

Handbook for Deacons

of Grace Bible Church

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Introduction

The word *deacon* (Greek = *diakonos*) simply means *servant* or *minister*. There are numerous passages in the New Testament that use *diakonos* (Rom. 16:1, Eph. 6:21, Col. 1:7, Col. 4:7, Phil. 1:1). In one sense, all God's people are called as "servants" or "deacons." However, Acts 6:1-6 offers a description of some who are specially called to serve in a formalized capacity (v. 2) to enable the elders to devote themselves "to prayer and to the ministry of the word" (v. 4). Deacons are not part of the governing leadership of the local church, that responsibility resides solely within the elder team. Rather, these *organized servants*, who are under the oversight and direction of the elder team, are designated with the title of deacon (Phil. 1:1) and are called to meet specific biblical qualifications (see Section 1 for *Qualifications*).

The *Handbook for Deacons* is designed to uphold the authority of Scripture by articulating clear biblical statements on the diaconate (a term for the collective team of deacons), while relying on biblical wisdom and principles for matters of the diaconate where there are not explicit biblical directives. It is the aim of this handbook to provide a framework for deacon ministry that fosters unity in thought and practice among the deacons of Grace Bible Church (GBC).

1. Qualifications

The Bible provides very clear qualifications for men who would hold the office of deacon. Additionally, we rely on biblical wisdom and principles for matters of qualification for the diaconate where there are not explicit biblical directives. At a minimum, a deacon must be a man who:

- a. is a covenant member¹ in good standing with GBC,
- b. can affirm, in good conscience, the current GBC Confession of Faith,
- c. has proven through active service that he possesses exemplary character and maturity and meets the qualifications of 1 Timothy 3:8-13

2. Nomination, Candidacy, Affirmation, and Appointment Process

The church does not make a man a deacon. Rather, the church affirms the reality of who God has already made him to be by conferring upon him the title of deacon. To become a deacon at GBC, a man shall have been nominated by the elder team, examined during a period of candidacy, presented before the covenant membership for wisdom, and then formally appointed by the elder team. The process outlined below is to help the church guard against appointing unqualified men to the office.

- a. An elder may nominate a man for the office of deacon who he believes meets the qualifications in Section 1 above. The elders may receive recommendations for deacon candidates from covenant members, but ultimately, nominations are only made by the elders.
- b. If the elder team decides to nominate the man, he shall be notified in writing and asked to be a deacon candidate. (The process up to this point is exclusively kept between the elders.)
- c. The deacon candidate shall spend a substantial amount of time in prayer, testing his heart, examining his life, and seeking godly counsel on how he should proceed. If he decides to continue in the process, the candidate shall be invited by the elder team to move forward in a process of sufficient examination. The candidate shall also, along with all who may be included, be made aware that the candidate's identity shall be kept confidential, so that if he should either withdraw or be deemed not qualified, his reputation shall be protected. With that understanding, when the circle of people in the "know" is to be broadened beyond the elder team (so that the elders can sufficiently examine the candidate), the candidate shall be made aware of the person(s) who are being brought into the examination process.
- d. Examination of the deacon candidate:
 - i. The deacon candidate shall be formally and sufficiently examined at a meeting by the elder team for the qualifications stated in Section 1, and to seek evidence

¹ Covenant Members of GBC are those who have signed the *GBC Covenant* and thus committed to all that it contains.

- of the Lord's calling to the office, and to confirm that he is able to serve as a deacon. More than one meeting may be needed.
- ii. If married, the elder team shall also meet at least once with the candidate's wife, in order to gain insight and understanding regarding the candidate and his home life. The candidate shall be present in this meeting.
 - iii. The elder team shall also engage sufficiently with any relevant ministry leaders to gain insight and understanding regarding the candidate's qualifications.
 - iv. The deacon candidate, his wife (if married), and other personal references (including but not limited to: coworker, boss, neighbor, and family) shall complete the appropriate deacon candidate questionnaires.
 - v. The deacon candidate shall be subject to a background check.
 - vi. The elder team shall observe the candidate engaging in each ministry that he serves in throughout the examination process.
- e. Upon satisfactory completion of the examination, having nothing identified from the elders as disqualifying, and provided the candidate still has a desire to serve in this capacity, the elder team shall decide whether to present the deacon candidate before the covenant membership to receive their wisdom.
- i. If the elder team decides to move forward in the process, the candidate shall be notified of the elder team's desire to present him before the church.
 - ii. If the elder team decides to not move forward in the process with the candidate, the man shall be notified in writing with specific biblical reasons for the process being stopped. He shall also be afforded the opportunity to engage with the elders, as needed, so that he can discuss with the elders their decision and experience God's grace through their observations.
- f. When a deacon candidate is presented to the church, his name, and biography shall be posted in the bulletin two (2) times throughout the thirty (30) day period and via email to all covenant members, who shall also be informed that:
- i. he completed a rigorous process of evaluation by the elder team,
 - ii. nothing was identified as disqualifying, according to the qualifications of 1 Timothy 3:8-13, and
 - iii. he has proven through active service that he possesses exemplary character and maturity to be a deacon.
- g. The covenant members shall also be informed two (2) times throughout the thirty (30) days of their vital role in the ongoing candidacy process, through their responsibility to offer wisdom about the deacon candidate.
- i. Covenant members shall be asked to direct their wisdom about the deacon candidate to any or all members of the elder team, either in person, in writing, or by electronic communication. Anonymous information cannot be considered.
 - ii. The elder team will welcome and consider all wisdom and observations about the candidate's personality and/or biblical qualifications and may ask the covenant member to also speak with the deacon candidate personally.
 - iii. If a covenant member has an accusation of sin against the deacon candidate, for love of brother, the member should follow Matthew 18:15 and speak first with the candidate. If any concern remains, the member should follow Matthew 18:16 and "take one or two witnesses with you, that every charge may be established by the evidence of two or three witnesses." If any concern still remains, then the member should speak directly with any or all of the elder team for the pursuit of reconciliation. If any concern still remains, the elder team shall then decide whether to enter into the formal restoration process, as outlined in the *GBC Restoration Policy* (See Appendix A).

3. Term, Sabbatical, Resignation, and Removal

- a. Term: A deacon shall commit to serve in the office of deacon for two (2) years. At the end of each term a deacon shall undergo a review given by the elder team. A deacon may serve consecutive terms, depending on the needs of the church², as determined by the

² As stated in Section 4, the office of deacon is a "needs-based" ministry.

elder team, or until he either resigns or is removed. (See below in this Section for *Resignation* and *Removal*)

b. Sabbatical:

- i. If a deacon or the elder team itself determine that a deacon needs a sabbatical because of a legitimate need (e.g., illness, tragedy, expanded work commitments, major life changes, etc.), then such deacon may take a sabbatical, up to one (1) year. All sabbaticals require approval from the elder team.
- ii. During the sabbatical period, the deacon shall remain a deacon, but be considered a non-active deacon who is not required to fulfill the normal expectations of an active deacon. The deacon team may have specific instances of seeking wisdom from a deacon on sabbatical, however, this should not be the norm. The deacon will, however, be encouraged to continue serving where able and to exercise the normal rights and responsibilities as a covenant member of GBC. Following the completion of the sabbatical, if the deacon on sabbatical desires to continue serving as a deacon, he shall begin a new two-year term as an active deacon.

c. Resignation: A deacon who chooses to resign from the deacon team shall notify the elder team in writing³. The elder team shall determine the most edifying and helpful way to transition the deacon out of office and to notify the congregation.

d. Removal: The elder team shall have the sole authority to remove a deacon for any valid cause as stipulated in 3.d.iii and 3.d.iv.

