the need for any changes in the Manual.

3. Any changes in the Manual shall be approved by the Administrative Board (Common Table). Except in unusual circumstances, all proposed changes will be considered by the SPRC prior to action by the Administrative Board (Common Table). Recommendations for changes, including those from the staff, should be directed to the SPRC. When there is a change made to any policy, the changed policy shall be distributed immediately thereafter to all PUMC staff.

4. In unusual situations when there is not time to follow the standard process outlined in the Manual, temporary exceptions may be granted to the written policies by the Pastor, the Staff-Parish Relations Committee Chairperson or the Administrative Board (Common Table) Chairperson. When presented with a request for an exception in these circumstances, the persons occupying these positions should consult with each other, other members of the SPRC, the congregation or other appropriate church officials. Written notice of any granted exceptions must be provided to all members of the SPRC within 5 days of the change. The documentation should explain the request, any other circumstances and the reason for the action. The exception shall be reviewed at the next regular or special meeting of the SPRC. Any temporary exceptions do not set a precedent for future actions.

APPENDIX A

EMPLOYEE STATEMENT OF ACKNOWLEDGEMENT

This is to acknowledge that I have received a copy of the Peakland United Methodist Personnel Policy Manual. I understand that it provides guidelines and summary information about its personnel policies, procedures, benefits, and rules of conduct. I also understand that it is my responsibility to read, understand, become familiar with, and comply with the standards that have been established. I further understand that Peakland United Methodist Church reserves the right to modify, supplement, rescind, or revise any provision, benefit, or policy from time to time, with or without notice, as it deems necessary or appropriate.

Employee's Name (Please Print)

Employee's Signature

Date

MEMBERSHIP AND EMPLOYMENT

(Adopted November, 2009)

It is the objective of PUMC to hire the most qualified applicants for PUMC's employee needs. That being said, PUMC also recognizes that membership in PUMC can be problematic in employment situations. As a result, for all available positions, PUMC will advertise and/or circulate information about openings that seeks external candidates prior to offering available positions to PUMC members.

POLITICAL ACTIVITY

(Adopted November, 2009)

PUMC strongly supports and upholds the tax laws pertaining to tax-exempt organizations, which PUMC is pursuant to section 501(c)(3) of the Internal Revenue Code ("IRC"). IRC section 501(c)(3) defines a tax-exempt organization of one, "which does not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office."

As a result, PUMC does not permit political campaign activity either in the church or in church related activities such as Sunday school classes or small group ministries. PUMC may not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office. The term "candidate for public office" is defined as an individual who offers him or herself, or is proposed by others, as a contestant for an elective public office, whether such office be national, State, or local. The regulations further provide that activities that constitute participation or intervention in a political campaign on behalf of or in opposition to a candidate include, but are not limited to, the publication or distribution of written statements or the making of oral statements on behalf of or in opposition to such a candidate.

While the law permits candidate forums, the exceptions are complicated and involve fact specific analysis in determining whether candidates are given an equal opportunity to participate, the nature of the event to which each candidate is invited, and the manner of presentation. As a result, the rule against political activity and/or inviting candidates to speak at PUMC or PUMC related activities is a bright-line prohibition. Exceptions to this prohibition can only be made upon written approval of the pastor and the Board of Trustees.

USHER GUIDE

(Revised 2005)

INTRODUCTION

An usher is usually the first person to greet and welcome members and visitors to Peakland United Methodist Church (PUMC). It is extremely important that you present a warm and friendly persona to everyone, including children and youth. Your friendliness and warmth to all attendees affects their attitude toward PUMC and GOD's house. Remember, the first impression is the lasting one!

Speak first, shake hands and introduce yourself, **ESPECIALLY** if you do not recognize that person. A pleasing and outgoing personality is essential. Be an extrovert. Your smiles and cheerful introductions enhance the worship life of our congregation. You may well be the one who changes someone's day; **GOD SPEAKS THROUGH YOU.**

GENERAL INFORMATION

Ushers at the 11:00 a.m. service will be asked to serve each Sunday for an entire month in order to provide continuity for visitors (so they will see a familiar face on their return visit). If you cannot serve on a particular Sunday, work with your captain to arrange for a replacement.

Ushers may also be asked to assist with special services such as Christmas Eve services and funeral/memorial services.

Warmly greet visitors and encourage them to sign the registration book.

