

Visionary Leadership *Overview*

Visionar Leadership is based on the following principles:

- 1. The Elders speak with *one voice* or not at all**
The strength of the Elder Team is in a united voice
- 2. The Elder decisions are predominately *policy***
The Elder Team leads by clarifying policy
- 3. The Elders *define and delegate* rather than reacting and ratifying**
The Elder Team proactively creates policy for empowerment
- 4. The Elders determine *Vision* – a fundamental duty of effective governance**
The Elder Team must clearly define and express God's vision
- 5. The Elders design their *process and job products***
The Elder Team states what it expects of itself
- 6. The Elders have one *employee***
The Elder Team establishes an empowering linkage with the Sr. Pastor
- 7. The Elders *measure progress toward the vision***
The Elder Team monitors performance, but only against vision criteria
- 8. The Elders lead with *limitations* rather than prescribing**
The Elder Team sets boundaries rather than telling staff how to do their job

Visionary Leadership contains four segments:

- 1. *Vision (Ends)***
Establishes the future picture of the church
- 2. *Process***
Establishes the manner of operation
- 3. *Relationships***
Establishes the means for empowerment and delegation
- 4. *Limitations***
Establishes the boundaries of prudence and ethics

Visionary Leadership yields results

1. Articulated vision and mission
2. Advanced, values-based decision-making
3. Clear job products
4. Strategic agendas
5. Results oriented leadership

Visionary Leadership *Description*

The elders will focus on “strategic thinking”. Their leadership will be characterized by shared expressions of policy documented in the four major segments of Vision (Ends), Process, Relationships and Limitations. These policies will provide responses to the fundamental issues of mission, vision, values, authority, job products, metrics, limitations, etc.

1. Content

- a. **Vision (Ends):** These policies describe the desirable state of the future. The top-level view of this future is called the “mega-vision” and layers of description of that vision are called “ends.” Layered “ends” are to be measurable. Using descriptive nouns and adjectives, these statements describe a picture of the desired future of the organization in completed language – a description of what the board desires the organization to look like in the “end” – as if it had already been accomplished. Each of these “ends” is to be updated and re-explored at least annually.
- b. **Process:** These policies describe the methods the elders use to operate. They include composition, values, norms, job products, officer roles, appointment processes, subordinate teams, and other interpretations as needed.
- c. **Relationships:** These policies delineate the role, responsibilities, authority, and job products for the Senior Pastor. They also provide top tier metrics, important for appropriate fiduciary oversight and necessary to monitor progress toward the Vision (ENDs).
- d. **Limitations:** These policies denote organizational conduct and actions unacceptable to the board. The Senior Pastor (and staff) is empowered to implement appropriate actions to achieve the Vision (ENDs) within these boundaries.

2. A three-step process is used to establish and amend policies:

- a. Author a draft for a new or amended policy
- b. Agreement on a draft of a new or amended policy at a scheduled meeting
- c. Adoption and implementation of the policy at a scheduled meeting

Governance Documents

Category #1

**VISION
POLICIES**

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Policy Type: **ENDS**

Title: **Vision Policy**

Mega-Vision: Transformed cultures through the power of Jesus Christ

Layer #1: We see a Church that is intensely Kingdom focused

Layer #2: The Church that we see is a winsome church of influence. We see a church permeating entire cities, regions, states and countries with explosive Spirit aided movements, a Church hardly able to contain its growth. We see a Church so powerful in its commitment to the Kingdom that cities and nations cannot ignore it.

Layer #2: The Church that we see has a message so captivating and clear that lives are forever changed; a message beamed to the peoples of the earth through media and multiple technologies. We see a Church with one vision, one message, in thousands of locations.

Layer #2: The Church that we see is a Church so committed to raising, training and empowering each new generation of leaders that all of our ministry's resources are funneled to that end.

Layer #2: The Church that we see is diversified, agile and responsive, able to function in unity and complexity like the human body; capable of unlimited growth. It is comprised of cells, each aiding and supplying the body's Kingdom movements.

Layer #1: We see a Church that is fervently praying

Layer #2: We see a people fervently committed to Christ in prayerful humility; counting the cost and ready to pay any price to see revival and restoration sweep this land.

Layer #2: The Church we see is on its face before God day and night, having every kind of prayer covering, interceding, calling, training and sending out powerful people of prayer.

Layer#2: We see gatherings of thousands, stadiums being filled, praying for and seeing the repentance of cities, officials and government leaders.

Layer #2: We see a Church where divine miracles and the wonders of God are spoken of, experienced, and celebrated.

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Policy Type: **ENDS**

Title: **Vision Policy**

Layer #1: We see a Church compassionately loving people

Layer #2: We see a Church filled with repentant people responding to Christ's call to salvation.

Layer #2: We see a Church so compassionate that people are drawn from impossible situations into a loving and friendly circle of hope, where Christ is shared, life is found, and acceptance is given.

Layer #2: We see a Church that reaches beyond social stigmas, races, classes and cultural barriers to bring aid, care, warmth and helping hands. We see a Church, demonstrating the love and compassion of Christ, sacrificing to meet the needs of those less fortunate, across the street and around the world.

Layer #2: The Church we see fully expects radically changed lives. Lives where the full and unbridled potential of the living Word of God is actualized and embodied, by Spirit led obedience, generosity and maturity.

Layer #1: We see a Church relentlessly pursuing God's presence

Layer #2: We see a Church whose heartfelt praise and worship touches Heaven and changes earth; worship which influences the praises of people throughout the earth, exalting Christ with powerful songs of faith and hope.

Layer #2: We see a Church where people are set free, touched, changed, challenged, delivered and forever redeemed by encountering God's Holy and discernable presence.