- i. Removal of a deacon requires at least a two-thirds (2/3) vote of the elders.
- ii. The process of removing a deacon shall be held in strict confidence, exclusively amongst the elder team and the deacon in question, until such time as it is appropriate to inform the congregation. If at any time the circle of people "in the know" is to be broadened beyond the elder team (so that the deacon in question can be sufficiently examined), the elders shall advise the deacon in writing of the person(s) who are being brought into the process.
- iii. A deacon may be removed if he is no longer able to fulfill the expectations of diaconate as stated in Section 6 and is either unable or unwilling to resign. In any case, the elder team shall remove the deacon and inform the congregation.
- iv. A deacon may be removed for no longer being qualified according to Section 1 or by persistent and unrepentant sin (1 Tim. 5:20), or by being divisive (Titus 3:10).
 1. A charge of disqualification under Section 1, persistent and unrepentant sin, or divisiveness made against a deacon must follow the biblical process described in Matthew 18:15-16. The deacon shall have the opportunity to answer the charge(s) in the presence of his accusers but shall not be present during the ensuing discussion and decision process.
 2. The elders shall work diligently to make this process as expedient as possible but may take such time as is needed to ensure that all relevant facts are brought to bear on the situation. This process shall run concurrent with the *GBC Restoration Policy* (See Appendix A).
 3. If the charge(s) against the deacon has not been substantiated, the elder team shall consider whether (1) it is necessary to rebuke those who brought the unproven charge(s), and (2) whether it is necessary to make an announcement about the unproven charge(s) to the congregation.
 4. If the charge(s) has been substantiated and the deacon is disqualified, either under Section 1 or as a result of his persistent and unrepentant sin, or for being divisive, the elder team shall remove the deacon and inform the congregation, clearly distinguishing between the disqualification of a deacon and the restoration process that is concurrently in process.

4. Size

There is not a set team size. From Acts 6:1-7, it seems that the office of deacon is a "needs-based" ministry. Therefore, the size of the deacon team is based upon the present needs of GBC, as determined by the elder team, and as God provides.

³ An explanation of his resignation shall be included.

5. Assignments

Since Acts 6:1-7 is descriptive and not prescriptive about the exact duties of a deacon, there is freedom for elders to organize them as fits best, depending on the context and needs within a particular local church. At the direction of the elder team, deacons will be assigned to lead and/or be members of the serving teams described in Appendix B.

6. Expectations

In the specific context of GBC, a deacon shall take particular responsibility to:

- a. continue to serve as a covenant member in good standing,
- b. actively participate in a Home Group,
- c. pursue personal sanctification in the strength that God supplies (e.g., 1 Tim. 5:22; Phil. 2:12-13; 1 Pet. 1:14-16),
- d. set an example for the flock in Christ-like character and service,
- e. represent Christ and His church and be a loving neighbor by showing wisdom as it pertains to engagement with political issues and socially divisive issues,
- f. regularly serve as the Servant on Call (SoC)⁴,
- g. serve as a coordinator of a Serving Team or be an active participant in a Serving Team(s), and
- h. regularly attend deacon team meetings, the joint elder/deacon team meeting, and any special deacon team meetings that may arise (see Section 8 for *Meetings*).

7. Accountability

Deacons are accountable to the elders of the church (i.e. Acts 20:28). As covenant members of the church, the deacons are also accountable to the other covenant members of the church (i.e. Matt. 18:15-20).

8. Meetings

The whole deacon team shall meet together at least one (1) time in a calendar year. The elder who has specific oversight of the deacon team shall call and preside over the deacon team meeting(s). As needs arise, special deacon team meetings shall be called by the elder team. Additionally, there shall be one joint elder-deacon team meeting per year (this shall not include the Christmas party).

9. Handbook for Deacons – Alterations, Amendments, Repeals, or Restatements

The handbook proper (excluding the appendices) may only be altered, amended, repealed, or restated by at least a two-thirds (2/3) vote from the elder team.

10. Statement of Affirmation & Commitment

I _____, on _____, affirm the *Handbook for Deacons of Grace Bible Church*, in its entirety. In the strength that the Lord supplies, and in good faith, I also commit to adhere to this Handbook throughout the time that I serve as a deacon at Grace Bible Church of Lorton, Virginia.

Sign _____

⁴ This was previously Deacon on Duty (DoD). The name change is to allow other men who are not deacons to serve in this capacity. The goal is that deacons will not have to serve in this role as much as they have in years past.

Appendix A:

Restoration Policy

Restoration: A Demonstration of God's Sovereignty Over Human Failure Through Redemption

I. Introduction

At its heart, this policy relies on the demonstration of God's sovereignty through redemption. It relies on God's sovereignty not only over the human failures that may lead to a formal restoration process, but also over the flawed humans upon whom He relies to carry out the process of restoring their brothers and sisters who have lost their way.

Scripture makes it clear that one function of the body of Christ—the church—is for members of the body to assist one another in living godly lives. The process of living, and assistance in this living, involves four components or phases:

1. God commands all Christians to make every effort, with His help, to discipline themselves and walk in obedience to His commands (see 1 Corinthians 5:9-13; Ephesians 4:25-5:6; 2 Peter 1:5-11).
2. If a Christian fails to discipline himself and is trapped in a sin, God commands that another believer who has knowledge of the specific sin should confront the sinning brother in private (Matthew 18:15; Luke 17:3-4; Galatians 6:1-2). In the spirit of unity and Christian love it is important to keep the information within the smallest possible circle of individuals. If the sinning believer confesses, repents, and makes appropriate response, then the issue has been resolved and restoration has been achieved (Luke 17:3; 1 John 1:9; Matthew 18:15).
3. Should the sinning believer continue in sin after being privately confronted, the confronting brother/sister should take one elder and one person selected by the elder to confront the sinning believer so that "the facts may be confirmed," and the elders can verify that the approach is being handled graciously (Matthew 18:16b; Deuteronomy 19:15; John 8:17; 2 Corinthians 13:1). If the sinning believer confesses, repents, and makes appropriate response, then the issue is resolved and restoration has been achieved (Luke 17:3; 1 John 1:9; Matthew 18:15).
4. God has ordained church leaders to be ultimately responsible for protecting the church and restoring wayward brothers and sisters (Matthew 18:17-20; 1 Corinthians 5:1-13; 2 Timothy 4:2; Hebrews 13:17). Accordingly, if these personal and informal efforts prescribed above do not result in the complete restoration of the sinning believer, the matter should be brought to the attention of the full elder team. The elders will then consider whether the formal restoration process outlined below should be implemented.