Escort as many worshippers as possible to their seats (especially visitors and late arrivals). This is extremely important! It reflects a concerned and caring attitude to PUMC. Escort people to the transepts using the side aisles. Newcomers should ideally be introduced to already seated church members with whom they can identify (ie. – young family to young family, retired couple to retired couple).

Be aware and sensitive to special needs:

- Direct visitors with small children to the nursery.
 - Under age 3 to Nursery in old hallway
 - Preschool nursery to Room 109
- Seat the physically challenged for easy access and egress.

BEFORE THE SERVICE

- Arrive at least 30 minutes before the beginning of the worship service.
- Attach an usher ribbon/tag to your lapel.
- Ensure that all doors leading to the sanctuary are unlocked and that all lights in the sanctuary, narthex and foyer are on.
- Make sure bulletins for both adults and children have been placed on the usher table in the Narthex. If not, pick them up in the church office.
- Read the bulletin as soon as you arrive so you will be aware and prepared for any change from the norm.
- Ensure that the offering plates are at the altar. On Communion Sundays, ensure that the brass plates are at the front and on each side of the center aisle for special communion offering.
- Trim the large candle to ensure the wick is ready for easy lighting. (Check availability of the acolyte. If not available, usher will light candles.)
- Check the baptismal font for warm water, if required for the service.

DURING THE SERVICE

- After the choir processes in, close sanctuary doors.
- Seat late comers during intervals marked in the bulletin.
- Be ready to deliver gifts to visitors as they are identified by the pastor during the service.
- Take the attendance count, record it on the attendance card, put it with the registration sheets when collected and place on the secretary's desk. (8:45 ushers will leave card and sheets for the 11:00 usher to complete.)
- Notify the preschool nursery children in room 109 prior to Children's Moments and direct them to the altar (timing is important to avoid disruption.) When children (grades K-2) leave the sanctuary for junior church, direct them to room 106.
- Go forward to receive the offering (and registration sheets) at the beginning of the last verse of the offertory hymn.
- At the beginning of the Doxology, two ushers should take the offering to the pastor at the altar. Hold plates at eye level through the doxology.
- Retrieve the bank bag from the church office and two ushers should place offering in the church safe.

AFTER THE SERVICE

- Hook narthex doors open to assist worshippers in leaving.
- Once again, welcome visitors, introduce them to someone else and, if 8:45 service, suggest a Sunday school class. If they indicate an interest, take them to the class.
- Clean out pews; pick up bulletins, straighten hymnals, tidy sanctuary and narthex.
- Turn out all lights and close doors to sanctuary and narthex.
- Put registration sheets on secretary's desk.

COMMUNION

The Communion rail will hold approximately 8-10 on each side. Quietly and reverently, direct communicants to the rail. The choir will be first, accompanied by communicants from each transept, followed by the center pews. Fill up the rail, but do not overfill. If necessary, it is okay to split pews, but not families.

Complete the transepts before inviting the center pews. The center pew communicants should go to the rail via the center aisle and return via the side aisles. Ushers should follow each table of communicants to the front pew to direct their return via the side aisles. As soon as one table is dismissed and clear, begin ushering the next table forward. Be aware of any worshippers who may be unable to come forward. Advise the pastor so he may attend at the pew.

FUNERAL/MEMORIAL SERVICES You may be asked to usher at funeral or memorial services. Two ushers are usually adequate. People generally enter the sanctuary quietly and take a seat without usher help. However, an usher should be available in the narthex to assist if necessary. Ushers should arrive at least 30 minutes early and check the order of worship bulletins and other details.

Weddings

(Revised September, 2007)

We are pleased that you have decided to have your wedding at Peakland United Methodist Church. The wedding service you are planning has special significance, because it is conducted in a church. The Service of Christian Marriage at Peakland United Methodist Church is a celebration of worship. As a holy and sacred occasion, it is guided by the traditions, symbols, and rituals of the church. In planning your ceremony, please be mindful of these traditions.

Congratulations!

The policies and guidelines are intended to assist you in your planning. Please know that the minister, director of music, the office/business manager, and the Peakland United Methodist Church wedding coordinator are available to help you at any step along the way so that your wedding may be a beautiful, Christ-centered worship experience.

SCHEDULING AND GETTING STARTED

You will need to get the date and time for both the wedding and rehearsal, and reception (if applicable) scheduled on the church calendar before making any other arrangements.

