



Highland Park
PRESBYTERIAN CHURCH

GOVERNANCE POLICIES AND PROCEDURES MANUAL



ECO

A Covenant Order
of Evangelical
Presbyterians

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SECTION 1. Governance Documents

1.01 Governance Documents

Jesus Christ is the King and Head of the Church. He exercises His authority in the Church by His Word and Spirit and through the ministry of believers.

The congregation, known as Highland Park Presbyterian Church, is a member congregation of ECO: A Covenant Order of Evangelical Presbyterians.

Highland Park Presbyterian Church is organized under the Texas Nonprofit Corporation Act (“Act”) as a nonprofit corporation. As allowed under the Act, the Session acts as the officers of the corporation and the members of the church are the members of the corporation. A Board of Trustees acts as a governing body in relation to real property and limited other matters and has delegated all other authority to the Session.

The Session has adopted this *Governance Policies and Procedures Manual* to guide, inform, and inspire all of the activities of the Session and the congregation of Highland Park Presbyterian Church. In addition to this *Governance Policies and Procedures Manual*, HPPC is governed by the following documents, which may be obtained from the Office of Senior Pastor on request:

- (a) “ECO Polity and Discipline” – the ECO constitution
- (b) “ECO Essential Tenets and Confessional Standards” – also a part of the ECO constitution
- (c) ECO Membership Agreement – an agreement between ECO and HPPC defining additional membership rights and responsibilities of HPPC as an ECO church
- (d) The Articles of Incorporation and Bylaws of Highland Park Presbyterian, Church, Inc. – the corporate organizational documents for HPPC
- (e) The “Vision Manual of Highland Park Presbyterian Church” – contains the Foundational Expressions of HPPC, her Mission, Values, and Statement of Faith, as well as the Core Four and a description of the Living Vision process
- (f) The “Management Policies and Procedures Manual of Highland Park Presbyterian Church” – contains the policies and procedures that govern the implementation of the ministries and other activities of HPPC
- (g) The “Personnel Manual of HPPC” – governs the relationship between HPPC and its staff

1.02 Mission Study Report 2013

On January 28, 2013, the Session affirmed and adopted the “Mission Study Report 2013,” entitled “Continuing our Legacy.” This report was prepared by a Session-appointed team that was tasked “to reflect on our (HPPC’s) past, assess our current state, and dream about what God wants for us in the future.” As stated in the report: “Our responsibility was to produce the Mission Study Report as a guide to the Pastor Nominating Committee in its search for our next Senior Pastor and as a support to church leaders and staff as they carry out HPPC’s ministry goals.” Although not a governing document of HPPC, this report provides a comprehensive

view of HPPC and is a great resource for understanding HPPC. It is available on the church website as well as from the Office of Senior Pastor.

SECTION 2 GOVERNANCE PROCESS POLICIES

2.01 Introduction

The Session sets all of the Policies, that is, the rules of governance for HPPC. The Session governs with an emphasis on discerning God's will and vision for who God wants HPPC to be and what God wants HPPC to do. The Session focuses on "who" – who is God calling HPPC to be; on "what" – what is God calling HPPC to do; and not on "how." As a result of this discernment, the Session has adopted the "Mission and Vision" and the "Foundational Expressions" of HPPC as expressed in the *Vision Manual of HPPC*. Additionally, the Session discern and adopts Ends and Critical Goals to express the most important and significant objectives, goals, outcomes that God desires for HPPC to accomplish to advance her Foundational Expressions.

The Session maintains a clear distinction between the role of the Session in setting Policy, in establishing the Mission and Vision, the Foundational Expressions, Ends, and Critical Goals on the one hand, and upon the roles of the Office of Senior Pastor in implementation and management on the other.

The Session has the responsibility of "governance." The word *govern* or *governance* derives from the Greek verb κυβερνάω [*kubernáo*], which means "to steer". A reasonable purpose for governance in our church is to steer, so that our church "produces a worthwhile pattern of good results while avoiding an undesirable pattern of bad results."

The Session has found it important to distinguish the purpose of *governance* from that of *management* in the design of this governance model. In using the words *manage* or *management*, is meant, "getting people together to accomplish desired goals and objectives according to a set of policies, while utilizing all available resources efficiently and effectively."

Governance without management results in an organization that just sits there. Management without governance will go somewhere, but it is hard to tell where. Both are very poor users of people and resources.

Neither of these outcomes is acceptable to Jesus Christ as He tells us in Luke 12:48: "Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more." (ESV)

Simply put, the Session will ensure that HPPC is steered where the Holy Spirit wants HPPC to go, while minimizing hitting unintended obstacles and surprises along the way.

2.02 Session Purpose

The purpose of the Session is to be the "governing" body of HPPC.

To fulfill this purpose, the Session will:

- Discern through prayer, study and discussion with one another the Ends and Critical Goals HPPC will set out to achieve, and
- Monitor the execution to ensure the Ends and Critical Goals are achieved while avoiding unacceptable actions and situations.

The Session has ultimate authority and responsibility and, supported by the Governance Coordinating Committee, focuses on policy and results. The Office of the Senior Pastor has the delegated authority and the responsibility to achieve the goals that are set by the Session working within the Session policy framework. The Management Council, supported by the Management Council Leadership Team, is responsible for carrying out the day-to-day management and implementation of the programs and the ministries through the leadership and combined efforts of the professional staff and lay-led committees.

2.03 Session Responsibilities

Therefore, the Session shall, as provided in the “ECO Polity,” 1.0603, have the following responsibilities:

- (a) Provide for the worship and educational life of the congregation; provide a place where the congregation may regularly worship; provide for the regular preaching of the Word by persons properly approved; oversee the planning and the ordering of the worship services of the congregation; lead the congregation in ministries of evangelism, compassion, and justice; and develop and nurture relations with other congregations.
- (b) Authorize and provide for the regular celebration of the Lord’s Supper; authorize the administration of Baptism; exercise due care and provide sufficient education to the congregation and to new believers that the Sacraments may be rightly received as means of grace.
- (c) Plan for and provide means of discipleship for the congregation and new believers; provide for and nurture the common life of the congregation; receive and dismiss members; exercise oversight of all programs and finances of the congregation; train, examine, ordain and install those men and women chosen to serve as elders and deacons; lead and teach the congregation in matters of stewardship and Christian living; direct the ministry of deacons, trustees, and all other organizations of the congregation; bear witness against error in doctrine and practice; and serve in judicial matters pertaining to the congregation as specified in the *Rules of Discipline*.
- (d) Elect elder commissioners to the presbytery and propose to the presbytery matters of common interest or concern as well as proposals to amend the *ECO Constitution*. The Session is encouraged in its selection of elder commissioners to promote representation in areas of difference recognized as the basis of discrimination and inequality in church and society, namely race, ethnicity, gender, ability/disability, and age.
- (e) Maintain a Roll of Covenant Partners (members) and a Roll of Baptisms.

- (f) The Session shall adopt and administer an annual budget and shall publish it to the congregation. The Session shall purchase appropriate casualty and liability insurance for the program and property. The Session shall arrange for the congregation to participate in the synod's plan of health and welfare benefits and program of assistance and relief covering the congregation's pastors and full-time lay employees.
- (g) Arrange for an independent financial review annually, and shall publish the report to the congregation and to the presbytery.
- (h) Evaluate the congregation's ministry and mission and report to the presbytery for reasons of mutual accountability and the sharing of best practices.

2.03 Policy Framework

The governance role of the Session is centered on four areas of Session Policy:

Governance Processes (this Section 2) – Governance Policies

These policies set forth the processes, the roles and the mechanisms to be used by the Session to provide governance and leadership.

Session – Office of Senior Pastor Linkage Policies (Section 3) –

These policies express how responsibility and authority are delegated between the Session and the Office of Senior Pastor and how the Office of Senior Pastor is held accountable. There is only one linkage policy between the Session and the Office of the Senior Pastor. The Office of the Senior Pastor takes direction only from the Session and the Session must speak to the Office of the Senior Pastor with One Voice.

Limitation Policies (Section 4) –

These policies establish constraints on the executive authority of the Office of Senior Pastor that establish the prudence and ethics within which all decisions must take place. These policies clarify what the staff MAY NOT DO in order to achieve their program goals. The objective is to provide to the staff the flexibility to use what they feel to be the best means to achieve their objectives. The Session imposes limits and then steps out of the way.

Ends and Critical Goals Policies (Section 5) -

The primary responsibility of the Session is to discern and adopt Ends and Critical Goals to express the most important and significant objectives, goals, outcomes that God desires for HPPC to accomplish to advance her Foundational Expressions. The terms "Ends" and "Critical Goals" are synonymous but in general Ends are more fundamental and long-term objectives and Critical Goals are more short-term and intermediate goals that move in the direction of the Ends.

2.04 Principles of Governance

On behalf of Jesus Christ - Christ is our Lord, whose interests we are called to represent. The Session elders are elected by the congregation and the Session will weigh carefully the interests of the congregation, yet the congregation's interests should never be allowed to take

precedence over those of our Lord and Savior. The Session will regularly discuss and pray together about the life of our church, where it is strong and where it is weak, in order that the Session might direct its attention to spiritual leadership and determining God's direction for this church.

One Voice- The Session will speak as a body, not as individual elders. Statements by individual elders or by committees of the Session do not have the Session's authority. The Session will speak with one voice or not at all. In this way, others know clearly what the Session has said and what it has not said. During Session deliberations, elders will be encouraged to express their point of view. Discussions will be respectful with the intent of extracting value from each point of view. However, once the Session has voted all active elders, even those who voted with the minority, will respect the decision of the Session. Session decisions can be changed by the Session, but never by individual elders or committees of the Session. Communication to our congregation, our staff and our community is greatly enhanced when we speak with one voice.