II. Purposes of the Formal Restoration Process

God views efforts to restore wayward believers as a blessing and a sign of genuine love demonstrated by the church (Psalm 94:12; Proverbs 6:23; Revelation 3:19). Conversely, God views a failure to do so as being unloving and hateful (Leviticus 19:17; Proverbs 5:23; Proverbs 13:24). Accordingly, when the formal restoration process is necessary, it has three specific purposes:

1. To restore sinning believers to usefulness for God and fellowship with His church (Matthew 18:12-14; 2 Corinthians 2:5-11, 7:8-10; Galatians 6:1-2; James 5:19-20).
2. To guard and preserve the honor of God (Romans 2:24; 1 Corinthians 10:31).
3. To protect the purity of the church and to guard other Christians from being tempted, misled, divided, or otherwise harmed (Romans 16:17; 1 Corinthians 5:6; 1 Timothy 5:19-20).

III. When the Formal Restoration Process May be Invoked

An offense that is serious enough to warrant implementation of the formal restoration process is:

1. Sin in an area of conduct or practice that seriously disturbs the peace, purity, and/or unity of the church (see, for example, Galatians 5:19-21; Proverbs 6:16-19);
2. Sin in an area of doctrine as set forth in Grace Bible Church's Confession of Faith that would constitute a denial of a credible profession of faith; and/or
3. For members and regular attendees in leadership or teaching positions, sin in an area of doctrine that would constitute a violation of the system of doctrine contained in the Bible as that system is set forth in Grace Bible's Confession of Faith.

Offenses in these categories warrant implementation of the formal restoration process when they become that which threatens to overtake and overcome people in our church family.

IV. Scope and Applicability of the Restoration Process

The formal restoration process is applicable to members, who will be provided a copy of this policy and will sign a covenant indicating their willingness to abide by it, and to regular attendees (those who have made GBC their home, but have yet to sign the Church Covenant), who will be made aware of the process through its periodic publication throughout the church. Voluntarily withdrawal of membership or fellowship with Grace Bible Church will not terminate the formal restoration process once it has begun, as set forth in section V.1 below.

V. Procedures

1. The elders may engage in informal efforts to achieve restoration of a person who has fallen into sin if they have reason to believe that such will be effective. If they determine the formal restoration process should be implemented in a given situation, however, they will present the sinning believer with a letter that sets forth the basic nature of the conduct of concern. The letter will request the sinning believer to appear before the elder team at a specific time and place. Ordinarily, these letters will be served in person, but in case that is not possible, it shall be sent by certified mail. Receipt of this letter constitutes the beginning of the formal restoration process. If at any point in this process the sinning believer confesses, repents, and makes appropriate response, then the issue has been resolved and restoration has been achieved (Luke 17:3; 1 John 1:9; Matthew 18:15). The elders will respond accordingly from that point by graciously accepting true repentance and its accompanying signs, and by providing accountability as set forth in section V.11.e below.
2. At the first meeting with the sinning believer, only the following actions may be taken:
 - a. The specific issues of sin shall be formally presented to the sinning believer, along with the names of any witnesses and copies of any documents that may be presented against him;
 - b. The elders shall fix the time, date and place for a second meeting which shall not be less than ten days later, and shall issue invitations requesting all necessary persons to appear; and
 - c. The sinning believer shall be given the opportunity to inform the elders of witnesses whom he wishes to include in the process.
3. At the second meeting, the participating elders will hear evidence concerning the issues of sin. If the sinning believer refuses or fails to appear without satisfactory reason for his absence at the time appointed, he shall again be notified in writing of another time, place and date at which to appear. This writing will contain a warning that, if he does not appear, the

elders will proceed in his absence. When proceeding in the absence of the sinning believer, the elders shall appoint an elder to represent the sinning believer, who shall present a case to the elders in defense of the sinning believer. This appointed elder shall be entitled to present evidence, interview witnesses, interpose objections, and otherwise act in defense of the sinning believer.

4. If the sinning believer appears at the second meeting of the elders, he shall be called to admit or deny the specific areas of sin. If he denies the area of sin in his life, the elders shall proceed to receive evidence. The elders will sit in a closed session. Subsequent meetings of the elders are permitted when required.
5. The sinning believer shall be entitled to the assistance of counsel. No person shall be eligible to act as counsel who is not a member in good standing or does not affirm the Confession of Faith of Grace Bible Church. Minutes will be taken of the proceedings, and the sinning believer will be provided one copy.
6. Any person may be a witness if the elders are satisfied that he has sufficient competence to speak the truth concerning the matters before the participating elders.
7. Evidence must be factual in nature. It may be direct or circumstantial. Caution should be exercised in giving weight to evidence that is purely circumstantial. The accused may object to the competency of any witness and to the authenticity, admissibility, and relevancy of any testimony or evidence produced in support of the charges. The elders shall decide on all such objections after allowing the sinning believer to be heard in support thereof. The testimony of two witnesses shall be sufficient to establish the truth of any specification. If the sinning believer so requests, no witness, unless a member of the elders, shall testify in the presence of another witness who is to testify concerning the same specification.
8. At the conclusion of the hearing, the sinning believer may make a final argument with respect to the evidence and the issues before the church. The elders, after deliberation, shall vote on each charge and each specification separately. The vote must be unanimous to proceed further. The elders will sustain a specification or charge only when they conclude that it is established by a preponderance of the evidence. If the elders decide that the accused is guilty of any charge, they shall proceed to determine the censure. If the elders determine that the sinning believer is not guilty, notification will be given to all parties involved.
9. The following censures may be pronounced by the elders:
 - a. Admonition, which consists of tenderly and soberly confronting the sinning believer with his sin, warning him of his danger, and exhorting him to repentance and to greater fidelity to the Lord Jesus Christ;
 - b. Rebuke, which is a form of censure more severe than admonition. It consists in setting forth the serious character of the sin, reproving the sinning believer, and exhorting him to repentance and to greater fidelity to the Lord Jesus Christ;
 - c. Suspension, which is a form of discipline by which one is deprived of the privileges of membership in the church. The elders may suspend any or all privileges as it believes necessary in order to effect the purposes of the restoration policy, including attending congregational meetings; receiving communion; serving in ministry, leadership or teaching positions; receiving financial help and other services from ministry teams of the church, etc. It may be for a definite or indefinite time. An individual under suspension shall be the object of prayer, and earnest and loving pursuit from the elder team and the church to the end that he should be restored.
 - d. Excommunication, or removal from fellowship, which is the most severe form of censure and is resorted to only in cases of sin aggravated by persistent impenitence. If the person still refuses to repent after the elders have heard his case and found him to purposefully continue in a sinful state, then, as a last resort, the church will remove

him from fellowship. Excommunication consists of a solemn declaration by the elders that the sinning believer is no longer considered a member of Grace Bible Church and is no longer welcome to attend worship services or ministry activities until they seek repentance and restoration with the church. (Matthew 18:17, 1 Corinthians 5:2, 13; 2 Thessalonians 3:14-15).