Layer #2: Yes, the Church that we see is so dependent on the Holy Spirit that nothing will stop it nor stand against it; a Church whose people are unified, powerfully and continually praying with the full breath of God's Spirit.

Layer #2: We see a Church whose priest is Christ, whose presence is His Spirit, and whose passion is the Great Commission. Yes, the Church that we see is our church – The Crossing Church.

Governance Documents

Category #2

**PROCESS
POLICIES**

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Policy Type: **Governance Process**

Title: **Values**

The eldership is based upon well-defined values. These are documented to communicate what we stand for, help us express who we are, aid us in casting vision for the church, support our decision-making, and assist in problem-solving and conflict resolution. We will be:

- 1. Men of the Word**
The Bible is the ultimate authority for faith and practice.
- 2. Men of Prayer**
We will first seek the Master's will and act accordingly.
- 3. Men Filled with God's Love**
We will conduct ourselves from a perspective of love.
- 4. Men that are Faithful**
We will sacrificially serve with integrity and unwavering commitment.
- 5. Men that are Servant Leaders**
We will humbly lead with excellence and diligence.

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Policy Type: **Governance Process**

Title: **Norms**

The elder team expects of itself un-conflicted loyalty to its purpose and values. This commitment includes proper behavior, decorum, and use of authority in the group, when acting as a team, and as individual members of the team. *The elders hold themselves respectively accountable to each other to fulfill their individual role and to support the following norms of behavior:*

1. Inside the Meeting Room

- Attend all scheduled meetings
- Be diligent in meeting preparations
- Strive to achieve consensus on all team decisions
- Be willing to engage in healthy conflict
- Reserve critiques of policies, decisions, and team members to the meeting room
- Support the Chairman to run effective meetings

2. Outside the Meeting Room

- Avoid unhealthy personal conflicts
- Avoid perceived conflicts of interest
- Maintain integrity and confidentiality
- Practice discernment in all matters of personal conduct

3. Personal Commitment

- Maintain Biblical elder qualifications demonstrated by commitment to attending worship, prayer services, small group, and tithing
- Participate in major leadership workshops
- Support team policies and corresponding decisions
- Support and encourage the Lead Pastor and staff

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Policy Type: **Governance Process**

Title: **Elder Team Job Products**

Composition: This Elder Team is composed of all duly appointed elders. The Lead Pastor is an elder with no term limitation.

Role: The Elder Team maintains spiritual, moral and legal accountability for The Crossing Church and its members. It chooses to govern with an emphasis on pro-activity rather than reactivity and commits itself to strategic visionary leadership rather than internal administrative detail.

Job Products: For highest effectiveness, the Elder Team will focus on leadership deliverables called "job products." These are results-oriented rather than activity-oriented. *We will hold ourselves accountable to spend meeting time only on these job products.* The following items define and clarify our work by describing desired accomplishments, results, outputs and deliverables.

1. Operative Elder Team Policy Manual.

- Vision (ENDs)
- Process
- Relationships
- Limitations

2. Purpose Statement

3. Doctrinal Statement(s)

4. Financially healthy church

- Independent audit
- Fiduciary Duties

5. Hired, evaluated, encouraged, protected and compensated Lead Pastor

6. Conflict resolution process

7. Identified and mentored emerging elders

8. Succession process for Elder Team

9. Succession process for the Lead Pastor

10. Spiritually healthy church

11. Effectively shepherded church

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Policy Type: **Governance Process**

Title: **Chairman - Job Products**

The Chairman leads all Elder Team meetings. He ensures the integrity of team policies and, secondarily, represents the elder team to the Lead Pastor, church membership, and other interested parties as appropriate. To that end, the following specific job products apply:

1. Comprehensive understanding of leadership process (Visionary Model & consensus)
2. An Elder Team that functions consistently within its own rules (values, norms, job products, etc.) and those legitimately imposed on it from the outside (regulatory).
 - A. Annual and monthly agendas
 - Input from team members and Lead Pastor
 - B. Regularly scheduled meetings that begin and conclude on time
 - C. Special meetings as deemed appropriate
 - D. Meeting agendas and discussions that are limited to elder job products
 - E. Fair, open, and thorough deliberations that are timely, orderly and to the point
 - F. Positional authority (ruling, recognizing, etc.) appropriately employed
 - G. Accurately interpreted team policies
 - H. Consensus on all decisions
3. Under team oversight and maintaining full accountability for all delegated responsibilities, independent actions that fall within the Process and Relationship policies.
4. Effective communication of Elder Team decisions.
5. Elder Team challenged to be bold, visionary, and pragmatic
6. Pastoral care/conflict resolution process administered through direct communication with the Elder Team and a staff point of contact
7. Constraints:
 - A. No independent hiring or termination of the Lead Pastor
 - B. No independent negotiating compensation package of Lead Pastor
 - C. No inappropriate control or influence over the Lead Pastor
 - D. No activities or decisions not in compliance with Scripture

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Policy Type: **Governance Process**

Title: **Vice Chair - Job Products**

In the absence of the Chairman, the Vice Chair shall lead all Elder Team meetings. When acting in that capacity, the job products assigned to the Chairman apply to the Vice Chair. In addition, the Vice Chair is responsible to the Chairman for the following:

1. Elder peer review process
2. Elder selection process
3. Lead Pastor annual review
4. Comprehensive understanding of leadership process (Visionary Model and consensus)

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Policy Type: **Governance Process**

Title: **Secretary - Job Products**

Accurate documentation of elder discussion and decisions is fundamental to leadership effectiveness. To that end, the job products of the Elder Team Secretary are:

1. Ensures accurate and timely keeping and distribution of minutes.
2. Integrity of all board documents and policies.
3. Ensures production and distribution of team policy manual.
4. Executing contracts and other legal documents as designated.