- Consult with the church business manager to determine whether the date you desire is available for your wedding.
- Tentatively schedule dates for your rehearsal, wedding ceremony, and reception.
- A Peakland United Methodist Church wedding coordinator will be assigned to work with you. This coordinator and/or the pastor will have final say regarding any issue not addressed in these guidelines.
- Your date will be *tentatively* reserved on the church calendar following pastoral approval. *After consultation with the PUMC wedding coordinator, signing the PUMC wedding guidelines, and deposit(s) of any applicable fee(s) is(are) made, the date for the wedding will officially be reserved.*
- The services of the church custodian are required for the rehearsal as well as for the day of the wedding and/or reception, if it is held in the Chamberlain Fellowship Center.
- Holy Week is the holiest week in the Christian year commemorating our Lord's suffering, rejection, and death; therefore, all festive and joyous occasions (including weddings) are inappropriate during this time.

OFFICIANT

- The minister appointed as pastor of Peakland United Methodist Church is the officiant for all weddings.
- If you desire another clergy person to assist in your wedding, please discuss this with the officiating minister.
- Peakland clergy must officiate at all ceremonies in which ordained clergy of other denominations participate.
- United Methodist clergy from other churches may officiate without the assistance of Peakland clergy.
- The invitation to any other clergy person is given through the minister of Peakland, at her/his discretion.

COUNSELING

- The couple shall consult with the minister to determine dates, times, and number of sessions deemed appropriate.
- During these sessions, the minister will discuss the order of worship.

LICENSE

- The couple's Virginia marriage license must be brought to the minister prior to the wedding rehearsal.

MUSIC

- The director of music and/or organist will meet with the bride to discuss the musical needs for the service.
- Since the wedding ceremony is a service of worship, all music used for the ceremony is to be sacred in nature. Secular music is reserved for the reception. The selection of all music is to be approved by the church music staff.
- A list of appropriate hymns for congregational use during the ceremony is available from the director of music/organist.
- The Sanctuary has an organ and piano available for use. The church also has music stands for use.
- The church organist is to be considered first to play for the service.
- If an outside organist is desired, this request needs to be approved by the church music staff.
- Vocalists and other instrumentalists may be used. These musicians are to follow guidelines of the church.
- The use of recorded music is not allowed in the Sanctuary. The church does not have equipment available for reproducing recorded music and does not allow outside equipment (mixer board, amps, and free-standing speakers) to be used in the Sanctuary for weddings.

DECORATIONS

- The Sanctuary has its own intrinsic beauty; therefore, we highly discourage over-decorating.
- Please refrain from using nails, tacks, screws, or tape on all surfaces and furniture. No wiring is to be attached to any wooden surfaces, including the communion rail.
- Only live floral arrangements and greenery may be used in the chancel. It is suggested that an arrangement may be placed on the shelf beneath the windows in the choir loft. This arrangement may be left for the Sunday morning worship services in celebration of the marriage *if prior notification has been made with the church business manager*.
- No decorations are to be placed on the communion table.
- The communion table covering and the lectern and pulpit paraments may be the color of the liturgical year or may be changed to white. This will be done by the altar committee after consultation with the bride.
- Sanctuary furniture and appointments shall not be moved or altered.
- The church owns two sets of candelabra, one brass and one black hammer-tone, and aisleabra that may be used. If the black set is used, the glass globes must be used to protect from dripping wax. (These use 10" candles, while the aisleabra uses 4" candles.) Should the brass set be used, care must be taken to protect the floor from dripping wax.
- There is a nominal fee for the use of this equipment. The church will also provide the candles for a nominal fee.
- Decorations may be attached to the candelabra using covered wire. Aisle decorations may be attached to the ends of pews only with plastic clips or ribbon.
- Two different styles of unity candle holders and a kneeling bench are available for use at no charge.

- Artificial flower petals are to be used in the aisles and on all floor surfaces. Fresh flower petals, confetti, birdseed, bubbles, glitter, or other such materials are not to be used in the Sanctuary or Narthex.
- The florist is responsible for clean-up of any residual debris left after the decorating process prior to and following the ceremony.
- *The use of outside decorations must be pre-authorized by the PUMC wedding coordinator. If the outside decoration have had prior approval from the PUMC wedding coordinator or the PUMC business manager to be left for Sunday's use, it the responsibility of the florist to remove decorations, their mechanics, and any residual debris by Monday following the wedding.*
- It is the responsibility of the bride or her representative to inform the florist of these guidelines.