10. The Scripture instructs that the church be informed when believers choose to continue in sin after the restoration process has occurred (Matthew 18:17). The elders interpret this consistent with the stated purposes of the restoration process set forth in section II above. Accordingly, notification will be made by the elders in such a way as to promote these purposes and not to unnecessarily share sensitive information.
11. Whenever a sinning believer who is removed from fellowship or a suspended sinning believer demonstrates repentance (acknowledgment of sin, asking forgiveness of God, asking forgiveness of those offended, and making appropriate response where necessary) the following steps will be taken:
 - a. The repentant believer should contact an elder to express a desire to meet with the elder team to discuss his desire for restoration;
 - b. The elders will meet and discuss the situation. If the elders recommend restoration, they will schedule a meeting with the repentant believer;
 - c. At said elder meeting, the repentant individual should acknowledge the sinful actions and the steps taken to demonstrate repentance;
 - d. With the elders' approval, the repentant individual will be restored through a process of personally acknowledging their sin, asking forgiveness of God, asking forgiveness of those offended, and committing themselves to be held personally accountable by one elder and one person selected by the elder in a spirit of harmony and unity. Announcement of restoration will be made in such a way as to further the stated purposes of this restoration process as set forth in section II above.
 - e. If the individual wishes to remain at Grace Bible Church, the elder team will assign one elder and one other person selected by that elder to work with the repentant individual for the purpose of accountability and discipleship.

VI. Conclusion

This Policy is designed to be an obedient response to God's desire and direction, revealed to us in His word and through the leading of the Holy Spirit. It is a realistic confession of our fallen nature, and a best effort to put on display His sovereign power over the failures that result from our fallenness. Finally, it is filled with the hope that the outcome of the display of God's sovereignty, discipline, mercy and grace in all of this will be:

1. To put His glory on display.
2. To transform those being restored.
3. To transform those whom God would use in that process.

Appendix B: Serving Teams

Benevolence

Overview: This team of deacons shall be responsible for assisting the elder team by collaborating with a specifically assigned elder to handle all benevolence cases, following the *Benevolence Policy* in Appendix C. This team will most likely be sporadically engaged due to the nature of benevolence cases.

Coordinator: An elder shall take the lead of this team. A deacon shall assist the elder over this ministry. Assistance for this ministry may require occasional home visits, face-to-face meetings, and regular communication through email/etc. and/or via phone.

Building and Grounds

Overview: This team of deacons and non-deacons shall be responsible for the maintenance of the building and grounds (repairs both inside and outside of the building, grounds upkeep, etc.) and the arrangement of the activities related to maintaining the facilities (projects, workdays, and various ministry activities), including those identified by the elders and staff and those recognized independently.

Coordinator: A deacon shall take the lead in coordinating this team, of whom he shall recruit, to fulfill the above responsibilities. Ideally, this role would require some availability for midweek and daytime presence at Grace Bible Church (GBC) and being reachable in case of emergency. The coordinator shall help manage and make use of the budget for the Building and Grounds area. The coordinator shall also take the lead on, or assign a team member, to acquiring bids (e.g. projects, contracts, etc.) when asked by the elder team for the review of the elder team. The point of contact for this coordinator to the elder team shall be the elder with deacon oversight.

Finance

Overview: This team of deacons and non-deacon covenant members shall be responsible for assisting the elder team by collaborating with the Treasurer, who is an elder, to establish the church budget and provide an additional measure of accountability with the finances of GBC.

Coordinator: The Treasurer shall take the lead of this team. A deacon shall assist the Treasurer to coordinate this team.

Hospitality

Overview: This team of deacons and non-deacons shall be responsible for the integration of guests to GBC on Sunday mornings. The teams under this umbrella are: Door Greeters, Foyer Hosts, Welcome Center, GraceKids Check-In, Unmarked Greeters, and Ushers. Each team mentioned previously has its own organizer.

Coordinator [Formally "Sunday Morning Coordinator"]: A deacon shall take the lead in coordinating with each team organizer. On a weekly basis he shall communicate the schedule for who is serving on what team for that particular Sunday. He shall also lead volunteer recruiting efforts for filling slots on the above teams when needed. He shall work with the elders and staff to identify any special considerations. The point of contact for this deacon to the elder team shall be the elder assigned oversight of the deacon team.

Local Outreach

Overview: This team of deacons and approved non-deacons shall be responsible for assisting the elder team to coordinate local outreach activities.

Coordinator: An elder shall take the lead of this team. A deacon shall assist the elder over this ministry to coordinate this team.

Missions

Overview: This team of deacons and approved non-deacons shall be responsible for assisting the elder team to coordinate global missions.

Coordinator: An elder shall take the lead of this team. A deacon shall assist the elder over this ministry to coordinate this team.

Practical Care

Overview: This team of deacons and approved non-deacons shall be responsible for working closely with the elders and Home Group leaders to make sure that the practical needs of the congregation are taken care of. This may include such things like visitation, transportation to appointments, coordinating meals, house or yard maintenance.

Coordinator: A deacon shall take the lead in coordinating this team, of whom he shall recruit, to fulfill the above responsibilities. Ideally, this role would require some unique availability; to include midweek and daytime. The point of contact for this deacon to the elder team shall be the staff pastors.

Security Team

Overview: This team of deacons and approved non-deacons shall be responsible to provide safe and secure environment during the Sunday morning services by maintaining situational awareness and being ready to detect and respond to any actual or perceived threat to any persons or property at GBC. Further guidelines and directions are laid out in the *Security and Emergency Response Policy* in Appendix D.

Coordinator: A deacon shall take the lead in coordinating this team, of whom he shall recruit, to fulfill the above responsibilities.

Servants on Call "SoC" (Formerly known as "Deacon on Duty")

Overview: This team of deacons and approved non-deacons shall follow the Sunday Morning Check List found in the Welcome Center binder, serve as the backup for the Children's Ministry Coordinator when they are temporarily indisposed, and serve as an additional layer to the Security Team (responsibilities for this are laid out in the GBC Security & Emergency Response Policy). The SoC is a "communications hub" and should monitor walkie-talkie communications throughout the Sunday service.

Coordinator: A deacon shall take the lead in coordinating this team, of whom he shall recruit, to fulfill the above responsibilities.

Special Events

Overview: This team of deacons and non-deacons shall be responsible for coordinating the logistical planning and facilities use for major church-wide events (i.e. church picnics, conferences, and seminars). This team will be sporadically engaged due to the nature of events scheduled.