Accessible, Available and Attentive- The Session's ability to be credible and effective in its governance role depends upon each active elder being accessible to the members of the congregation, available to the congregation through various venues on a regular basis and attentive through active listening to the hearts of the members of our congregation. Listening to the congregation in multiple formats and communicating pro-actively on a regular basis with the congregation on the actions and leadership direction of the Session makes the job of governing the congregation easier when the congregation has an ownership interest in the Session's direction.

Govern and not Manage- The Session will steer HPPC through a written set of governing policies inclusive of critical goals needed to achieve our mission. The Session will restrict itself, particularly as individual elders or as committees of the Session, from exercising any authority over staff, any function of staff or any department of staff. The Session will delegate management authority for execution to the Office of the Senior Pastor and the Session will not interfere.

Ultimately Accountable- The Session is totally accountable to HPPC and will prudently delegate authority to others including the Office of the Senior Pastor to ensure the efficient and effective execution of the mission and policies of HPPC. Delegation does not remove the accountability of the Session to ensure that HPPC achieves what it should and avoids unacceptable actions and situations.

2.05 Preservation of Institutional Memory on the Session

The staff of HPPC rely on the past decisions and direction provided by the Session and they assume that the Session would remember the history of such decisions. However, because of the turnover of elders compared to a relatively stable staff work force, such institutional memory is at risk. Without intentional efforts to preserve the institutional memory of the Session, we risk raising questions that have already been answered, misunderstanding the context in which past decisions have been made or, worse yet, misstating past decisions. This also risks

confusing the staff and, potentially, causing unnecessary work and research to help the Session re-discover its memory.

Mix of Reserve & New Elders on the Session – The Session, therefore, charges the Officer Nominating Committee each year to strive to have a minimum percentage of each new elder class be from the reserve elder ranks. The Session considers that 20% or 1 out of 5 as a reasonable minimum. At the same time, the Session is setting a maximum percentage of 30% of each new class to ensure that new leadership talent is given the opportunity to join the Session. For institutional memory purposes, the Officer Nominating Committee is charged to strive to have current active elders who previously served as elders approximately 5 years prior, 10 years prior and 15 years prior to their current term of service. This provides for an institutional memory reach that, we believe, will be very valuable to the Session as it fulfills its governance role.

2.06 Active Elder – Role and Conduct

Outline of Role –

The role of an active elder, called by God and chosen by the congregation, together with the pastors, is to provide spiritual leadership, governance and discipline for the church. An elder is accountable to God's calling for this congregation and is to listen well to God for the needs of the congregation, community, and the world and to strive to advance God's Kingdom in words and deeds. As a spiritual leader, an elder should be a person of faith, dedication, and sound judgment, demonstrating the Christian gospel within the church and the world.

An elder is responsible for developing the larger vision of the church and protecting the peace, unity, and purity of the church by upholding, strengthening, nurturing, and living out the vision, mission and cultural values of HPPC in his or her personal life and ministry.

As a member of the Session, an elder has governance oversight for the vision, strategic direction, Limitations, Ends, and Governance Policies of HPPC.

The qualifications and roles of an elder are set forth in Appendix "A."

Standards of Conduct –

The Session commits itself and each elder to Biblical standards of conduct.

Accordingly,

1. Elders will be concerned for the well-being of the whole church above any particular interest or cause in the church.
2. Elders will avoid conflicts of interest. A *conflict of interest* is a situation when a Session member is in a position to gain or lose personally, professionally, or financially from an action that is proposed to be taken by HPPC.

An apparent conflict of interest arises when a Session member is involved in a particular matter involving specific outside parties (including individuals, corporate entities or

charitable organizations) and the circumstances are such that a reasonable person with knowledge of the relevant facts would question the Session member's impartiality in the matter.

A financial interest is not necessarily a conflict of interest. Determination as to whether a conflict of interest exists will be made by the Session as a whole. Accordingly,

- There must be no self-dealing, conduction of private business or personal services between any Session member and the organization, except as procedurally controlled, to assure openness, competitive opportunity, and equal access to inside information.
 - When the Session is to decide upon an issue about which a member has a conflict of interest, that member will excuse herself or himself without comment from not only the vote but also from the deliberation.
 - It is the responsibility of each member to report any potential conflict of interest regarding matters brought before Session to the moderator, the clerk or the Moderator of the Governance Coordinating Committee. Examples include: financial or personal gain, advantage or gain of a family member, leadership or other significant involvement with a charitable organization.
 - Should a ruling elder secure an offer of employment at HPPC, he or she must first offer to resign from Session immediately after accepting it.
3. Elders' interaction with public, press or other entities must recognize the same limitations and inability of any Session member to speak for the Session except to repeat explicitly stated Session decisions or other authorized communications.
 4. Elders will implement the Biblical model of peacemaking, i.e., conflict resolution, both within Session and in conversation with church members.
 5. Elders will respect the confidentiality appropriate to issues of a sensitive nature.

2.07 Governance Coordinating Committee

Outline of Role –

Assists the Session in carrying out its governance role by:

1. Aiding the Session in identifying and prioritizing the key policy issues that should be considered by the Session
2. Assisting the Office of Senior Pastor and the Clerk in the development of the agenda for each meeting of the Session
3. Managing the life cycle of each Session task force including recommending when a task force should be formed, what its specific charge, duration and composition should be and when a task force should be disbanded.
4. Aiding the Office of Senior Pastor in ensuring the Session acts in a manner consistent with its rules and policies.
 - a. Meeting discussion content will be only on issues that, according to Session policy, clearly belong to the Session to decide,
 - b. Deliberation will be fair, open and thorough, but also timely, orderly and to the point.

5. Organizing and ensuring the proper training and orientation of new elders in the polity of the denomination, the governance role of the Session and the current Session policies and their historical context.
6. Ensuring the Session periodically reviews and revises, as needed, all policies.
7. Planning and implementing an annual Session retreat and other such planning meetings or retreats as requested by the Session.
8. Recommending an Office of Senior Pastor Evaluation Team each year that is composed of 3 active elders inclusive of the current HR Moderator. The OSP Evaluation Team will be formed at the outset of each fiscal year.
9. Recommend a Session task force be formed every 18 months to 2 years to conduct an assessment of the governance model and recommend any changes that maybe appropriate.
10. Assist the Session in the conduct of a biennial survey via a formal survey or discussion groups with the congregation to listen to their dreams, questions and concerns about the direction of HPPC.
11. Conduct an annual survey of the Session elders on the effectiveness of the GC committee in executing its governance coordination role.

The Governance Coordination Committee has no authority to make policy decisions.

Composition of the GCC Committee –

- 6 active elders elected by vote of the Session in May of each year to serve on staggered 3-year terms beginning on September 1st of the new fiscal year. Typically, 2 active elders would be elected to GCC each year. Active elders must have completed at least one 3-year term prior to serving on GCC. Returning reserve elders would be eligible immediately upon their return to the Session.
- As with all elders, elders considered for serving on the GCC should be in a growing and maturing relationship with Jesus Christ. Additionally, elders considered for serving on GCC should have demonstrated the following:
 - Strong leadership skills,
 - Exposure to multiple areas of HPPC's ministry,
 - Willingness to listen and consider different points of view, and
 - Ability to bring groups to a consensus on a timely basis.
- GCC members cannot serve as a moderator or vice-moderator of any major ministry teams, while they are serving on GCC.
- The Senior Pastor will serve as a member of GCC. The Executive Director and Clerk of the Session will participate in the regular meetings of the committee as ex-officio (non-voting) members.
- The GCC committee would have a moderator and vice-moderator. Both would serve for one-year in their roles with the vice-moderator normally succeeding the current moderator each year. The Session would elect the moderator and vice-moderator each year. The vice-moderator would be elected from a minimum of 2 candidates.

2.08 ECO Coordinating Committee

Functions:

- (a) Shepherd the Session, congregation and staff in learning and living ECO's mission, values, and Essential Tenets as covenant partners (members)
- (b) Serve as liaison for HPPC's participation in a Mission Affinity Group of ECO
- (c) Respond to the Narrative on the Health of Mission and Ministry questionnaire
- (d) Appoint elder commissioners for presbytery and/or synod meetings
- (e) Partner with ECO presbyteries on serving on presbytery and/or synod committees
- (f) Coordinate with HPPC ministries on ECO participation and/or partnerships
- (g) Encourage participation by covenant partners, elders, deacons and staff in leadership development and missional leader training
- (h) Communicate to the Session, congregation and staff on ECO activities and/or HPPC's association with ECO sponsored ministries, events and/or actions
- (i) Encourage partnership with other Presbyterian churches and/or ministries in ECO for outreach and missions
- (j) Provide assistance and coordination between the Session, ECO and individuals who have expressed interest in beginning the process of discernment for ordained ministry (formerly the Life Enlistment Ministry Team)

Composition:

- (a) Maximum of six active and reserve elders all elected by the Session
- (b) Minimum of four active elders
- (c) Staggered three-year terms
 - (i) Place 1 – 2 elders
 - (ii) Place 2 – 2 elders
 - (iii) Place 3 – 2 elders
- (d) Moderator and/or Vice Moderator must be an active elder
- (e) Moderator may not serve more than two years as moderator
- (f) HPPC Pastor (preferably Senior Pastor)
- (g) Ex-officio – Executive Director

SECTION 3 SESSION – OFFICE OF SENIOR PASTOR LINKAGE POLICIES

3.01 Office of Senior Pastor (OSP)

Overview of Role –

The Office of the Senior Pastor is delegated by the Session the responsibility and authority to implement and manage the achievement of the Ends and Critical Goals consistent with the governing policies. The Session's sole official connection to the operational organization of the church and the staff will be through the Office of Senior Pastor.