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Policy Type: **Governance Process**

Title: **Treasurer - Job Products**

Promoting a healthy fiduciary environment is a fundamental job product for the Elder Team. The Treasurer assists in the process by:

1. Leading the Audit Team.
2. Executing contracts and other legal documents as designated.

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Policy Type: **Governance Process**

Title: **Elder Conflict of Interest Policy**

The Elder Team has a fiduciary responsibility to the church to ensure that potential conflict of interest situations are identified, fully considered, and resolved as part of a decision-making process. Such proactive leadership fosters a sense of trust between the church and its leaders as well as among the elders themselves.

1. Definition.

Conflicts of interest may arise when the elders of the church have the ability to unduly influence the management or operating policies of the church *for personal gain, or prevent others from the due process of doing business.*

2. Action.

No elder may engage in any business activity *with the church* which results in any compensation without first receiving approval from the Elder Team and so noted in the minutes.

Annually, and not later than June 30th of each year, each elder shall submit a completed Conflict of Interest/Related Party Questionnaire (attached) to the Business Office.

The names of the individuals failing to complete the form shall be brought to the Chairman of the Elders.

The Business Office shall provide all forms to the Elder Chairman for signing and review. Following that review, the Business Office shall retain all forms on file with the degree of protection afforded any confidential information.

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CONFLICT OF INTEREST/RELATED PARTY QUESTIONNAIRE

Conflicts of Interest/Related Parties:

Means yourself, your spouse, family members, business interests, and/or associates. Conflicts of interest may arise when one party has the ability to significantly influence the management or operating policies of the other, to the extent that one of the transacting parties might be prevented from fully pursuing the interests of The Crossing Church and, instead, pursue his own separate or related party interests.

Considering the period from July 200__ to June 200__.

Yes* No

- | | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|-------|
| 1. I (or a related party of mine) hold, directly or indirectly, a position of financial interest in an outside concern from which the church secures goods or services. | _____ | _____ |
| 2. I (or a related party of mine) render directive, managerial, or consultative services to, or am an employee of, any outside concern that does business with The Crossing Church. | _____ | _____ |
| 3. I have accepted gifts or gratuities exceeding a nominal value (\$25) or other benefits, from any outside concern that does, or is seeking to do business with The Crossing Church. | _____ | _____ |
| 4. I have participated in management decisions concerning church transactions that affect or benefit me, my family, or my personal financial interests. (Other than ordinary management decisions on employment matters such as compensation.) | _____ | _____ |
| 5. I (or a related party of mine) have been indebted to The Crossing Church at some time during the above stated period. If so, please note the nature, date, terms, and amount. | _____ | _____ |
| 6. The Crossing Church has been indebted to me (or a related party of mine) at some time during the above stated period. If so, please note the nature, date terms, and amount. | _____ | _____ |

* Please provide further explanation of any "Yes" answers, and information on any related party transactions of which you are aware.

Signature

Date

Reviewed by

Date

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Policy Type: **Governance Process**

Title: **Elder Evaluation Process**

Each year the Elder Team is responsible for self-evaluation. This process is designed to help the Team identify strengths and weakness, and contribute to its continued excellence as a healthy leadership community. To facilitate this process, complete the evaluation forms provided below. These forms are based on the responsibilities, job products, and norms described in the Elder Policy Manual.

Implementation

- At the October Elder Team meeting, folders containing an Elder Team Evaluation Questionnaire and the Team Member Evaluation Questionnaires (one for each team member) will be provided to each Elder.
- These will be completed and returned to the Lead Pastor's Administrative Assistant before the last Sunday in October.
- Copies of the questionnaires will be made and added to a section for the peer review process in the Elder Policy Governance Notebook. Each Elder will have a copy of the other Elder's completed questionnaires.
- Prior to the second Sunday in November at a time determined by the Chairman, the Elder Team will meet to review each individual Elder at one sitting. After the individual reviews are complete, the Team will take a short break and then continue with the Elder "Team" Review.

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Section 1: EVALUATION OF THE TEAM AS A WHOLE

Step 1: Using the scale that is provided, complete the Evaluation Questionnaire for the “Elder Team”

Elder Team Evaluation--Questionnaire							
1. The Team has a clearly articulated vision for the future.	Strongly Disagree	1	2	3	4	5	Strongly Agree
2. The Team is doing a good job of maintaining the “governance” documents.	Strongly Disagree	1	2	3	4	5	Strongly Agree
3. The Team comprehends the leadership model description.	Strongly Disagree	1	2	3	4	5	Strongly Agree
4. The Team is effectively monitoring progress toward the vision.	Strongly Disagree	1	2	3	4	5	Strongly Agree
5. The Team is doing a good job communicating <i>strategic thinking</i> to the Lead Pastor.	Strongly Disagree	1	2	3	4	5	Strongly Agree
6. The Team is doing a good job orienting, training, evaluating and selecting men to serve on the Elder Team.	Strongly Disagree	1	2	3	4	5	Strongly Agree
7. The Team is doing a good job holding itself accountable to its values and norms.	Strongly Disagree	1	2	3	4	5	Strongly Agree
8. The Team is doing a good job evaluating the performance of the Lead Pastor.	Strongly Disagree	1	2	3	4	5	Strongly Agree
9. A climate of mutual trust, respect, and teamwork exists.	Strongly Disagree	1	2	3	4	5	Strongly Agree
10. The free expression of ideas is encouraged.	Strongly Disagree	1	2	3	4	5	Strongly Agree
11. Agendas are focused on elder job products only.	Strongly Disagree	1	2	3	4	5	Strongly Agree
12. Personal conflicts and hidden agendas are avoided.	Strongly Disagree	1	2	3	4	5	Strongly Agree
13. Team members hold one another accountable to individual member responsibilities.	Strongly Disagree	1	2	3	4	5	Strongly Agree
14. The Crossing Church is effectively shepherded and protected from false doctrine by the Team.	Strongly Disagree	1	2	3	4	5	Strongly Agree

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Step 2: After reviewing the “Responsibilities and Job Products of the Elder Team,” describe your perceptions of the strengths and weakness of the current Team with respect to them.