Coordinator: A deacon shall take the lead in coordinating this team, of whom he shall recruit, and may run point on the above responsibilities. He does not have to be in charge of every events but may recruit specific event leaders. He shall also engage with the elders or ministry leaders to understand needs, etc. The point of contact for this deacon to the elder team shall be the elder assigned oversight of the deacon team.

Appendix C: Benevolence Policy

1. Background

"Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles' feet, and it was distributed to each as any had need." – Acts 4:32-35 (ESV)

Grace Bible Church (GBC) desires to follow the examples of Christ and the early Church to meet both the spiritual and the physical needs of its congregation. While spiritual needs are often met through worship services, large group participation, home group involvement, and one-on-one counseling, experience has shown there will be occasions when certain members of the GBC body may need special assistance in the form of financial and/or material support. This policy outlines the process for requesting such assistance and describes how GBC responds to such requests including the use of benevolence funds.

Benevolence funds are intended to help those who are in short-term or temporary need of food, shelter, and/or help with personal expenses (e.g. utilities, personal emergencies, or other immediate physical needs). This assistance is not intended to be used as a first resort, but only accessed when other reasonable and available forms of assistance have been explored (e.g. family, savings, investments, sale of assets, public/government assistance, etc.). GBC desires to serve all those in need that God sovereignly places in our care; however, GBC shall prioritize its specific use of benevolence funds to its covenant members first, then to its regular attendees, and lastly to those in the immediate church community, as we are able (Galatians 6:10).

GBC views all of its resources as belonging to God; and as such all benevolence assistance is considered a gift and under no circumstance shall be considered a loan. The gift shall not be repaid, either in part or in full, in money, or in labor. If the recipient desires to give to the church at a later time, they may give directly to the general fund of the church in the form of an offering.

Care shall be taken by the elders to prevent the church from becoming entangled in legal or immoral and unbiblical matters that do not bring glory to God.

2. Benevolence Team – Oversight and Administration

The Benevolence Team, which shall comprise of a selected team of covenant members under the oversight of an assigned elder, shall handle all benevolence cases, following this policy. As the stewards of the benevolence funds, this team shall be responsible for extending aid consistent with biblical teaching. The Benevolence Team shall use loving discernment and prayer to consider each request and, if approved, distribute the monetary assistance in a manner that reflects excellent stewardship of God's resources and a genuine love of the recipient.

Benevolence Team members shall remain cognizant of the need for confidentiality when dealing with benevolence matters. All information concerning those in need shall remain in confidence and be shared only within the Benevolence Team and the elders.

3. Process

Those desiring to make a request of the Benevolence Team should first review this entire policy. Requests should be made to the Benevolence Team with as much advance notice as practical to allow time for prayerful thought, research and consideration. Prior to requesting assistance, applicants are also encouraged to share their issue and seek prayer and guidance from their Home

Group leader as Home Groups at GBC are designed to provide a wealth of spiritual and physical support. Based on the situation, the Home Group leader may also refer the individual to the Benevolence Team. The process for making a formal request and obtaining assistance from the Benevolence Team is as follows:

1. Obtain a *Benevolence Assistance Application and Release of Information Form* from the church office.
2. Complete and submit all required documentation in a sealed envelope, addressed to the Benevolence Team, and place in the elder team's box located in the church's resource office.
3. The elder with oversight shall present the request to the Benevolence Team when received and based on the type of assistance requested, the team shall select at least one Benevolence Team member to appropriately investigate and verify the request.
4. The Benevolence Team member selected shall interview (phone call and/or in person) the applicant. (Following the interview, it may be necessary for applicants to provide additional documents and information, if requested by the Benevolence Team member.) During this initial meeting, the team member shall, at minimum, acquire the following information from the applicant:
 - a. An explanation of the need,
 - b. the reason the need originated, and
 - c. the steps the individual has taken to resolve the need.
5. Once the team member has acquired sufficient information to gain a full picture of the applicant's situation, they shall submit all documented information to the Benevolence Team for review.
6. The Benevolence Team shall review the request and provide one or more of the possible solutions offered, or any other options which may help in the situation:
 - a. Offer or recommend counseling (i.e., financial, biblical, and other)
 - b. Identify forms of local, state or federal financial assistance
 - c. Identify changes in personal expenses that can address needs
 - d. Offer a one-time financial gift
7. Should counseling be required the applicant must be willing to receive financial, family, or spiritual counseling and agree to have periodic follow up by a Benevolence Team member. While in counseling, the applicant must make a best effort to comply with the counseling guidance provided. GBC shall not provide financial assistance in any case that would reinforce or enable immoral, irresponsible, or ungodly behavior.
8. The team shall recommend financial counseling assistance if such counseling would directly enable the applicant to address a current or long-term financial need. In most cases, this would be limited to an initial counseling appointment with a member of the Benevolence Team.
9. Should the Benevolence Team determine that counseling needs are more significant, the applicant may be referred to one of the elders for counseling. Under special circumstances, external counseling may be recommended to the applicant.
10. Approval of financial assistance will be made by the elder overseeing the Benevolence Team. Financial assistance in excess of \$200 will require the approval of a second elder. (Note: The Treasurer shall sign off if the amount is more than \$500. It is recommended to make the second elder be the Treasurer when it is over \$200, in order to simplify the process.)
11. If the request for financial assistance is approved, the applicant shall be informed, and funds shall be disbursed. As much as practicable, checks shall be paid directly to vendors rather than to the applicant. If the request for financial assistance is rejected, the applicant shall be informed as to why the request was not approved.

Notes: The *Benevolence Assistance Application* and the *Benevolence General Release Form* are found outside of this document.

Appendix D:

Security and Emergency Response Policy

OVERVIEW

The primary goal of the Grace Bible Church (GBC) Security Policy is to create and maintain an environment where threats to the congregation, children, or property are minimized to the extent possible. Of primary concern are the safety, security and accountability of children left in the care of the children's ministry (CM) volunteers. Additionally, the sanctuary and church building itself shall be secured from threats to individuals or the congregation as a whole. Lastly, steps shall be taken to protect personal and GBC property in the church and surrounding grounds (parking lot, grounds, etc.) during worship service, church gatherings and during business hours. Security shall be balanced with free and open worship and a welcoming environment without fostering a spirit of suspicion or alarm.

The approach to security at GBC will follow three principles: prevention, detection, and response.

PREVENTION

Video Surveillance

Video cameras are installed both inside and outside of the building. These overt cameras compose part of the prevention tenet at GBC by deterring unlawful activity. The system records approximately 30 days of camera video feed before overwriting previously stored data. The cameras capture the following areas of interest:

Interior:

- Main entrance (foyer area)
- Secondary entrance (office area)
- Sanctuary
- Stairwell leading to fire exit (office/nursery side)

Exterior:

- Parking lot
- Side lot (shed side), exterior doors (entrance to coffee bar), fire exits
- Side lot (office side), exterior doors, parking lot, fire exits

Note: The rear of GBC is not captured by the camera system

Restricted Access

Sunday Service

All exterior doors are secured except for the main entrance. All interior doors not scheduled for use during service times (e.g. office space, closets⁵, storage) are secured.

