



AUXILIARY HANDBOOK

Ebenezer Baptist Church
Charlottesville, Virginia
Dr. Lehman D. Bates, II - Pastor

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Introduction

This document is provided as a general guide for persons authorized to, and responsible for, carrying out the mission of Christ at EBC. While there are never clear cut remedies to every issue, challenge, or conflict, all remedies shall be administered in the Fear of the LORD, in the Spirit of Love, and according to the general tenet that *'all things be done decently, and in order'* - 1Corinthians 14:40.

Group Membership Guidelines

Membership in any of EBC's recognized auxiliaries is welcomed and extended to all willing and informed persons. Age, commitment, marital status, length of continuous membership, evidence of financial support and other restrictions will be applicable when considering appointment to higher-level Church Officer positions.

General Membership Guidelines

Individuals desiring to participate in any EBC auxiliary are required to

- be members in good standing of EBC
- attend Worship Service at least **two (2) Sundays per calendar month**, and at least one (1) when not required due to Auxiliary responsibilities
- attend auxiliary meetings and other required activities
- be present at worship services at least fifteen to twenty (15-20) minutes prior to the start of worship, when group is assigned to provide Worship Support (e.g. usher, Deacon, Trustee, Choir, etc.)
- possess a friendly and pleasant demeanor
- maintain conduct and decorum that sustains the general harmony of the group
- uphold the total fellowship through faithfulness and commitment

Responsibilities of Group President

In addition to the above General Membership Guidelines, Presidents of all recognized EBC auxiliaries will

- be at least thirty (30) years of age or older
- have continued EBC membership of five (5) years or more (*Exceptions will be Special Projects who report directly to Pastor*)
- attend Worship Service at least three (3) Sundays per calendar month, and at least two (2) when not required due to Auxiliary responsibilities
- Attend all Church-sponsored Leadership Training Programs, Workshops, Seminars and related initiatives
- demonstrate verifiable financial commitment to GOD through Tithes and Offering (Malachi 3:9-10)
- demonstrate a Godly example to group body
 - be wholly responsible and accountable for
 - all Church Resources placed in the Auxiliary's charge
 - providing accurate up-to-date financial and activity reports (*on request*) to Pastor and Congregation
 - insuring and maintaining the general harmony of the Group Body

Responsibilities of Group Vice-President

In addition to the above General Membership Guidelines, Vice-Presidents of all recognized EBC auxiliaries will

- be at least thirty (30) years of age or older
- have continued EBC membership of three (3) years or more (*Exceptions will be Special Projects who report directly to Pastor*)
- attend Worship Service at least three (3) Sundays per calendar month, and at least two (2) when not required due to Auxiliary responsibilities
- Attend all Church-sponsored Leadership Training Programs, Workshops, Seminars and related initiatives
- demonstrate unqualified deference to Group President, and a Godly example to group body
- demonstrate verifiable financial commitment to GOD through Tithes and Offering (Malachi 3:9-10)
- provide (*in lieu or absence of President*)



- accurate up-to-date financial and activity reports to Pastor and Congregation (on request)
- be wholly responsible and accountable for all Church Resources placed in the Auxiliary's charge
- be wholly responsible and accountable for insuring and maintaining the general harmony of the Group Body

Responsibilities of Group Secretary

In addition to the above General Membership Guidelines, Secretaries of all recognized EBC auxiliaries will

- be at least twenty-one (21) years of age or older
- have continued EBC membership of three (3) years or more
- take minutes of all group meetings, and maintain all group documentation
- demonstrate unqualified deference to Group President and Vice-President, and a Godly example to the Group Body

Responsibilities of Group Members

In addition to the above General Membership Guidelines, Members of all recognized EBC auxiliaries will

- be an active member in Good Standing of Ebenezer Baptist Church (*unless where specified*)
- demonstrate support and commitment through timely and faithful participation in Worship, group meetings, group rehearsals, related workshops, and other spiritual enrichment activities
- demonstrate unqualified deference to the established Group Leadership (*Group President, Vice-President, and other recognized officary*)
- conduct oneself in a Godly manner

Respect

Webster's Dictionary defines '**respect**' as

- to feel or show honor or esteem for; hold in high regard
- to consider or treat with deference or dutiful regard
- to show consideration for; avoid intruding upon or interfering with

The effective function, operation, and impact of any Group Dynamic requires that all members exhibit a general foundation of respect for their fellow man, and their fellow Group Member. Disrespect shown for any member by any member will be brought to the Pastor for immediate resolution. **There will be zero tolerance for any pattern of disrespect among the Church Body.**

Meetings

All meetings held at EBC shall be for the purpose of conducting EBC business or activities. Any and all exceptions must be approved by the Pastor.