Strengths:

Areas for Improvement:

Evaluator Signature

Date

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Policy Type: **Governance Process**

Title: **Elder Evaluation Process**

Section 2: TEAM MEMBER EVALUATION

Step 1: Using the scale that is provided, complete the “Team Member-Evaluation Questionnaire.”

Elder Being Evaluated: _____

Team Member Evaluation--Questionnaire		
1. During meetings of the Elder Leadership Team, I (you) promote a climate of mutual trust, freedom to express opinions, respect, and teamwork.	Strongly Disagree 1 2 3	Strongly Agree 4 5
2. During meetings, I (you) work for the collective good of the Team.	Strongly Disagree 1 2 3	Strongly Agree 4 5
3. During meetings, I (you) bring a Kingdom perspective for performing the work of the Team.	Strongly Disagree 1 2 3	Strongly Agree 4 5
4. During meetings, I (you) avoid unhealthy personal conflicts and perceived conflicts of interest.	Strongly Disagree 1 2 3	Strongly Agree 4 5
5. During meetings, I (you) model the elder team values.	Strongly Disagree 1 2 3	Strongly Agree 4 5
6. I (you) attend scheduled elder meetings faithfully.	Strongly Disagree 1 2 3	Strongly Agree 4 5
7. I (you) am (are) diligent in preparing for meetings of the Team.	Strongly Disagree 1 2 3	Strongly Agree 4 5
8. I (you) am (are) committed to operating with the consensus process.	Strongly Disagree 1 2 3	Strongly Agree 4 5
9. I (you) support the chairman to run effective meetings.	Strongly Disagree 1 2 3	Strongly Agree 4 5
10. I (you) help create policy documents to aid decisions and empowerment.	Strongly Disagree 1 2 3	Strongly Agree 4 5

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Elder Being Evaluated: _____

Team Member Evaluation—Questionnaire Con't.		
11. I (you) unequivocally support and defend the staff, board policies, and decisions of the elders	Strongly Disagree 1 2 3	Strongly Agree 4 5
12. I (you) reserve verbal critiques of policies and practices to the meeting room.	Strongly Disagree 1 2 3	Strongly Agree 4 5
13. I (you) support the Lead Pastor and his linkage with the staff.	Strongly Disagree 1 2 3	Strongly Agree 4 5
14. I (you) practice prudent input on topics.	Strongly Disagree 1 2 3	Strongly Agree 4 5
15. I (you) maintain integrity on confidential topics.	Strongly Disagree 1 2 3	Strongly Agree 4 5
16. I (you) maintain Biblical elder qualifications (worship, prayer, small group, & tithing).	Strongly Disagree 1 2 3	Strongly Agree 4 5
17. I (you) participate in leadership training.	Strongly Disagree 1 2 3	Strongly Agree 4 5

Step 2: After reviewing the “Norms of the Elder Team” describe your (his) own personal strengths and weakness as they relate to the norms of Team membership.

Strengths:

Areas for Improvement:

Evaluator Signature

Date

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Policy Type: **Governance Process**

Title: **Elder Selection Process**

Purpose

The selection process is used to identify and select qualified/aspiring leaders to the Elder Team.

Process:

1. In February of each year the Elders will begin praying for wisdom to identify and select potential members for the Elder Team. Devotional time at each meeting should be dedicated to this effort.
 - a. In preparation for the nomination period, Elders should be actively looking for potential candidates with proven service and leadership both in and out of the church.
 - b. Agenda time throughout the year should be set aside to identify such individuals and acquaint the Team with them.

2. In March the church family will be provided an opportunity to nominate any man (church member) deemed qualified.
 - a. Nomination forms will be provided.
 - b. Nominations must be in writing summarizing why a person is being recommended.
 - c. Forms require a signature from the nominator.
 - d. Nominations must be submitted by a specified date.
 - e. Nominators will be contacted by form letter acknowledging their nomination.

3. At the first Elder Team meeting in April, nominations will be presented to the Elders for review and discussion. All nominees will require unanimous approval of the Elder Team members before continuing in the process. Discussion will include the following items:
 - a. Spirituality of the nominee (strongly Bible based)
 - b. Qualifications of the nominee (1 Timothy 3 and Titus 1)
 - c. Gifts of the nominee (leadership should be among them)
 - d. Experience of the nominee (where has he been leading?)
 - e. Readiness of the nominee (understanding church vision, mission, strategy, doctrine)
 - f. Reputation of the nominee (problems/issues that would prohibit leading)
 - g. Marital status of the nominee (single, divorced, harmony of the family)

4. Individuals selected to continue will be contacted by two Elders to inform them of their nomination.
 - a. The two-man Elder team will explore and determine a nominee's interest for entering the selection process. A period of prayer will be suggested.
 - b. Coaching and encouragement will be provided where needed.
 - c. Process, qualifications, responsibility, and time commitment will be explained.
 - d. Nominees must declare their interest in proceeding by a specified date.