Business Hours

During business hours, the main entry into the church is through the side doors on the office side of the building. These side doors are locked/unlocked via a keyless access code. All other exterior entrances remain locked via keyed access.

Key and Keyless Control

All persons who obtain an access code(s) or physical key shall sign the Code/Key Receipt and Acknowledgement Form. The following are the code categories and who they are provided to:

⁵ Note: The cleaning closet down the hallway with the offices does not have a lock.

Staff	All Staff
Elders	All Elders
Deacons	All Deacons
Children's Ministry	Select Children's Ministry Staff approved by elders
Security	All Security Team members
General	Select volunteers who have a need and approved by elders *changed quarterly*

Security Measures for Children's Ministry

Parents put an enormous amount of trust in the GBC staff and Children's Ministry (CM) volunteers. This trust shall be upheld to maintain the vibrancy of the ministry, and the children shall be secure while in our care. Additionally, the ministry volunteers shall be protected from compromising situations or false implications of wrongdoing.

The largest threat to the children is an individual who seeks to separate them from class and isolate them in a private area or kidnap them altogether. The highest potential for this to happen comes in the transition from parent to teacher when the volume of children and week-to-week variance can create confusion as to who is responsible for the children at a given time.

The electronic sign-in system creates the first level of security. Each child should have a name badge with a unique security code. Parents are to present the matching code when they pick up their children. Teachers are required to ask for and to check these tags when they are releasing children from their classes. *Note: Each week this code resets.*

Role	Actions and Responsibilities
CM Supervisor	<ol style="list-style-type: none"> 1. Serve and assist the CM volunteers with any needs 2. Carry and utilize a walkie-talkie (WT) to respond to requests for assistance or emergencies
All CM Employees and Volunteers	<ol style="list-style-type: none"> 1. Shall successfully pass a background check prior to performing child supervision duties or teaching 2. Wear identifying nametags and be present in their rooms at time of drop-off 3. Receive from and return children only to parents with matching security code on name badge sticker. (Upstairs: generally, there is no "receiving", so it would only be the "return" portion.) <ol style="list-style-type: none"> a. If a parent arrives without a matching code, they can obtain a new one by showing a photo ID at the check-in station. (WT the supervisor on duty for assistance.) b. CM volunteers may escort a child(ren) to their parent(s) with matching code if necessary. <i>Note: This shall still be done in team, so as to not be alone with a child.</i> 4. Keep children inside the classroom until a parent with matching sign-in sticker arrives to collect them. 5. Maintain all assigned children in their classroom spaces, while in their care.
Charging Up Volunteer (Downstairs)	<ol style="list-style-type: none"> 1. Communicate to CM supervisor or Servant on Call (SoC) via supplied WT for requests for assistance or to report emergencies 2. Will have two adults or one adult and a teen helper to assist with bathroom breaks. 3. Only female teachers will escort Charging Up children to the bathroom 4. The lower door shall be closed, and only opened to return children to parents, or bathroom breaks 5. Children are not to be allowed out of the classroom without the teacher or teen helper
Pre-K/Plugging-In Volunteer (Upstairs)	<ol style="list-style-type: none"> 1. Communicate to CM supervisor or SoC via supplied WT for requests for assistance or to report emergencies.

	<ol style="list-style-type: none"> 2. Pre-schoolers and Plugging In classes are not required to have two teachers. 3. When children are released from the sanctuary, ushers ensure they exit through the rear door. 4. Children are allowed to go to the bathroom on their own, provided they use the bathrooms upstairs; a teacher is required to watch the bathroom doors, etc. The children are never excused from class to go to the bathroom by themselves without supervision. Note: the teacher in the large room normally acts as a supervision in most situations. 5. Children may not leave the upstairs or enter either stairwell until parents arrive to collect them.
SoC	<ol style="list-style-type: none"> 1. Stand in the hallway between the rear door and the staircase leading to the upstairs classrooms to ensure all children report directly to class when children are released from sanctuary 2. Perform periodic checks of stairwells, closets, and unlocked rooms where children could be isolated.

DETECTION

Grace Bible Church Security Team

Members of the Security Team deemed as "security" are expected on their assigned Sunday service time or GBC event to maintain situational awareness and be ready to detect and respond to any actual or perceived threat to any persons or property at GBC. At least one (1) assigned Security Team Member (Team 1 / Primary) with an optional second member (Team 2 / Secondary) shall be present during a Sunday service. Volunteering with GBC security does not authorize or permit an individual to carry or use any defensive weapon or conduct any activity in defense of self or others beyond what is legal in the State of Virginia (VA).

Key Responsibilities:

- Maintain situational awareness and keep the security team informed of any perceived or actual threats
- Arrive fifteen minutes prior to start of assigned Sunday service or event
- Remain fifteen minutes after assigned Sunday service or event
- Document personnel or situations perceived as potential security concerns; carry a means of taking notes (pen/paper or smartphone) at all times when performing assigned duties
- Contact law enforcement immediately, if able, when any dangerous threat is witnessed
- Intervene only in a situation at the level in which security member is comfortable and is permissible under VA laws regarding a private citizen's use of force in defense of self and others
- Maintain security member's current cellphone number and other contact information within the team
- Notify security lead as soon as possible if unable to serve on a designated Sunday service or event

Qualifications:

- Appointed by church leadership
- A covenant member in good standing with GBC,
- A completed background check that reveals nothing positive,
- Of good temperament (e.g. slow to anger, patient),
- Of good discernment, and
- Of good health/physical condition.

Servant on Call (SoC) (Formerly Deacon on Duty (DoD))

The SoC is made up covenant members and regularly attendees who have had a completed background check that reveals nothing positive. SoC personnel are viewed as first responders either by alerting a Security Team member to an issue or by directly intervening in the absence of security.

Expectations:

The SoC is to remain vigilant at all times for any anomaly. The SoC serves as a rover, maintaining situational awareness throughout the building—both inside and outside—on assigned Sunday services. The SoC is a “communications hub” and should monitor walkie-talkie communications throughout the Sunday service. Further expectations and responsibilities are outlined below.

Deacons and Ushers Expectations

The deacons and ushers serve as an additional layer to the Security Team by providing more awareness. Further expectations and responsibilities are outlined below.

Volunteer Personnel

Volunteers serving in various ministries (e.g. nursery, teachers, ushers, etc.), as part of their normal duties, maintain awareness of people and situations around them which could pose potential security concern or incident. Each children's classroom is equipped with a walkie-talkie (WT) operating on the same frequency as the SoC and the CM Lead.