OSP will provide regular updates to the Session on the progress towards achieving the Critical Goals in a format and timeframe consistent with Session policy.

Division of Responsibility –

OSP consists of the position of the Senior Pastor, Executive Pastor, and the Executive Director. The exact division of responsibilities between the Senior Pastor, the Executive Pastor, and the Executive Director will be tailored by the individuals in these roles to their respective gifts and talents. However, the Session will hold them jointly accountable for the implementation of the Session governing policies including the Critical Goals. The Senior Pastor will serve as a teacher and mentor to all the Associate Pastors and will be directly responsible for their spiritual and professional growth and development. This is a responsibility that cannot be delegated to the Executive Pastor or Director or others. The Executive Director will manage operational planning and execution and oversee support functions such as Human Resources, Finance, Facilities and Communications.

Unity of Control -

Only decisions of the Session acting as a body are binding on the Office of the Senior Pastor. Decisions or instructions of individual Session members, officers, or committees are not binding on the Office of the Senior Pastor except in instances when the Session has specifically authorized such exercise of authority.

3.02 Operating Authority and Accountability of the Office of Senior Pastor

Operating Authority –

All implementation and related management activity by paid staff or lay ministry teams is subject to the authority of the OSP. Any lay member of the congregation including any elder, active or reserve, when serving on a ministry team or committee, will serve under this leadership authority.

Using the Critical Goals provided by the Session, the OSP will develop an operational strategy that will allow them to assign specific goals to each Associate Pastor and Department Director for their respective area of responsibility.

Accountability –

The Office of the Senior Pastor is the Session's link to staff operational achievement and conduct. The Office of the Senior Pastor retains all authority, responsibility, and accountability for staff operational achievement and conduct. Within the Office of Senior Pastor the Senior Pastor, Executive Pastor, and Executive Director are jointly accountable to the Session. The final and controlling authority within the Office of the Senior Pastor is the Senior Pastor, however, except for matters that are unique to the Senior Pastor under the *ECO Constitution*, the Senior Pastor, Executive Pastor, and the Executive Director all have supervisory authority over staff.

Accordingly, the Session will:

1. Give instructions with respect to operational achievement only to the Office of the Senior Pastor.
2. Not evaluate any staff other than the Office of the Senior Pastor.
3. Review the Office of Senior Pastor's performance with respect to organizational accomplishment of Session-stated Ends and Critical Goals as well as performance on all church department goals, results and responsibilities, and the position description of the Senior Pastor, Executive Pastor, and Executive Director.

3.03 Delegation to the Office of Senior Pastor

The Session will instruct the Office of Senior Pastor through written policies that prescribe the Ends and Critical Goals to be achieved, describe situations and actions to be taken or avoided and allow the Office of Senior Pastor to use any reasonable interpretation of these policies.

Accordingly,

1. The Session will develop policies instructing the Office of Senior Pastor to achieve certain results, for certain recipients at a specified cost. These policies will be developed systematically from the broadest, most general level to more defined levels and will be called Ends policies.
2. The Session will develop policies that limit the latitude the Office of Senior Pastor may exercise in choosing the organizational means. These policies will be developed systematically from the broadest, most general level to more defined levels, and they will be called Limitations policies.
3. As long as the Office of Senior Pastor uses reasonable interpretation of the Session's Ends and Limitations policies, the Office of the Senior Pastor is authorized to establish further policies, make decisions, take actions, establish practices and develop activities.

The Session may change its Ends and Executive Limitations policies if necessary, thereby shifting the boundary between Session and Office of Senior Pastor domains. By doing so, the Session changes the latitude of choice given to the Office of Senior Pastor.

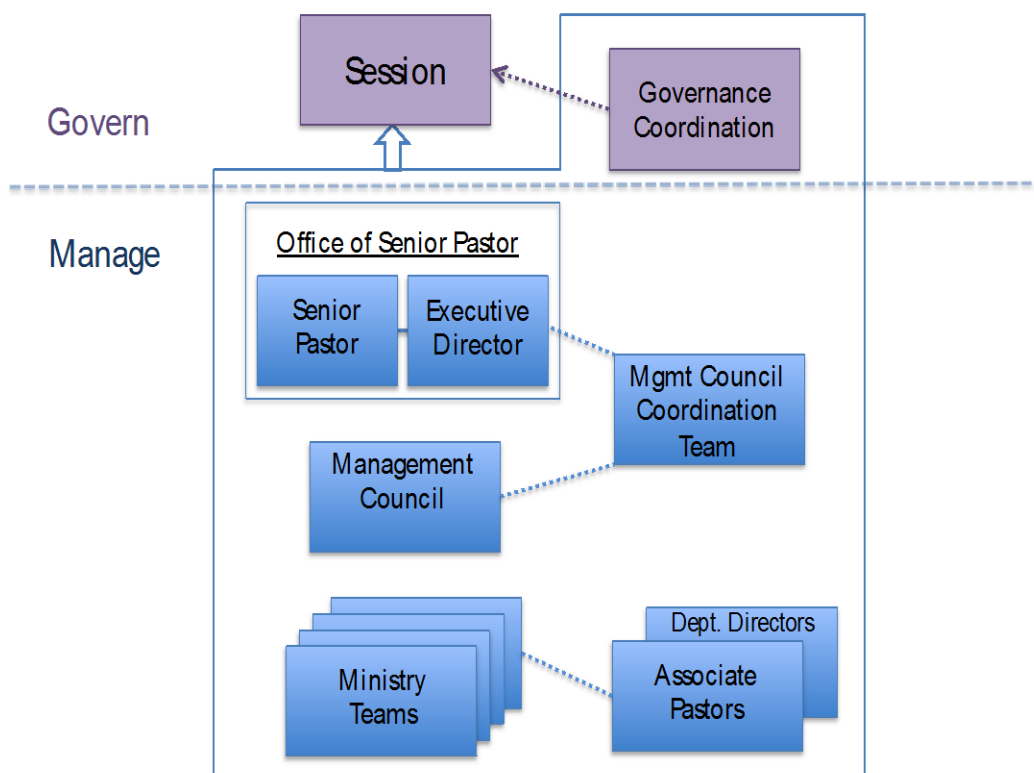
3.04 Annual Performance Reviews of the Senior Pastor and the Executive Pastor and Director

The annual reviews of the Senior Pastor's and the Executive Pastor and Directors' job performance will be based upon organizational accomplishment of Session stated Ends and Critical Goals and organizational operations with respect to all church department goals, results, and responsibilities (e.g. preaching, leadership, vision) and within the boundaries established in Session policies.

Unless otherwise amended by Session, the annual performance reviews of the Senior Pastor and will occur before the close of the ministry year in August and pursuant to the delivery by the

Office of Senior Pastor to Session a report, in a mutually agreed upon format. The report will provide an assessment of organizational achievement regarding Ends, Critical Goals, all church department goals, results, and responsibilities (e.g. preaching, leadership, vision). The process and procedure for the conduct and detail timetable will be developed by the Governance Coordinating Committee with approval by the Session.

3.05 Overview of Governance Structure



Note: This chart is used for the next several pages to illustrate the components of the new governance model. It is not intended as a comprehensive organization chart.

3.06 Other Management Entities

The Office of Senior Pastor possesses through its operating authority the discretion to organize the management entities of our church as the OSP best determines to be the most effective in achieving the Critical Goals set by the Session. The Session presently anticipates that the OSP will utilize the following entities/positions as follows:

(a) Management Council

Overview of Role - The Management Council's primary role would be one of communication and coordination throughout the lay ministry teams. The Management Council would assist the Associate Pastors & Department Directors in the development of ministry operational plans and budgets, in assisting in the accomplishment of

operational plans and in ensuring that cross-ministry issues are addressed and solutions are implemented timely.

Composition of the Management Council

- Lay moderators of the lead ministry teams including Outreach, Worship, Personal Discipleship, Congregational Care, Stewardship, Diaconate, life stage teams (Children/Youth, College/Young Adults, Adults & Senior Adults) and operational teams including HR, Finance, Communications and Facilities.
- Five (5) members at large appointed by the Leadership Team in consultation with Management Council, Associate Pastors and Department Directors.
- Management Council Moderator and the Executive Director
- Associate Pastors and Department Directors that are the staff counterparts to each lay ministry team in attendance

Use of Task Forces - The Management Council, with the guidance of the Management Council's Leadership Team, can appoint task forces on specific issues for which research and recommendations are needed.

(b) Management Council Leadership Team

Overview of Role - The Management Council's Leadership Team guides the the agenda of the Management Council, ensures the Council functions in a manner consistent with its role and supports the Executive Director in identifying and resolving operational issues. The Leadership Team will also function as a contact point for lay ministry team leaders, who have an issue they are not able to resolve through normal ministry channels.

Composition - The Management Council's Leadership Team consisting of the Management Council Moderator, Executive Director, HR Moderator, the Finance & Administration Moderator and a member-at-large from the reserve elders as designated by the Executive Director.

Leadership Development - The Management Council Leadership Team will also function to shepherd the leadership development of existing and future lay leaders in collaboration with Associate Pastors, Department Directors and lay moderators.

Management Council Moderator - The Management Council Moderator will serve a 2-year term and be nominated by the Executive Director in consultation with the current Management Council Leadership Team. The Management Council Moderator will be an active elder and will have no other committee responsibilities while serving in the role. Qualifications for the role include:

- Strong leadership skills,
- Willingness to listen and consider different points of view, and an
- Ability to bring groups to a consensus on a timely basis.

3.07 Department Directors

Overview of Role - Department Directors will be responsible and accountable for implementation of the Session's Critical Goals and other policies within their assigned area of responsibility as directed by the OSP.