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Title: **Elder Selection Process**

5. Nominees will be invited, along with their wives, to an informational meeting where the Board Chairman or Lead Pastor will explain the Elder governance model.
 - a. Choosing not to attend this session excludes a nominee from further consideration.
 - b. In the event of illness, unchangeable work requirements and family vacations, a make-up session may be provided.
 - c. Following the informational meeting, nominees continuing in the process will complete and submit a pre-interview questionnaire provided to them at the conclusion of the meeting.
 - 1) The pre-interview questionnaire addresses doctrine, leadership experience, personal and spiritual life, and further examines the items identified in paragraph 3 above.
 - 2) The pre-interview questionnaire must be returned by a specified date. Failure to do so excludes a nominee from further consideration.
 - d. Background checks and letters of reference will be conducted on each nominee.
6. Nominees who have completed the questionnaire will be invited, along with their wives, to an interview with the Elder Team.
 - a. The purpose is to provide an environment for nominees to articulate their readiness to serve on the Elder Team, their dreams for the church, their aspirations for leadership, and to clarify any lingering items from their pre-interview questionnaire.
 - b. Following the interview those Elder Team members present will conduct a summary session. At the conclusion of this session, a nominee will either be confirmed for subsequent affirmation by the church or disqualified from further consideration.
 - c. Following the summary session nominees confirmed for affirmation will be notified by phone.
 - d. Nominees disqualified from further consideration will be notified in person.
7. Confirmed nominees will be recommended to the church for affirmation during a 30 day period.
 - a. Any member of the church rejecting a nominee must have Biblical reasons, submitted in writing with an accompanying signature. Rejections will be addressed immediately by the Elder Team with both the nominee and person(s) submitting the rejection.
 - b. The purpose of the meeting involving representatives from the Elder Team, the nominee and the person(s) submitting the rejection is to provide clarification of the issue(s), resolve conflict, and seek reconciliation.
 - c. A nominee may be removed from the affirmation process at this point.

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Title: **Elder Selection Process**

8. Affirmed nominees begin their term as an Elder on or about the first of July.
 - a. Elders commit to a three-year term.
 - b. To foster assimilation to the group, the Chairman will assign an experienced Team member to meet with each new Elder no less than monthly, outside scheduled meetings, for the first six months.
 - c. At the conclusion of the three-year term, a one-year sabbatical is required after which eligibility for re-nomination is granted.

9. Elder Removal
 - a. If an Elder is removed or removes himself from service for a period longer than three months, affirmation from the Elder Team must be received to return to active participation.
 - b. An Elder may be removed from the Elder Team by unanimous consensus of the other Elders.

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Policy Type: **Governance Process**

Title: **Restoration and Recovery**

General. This policy is intended to serve as a guide for the spiritual and functional restoration of believers who commit or participate in significant sin, distancing themselves from God. Even in that separation, both God's love and our care can endure. Therefore, our goal as a leadership team is to assist them in returning to a closer walk with the Father.

1. Biblical Perspective.

A. Purity is Demanded of God's People.

- 1) Philippians 4:8. *Finally brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable...if anything is excellent or praiseworthy,,, think about such things.*
- 2) Matthew 5:48. *Be perfect, therefore, as your heavenly Father is perfect.*

B. Purity Distinguished God's Church.

- 1) 2 Corinthians 11:2. *I am jealous for you with a Godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him.*
- 2) Ephesians 5:27. *...and to present her to Himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.*
- 3) Colossians 1:22. *But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation...*

C. Impurity Endangers the Church and Imperils Our Relationship With God.

- 1) 2 Peter 2:1-3. *But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them---bringing swift destruction on themselves. Many will follow their shameful ways and will bring the way of truth into disrepute. In their greed these teachers will exploit you with stories they have made up. Their condemnation has long been hanging over them, and their destruction has not been sleeping.*

Drafted: January 12, 2008

Adopted: February 9, 2008

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Subject: Governance Process	Document: 11
Date: February 9, 2008	Page: 2

Policy Type: **Governance Process**

Title: **Restoration and Recovery Con't.**

- 2) 2 Peter 3:17. *Therefore, dear friends, since you already know this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position.*
- 3) I Corinthians 15:33. *Do not be misled: "bad company corrupts good character."*

D. Confrontation and Discipline are God-Initiated and God-Ordained.

- 1) Hebrews 12:4-11. *In your struggle against sin, you have not yet resisted to the point of shedding your blood. And you have forgotten that word of encouragement that addresses you as sons: "My son, do not make light of the Lord's discipline, and do not loose heart when he rebukes you, because the Lord disciplines those he loves, and he punishes everyone he accepts as a son." Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. Moreover, we all had human fathers who disciplined us and we had respect for them for it. How much more should we submit to the Father of our spirits and live! Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.*
- 2) Revelation 3:19. *Those whom I love I rebuke and discipline. So be earnest and repent.*

E. Their Purpose is Recovery and Restoration.

- 1) Matthew 18:15-17. *"If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or tax collector.*
- 2) James 5:19-20. *My brothers, if one of you should wander from the truth and someone should bring him back, remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins.*

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- 3) Galatians 6:1. *Brothers, if someone is caught in sin, you who are spiritual should restore him gently. But watch yourself, or you may also be tempted.*

F. Their Driving Force is Love.

- 1) Matthew 19:19. *Honor your father and mother; and 'love your neighbor as yourself.'*
- 2) John 13:35. *By this all men will know that you are my disciples, if you love one another.*
- 3) Hebrews 10:24. *And let us consider how we may spur one another on toward love and good deeds.*
- 4) II Corinthians 2:4. *For I wrote you out of great distress and anguish of heart and with many tears, not to grieve you but to let you know the depth of my love for you.*

G. Biblical Illustrations of Confrontation, Discipline, and Lack thereof.

- 1) Galatians 2:11-21. Paul confronts Peter.
- 2) II Samuel 12:7. Nathan confronts David.
- 3) I Corinthians 5:1-13. A failure to confront.