PHOTOGRAPHY AND VIDEOGRAPHY

Photographs may be taken:

- prior to the ceremony, in any of the rooms where the bridal party members are assembled,
- when the bride has come to the parlor,
- in the Sanctuary after the ceremony,
- in the Chamberlain Fellowship Center or courtyard at the reception.
- To maintain the reverence that becomes a service in God's house, the taking of photographs *within the Sanctuary* at any time while the congregation is assembled is strictly forbidden. (*PUMC asks that this statement be included in the wedding program*) This includes pictures as the wedding party and the bride enter the Sanctuary. During the ceremony non-flash pictures may be taken from the Narthex.
- Video equipment must be placed in such areas so as to not distract from the sacredness of the ceremony nor block the view of the congregants. It is recommended that all video recording equipment be operated by remote control. Arrangements for all recordings and videos should be made through the church office.
- It is the responsibility of the bride or her representative to inform the photographer(s) and/or the videographer of these guidelines.

ROOMS FOR DRESSING

- For dressing prior to the wedding ceremony, room 202 and the Commons along with the Underground are available for use by the bridal party.
- Food and non-alcoholic beverages for the bridal party are allowed only in the assigned dressing areas. Smoking is not allowed on the church premises.
- It is the responsibility of the bridal party to leave these areas in the condition in which each is found.
- Approximately 40 minutes prior to the beginning of the wedding ceremony, the bride and her attendants will be taken to the parlor to await the beginning of the ceremony.

THE RECEPTION

- The Chamberlain Fellowship Center and the courtyard are available for receptions.
- The kitchen is available for use by catering services. Well in advance of the wedding, the caterer is to confer with the church office manager regarding the use of the building and the equipment.
- The caterer is responsible for leaving the facilities used in good order.
- Clean-up arrangements are made through the church office. The custodial staff is available for this service, and the fee is due and payable the day before the reception.
- No alcoholic beverages or smoking are permitted in the church or on the church premises.
- The use of confetti, rice, etc. is not permitted on church property. If birdseed is used, it is the responsibility of the bride's/groom's family to clean it up immediately following the conclusion of the wedding/reception.

FEES

- The church business manager will discuss all fees with the bride or her representative.

MISCELLANEOUS

- Peakland UMC is not responsible for the loss of or damage to property by a group, nor for injury to its members or guests. A group/individual is responsible for the cost of repairing or replacing church property that is damaged while using the church facility.
- A nursery and Peakland United Methodist Church nursery attendant are available upon request for the rehearsal, the wedding, and the reception, if it is held on the church premises. There is a fee for this service which can be paid at the time the other fees are due and payable.

Bride's Initials/Her Representative's Initials

Wedding Coordinator's Initials

Revised – September, 2007

WEDDING - APPENDIX A

**Peakland United Methodist Church
Contributions and Facility Fees**

FOR MEMBERS:

Sanctuary*	500.00
Custodian for Sanctuary Only	50.00
Custodian for Sanctuary and Fellowship Hall	75.00
Minister (Suggested Minimum)	200.00
Organist**	150.00

FOR NON-MEMBERS:

Sanctuary*	500.00
Fellowship Center and Use of Kitchen Custodian Fee:	95.00
Sanctuary	75.00
Fellowship Hall	40.00
Minister	200.00
Organist**	150.00

FOR ALL OCCASIONS OFF-PREMISES (OUT-OF-TOWN):

Minister	250.00 (plus lodging)
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*The Sanctuary fee is waived if annual contributions to Peakland UMC are \$500 or more.

**The organist fee covers consultation with organist, wedding, and rehearsal. If extra rehearsal for soloist or instrumentalists is required, there will be an extra fee.

Please note: Marriage license and all fees should be received by the church office the week prior to the wedding ceremony.

REV 11/09

WEDDING PARTICIPANTS

(Print full names and titles (Mr., Ms., Mrs., Dr., etc.) for each wedding participant)

Bride's Escort _____

Best Man _____

Maid (Matron) of Honor _____

Flower Girl _____

Ring Bearer _____

Acolyte _____

Bride's Parents _____

Groom's Parents _____

Ushers _____

Bridesmaids _____

List below any relatives or special friends that you wish to have seated on the first two rows and which side (bride or groom's side):

ADDITIONAL COMMENTS:

The political nation was, for the most part, obediently compliant rather than enthusiastic. There is no evidence of any great hostility towards the church and its institutions before the Reformation; on the contrary, both the English episcopate and parish clergy seem to have been, by the standards of other European lands, both well-trained and living without scandal. Cardinal Wolsey, who fathered an illegitimate son, was very much the exception. On the other hand, few were prepared to defy the King to defend the threatened institutions of the old church. Many benefited from the windfall of chu...