Reporting Relationship - Associate Pastors will report primarily to the Senior Pastor or Executive Pastor with a secondary reporting relationship to the Executive Director for operational planning and execution matters.

Operational Planning - Department Directors will be responsible for developing operational plans for accomplishing their assigned annual goals. Since full-time staff are not intended to be able to achieve their annual goals without lay assistance, Department Directors will need to function primarily as enablers and equippers of lay leaders and their ministry teams in order to accomplish the assigned annual goals for their areas of responsibility.

SECTION 4 LIMITATIONS POLICIES – OFFICE OF SENIOR PASTOR

4.01 Global Policy

The Office of the Senior Pastor (OSP) is responsible for managing the day to day activities of HPPC. In doing so, the OSP is empowered to take whatever actions deemed prudent to achieve the Ends established by the Session other than those actions specifically prohibited in these Limitations Policies.

With respect to all Limitations, it is understood that the Session may grant approval for the OSP to exceed a Limitation and, therefore, not every Limitation is qualified by the phrase: "without approval by the Session." This approval must be given, however, only at a duly called Session meeting.

The OSP shall not cause, authorize or knowingly allow any practice, activity, decision, or organizational circumstance that is inconsistent with the values of HPPC as adopted by the Session, is imprudent or in violation of commonly accepted business and professional ethics, or is unlawful.

4.02 Human Resources Policies

With respect to employment, compensation, and benefits to employees, the OSP shall not:

- 1) Change the compensation and benefits of the Senior Pastor, Executive Pastor or Executive Director without the approval of the Human Resources Committee
- 2) Promise or imply permanent or guaranteed employment, or establish any employment relationships that are not "at will"
- 3) Change salary ranges or compensation philosophies or implement new employee benefits without the approval of the Human Resources Committee

- 4) Make adjustments in personnel costs that would reasonably be expected to result in the annual personnel budget being exceeded without the approval of the Management Council
- 5) In the event actual personnel costs at the end of a fiscal year do exceed the annual personnel budget, fail to correct the overage in the following year unless Management Council approval is given

4.03 Finances, Property, and Asset Protection

With respect to the finances, property, and assets of HPPC, the OSP shall not:

- 1) Fail to obtain audited financial statements each year
- 2) Fail to offer an annual budget for the consideration to the Session at or prior to the June meeting of the Session
- 3) In presenting the annual budget for Session approval, fail to consult with the Administration and Finance Committee concerning:
 - a. Appropriate levels of operating cash
 - b. Appropriate reserves for emergency working capital and replacement and maintenance of the facilities
 - c. Debt service requirements
 - d. Reasonable projections for giving
- 4) In presenting the annual budget for approval to the Session fail to consult with the Stewardship Committee for its assessment of reasonable projections for giving
- 5) In presenting the annual budget for approval to the Session, fail to consult with the Human Resources Committee concerning:
 - a. Recommended staff levels in each ministry area
 - b. Appropriate adjustments in compensation
 - c. Projected changes in the benefits costs
- 6) In presenting the annual budget for approval to the Session, fail to obtain the recommendation of the Management Council
- 7) Authorize or knowingly allow the annual General Operations budget to be exceeded
- 8) Authorize or knowingly allow material deviations from line items in the budget area for each ministry area without Management Council approval
- 9) Authorize or knowingly allow any new program initiatives that require additional non-budgeted funding without Management Council approval
- 10) Incur any financial indebtedness for HPPC
- 11) Acquire, encumber or dispose of real property on behalf of HPPC
- 12) Authorize or knowingly allow any restricted funds or reserve funds to be utilized for any purpose other than the designated purpose or fail to obtain Management Council approval for expenditure of reserves
- 13) Commit to expenses in a future fiscal year without the approval of the Management Council
- 14) Be untimely in the settlement of payroll and accounts payable

- 15) Fail to obtain on behalf of HPPC appropriate levels of insurance to protect the assets of HPPC against theft and casualty loss and to cover potential liability risks for HPPC, staff, and officers
- 16) Fail to obtain three bids for the purchase of goods or services on projects over \$50,000
- 17) Authorize or knowingly allow any activity that would endanger the tax-exempt status of the church
- 18) Neglect to maintain appropriate policies for risk management, safety and security.
- 19) Neglect to maintain policies to protect and respect intellectual property, information and records, both paper and electronic
- 20) Neglect to maintain a financial internal controls policy, including but not limited to
 - a. Segregation of duties
 - b. Proper authorization
 - c. Adequate documentation and records
 - d. Independent audits
- 21) Fail to address instances when the building, grounds or equipment suffer from improper wear and tear, insufficient maintenance, or environmental degradation, nor fail to provide for building security
- 22) Invest HPPC funds imprudently.

4.04 Contracts

With respect to contracts or agreements that obligate HPPC, the OSP shall not:

- 1) Fail to adequately assess the qualifications and capacity of a contractor to fulfill their responsibilities as identified in a grant or contract.
- 2) Fail to administer a grant or contract in a business-like manner

4.05 Facility Utilization

- 1) The OSP shall not initiate a new church plant that is intended to utilize church facilities without prior Session approval.
- 2) Where the original intent of a church plant is to establish an independent church body separate from HPPC, the OSP shall not alter the intent of that church plant without Session approval.

4.06 Starting a New Worship Service or Ending an Existing Worship Service

- 1) The OSP shall not initiate a new regular worship service or stop an existing regular worship service without Session approval

SECTION 5 ENDS AND CRITICAL GOALS

5.01 Ends and Critical Goals

As stated in Section 2.01, the Session governs with an emphasis on discerning God's will and vision for who God wants HPPC to be and what God wants HPPC to do. The Session focuses on "who" – who is God calling HPPC to be; and on "what" – what is God calling HPPC to do; not on "how."

To this end, the Session has adopted the "Foundational Expressions," of HPPC as expressed in the *HPPC Vision Manual*. The Foundational Expressions encompass the faith, identity, and the purpose God has given to HPPC. These five expressions (Statement of Faith; Mission; Values; Core Four, and Discipleship Marks) shall be the guiding principles for HPPC; they are timeless.

The next step in governance is to provide a guide for action, a vision of the future. What would success look like if God brought to completion God's mission for HPPC? What would it look like if God allowed HPPC to "make a disciple" successfully? What is the desired outcome for the mission of making disciples of Jesus Christ? What is the desired outcome for the "Grow in Christ" activities of HPPC? These questions must be answered not with "means," not with a description of activities; these questions must be answered with a description of the results, the outcomes, the "Ends" for which the activities are striving for.

As stated in Section 2.03, the primary responsibility of the Session is to discern and adopt Ends and Critical Goals to express the most important and significant objectives, goals, and outcomes that God desires for HPPC to accomplish to advance her Foundational Expressions. The terms "Ends" and "Critical Goals" are synonymous but in general Ends are more fundamental and long-term objectives and Critical Goals are more short-term and intermediate goals that move in the direction of the Ends.

As expressed in the Mission Study Report, however, the Session has elected for a season not to answer these questions with any specific descriptions of "Ends," of "desired outcomes." Instead the Session has elected to appoint Task Forces to study and respond to the "Opportunities" in the Mission Study Report. The Session believes that as the Task Forces work through these "Opportunities" a series of specific goals will arise and a pattern, a vision, will emerge that will focus the Session in the direction that God intends for HPPC. The Mission Study Report describes these specific goals as providing a Living Vision for HPPC. The Session believes that when the Living Vision is established and viewed through the Vision Frame of the Foundational Expressions, "Ends" that God has in mind for HPPC will emerge and perhaps a single vision statement will emerge for HPPC as well.

It is anticipated that in the future that the Session will adopt Ends for HPPC and then they will discern more and more specific "Ends" that advance those that precede it. But for a season, as expressed in the Mission Study Report, the Session believes vision clarity can be achieved for HPPC through developing a Living Vision that arises from the Foundational Expressions of HPPC and the eight "Opportunities" in the Mission Study Report.

It is also anticipated that the Session will develop Critical Goals to advance HPPC toward the Ends.

5.02 Living Vision: “To Seize the Opportunities”

Although the Session has not yet adopted Ends or Critical Goals, the Session has adopted and taken ownership of the eight “Opportunities” contained in the Mission Study Report. The vision for the future of HPPC is embedded in these Opportunities. It is anticipated that, as the Session appoints Task Forces to study these Opportunities and as the Office of Senior Pastor and the Session work through the response of the Office of Senior Pastor to each Task Force Report, a series of intermediate goals will emerge that will comprise a Living Vision for HPPC for a season. And ultimately it is anticipated that the Ends, and the Critical Goals, and perhaps a singular vision statement for HPPC will emerge from the exercise of working through the “Opportunities.” The following is a summary of each of those eight opportunities:

#1 - Develop Vision Clarity

The Session and staff need to develop and unite the congregation around a shared vision by developing specific goals that serve the vision and that the congregation can embrace. This Living Vision will guide our focus and serve as a filter for our priorities.

#2 - Stand as a Flourishing Church and a Missionary Base for the Kingdom of God

HPPC has experience in being a flourishing church and a missionary base. We have a legacy, a foundation and momentum for being both. The challenge is for HPPC to devote sufficient attention and resources to both, not neglecting one or the other. Each approach is needed to reach the world for Christ.

#3 - Reflect and Encourage the Cultural Diversity of God’s Kingdom

It is clear that God has His hand on HPPC in multi-cultural ministry so the challenge is not whether to engage in multi-cultural ministry. The challenge is to develop a cohesive, sustainable strategy that will enable HPPC to continue to nurture multi-cultural communities in the future. The challenge is also to respond to the growth of All Nations in the context of our commitment to multi-cultural ministry.

#4 - Bless and Unite All Generations

The challenge for HPPC is to honor all generations, but place a special emphasis on the youngest. The Session, while renewing and continuing its commitment to the Senior Adult Life Stage, must emphasize the quality and vibrancy of HPPC ministries to young adults, young families, youth and children.