2. Process (Annex A.)

A. Occurrence of Significant Sin.

- 1) Significant sin can take many forms, not just adultery. Non-payment of debt, embezzlement, spousal/child abuse, divorce, etc., may be included in this category.
- 2) Initial investigation may be shared between Elders and other key individuals (i.e. Biblical teachers, ministry leaders, and pastors). Pastors may be included in the initial investigative teams, but care should be given in involving them since such issues can strain the pastor/member relationship beyond repair. This leaves pastors free to minister without entanglement. A key question is who has a relationship with the person or persons in question?

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- 3) Identify the sin committed, including appropriate Biblical passages labeling it sin, and either confession or two to three eye witnesses to confirm that sin has occurred. This keeps us from basing right or wrong on our own personal opinions.
- 4) Reports from the investigation/confrontation teams need to be provided to the elders at least monthly. Reports can be verbal or written.

B. Confrontation.

- 1) The first step is not reproving nor exhorting, but teaching what the Bible says about that sin without being emotional or unduly subjective. If the Bible says it's wrong, it's wrong. Do not continue until the person agrees on what the Bible teaches about the sin.
- 2) When the person agrees to what the Bible teaches, then help them to personally agree that the behavior was sinful: "Yes, I have disobeyed God and therefore have sinned in his sight."
- 3) Lead the person to repent.
 - a) Repentance includes conviction (the mind is changed).
 - b) Repentance includes contrition (there is emotional remorse).
 - c) Repentance includes confession (acknowledges responsibility to any person(s) impacted by the sin).
- 4) Lead the person to recommit to obedience to the Lord.
 - a) Confirmation of the person's determination to avoid the sin in the future.
 - b) Covenant to reestablish allegiance to obedience.
 - c) Commitment of the person to deeper godliness.

C. Repentant Individual.

- 1) Spiritual restoration has been achieved, but the causes and consequences of sin linger and must be dealt with before other restoration can occur.

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Title: **Restoration and Recovery Con't.**

- 2) A minimum of 90 days out of "visible ministry" is necessary for the sake of the Body. Visible ministry will ultimately be defined by the Elders. The reason for this requirement is threefold:
 - a) Protection of the restoree from criticism.
 - b) Broken people only bring brokenness to groups if their service is in any way influential. They render negative influence.
 - c) Because of this negative influence, and because the integrity the church must be maintained, this step is ultimately for the protection of the Body.
- 3) If possible, Biblical teachers/ministry leaders should include the same people who did the confrontation. These should be people who have a relationship with the person in question. Members of the pastoral staff may play a significant role here. Curriculum for these groups will be designated by the elders. In leading individuals to restoration:
 - a) Cleansing must take place, taking away things that could tempt us to sin.
 - b) Celebration should occur (i.e. the prodigal son).
- 4) A decision on whether professional counseling is needed can be made by either the discipleship group or the elders.

D. Non-Repentant Individual.

- 1) The timing between these steps may be affected by several variables, including but not limited to the nature of the sin, and the attitude/openness of the individual(s) involved to meet with the investigating group. This could extend from 1-6 months.
- 2) The "church". The Matthew 18 passage simply uses the word church with no further explanation. Interpretations vary widely. The interpretation we have settled on is that the "church" means the appropriate group of persons within the body at large. If an individual is in a small study group, that is who should be notified or confessions made to. At times it may be a Bible class or a service group. In cases of a church leader (Elder/staff) falling, the entire Body to be aware.

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Title: **Restoration and Recovery Con't.**

- 3) Membership should be officially rescinded by letter. Should that individual at some point become repentant and desire to rejoin the church, they would be welcome, but evaluation would need to be made as to whether the repentance track should be followed.
- 4) Divisive attitudes and actions should not be tolerated. This procedure should take no longer than 30-45 days.

3. Special Situations.

- A. When an “innocent party” is involved, as has occurred in some marriage breakups, the non-offending person, if serving as a volunteer, will step out of ministry for the 90 day minimum. This is especially important in light of their protection from criticism and/or need to devote all energies toward some form of reconciliation.
- B. In the event of significant sin, an Elder is removed from office and, while he may eventually serve in other church capacities, he is never again eligible to serve as an elder at The Crossing Church.
- C. Decisions regarding pastors and other church employees will be the responsibility of the Lead Pastor, but based upon this policy, the personnel manual and employment contracts.