Security Team Positions

Role	Location	Responsibility(ies)
Team 1 / Primary	Foyer to Sanctuary	Oversees foyer area pre-service/event; Moves to sanctuary after the announcements portion of the worship service; Remains in sanctuary 15min after service/event ends; 1 st responder to threats in the area being overseen
Team 2 / Secondary (if available/needed)	Foyer	Oversees foyer area; posted 15min before service/event starts and remains 15min after service/event ends
Servant on Call (SoC)	Foyer	If no Team 2 / Secondary, oversees foyer post-service/event

RESPONSE

Security Threat

Definition: Any security concern or incident at a Sunday service or other GBC event. Examples include but are not limited to a belligerent or verbally aggressive individual, physically violent individual, active shooter, or bomb threat.

Role	Actions and Responsibilities
Security	1. Observe and assess threat and intervene with appropriate response: verbal negotiations, verbal direction, contact law enforcement, and as a last resort, address security concerns at the level you are comfortable intervening and allowed under Virginia law and is reasonable for the situation

	<ol style="list-style-type: none"> 2. Communicate for additional resources to assist in security incident and to initiate contact with law enforcement 3. Contact Fire and Emergency Medical Services (EMS) if required 4. Perform sweep of entire building beginning with children's classrooms (maintain situational awareness on the way), main areas, admin areas ensuring that no additional security threats are present and that all staff, teachers, children, and congregants have received guidance on response to the security event 5. Assign an individual to the front door to be ready to receive and guide 911 personnel to location if needed
SoC	<ol style="list-style-type: none"> 1. Observe threat and gain support from a security team member if not already present or obviously responding 2. If unable to communicate immediately with security and a major threat is present, contact law enforcement 3. If a threat presents itself requiring <i>immediate</i> intervention, intercede at the level you are comfortable intervening and allowed under Virginia law and is reasonable for the situation 4. Perform sweep of entire building beginning with children's classrooms, main areas, admin areas ensuring that no additional security threats are present and that all staff, teachers, children, and congregants have received guidance on response to the security event 5. If a call for "evacuation" is given, assist the CM volunteers to get the children to safety by using the appropriate evacuation route 6. Assign an individual to the front door or evacuation point to be ready to receive and guide 911 personnel to location if needed
Deacons and Ushers	<ol style="list-style-type: none"> 1. Observe threat and gain support from a security team member if not already present or obviously responding 2. If unable to communicate immediately with security and a major threat is present, contact law enforcement, then seek out someone from security or the SoC 3. Assist with crowd control following a security or medical event: people may be emotionally upset or desiring to crowd around a situation; disburse these people and keep passageways and doorways clear 4. In the event of a building evacuation, help maintain order and guide people from the sanctuary out the appropriate evacuation route stated below under "FIRE/BUILDING EVACUATION"
Elders	Elder preaching or hosting provides verbal direction to room (reassures people, directs to remain calm, evacuation directions if appropriate)
Children's Teachers and/or Children's Ministry Supervisors	<p>Upon indication of <i>imminent, life threatening danger</i>, either via direct warning or visual/audible observance: <u>Evacuate, Shelter, Resist</u></p> <ol style="list-style-type: none"> 1. <u>Evacuate:</u> <ul style="list-style-type: none"> • Evacuate <i>if you can safely do so</i> • Gather your children and follow appropriate guide stated below under "FIRE/BUILDING EVACUATION" • If you are upstairs and the security threat is downstairs, follow <i>Shelter</i> protocol. 2. <u>Shelter:</u> (if the security threat is downstairs or if you cannot <i>safely</i> evacuate) <ul style="list-style-type: none"> • Barricade main doors to upstairs area • Shut and lock the door to your classroom • Turn off all lights • Congregate children in one area of room if possible, away from windows and doors • Place tables and chairs in front of door as barricade • Position teachers around children to calm and provide reassurance, remain as quiet as possible

	<ul style="list-style-type: none"> • Await "all clear" and/or positive contact with either known security member or obvious law enforcement officer ONLY • If a call for "evacuation" is given, exit using the appropriate evacuation route <p>3. Resist:</p> <ul style="list-style-type: none"> • As a last resort, in defense of self and others, resist in a manner that you are comfortable <p>For security incidents that are not indicative of imminent threat to life, shelter in place and await guidance from the SoC, Security Team member, or CM supervisor</p>
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Children's Ministry Security Threat

Definition: Suspected or observed security threat to a children's classroom or large room upstairs.

Role	Actions and Responsibilities
Children's Teachers and/or Children's Ministry Supervisors	<ol style="list-style-type: none"> 1. Identify security threat or concern 2. Notify the SoC via WT or SoC and/or Security Team member in person as soon as possible. If discretion is required, use the WT to gain support by generically requesting SoC presence, or request that a neighboring CM volunteer supervise your class while contact with security/SoC is made 3. If threat is deemed an imminent life-threatening danger, either via direct warning or visual/audible observe: Evacuate, Shelter, Resist via "security threat" procedure previously outlined.
Security	<ol style="list-style-type: none"> 1. Handle via "security threat" procedure previously outlined 2. Assess and consult, if able, with other security members (and elders if able) regarding the evacuation of classrooms; if so, follow "FIRE/BUILDING EVACUATION" procedure 3. Perform building sweep via "security threat" procedure previously outlined 4. Assign an individual to the front door to be ready to receive and guide 911 personnel to location
SoC	Handle via "security threat" procedure previously outlined
Deacons and Ushers	Handle via "security threat" procedure previously outlined
Elders	Handle via "security threat" procedure previously outlined

Bomb Threat/Suspicious Package

Definition: Suspected or observed bomb threat or suspicious package anywhere in the building.

Role	Actions and Responsibilities
Security	<ol style="list-style-type: none"> 1. Identify suspicious package and/or bomb threat 2. DO NOT TOUCH, MOVE, MANIPULATE, OR KICK THE OBJECT 3. Keep others away from the object (evac away from it) 4. Contact law enforcement 5. Communicate for additional resources to assist in implementing guidance given by law enforcement 6. Initiate evacuation or safety cordon of areas pending law enforcement guidance via "FIRE/BUILDING EVACUATION" procedure 7. Perform sweep of entire building beginning with children's classrooms, main areas, admin areas ensuring that no additional security threats are present and that all staff, teachers, children, and congregants have received guidance in response to the security event 8. Assign an individual to the front door to be ready to receive and guide 911 personnel to location, if not already done by SoC
SoC	<ol style="list-style-type: none"> 1. Identify suspicious package and/or bomb threat

	<ol style="list-style-type: none"> DO NOT TOUCH, MOVE, MANIPULATE, OR KICK THE OBJECT Keep others away from the object (evac away from it) Gain support from a security team member if not already present or obviously responding Contact law enforcement if unable to communicate with security Assist security in implementing law enforcement guidance via "FIRE/BUILDING EVACUATION" procedure Assign an individual to the front door to be ready to receive and guide 911 personnel to location, if not already done by security
Deacons and Ushers	<ol style="list-style-type: none"> Identify suspicious package and/or bomb threat DO NOT TOUCH, MOVE, MANIPULATE, OR KICK THE OBJECT Keep others away from the object (evac away from it) Gain support from a security team member if not already present or obviously responding Contact law enforcement if unable to communicate with security Assist security in implementing law enforcement guidance via "FIRE/BUILDING EVACUATION" procedure
Children's Teachers and/or Children's Ministry Supervisors	<ol style="list-style-type: none"> Report suspicious package/or bomb threat to security or the SoC DO NOT TOUCH, MOVE, MANIPULATE, OR KICK THE OBJECT Keep others away from the object (evac away from it) Contact law enforcement if unable to contact security or the SoC Follow guidance given by security, the SoC, or law enforcement

Fire/Building Evacuation

Definition: Building evacuation in the event of a fire or other event requiring rapid evacuation of the Sanctuary and associated adult and children's classrooms.