#5 - Develop a Culture of Discipleship

The challenge for HPPC is to create and sustain discipleship that is authentic and meaningful so that every member of every age is equipped to be a disciple and sustained

in a discipling community.

#6 – Match the HPPC Campus to the Vision

No church should idolize its building as an end in itself, but once a community has resided in a church building as long as HPPC, it can become “sacred space” – a sense of connectedness, continuity and responsibility takes hold. The challenge is to maintain the beautiful HPPC campus and leverage it to enhance the vision of HPPC. Currently, our facility limits our vision in several key areas.

#7 - Develop and Support Intentional Leadership

HPPC should expand her commitment and encourage and equip our leaders to be better leaders. We need to build up leaders to understand the theology of work and utilize the marketplace and the home. Regardless of the areas of influence where God has placed us, we should see each place as a ministry and opportunity to bring glory to God and participate in God’s plan for the world.

#8 - Lead in the Presbyterian Movement

The challenge is to leverage and build on our Presbyterian foundation and continue to explore and live out God’s calling to be a leader in the Presbyterian movement and in the global church. The Session also needs to guide HPPC toward being a leader and active participant in the emerging community of churches in the Fellowship, and provide leadership in discerning the future course of our walk with ECO.

SECTION 6 Polity: Membership, Session, Officers

6.01 Membership

(a) Baptism and Membership

Through baptism an individual is joined to the Church universal, the body of Christ. Through the covenant of membership an individual is joined to the local congregation of HPPC, and is able to be fully involved in her mission to the local community and the world.

(b) Openness to All

The congregational fellowship of HPPC shall be open to all who seek to explore spiritual life by participating in the fellowship of the risen Lord. The congregation shall be gracious in providing pastoral care to all who consider themselves a part of the congregation, in the hope that these spiritual friends might become members of Christ's body. All who put their trust in Jesus Christ are welcomed to receive the Sacrament of Holy Communion.

(c) Entry into Membership as Covenant Partners

After completing a meaningful preparation process as determined by the Session, those who wish to embrace HPPC's covenantal expectations may become covenant partners (members) by action of the Session after hearing testimony of their faith in Jesus Christ as Lord and Savior. For those not previously baptized, the Sacrament of Baptism is to be provided for these new members and offered to children under their care. Individuals may testify to their faith in one of the following ways:

- (i) Public profession of faith in Jesus as Savior and Lord, after the regenerating work of the Holy Spirit yields personal faith in Christ.
- (ii) Reaffirmation of faith, for those previously professing faith publicly and already baptized in the name of the Father, and of the Son, and of the Holy Spirit. If they are members of another congregation, this transfer of membership shall be communicated to the former congregation.

(d) The Benefits of Covenantal Partnership

Becoming a covenant partner (member) is important not only to the congregation of HPPC but even more important for the covenant partner (member), as they are positioned to receive encouragement, support, and correction that the Lord promises to those who share spiritual fellowship. In committing to the cause of a life lived in and through Jesus Christ, members grow in Christian community together to become more Christ-like. In Christian community, we realize the fullness of life together and life in Christ, and discover our unique place in a common mission and narrative of God's work. The covenant partner (member) and the congregation of HPPC are both blessed and become a great blessing as they covenant together, intentionally, in Christ's work.

(e) Expectations of Covenantal Partnership (Membership)

Each covenant partner (member) shall strive to be faithful to Christ by participating in the congregation's worship, fellowship, and service on an ongoing basis. Faithfulness in Christ involves each covenant partner's dedication of time and talents for the congregation's mission and ministry, in accordance to the gifts that God has bestowed upon him or her. Faithfulness also involves the stewardship of finances. As each covenant partner grows in the grace of giving, financial support of the congregation's mission and ministry should grow, along with tangible support for other ministries that advance God's Kingdom. Faithfulness to Christ also involves each covenant partner's dedication of time and talents for the congregation's mission and ministry. Those who are invited to take significant leadership roles in the congregation shall be spiritually mature, agree with the *Essential Tenets* of ECO, be carefully selected, be trained and/or mentored, and be supervised, and should ordinarily be members for at least a year. Covenant partners (members) of the congregation have differing abilities, varied spiritual gifts, and various levels of commitment. The Session shall strive to create an effective disciple-making, ministry-discernment process, and equip covenant partners (members) to be missional Christians, being faithful to nurture covenant partners (members) into spiritual maturity and significant ministry.

6.02 Categories of Membership

The membership of HPPC includes baptized members and covenant partners.

(a) Baptized Member

A baptized member is a person who has received the Sacrament of Baptism, but has not made a profession of faith in Jesus Christ as Lord and Savior.

(b) Covenant Partner

A covenant partner is a person who has made a profession of faith in Christ, has been baptized, has been received into the membership of HPPC, has voluntarily submitted to the government of this church, and participates in the church's worship and work. Covenant partners are eligible to vote in congregational meetings.

(c) Final Step into Active Membership – Membership Vows

After approval by the Session as provided in Section 7.01 (c) above, the final step to becoming an active member is that a person must respond affirmatively to the following membership vows (which were approved by the Session at its June 2009 regular meeting) at a worship service of HPPC:

- I. Do you acknowledge yourself to be a sinner in the sight of God, justly deserving His displeasure, and without hope, except in His sovereign mercy?
- II. Do you believe in the Lord Jesus Christ as the Son of God, and Savior of sinners, and do you receive and rest upon Him alone for salvation as He is offered in the Gospel?

III. Do you promise, in humble reliance upon the grace of the Holy Spirit, that you will endeavor as a disciple of Christ to Worship God, Grow in Jesus Christ, Build the Community of Faith and Bless the World to the best of your ability through your membership of HPPC?

IV. Do you submit yourself to the government and discipline of the church?

(d) Returning Members

When a former active member of the church requests to once again become an active member, he or she (and his or her spouse, whether or not a former active member) are only required to attend the introductory Session to the New Member Class, and complete the Life Ministry Plan (or similar instrument utilized by the class) in order to be returned to membership status by the Clerk of the Session.

6.03 Meetings of the Congregation

Meetings of the congregation shall be governed by the latest edition of *Robert's Rules of Order, Newly Revised*.

(a) Quorum

The congregation shall hold an annual meeting and special meetings, as needed, with a quorum of five percent (5%) of the covenant partners (members). Only those covenant partners (members) present may vote in a congregational meeting. No voting by proxy or absentee voting shall be allowed at annual or special meetings.

(b) Calling Meetings

Meetings of the congregation may be called by the Session, by the presbytery, or by the Session when requested in writing by one-fourth of the covenant partners (members). Adequate notice of the meeting must be given. This standard of adequacy shall be deemed met if notice is given in worship a minimum of two Sundays prior to the date of the meeting, as well as through HPPC's other avenues of communication also beginning a minimum of two Sunday's prior to the date of the meeting.

(c) Business Conducted at a Congregational Meeting

The following business items must be conducted at a congregational meeting, but not necessarily at every congregational meeting; nor are congregational meetings limited to just the following:

- (i) Electing elders, deacons, and trustees.
- (ii) Calling a pastor/head of staff, associate pastor, or to request the dissolution of such calls.

- (iii) Buying, mortgaging, transferring, or selling real property.
- (iv) Requesting that presbytery dismiss the congregation to another presbytery of ECO, or requesting that the presbytery dismiss the congregation to another Reformed body. (Either requires a vote of at least two-thirds of the covenant partners (members) present for approval at a duly called meeting at which a quorum is present).
- (v) Approving any amendments to the congregation's articles of incorporation, bylaws or other corporate governing documents and dissolution, merger and any other corporate action requiring voting member approval.
- (vi) Any matters pertaining to rights guaranteed by the Constitutions and laws of the State of Texas and the United States.

Whenever permitted by law, both ecclesiastical and corporate business may be conducted at the same congregational meeting.

(d) Moderator

The pastor/head of staff shall ordinarily moderate all meetings of the congregation. If it is impractical, or if considering actions pertaining to the pastor/head of staff, the pastor may ask another pastor or elder to preside with the Session's approval.

(e) Secretary and Minutes

The Clerk of Session shall ordinarily serve as secretary for all meetings of the congregation. If it is impractical, the congregation shall elect a secretary for that meeting. The Session shall review and approve the final form of the minutes.

6.04 The Session

(a) Meetings of the Session; Quorum and Notice Requirements

(i) The Senior Pastor shall ordinarily moderate all meetings of the Session. If it is impractical, the Senior Pastor may ask another pastor or an elder to preside, with the Session's approval. Meetings of the Session shall be governed by the latest edition of *Robert's Rules of Order, Newly Revised*. Full minutes of the meetings and actions of the Session shall be maintained and shall be available to any covenant partner (member) of the congregation or at the request of the presbytery.

(ii) Stated (Regular) Meetings: Ordinarily, the Session shall gather in a stated (regular) meeting on the fourth Monday night of each month. No prior notices are required for these stated meetings.

(iii) Called (Special) Meetings: The moderator shall call a special meeting when he or she deems necessary or when requested in writing by any two members of the

Session. The business to be transacted at special meetings shall be limited to items specifically listed in the call for the meeting. There shall be reasonable notice given of all special meetings. The Session shall also meet when directed by presbytery.

(iv) **Quorum and Notice Requirements:** A quorum of the Session for a Stated (Regular) or Called (Special) meetings, except for a meeting to receive new members, shall be the Senior Pastor or, in the absence of the Senior Pastor, a Moderator designated by the Senior Pastor, plus at least one third of the ruling elders. No prior notice is required for a Stated (Regular) Session meeting. Reasonable prior notice of a Called (Special) meeting of the Session is required, which may include e-mail notice given no later than 5 p.m. on the day which is five days prior to the meeting.