General Meeting Guidelines

- A 'meeting' shall be defined as any gathering of two (2) or more persons for the purpose of discussing any activity that shall impact the general function, operation, or unity of EBC
- All meetings shall start on time, and end on or before published time(s)
- Meetings shall begin and end with prayer
- All official meetings will require written minutes of meeting proceedings
- The meeting facilitator (*e.g. presider, group president, etc.*) shall be responsible to notification of any delays, cancellations, or reschedulings
- The meeting presider must clearly communicate the purpose of the meeting to all participants prior to the start of any business



Conflict Resolution

EBC recognizes that situations will arise that challenge the spiritual health and vitality of any congregation or group. When these situations arise, it is the responsibility of the Pastor to insure that a just, equitable, and edifying remedy be administered that (*as appropriate*) will adjudicate the misdeed, and not the person responsible for the misdeed. Furthermore, satisfactory due diligence and deliberation shall be exercised in pursuit of all truth, without any evidence or perception of partiality or self-interest. As to the manner of conflict, a general rule shall be followed that *private conflicts shall be resolved privately, and public conflicts shall be resolved publicly.*

As a general guide, EBC generally accepts the spirit and intent of Church conflict resolution, as provided in the Word of GOD,

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; ²⁴Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Matthew 5:23-24

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. ¹⁶But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. ¹⁷And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Matthew 18:15-17

and outlined in "Principles and Practices of Baptist Churches" by Hiscox

Private Offenses

A private offense has reference to the personal relations of individual members. It may not be an act which scandalizes the Christian name, or injures the Church as a body; but an injury done -or claimed to have been done- by one member versus another, intentionally or unintentionally, by which his feelings are pained or in some way he believes himself to have been wronged in person, reputation, or estate. The offense is therefore personal, and the matter rests between those two members alone. Except that, when it becomes known, others may become interested in it or affected by it.

So long as such matters of difficulty are treated as personal and kept private--that is between the parties themselves concerned, and are not made public, or brought to the notice of the Church, they are reckoned as private offenses; but when, in any case, they cannot be settled privately, they are referred to the Church to be adjudicated, then they become public offenses.

Public Offenses

A public offense is one claimed to be a breach of Christian morals, or a violation of covenant faith or duty. It is not an offensive act committed against an individual, of which that individual might complain. It is an injury to the cause of piety, a scandal to the Christian name and profession.

In such a case, one member is no more interested in or wronged by it than another. The whole body is equally concerned and equally responsible. And while the "steps of private labor" taken by any member in such a case would be appropriate, and might be effective, yet it is obligatory on no one more than another to take them. And since there is a natural indisposition to do it, such personal effort usually goes undone, and it is left to the Church, or its official members, to move in the matter. For instance, if it be credibly reported that a member is addicted to intemperance, or profanity, or dishonesty, or if he have departed from the faith, or violated the order of the Church in some grave matter, these are considered general, or public offenses, since in no sense are they personal or private in their commission or bearing.

Types of Public Offenses

- ◆ **False Doctrine** -As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. -Gal 1:9 --



- If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: -2 John 1:10
- ◆ **Disregard of Authority** -Now we exhort you, brethren, warn them that are unruly... -1 Thes 5:14
 - ◆ **Contention and Strife** -Now I beseech you, brethren, mark them which cause divisions and offence contrary to the doctrine which ye have learned; and avoid them. -Romans 16:17 -- But if any man seem to be contentious, we have no such custom, neither the churches of God. -1 Cor 11:16
 - ◆ **Immoral Conduct** -But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. -1 Cor 5:11
 - ◆ **Disorderly Walk** -Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.-For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. -2 Thes 3:6,11
 - ◆ **A Covetous Spirit** -"...if any man that is called a brother be...covetous...; with such an one no not to eat. -1 Cor 5:11 -- For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. -Eph 5:5
 - ◆ **Arrogant Deportment** -Wherefore let him that thinketh he standeth take heed lest he fall. -1 Cor 10:12 -- I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. -3 John 1:9-10
 - ◆ **Going to Law** -I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? -1 Cor 6:5-7

Treatment of Private Offenses

The course of treatment in all cases of private offenses is the one prescribed by our Saviour, and to be found in Matthew 18:15-17. The course there prescribed is to be followed; and any departure from that rule is itself an offense deserving notice. Also any deviation from it would modify subsequent action which the Church might take if appealed to in the case. This course consists of three steps, and the final results.