Role	Actions and Responsibilities
Security	<ol style="list-style-type: none"> Supervise and lead evacuation providing direction via (security incident, medical emergency, bomb threat, etc. procedures) Perform final sweep of building to ensure full evacuation has taken place (if able) Assign an individual to Evacuation Gathering Point B (see below) to be ready to receive and guide 911 personnel to location
SoC	<ol style="list-style-type: none"> Call 911 and report the fire. Assist security with evacuation procedures Communicate with law enforcement or EMS
Ushers/Deacons	<ol style="list-style-type: none"> Assist with providing congregation direction on evacuating sanctuary Assist congregants who may require special assistance in order to evacuate safely
CM Supervisor	<ol style="list-style-type: none"> Assist elder's wives in evacuating nursery Identify children under the care of CM who may require special assistance in order to evacuate safely. Appoint assistants to help if required Perform accountability of children with CM teacher once fully evacuated
CM Volunteers	<ol style="list-style-type: none"> Gather children, safely and calmly proceed to nearest exit unless given different direction by security, SoC, or CM Supervisor Maintain control of children; children shall be released only to parents with matching codes
Elder's Wives	Assist in evacuating infants in nursery or other children in the care of CM who may require special assistance in evacuation

Evacuation Gathering Point (EGP)

- EGP A – Gravel lot across from side entrance
- EGP B – Parking lot area closest to GBC entry sign
- EGP C – The rear of the building in case of an active shooter fleeing the front of the building

Location	Evacuation Route
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Sanctuary	Exit through the main entrance and/or side exit door nearest the sanctuary and move to EGP A or B or C. If the foyer is obstructed, evacuate out the back doors of the sanctuary and exit through the side door at the end of the hallway, moving to EGP A or C.
Charging Up classrooms (downstairs)	<ol style="list-style-type: none"> 1. Volunteers will escort their children down the side hallway to the exit in the stairwell and move to EGP A or C. If fire is obstructing this route, the volunteers will escort their children to the main doors and move to EGP B 2. Elders, their wives, and children's ministry staff members (and only they) will proceed from the sanctuary to the nursery to assist carrying small children and toddlers out the side exit in the stairwell to EGP A or C.
Pre-schoolers and Plugging In (upstairs)	Volunteers will escort their children down the back stairwell and out the side exit and move to EGP A. If fire is obstructing this route, the volunteers will escort their children down the main stairwell and exit through the side door at the end of the hallway and move to EGP A. If this route is also obstructed, then they shall exit the main doors via the sanctuary and move to EGP B.

Note: This segregation of the children from the congregation is an attempt to prevent abduction in the confusion but should not be followed if doing so endangers the children (i.e. fire in the path way). It also helps to expedite evacuation of the building.

Medical Emergency

Definition: Medical emergency during Sunday Services.

Role	Actions and Responsibilities
Deacons and Ushers (During worship service)	<ol style="list-style-type: none"> 1. Observe and/or receive report of medical emergency 2. Contact 911 immediately if applicable, then call for available medical personnel within the church 3. Assist with crowd control during medical emergency; if needed provide reassurance and emotional support to bystanders; consider gathering people into prayer groups—this additionally serves as a tactical way to move people out of the way 4. Contact CM on duty if the medical emergency involves a child under the care of CM, or if child of parent who received medical transport requires supervision
SoC and Security	<ol style="list-style-type: none"> 1. Observe and/or receive report of medical emergency 2. Ensure on site medical personnel (if present) are activated 3. Retrieve AED (located on main floor) and medical bag (located on either floor) and deliver to location 4. Retrieve individual's family if applicable 5. Assign an individual to the front door to be ready to receive and guide 911 personnel to location if needed
Elders	Elder preaching or hosting provides verbal direction to room (reassures people, directs to remain calm, considers stopping and praying or in extreme case consults with security to evacuate the building)

Children's Ministry Medical Emergency

Definition: Medical emergency affecting a child in the Children's Ministry.

Role	Actions and Responsibilities
Children's Teachers and/or Children's Ministry Supervisors	<ol style="list-style-type: none"> 1. If a medical emergency occurs, contact the SoC and CM Supervisor on duty via WT or in person. If the emergency appears life threatening, call 911 immediately. The SoC shall activate on-site medical personnel 2. Nursery worker should notify parent(s) of child, or delegate this notification responsibility to the SoC 3. Provide any care able to or certified for

	4. Do not remove affected child until medical personnel arrive and assess situation. If needed relocate other children to different classroom/location
Security and SoC	<ol style="list-style-type: none"> 1. Retrieves in house medical personnel and delivers to scene 2. Retrieves parent(s) of child 3. Provides crowd control as necessary 4. Qualified safety/security personnel render care as appropriate 5. Assign an individual to the front door to be ready to receive and guide 911 personnel to location if needed
Deacons and Ushers	Provide crowd control as able/indicated
Elders	Contact nearest elder to accompany family of child

Mid-Week or Weekend Activities Guidelines

General guidelines and expectations for activities that occur during mid-week and on weekends.

- It is the responsibility of the individual leader of each mid-week event (or their designee) to maintain situational awareness and accountability for their attendees, nearest exits, and available medical and/or security resources if applicable.
- **Medical Emergency:** If a situation warrants a medical response, 911 should be activated immediately if indicated, first aid and AED located in the building may be retrieved for use. Assign an individual to the front door to be ready to receive and guide 911 personnel to location. Notify any elder or deacon present to the activity. If none are present, call or text a staff elder ASAP.
- **Security Concern:** If a situation involves a security concern, 911 should be activated immediately. If security team is present, ensure they are notified immediately. Address security concerns only at the level you are comfortable intervening and allowed under Virginia law and is reasonable for the situation. Notify elders and deacons ASAP
- **Building Evacuation:** If a situation warrants an evacuation of the room or building, direct your attendees to the nearest exist, contact 911. Notify elders and deacons ASAP
- **Childcare Protocol:** If childcare is needed for a mid-week or weekend activity, the same protocols listed above under *Additional Security Measure for Children's Ministry* shall be adhered to.