(v) **New Member Meetings:** The Clerk of the Session is empowered to call at any time a called special meeting of the Session to receive new members on any Sunday at the close of the 9:30 a.m. worship service. Reasonable prior notice is required, which may include e-mail notices given no later than 5 p.m. on the Wednesday before the meeting. A quorum at Sunday Session meetings to receive new members shall be a Pastor and two elders. The Senior Pastor has designated any Associate Pastor to serve as the Moderator of the Session for a new member meeting.

(b) “Second Reading” Rule

(i) The Session will not vote on a motion at the first regular Session meeting at which the motion is brought by a Committee that reports to the Management Council unless: (A) the motion is included in the Session Agenda Packet; (B) the Management Council received the motion from one of its Committees or one of its voting members at its regular meeting that month or a prior month; (C) the Management Council, whether it votes on the merits of the motion or not, concludes that it needs Session approval; and (b) the Management Council concludes that the motion is ready for Session consideration and that it would be appropriate for the Session to vote on the motion after only one hearing at its next meeting because of the non-controversial nature of the motion or because of the need for immediate action. This requirement can be waived as provided in Section 6.04(b)(iv) below and does not apply to the motions described in Section 6.04(b)(v) below. By a simple majority, the Session may vote not to accept the recommendation of the Management Council and may elect not to vote on the motion until at least the next Session meeting.

(ii) The Session will not vote on a motion at the first regular Session meeting at which the motion is brought by the Management Council, or one of the Committees or Task Forces that reports to the Session unless: (A) the motion is included in the Session Agenda Packet; (B) the Governance Coordinating Committee received the motion from one of the Session Committees prior to its regular meeting that month or a prior month; (iii) the Governance Coordinating Team concludes that the motion is ready for Session consideration and that it would be appropriate for the Session to vote on the motion after only one hearing at its next meeting because of the non-controversial nature of the motion or because of the need for immediate action. This requirement can be waived as provided in Section 6.04(b)(iv) below and does not apply to the motions describe in 6.04(b)(v). By

a simple majority, the Session may vote not to accept the recommendation of the Coordinating Team and elect not to vote on the motion until at least the next meeting.

(iii) The Session will not vote on any motion brought by an elder at the first regular Session meeting at which the motion is brought. This requirement can be waived as provided in Section 6.04(b)(iv) below and does not apply to the motions describe in 3.04(b)(v).

(iv) Two-thirds of the Session may waive the requirements in 6.04(b)(i)-(iii) above by a vote of two-thirds of the elders present at the meeting at which a motion is brought. Out of courtesy to the Session, a special motion to waive this requirement should be made after the presenting motion has been brought, but before it is seconded or discussed. Nevertheless, any elder, including the Moderator, and the Executive Director can require this two-thirds vote at any time up to the time a vote is taken on the presenting motion by calling for such vote after being recognized by the Moderator. If a vote is taken on the presenting motion, however, it cannot be challenged after the vote on the basis that it was raised in violation of this policy.

(v) The requirements in 6.04(b)(i)-(iii) above do not bar motions to amend or any special motions or substitute motions that are made in response to a motion that is already properly being considered by the Session.

(c) E-mail Vote Policy

The Session may hold e-mail votes on any administrative or non-controversial matter except those required by this Manual or the Polity of ECO to be held at a regular or special meeting. An e-mail vote will be administered only by the Moderator or Clerk of Session at his or her discretion. Only one motion can be contained in an e-mail vote. The elders must be given 48 hours (not including weekend days) to respond. If more than one-third of the Session object in writing or by e-mail to the person sending the notice during the 48-hour voting period, or one-half or more of the elders do not vote, then an e-mail vote will not be valid. If more than one-third do not object timely, and more than one-half of the elders vote timely, then the motion will pass or fail based on the majority of the votes of the elders responding timely and may not be challenged later as a motion that should not be handled by an e-mail vote. An elder may object to the use of an e-mail vote and at the same time vote for or against the motion. The Session may utilize an e-mail vote for additional matters that are not administrative or are controversial, however, the vote to be valid must be unanimous and be supported by all members eligible to vote.

(d) Generosity Guide

The Session adopted the Generosity Guide for congregation that is attached to this Manual as Appendix “C”

6.05 Officers of the Session

(a) The officers of the Session shall be the Moderator, the Clerk, and the Assistant Clerks.

(b) The Moderator is the Pastor of the Church. "Pastor" is defined as the Senior Pastor as distinct from any Associate Pastors.

(c) Each Associate Pastor may substitute for the Senior Pastor as Moderator at the discretion of the Senior Pastor.

(d) The Clerk shall be a ruling elder (active or inactive) and shall be elected annually by the Session. The Clerk may appoint Assistant Clerks to assist him or her in the performance of the Clerk's duties.

6.06 Duties of Officers of the Session; Execution of Documents

(a) Moderator

The Moderator possesses the authority necessary for preserving order and for conducting efficiently the business of the body. He or she shall convene and adjourn the body in accordance with its own action.

(b) Clerk

The Clerk of the Session shall record the transactions of the Session, keep its rolls of membership and attendance, preserve its records, and furnish extracts from them when required by ECO. The Clerk of the Session shall be a lay elder elected by the Session for a one year term. The Clerk of Session shall serve as secretary for all meetings of the congregation. If the Clerk of Session is unable to serve, the Clerk shall appoint a secretary or the congregation or Session shall elect a secretary for that meeting. The secretary shall record the actions of the congregation in minutes of the meeting. The Clerk shall be responsible for counting votes and certifying the results of votes at Session and congregational meetings. The Clerk shall receive correspondence directed to the church, and, as appropriate, shall report the correspondence to the Session.

(c) Execution of Documents

The individuals below are authorized and empowered, for and on behalf of the church to conduct routine business and sign routine documents. Additionally, the Clerk of the Session or the Executive Director can sign certificates stating such authorization, along with a Secretary's Certificate.

Ben M. Brown, III	Clerk of the Session
Mark T. Story	Executive Director
Stephen A. Aman	Director of Finance

(This section was specifically adopted by the Session, as recorded in the minutes of the January 24, 2011 meeting)

6.07 Election of the Church Officer Nominating Committee

The Officer Nominating Committee be formed in the following way:

- (a) The Senior Pastor appoints two active elders to staggered two year terms (the first term of the first Moderator would be only one year) to be the Moderator and Vice-Moderator of the ONC and will appoint an active Deacon to a one year term;
- (b) The appointed Moderator, Vice-Moderator, and Deacon will select four to six additional covenant partners (members) of HPPC for a one year term (who may not serve more than two consecutive years) to be nominated for election to the ONC by the Congregation
- (c) A Congregational Meeting would be called for the purpose of the Congregation voting on nominations to the ONC which would be the four to six persons nominated by the Moderator , Vice-Moderator, and Deacon..

6.08 Church Officer Nominating Committee (CONC)

The CONC is appointed and elected as described in Section 6.07 above. CONC's task is to determine the appropriate church members to nominate to the congregation those to serve as elders, deacons or trustees, as needed by the church. In addition to the members appointed and elected as provided in Section 6.07 the Senior Pastor may serve in an ex officio capacity. The task of the CONC is to nominate members to the congregation for the church officer positions of elder, deacon and trustee, as needed.

6.09 Church Officer Nominating Committee Process

(a) Nominations for church officers, shall include men and women, giving fair representation to persons of all ages, races and persons with disabilities who are members of the church. The congregation may not make nominations from the floor.

(b) Should any provision of the church officer election process have deficiency, the Session will resolve the discrepancy.

(c) The training and orientation for the Church Officer Nominating Committee (CONC) shall be the responsibility of the Governance Coordinating Committee.

6.10 Criteria and Expectations for the offices of Deacon and Elder

The criteria and expectations for offices of Deacon and Elder are set forth in Appendix “A” and “B.”

6.11 Nomination, Election, and Terms for the Offices of Deacon and Elder

Candidates for deacon and elder are nominated by the Congregational Officer Nominating Committee and are elected by the Congregation by a majority vote of the members present at a duly called and held meeting. The general officer training is under the direct authority of the Session, but specific training is given for the Parish Ministry, including a Saturday retreat.

A deacon does not serve a set period of time; however, an initial commitment of three years is expected. Once a deacon is elected and ordained, his or her term and continued service will be evaluated and reviewed by the Session annually and, if a deacon is willing and the Session approves it, a deacon will be commissioned for another year. This annual review and commission could go on indefinitely if both the deacon and the Session desired its continuation. An initial three-year commitment as a deacon is expected.

The term for an elder shall be four years. Elders will be elected in classes of six each. Upon completion of a term, an elder must remain off of the Session for a period of two years before being considered for another term of service.

6.12 Ordination of Officers

Elders and deacons are ordained and installed by the Session. The Senior Pastor and Associate Pastors are ordained and installed by the presbytery of HPPC. Assistant Pastors are called by the Session and ordained but not installed by the presbytery of HPPC. The Session must ensure that all officers adhere to the *Essential Tenets* of ECO. Failure of officers to continue to adhere to these standards is grounds for the Session to remove an officer from service. After demonstrating their readiness for service through an examination process, the candidates shall affirm their vows and be ordained by representatives of that ordaining body in a service of public worship.

- a. Do you believe in One God, Father, Son, and Holy Spirit, and do you boldly declare Jesus Christ as Savior and Lord, and acknowledge Him Lord of all and Head of the Church?
- b. Do you believe the Scriptures of the Old and New Testament to be the Word of God, and, inspired by the Holy Spirit, the unique witness to Jesus Christ and the authority for Christian faith and life?
- c. Will you receive, adopt, and be bound by the *Essential Tenets* of ECO as a reliable exposition of what Scripture teaches us to do and to believe, and will you be guided by them in your life and ministry?
- d. Relying on the Holy Spirit, do you humbly submit to God's call on your life, committing yourself to God's mission, and fulfilling your ministry in obedience to Jesus Christ, under the authority of Scripture and guided by our confessions?