First step. The one who considers himself injured must go to the offender, tell him his cause of grief, and between themselves alone adjust the matter, if possible, and settle the difficulty."Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Second step. If the previous step shall fail of success, then the offended one must take one or two of the brethren with him. Seek another interview with the offender in their presence, and with the aid of their united wisdom and piety hope to succeed where he himself alone had failed. He is not to abandon the effort with the failure of the first step, nor throw the responsibility of further effort on the offender. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

Third step. Should the second attempt be in like manner unsuccessful, and no reconciliation be effected, then the offended one must tell the whole matter to the



Church, and leave it in their hands to be disposed of, as they shall judge best. His personal efforts failed; his effort, with one or two for witnesses and helpers, was unsuccessful; he has but one other appeal; that is to the Church. And this is ultimate. "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Treatment of Public Offenses

In the treatment of public offenses, the proper course of labor and discipline would be substantially as follows:

It must, however, be borne in mind that various cases have some peculiar features, and require peculiar treatments. The treatment of the case will therefore vary somewhat with the circumstances. Those who have the direction of them must be familiar with the general principles which apply; if beyond these some way-marks can be given, wise and prudent men need not go far astray in their arrangements.

1. The first member who has knowledge of the offense should, the same as in private cases, seek the offender, and, if possible, remove the difficulty. True, he is under no special obligation to do this simply because he chanced to be the first to learn the fact. But if he can win a brother from his evil way, and remove a reproach from the Church, such would be a work of faith and a labor of love, with which any Christian might feel greatly satisfied. This personal labor should be undertaken because each member of the body suffers in any wrong inflicted on the body, and because such personal efforts are often the most effectual. Should there be many individual efforts, by many members at the same time, aiming at the same end, so much the more effectual would it be.
2. But if no one can or will pursue this course of private labor, or if such a course should prove unsuccessful, then should the one who has knowledge of it consult the pastor and deacons--or if, as in some churches, there be a prudential committee for such purposes, refer it to them--and leave it to their judgment as to what further course should be taken. If they will not notice the matter, this brother could bring it up at the next business Church meeting. But even then it would be well not to give names and facts, but say a case deserved attention, and ask that a committee be appointed, to which facts would be referred. All such cases should be kept out of the Church, and managed privately, so long as there seems hope of an effectual settlement by that means.
3. The Church, having formal knowledge of the matter, would, perhaps, as the most kindly fraternal "first step" in their movement, visit him, hear his explanation and excuse, and ascertain his purpose in the case. They might, indeed, without transcending the limits of propriety, at once cite him before the body to answer for himself, disprove the charges, or make his defense. But this course at the beginning seems a little more judicial and harsh than the visit of a committee, and a brother "out of the way" might not accept it so readily. But the case should ultimately come before the Church, where the offender shall know the charges, hear the witnesses, and be allowed to answer for himself.
4. If a committee act in the case, they should act in the name of the Church, and with their authority; but they should go in the spirit of meekness and love, with the desire uppermost to win a brother. If the offender will not appear before the Church, by that refusal he sets its authority at defiance, and the body must decide how long they will bear with his insubordination. If he be so situated that he cannot appear before them, they must depend on the report of a committee, and act according to their best judgment in the matter.
5. If, in any case of discipline, and at any stage of the proceedings, the accused



brother disproves the charges, or, in any ordinary case, if he admits them, confesses the wrong, makes suitable acknowledgment and reparation, so far as possible, together with promise of amendment, this should be deemed sufficient, and the case be dismissed. The purity of the Church is vindicated, its authority sustained, and an erring brother is won back to Christ, and to the fellowship of His people.

6. But if, after patient, deliberate and prayerful labor, all efforts fail to reclaim the offender, then, however painful the necessity, they must withdraw from him in fellowship. He has refused to hear them, and must be put away. With such a one "no, not to eat." Better to lose many members than that the government and good order of the Church should be prostrated and trampled on and its good name become a by-word. When a course of discipline has been inaugurated, it must be carried on till the offender is reclaimed, or excluded

(from 'Principles and Practices of Baptist Churches' by Hiscox)

When the dynamics of any conflict prove incapable of a clearly defined remedy, the Wisdom of GOD shall adjudicate through the deliberation, discretion and final determination of the Pastor.