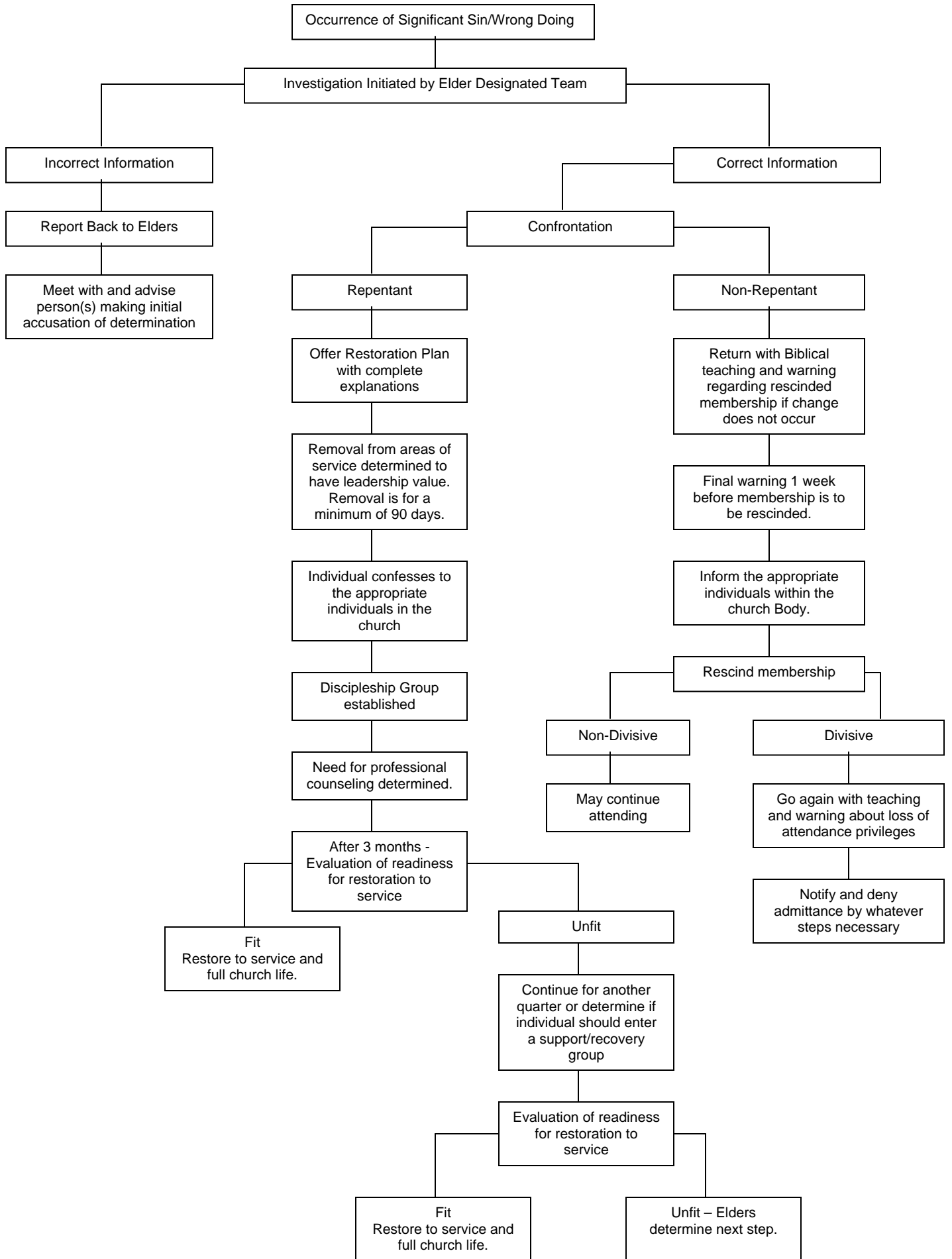
4. Conclusion.

Biblical history is filled with troublesome reminders that in this world's system, evil normally overcomes good unless preventative measures are taken. God's remedy is accountability, leading to recovery and restoration. This whole process is motivated by grace, a love for the church and God's people, and compels us to assist in their rescue.

With God's Word as our teacher, and the Holy Spirit as our counselor and guide, may we walk in ways that bring glory to Him. Above all, let us constantly work toward the care and up-building of those entrusted to us.

Acts 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

Recovery and Restoration Process



Governance Documents

Category #3

RELATIONSHIP POLICIES

<i>The Crossing Church Elder Policy Manual</i>	Category: 3
Subject: Relationships	Document: 1
Date: August 10, 2007	Page: 1

Policy Type: **Relationships**

Title: **Lead Pastor Job Products**

The Lead Pastor is the staff leader and only employee over which the elders have oversight. Accordingly, the Lead Pastor is singularly responsible to the elders for vision achievement, all staff matters, and the day-to-day functions of church ministry and operations. To that end, the following specific job products apply:

1. Strategic plan for vision achievement
2. Strategic Budget
3. Sermon preparation and delivery - communication of God's word
4. Worship service programming and planning
5. Staff management and leadership
 - A. Personnel Manual
 - B. Staff organized for strategy execution and vision achievement
 - C. Clearly defined responsibilities and job products
 - D. Informed and responsive staff
 - E. Performance reviews
 - F. Resolved staff conflicts
6. Shepherding of
 - A. Congregation
 - B. Staff
 - C. Elders
7. Communication effectiveness
 - A. Metrics
 - B. Elders and staff
 - C. Congregation
 - D. Community
8. Staff and ministries functioning within defined limitations
9. Study break
 - A. 90 day sabbatical every five years
 - B. Annual vacation
 - C. Annual retreat with wife
10. Elder Succession Plan for the Lead Pastor appropriately accomplished

Drafted: August 9, 2007

Adopted: August 10, 2007

<i>The Crossing Church Elder Policy Manual</i>	Category: 3
Subject: Relationships	Document: 2
Date: August 11, 2007	Page: 1

Policy Type: **Relationship**

Title: **Lead Pastor Performance Review Process**

The Elder Team is to provide the Lead Pastor with an annual evaluation regarding his performance. To that end, the following process will be followed:

RESPONSIBILITIES:

1. The Chairman of the Elder Team will appoint a Lead Pastor Evaluation Team during the first meeting in December.
2. The Vice Chair of the Elders will be a member and Chairman of the Evaluation Team.
3. The Lead Pastor and each elder will provide in writing an evaluation of the Lead Pastor's performance relative to *his job products* as listed in the Elder Policy Manual. These evaluations will be provided to the Evaluation Team prior to the middle of January.
4. The Lead Pastor Evaluation Team will review substantive comments provided from other elders and the self-review prepared by the Lead Pastor.
5. Without the Lead Pastor present, the Evaluation Team will present the final (concisely written) report, with recommended compensation adjustments, to the full Elder Team prior to the middle of February.
6. Before March 7, the Elder Team will meet with the Lead Pastor to review the written report and discuss any questions. Together they will establish personal and ministry goals for the coming year.

JOB PRODUCTS/RESULTS:

Annual evaluation for the Lead Pastor.