- e. Will you be governed by ECO's polity and discipline? And will you be accountable to your fellow elders, deacons, and pastors as you lead?
- f. Do you promise to be faithful in maintaining the truth of the Gospel and the peace, unity, and purity of the Church?
- g. Will you pray for and seek to serve the people with energy, intelligence, imagination, and love?
- h. (1) (for elder) Will you be a faithful elder, watching over the people in their worship, nurture, and service to God?

(2) (for deacon) Will you be a faithful deacon, serving the people, urging concern and directing the people's help to those in need?

SECTION 7 Miscellaneous Governance Policies and Procedures

7.01 Eligibility for Election: Annual Election to Committees

(a) Elders and Deacons: Elders and Deacons are nominated by the Church Officer Nominating Committee in accordance with Sections 6.09-6.11 of this *Manual* and elected by the Congregation.

(b) Committee Moderator and Vice-Moderator (Finance and Administration; Human Resources; Communications; Facilities): Must be an active member; nominated by the committee (or from the floor at a Session meeting) and elected by the Session at its September meeting (or the month after new officers are installed).

(c) Committee Moderator and Vice-Moderator (Governance Coordinating Committee, ECO Coordinating Committee): Must be an active elder, nominated by the committee (or from the floor at a Session meeting) and elected by the Session at its September meeting (or the month after new officers or "ordered ministries" are installed).

(d) All other Committee or Team Moderators and Vice-Moderators: Must be an active member; nominated by their Committee (or from the floor at a Committee meeting) and elected by the committee to which it reports at its September meeting (or the month after new officers are installed).

(e) Committee or Leadership Team Member: Must be an active member; nominated by the committee or leadership team (or from the floor at a committee meeting) and elected by the committee or leadership team on which her or she serves at its September meeting (or the month after new officers are installed).

(f) Ministry Team Moderator/Vice-Moderator: Must be an active member recommended by a Pastor or Director; appointed by the committee or team directly above it.

(g) Ministry Team Member: Any person may volunteer to participate in the ministry of a ministry team subject to the discretion of the ministry team.

7.02 Election of the Clerk of Session

The Governance Coordinating Team will coordinate the election of the Clerk of the Session annually as follows:

(a) All members of the Session will be urged to submit an unlimited number of written nominations from the retiring class of elders. Those eight elders (other than ordained staff) receiving the highest number of nominations will be on a ballot mailed, including by e-mail, to each Session member; and

(b) The four candidates receiving the highest number of votes, plus the Senior Pastor will become the Nominating Committee, with the Senior Pastor serving as Moderator. Nominations by this Committee will be presented to the Session for election.

7.03 Office of Elder Emeritus

The congregation has elected to establish the office of Elder Emeritus under the following terms:

(a) That the persons elected to such office be those who have exemplified the teachings of Christ in their personal life and who have rendered outstanding service to the Lord through the Highland Park Presbyterian Church.

(b) That such persons be elected for life. They shall have the privilege of the floor at Session meetings, but not the right to vote. They also shall be sent all general mailings sent to Session members.

(c) That no person be eligible for election to this office until reaching the age of 70 years and has served a minimum of nine years as an active church officer (Elder, Deacon, Trustee) with a minimum of six of these years as an active member of the Session of Highland Park Presbyterian Church.

(d) That elections to this office be made not more often than once a year (but not necessarily every year).

(e) That not more than one person be elected in any one year.

(f) That not more than five persons serve as Elder Emeritus at any one time.

(g) That the Session through its Governance Coordinating Committee serves as a Nominating Committee for the office of Elder Emeritus.

7.04 Obligation of an Elder to Serve; Appointment to Committees

(a) An elder who is not serving on a Committee agrees that he or she may be appointed to a Committee by the Governance Coordinating Team consisting of the Clerk of the Session, the Moderator of the Governance Coordinating Committee, and the Executive Director.

(b) It is required that an elder serve on one Committee; however, an elder may serve other Committees or Teams or Ministry Teams in addition to his or her other commitments.

7.05 Duration of Session Task Forces

Any motion of the Session to commission an ad hoc committee or task force shall state a specific date for de-commissioning or sun-setting the committee or task force. In the absence of such a date, the ad hoc committee or task force shall be de-commissioned 60 days after it is commissioned.

7.06 Nominating Committees

Except for the Slate-Making Committee (see Section 6.07), the members of any “nominating” committee appointed by the Session tasked with nominating persons for any position, committee or task force cannot be nominated by the “nominating” committee for such position, committee or task force unless a provision is specifically allowed for in the motion of the Session establishing the “nominating” committee.

7.07 Amendments

This *Governance Manual* may be amended only upon the approval of a majority vote of the Session.

APPENDIX “A” - Qualifications and Role of Elders

HPPC’s ruling elders are elected by the congregation and undergo a robust screening and evaluation process by the Church Officer Nominating Committee before being nominated for a congregational vote. Accepting the volunteer role of elder is not something to be taken lightly; we are grateful for their selfless service that requires extensive time commitments and deep spiritual responsibility in leading HPPC.

Elder Qualifications

Active Members of HPPC for three years or more including:

- o Serving in, at least, one HPPC volunteer ministry, preferentially in a support or leadership role for two years or more and
- o Demonstrating a consistent pattern of financial support for HPPC

Actively pursuing a growing and maturing relationship with Jesus Christ

Regarded by fellow believers to possess the essential components of an elder (Character, Courage, Calling and Competence). See detail that follows.

Committed to Fulfilling the Role of an Elder including Investing the Time Needed to Serve

- o Role of an elder is detailed in a following section
- o Time investment of an elder
 - ❖ Session meeting—one Monday evening per month.
 - ❖ Session retreat—one weekend per year (typically in August or September).
 - ❖ Up to three hours (on average) per month for review of Session materials, policies, correspondence, meeting preparation, and team conference calls.
 - ❖ Time spent listening to & communicating with members of the congregation in informal and structured settings throughout the year.
 - ❖ In addition to the regular Session' meeting, committee responsibilities may require additional hours each month, depending on the committee's requirements.
 - ❖ If serious issues arise that require immediate attention by the Session, additional hours may be required outside of regular Session meetings.

Willingness to submit to the Principles of Governance Adopted by the Session

- o On behalf of Jesus Christ- Christ is our Lord, whose interests we are called to represent. The congregation elects the Session elders and the Session should weigh carefully the interests of the congregation, yet the congregation’s interests should never be allowed to take precedence over those of our Lord and Savior.
- o One Voice- The Session will speak as a body, not as individual elders. Statements by individual elders or by committees of the Session do not have the Session’s authority. During Session deliberations, elders will be encouraged to express their point of view. However, once the Session has voted all active

elders, even those who voted with the minority, will respect the decision of the Session.

- o Accessible, Available and Attentive- The Session's ability to be credible and effective in its governance role depends upon each active elder being accessible to the members of the congregation, available to the congregation through various venues on a regular basis and attentive through active listening to the hearts of the members of our congregation.
- o Govern and not Manage- The Session will steer HPPC through a written set of governing policies, inclusive of critical goals needed to achieve our mission. The Session will restrict itself, particularly as individual elders or as committees of the Session, from exercising any authority over staff, any function of staff or any department of staff.
- o Ultimately Accountable- The Session is totally accountable to HPPC and will prudently delegate authority to others including the Office of the Senior Pastor to ensure the efficient and effective execution of the mission and policies of HPPC. Delegation does not remove the accountability of the Session to ensure that HPPC achieves what it should and avoids unacceptable actions and situations.

Role of an Elder

General Overview

“Elders are given authority and responsibility, along with pastors, to oversee the spiritual health of the congregation as well as the congregation's faithfulness to God's mission. Elders shall be elected by the congregation.” (ECO Polity 2.02)

As members of the Session, elders, along with pastors, carry the ultimate responsibility and authority for “governing the congregation and guiding its mission for Christ in the world. In the Reformed tradition the marks of the church are the proclamation of the Word, the Sacraments rightly celebrated, and the exercise of discipline. “ (ECO Polity 1.0603)

Specific Duties

The ruling and teaching elders of HPPC maintain the following responsibilities and may delegate to qualified others in the body so these duties are carried out effectively.

Provide Spiritual Oversight

- o Confront false teaching and behavior contradictory to biblical truth and implement appropriate church discipline
- o Assist in the administration of Baptism and Communion as instituted by Christ
- o Review and evaluate teaching and curricula for biblical accuracy and consistency with HPPC's values
- o Implement and monitor compliance with Session policy
- o Mandate ministry to the poor and distressed

- o Affirm and support the “HPPC Essential Tenets and Reformed Distinctives;” the “Confessing Church” statements; and the Fellowship of Presbyterians Doctrinal Statement (See HPPC *Vision Manual*)
- o Faithfully practice and encourage the congregation in the faithful practice of the Core Four (see the *Vision Manual*)

Shepherd the Flock

- o Participate (as needed) in the biblical process of conflict resolution outlined by Jesus in Matthew 18
- o Direct people into appropriate processes for guidance, assistance, and problem resolution

Manage the Church

- o Affirm the annual HPPC budget
- o Encourage the Senior Pastor, his or her staff, and volunteers
- o Remove senior leaders who require dismissal for cause
- o Conduct an annual review of the Senior Pastor

Pray for the Sick

- o Affirm the work of the Deacons
- o In special circumstances, visit participating members who are sick (at home or in the hospital) for private counsel

Essential Components of an Elder

The biblical teaching on church leadership begins and ends with the character of the individuals who are called to the leadership team of the church. Our evaluation of individuals who aspire to serve as elders at HPPC includes a comprehensive process to evaluate the following five essential components with the primary focus on Character.