Communication

Communication regarding all matters initiated by EBC groups shall be subject to the following guidelines

Intra-Group Communication

All communication within the group shall be reported to and administered through the Group President. Any matter brought to the Pastor's attention must be done through the Group President, Group Vice-President (in lieu of Group President), authorized Group Representative assigned by the Group President, or group member with Group President.

Inter-Group Communication

All communication between two (2) or more groups within EBC be reported to and administered through the respective Group President(s). Any matter brought to the Pastor's attention must be done through the respective Group President(s), Group Vice-President(s) (in lieu of Group President[s]), or authorized Group Representative(s) assigned by the Group President(s).

Communication with non-EBC entities

All communication occurring with EBC groups and outside entities must receive prior authorization from the Pastor. Any written communication (*e.g. letters, announcements, flyers, memorandums, notifications, verification, or other document*) initiated by an EBC group to an outside entity must receive prior authorization from the Pastor before its release. NO EXCEPTIONS.

Conduct and Decorum

Webster's Dictionary defines **decorum** as "appropriateness of behavior or conduct; propriety". Because the House of GOD is a sacred place of worship, all who attend EBC are expected to conduct themselves in a manner which is pleasing in the Sight of GOD. "Let all things be done decently and in order." -1 Corinthians 14:40 .

When attending or conducting EBC business, all are admonished to

- conduct any personal affairs outside of the established meeting area(s)
- refrain from all inappropriate conversation, eating, or unnecessary movement



- dress in a manner that demonstrates respect and reverence for GOD

Emergencies

EBC defines an **'emergency'** as being an incident or set of circumstances

- of a sudden, unexpected, and unplanned nature, and not the direct result (*or effect*) of any prior voluntary or pre-determined act (*or cause*)
- causing injury to (*or threatening*) the physical, mental, and/or spiritual well being of the impacted person
- demanding immediate action

Incidents recognized as 'emergencies' include (*but are not necessarily limited to*)

- death
- accident (requiring hospitalization or medical assistance)
- act of violence
- suicidal intent
- abduction
- abandonment
- weather emergency (*e.g. tornado, hurricane, flood, earthquake, drought, etc*)
- damage of significant personal property (*e.g. primary residence, transportation, etc.*)
- relapse or regression of existing illness

All emergencies should receive the immediate attention of the Pastor. If the Pastor is not reachable, you may contact either the Chairman of Deacons, available Deacon or Church Staff Member.

Use of Church Resources

Except as performed in the exercise of functionary duties, the use of any church resource (*facility, grounds, vehicles, equipment, etc.*) can only be requested by Group President, or Group Vice-President (in lieu or absence of) Group President, and must be authorized by the Pastor, Chairman of Deacons (*in lieu of Pastor*), or Chairman of Trustees (*in lieu of Pastor or Chairman of Deacons*)

Request for Church Funds

- All EBC Groups will be responsible for submitting a schedule of proposed activities for the calendar year. For each activity, The Group President will submit a proposal with estimated costs to conduct said activity. All monies released will be released to the charge and care of the Group President, who will be accountable for the administration of said monies.
- All activities requiring the entering of service contracts must receive prior approval of the Pastor before signing. **NO EXCEPTIONS**
- No monies will be collected by EBC groups in support of EBC or any other activity without the prior authorization of the Pastor.
- All monies remaining upon the completion of the activity will be returned immediately to the EBC treasury
- Any requests for reimbursement of personal monies used in support of EBC activities must prior authorization from the Pastor, or Group President (if activity has been duly authorized by Pastor). All requests for reimbursement must be accompanied by the appropriate receipts, bills, and other relevant documentation..



Travel

Any EBC group activity requiring travel of over twenty-five (25) miles are subject to the following guidelines

- Group President or assigned Travel Coordinator (if not Group President) will make available to Pastor, participants, and all emergency contact persons the following information
 - Name of Activity
 - Location of Activity (Address, City, State, Zip)
 - Phone Number of destination site
 - Dates and Times of Activity
 - Method of transportation (e.g. bus, van, air, etc.)
 - cost of Activity (where applicable)
 - terms of payment (where applicable)
- Participants must submit the following information
 - Name
 - Address
 - Phone Number
 - Person to call (in case of Emergency)
 - copy of insurance information (on request - where applicable)
 - copy of government-issued identification (on request - where applicable)