1. Character ([1 Timothy 3:2–7](#) and [Titus 1:6–9](#))

- o **Above reproach**—Elders must lead by example and demonstrate a lifestyle free from patterns of sin.
- o **Husband of one wife (or Wife of one husband)**—Elders, if married, must be devoted spouses.
- o **Temperate**—Elders must be self-controlled, enslaved to nothing, and free from excesses.
- o **Prudent**—Elders must be sober, sensible, wise, balanced in judgment, not given to quick, superficial decisions based on immature thinking.
- o **Respectable**—Elders must demonstrate a well-ordered life and honorable behavior.
- o **Hospitable**—Elders must be unselfish with personal resources, willing to share blessings with others.
- o **Able to teach**—Elders must be able to communicate truth and sound doctrine in a non-argumentative way.
- o **Manage own household**—Elders must have a well-ordered household and a healthy family life.

- o **Not a new convert/not a new believer**—Elders must not be new believers. They must have been a Christian long enough to demonstrate the reality of their conversion and depth of spirituality.
 - o **Good reputation with outsiders**—Elders must be well-respected by unbelievers and free from hypocrisy.
 - o **Devout**—Elders must be devoted Christ followers, seeking to be conformed to His image. They must be committed to prayer, worship, the study of Scripture, and the guarding of their spiritual walk.
 - o **Holding fast the faithful Word**—Elders must be stable in the faith, obedient to the Word of God, and continually seeking to be controlled by the Holy Spirit.
2. **Courage:** The ability, when needed, to enter into difficult exchanges and defend the faith, the church, and individuals in ways that respect the community, while not veering from our principle of acting on behalf of Jesus Christ. The ability to speak the truth in love without destructive results.
 3. **Calling:** The ability to sense God’s calling on one’s life for a particular season of service to the body of Christ: “I think God is in this.”
 4. **Competence:** Defined as specific, Holy Spirit-endowed gifts and abilities, combined with skills acquired through training and life experience. Essential areas of competence should include the following:

Essential Characteristics/Skills of Elders

- a. Able to keep confidential information
- b. Spiritual maturity
- c. Able to exhort in sound doctrine
- d. Excellent interpersonal skills
- e. Excellent communication skills
- f. Team player
- g. Humility
- h. Conflict-resolution skills

Essential Spiritual Gifts for Elders

The spiritual gifts of discernment, wisdom, teaching, and leadership are considered essential gifts for those who serve as elders; however, the presence of other gifts such as administration, encouragement, and mercy greatly enhance elder functioning.

1. Discernment

The gift of discernment is the divine enablement to distinguish between truth and error. It is the ability to discern the spirits, differentiating between good and evil, right and wrong. Scripture references are: [1 Corinthians 12:10](#); [Acts 5:1–4](#); and [Matthew 16:21–23](#). People with this gift:

- Distinguish truth from error, right from wrong, pure motives from impure motives.
- Identify deception in others with accuracy and in an appropriate manner.
- Determine whether a word attributed to God is authentic.
- Recognize inconsistencies in a teaching, prophetic message, or interpretation.
- Can sense the presence of evil.

2. Wisdom

The gift of wisdom is the divine enablement to apply spiritual truths effectively to meet needs in specific situations. Scripture references are: [1 Corinthians 12:8](#); [James 3:13–18](#); [1 Corinthians 2:3–14](#); and [Jeremiah 9:23–24](#). People with this gift:

- Focus on the unseen consequences in determining what next steps to take.
- Receive an understanding of what is necessary to meet the needs of the body.
- Provide divinely guided or given solutions in the midst of conflict and confusion.
- Hear the Spirit provide direction for God's best in a given situation.
- Apply spiritual truth in specific and practical ways.

3. Teaching

The gift of teaching is the divine enablement to understand, clearly explain, and apply the Word of God, causing greater Christ-likeness in the lives of listeners. Scripture references are: [Romans 12:7](#); [1 Corinthians 12:28–29](#); [Acts 18: 24–28](#); and [2 Timothy 2:2](#). People with this gift:

- Communicate biblical truth that inspires greater obedience to the Word.
- Challenge listeners simply and practically with the truths of Scripture.
- Present the whole counsel of God for maximum life change.
- Give attention to detail and accuracy.
- Are committed to consistent personal time of biblical study and reflection.

4. Leadership

The gift of leadership is the divine enablement to envision the future of the church coupled with a humble heart to serve others. Scripture references are: [Genesis 12:1](#); [Isaiah 43:18–19](#); [Matthew 7:7](#); [Matthew 20:25–28](#); [Luke 22:27](#); [John 10:3–4, 11](#); [I Corinthians 2:9–13](#); and [James 1:5](#). People with this gift:

- o Are servants by nature; eager to see the church prevail in the world.
- o Demonstrate spiritual foresight that anticipates the work of God.
- o Allow Scripture and prayer to inform their decision-making process.
- o Impart vision to others using clear communication.
- o Can assess significant past events and their potential for impact on the present and future.
- o Are able to think creatively and apply ideas and concepts in new ways.
- o Desire accountability in fulfilling their responsibilities

APPENDIX “B” - Qualifications and Role of Deacons

The Mission and Vision Statement of HPPC Deacons is “. . . to build Christian Community by making strong connections in the name of Jesus Christ through ministries of **care, prayer and communication.**” The key ministry for implementing this mission and vision is the *Parish Ministry* through geographic groupings of approximately 25 households each.

The initial term of service for Deacons is three years; and year by year thereafter by recommissioning.

Deacon Criteria

Deacons should be deeply committed disciples of Jesus Christ who:

- are actively involved in the church’s life;
- are in prayer for and enthusiastic about its mission and core values;
- are regular in their worship participation;
- have a consistent pattern of financial support for HPPC;
- live either in fidelity within the covenant of marriage or chastity in singleness;
- have a good civic reputation;
- have been a member for at least two years;
- affirm the ECO essential tenets and the ordination vows (see the *HPPC Vision Manual*); and
- are committed to a faithful practice of the Core Four (see the *HPPC Vision Manual*)

Deacon Expectations

In order to show Christ’s compassion and **care** each Deacon is expected to

- visit, call, and otherwise cultivate a knowledge of and relationship with each of the heads of households in his or her parish;
- connect members of the parish to each other and to the resources of the church in times of loss (e.g. death in a family, loss of a job, serious illness, accidents, natural disasters); and
- cultivate a sense of community among the households in the parish by organizing gatherings for times of fellowship, educational events, and special occasions.

In response to Christ’s promises regarding **prayer** each Deacon is expected to

- intercede regularly for those in his or her parish;
- notify or confirm with the church’s Congregational Care Office when special needs become known; and
- share prayer concerns, as requested and appropriate, with the members in the parish.

In the ministry of **communication** each Deacon is expected to

- keep informed via the church web site, quarterly meetings, and special notices; and
- disseminate or reinforce timely and important church information to the parish households.

Beyond these expectations Deacons are encouraged to serve in other areas as one's spiritual gifts and time allow, especially as Confirmation Class mentors, Sunday morning Greeters, Amelia Earhart Learning Center partners, and participants on occasional mission trips.

APPENDIX “C” - Generosity Guide

GENEROSITY GUIDE

Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life. 1 Timothy 6:17-19

moving toward: TRANSFORMATION

God is the first and most generous giver.

“For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.” John 3:16

We are most like God when we give.

“Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant.” Philippians 2:5-7

moving toward: FREEDOM

Generosity leads us to greater dependence on God.

“No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money.” Luke 16:13

moving toward: TRUST

Generous givers experience a life full of joy.

“We want you to know about the grace that God has given the Macedonian churches. Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity.” 2 Corinthians 8:1-2

moving toward: LIFE

Everyone can excel in the grace of giving.

“But just as you excel in everything – in faith, in speech, in knowledge, in complete earnestness and in your love for us – see that you also excel in this grace of giving.” 2 Corinthians 8:7

Giving accomplishes great things when done in love.

“If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.” 1 Corinthians 13:3

Generosity Guide

Scripture teaches that God owns everything and that His people are stewards, managers of His resources, expected to utilize these resources in accordance with the character and purposes of the owner – God.

In the Old Testament, Israel, as God’s chosen people, were commanded to give first fruits (in effect, a percentage of income) to God, and this offering was used to support the priests and Levites, the sacrificial system, the tabernacle and then the temple, that is, the “church.”

A tithe of 10% of income was taught as part of the Old Testament law.

The ceremonial law and judicial law of the Old Testament was superseded and fulfilled by Christ, by the New Covenant in Christ, but the moral law was upheld and deepened as rules for living a faithful and fruitful life. The New Covenant increases the demands of the moral law by emphasizing that love for God and others is the measure and substance of the law. Mere legalism is not enough. Mere dutiful behavior is not enough. True obedience to the law is to be motivated by love and gratitude for God.

The 10% tithe may be considered by some as a judicial or ceremonial law that has been superseded. It is considered by others to be part of the moral law that was upheld and deepened by Jesus.

The teaching of Jesus appears to be closer to the principle that we should give everything to God except what is needed for supporting ourselves and our family than to a principle that we are to give “only” 10% of income.

Our reading of Scripture leads us to the conclusion that the whole counsel of Scripture – the Old Testament in light of the New and the New Testament in light of the Old – supports and calls each of us, as members of HPPC, to be on a journey of generosity.

Resources

God and Your Stuff, Wesley K. Wilmer

Money, Possessions, and Eternity, Randy Alcorn

Radical Discipleship, John Stott

God so Loved He Gave: Entering the Movement of Divine Generosity, Kelly Kapic