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Subject: Relationship Policies	Document: 3
Date: November 10, 2007	Page: 1

Policy Type: **Relationships**

Title: **Lead Pastor Succession**

1. Intent: To ensure that a mature and strategic process is followed in a timely manner to secure the most qualified Lead Pastor for The Crossing Church.

2. Process

- a. The Elders shall discern the particular need of the moment. This will determine how quickly the Chairman calls the Elder Team together to initiate the steps outlined in this policy. Examples of unique circumstances include, but are not limited to:
 - Fallen pastor
 - Incapacitation
 - Resignation
 - Death
- b. Appoint a voice for the Elders from within the Team who will communicate to the church family in public settings – this person may be someone other than the Elder Team Chairman. The initial task will be to inform the church family that the succession process has been initiated.
- c. The Executive Pastor will serve as the Staff Leader. In the event the Executive Pastor is not available, the Elders will appoint another staff person to serve as an Interim Staff Leader. The Staff Leader shall:
 - Notify and initiate prayer through the LifeGroup Pastor, Community Leaders, LifeGroups and prayer team, if in place at the time.
 - Report directly to the Elder Team
 - Elders will communicate to the staff through the Staff Leader
- d. The Elder Team will seek and appoint an interim Teaching Pastor. The Interim Teaching Pastor, shall perform teaching duties only. The Interim Teaching Pastor would ideally be someone with tenure, respected, having done this before, and able to preach. The Elders will determine compensation for the Interim Teaching Pastor at the time that the succession plan is initiated.
- e. Develop criterion and qualifications for Lead Pastor candidate selection.
- f. Assemble a list of potential Lead Pastor candidates.
 - Staff members may be considered (assessment will be made at the time this policy is implemented)
 - The Interim Teaching Pastor may be considered (assessment will be made at the time the interim is appointed or on the basis of performance)
- g. Input
 - Staff: Without decision making authority, input from the staff will be sought on potential Lead Pastor candidates.
 - Congregation: Without voting, the congregation may informally meet potential candidate(s) to enhance communication and receptivity.

3. Job Products. In advance of the need, the Lead Pastor will maintain a list of candidates that could assume his duties with success. He will share this list annually with the Elder Team.

Drafted: October 13, 2007

Adopted: November 10, 2007

<i>The Crossing Church Elder Policy Manual</i>	Category: 3
Subject: Relationships	Document: 3
Date: February 9, 2008	Page: 1

Policy Type: **Relationships**

Title: **Metrics - Monitoring of Performance**

I. Monitoring Executive Performance

Regular monitoring of Lead Pastor performance will be solely against the expected Lead Pastor job products:

- A. *The Crossing Church* accomplishment of Board policies on Vision / Ends; and
- B. *The Crossing Church* operation within the boundaries established in Board Limitations Policies.

Accordingly,

- A. Monitoring is simply to determine the degree to which Board policies are being met. Only data meeting this criteria shall be considered.
- B. The Board will acquire monitoring data by one or more of three methods:
 1. **By internal report**, in which the Lead Pastor discloses accomplishment / compliance information to the Board. It is anticipated that most monitoring will be achieved in this manner.
 2. **By external report**, in which an external, disinterested third party selected by the Board assesses compliance with Board policies. The annual financial audit is one example of external reporting.
 3. **By direct Board inspection**, in which a designated member or members of the Board assess compliance with the appropriate policy criteria. We reserve the right of direct Board inspection, but it is our intent to use it very sparingly.
- C. In every case, the standard for compliance shall be any reasonable interpretation by the Lead Pastor of the Board policy being monitored.
- D. All policies will be monitored at a frequency and by a method chosen by the Board. The Board can monitor any policy at any time by any method, but will ordinarily depend on a routine schedule outlined in the Board's Annual Agenda
- E. To insure the "One Voice" principle, the Board will receive performance / monitoring reports as a group at regularly called meetings of the Board. Reports given to individuals will not be considered for the purpose of monitoring Lead Pastor performance.

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Policy Type: **Relationships**

Title: **Monitoring of Performance con't**

II. Vision / Ends Policy Reporting

In submitting each report to the Elders, either oral or written, the Lead Pastor is expected to provide information that is relevant to vision achievement by communicating:

A. Activities:

1. Summary of ministry activities, ongoing, newly created, or planned that supports vision achievement.

B. Trends:

1. Recent and historical trends at *The Crossing Church* in the vision layer being measured.
2. Trends in other churches similar in either size or geography when necessary to provide relevant perspective.

C. Results:

1. Measures of effectiveness in achieving the desired vision, including:
 - a. objective, directly measurable or tangible results;
 - b. subjective, qualitative and indirect measures

Vision / Ends Based Reporting

Layer One Vision / Ends	Reporting Type	Timing
A Church that is intensely Kingdom focused	Internal	1 st Qtr
A Church that is fervently praying	Internal	2 nd Qtr
A Church compassionately loving people	Internal	3 rd Qtr
A Church relentlessly pursuing God's presence	Internal	4 th Qtr

Vision Critical Reporting:

Areas:	Reporting Type	Timing
Balance Sheet / Income Statement	Internal	Monthly
Staff Management & Leadership (Including; morale, strategic plan, vision, and unity)	Internal	Quarterly
Communication Effectiveness (Elders, staff, Congregation, and Community)	Internal	Quarterly
Attendance Review (Including LifeGroup, assimilation process, numerical and overall health)	Internal	Quarterly
Shepherding (Congregation, Staff, and Elders)	Internal	Quarterly
Strategic Plan Review	Internal	Semi-Annual
Worship Services (Programming & Teaching)	Internal	Semi-Annual

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Policy Type: **Relationships**

Title: **Monitoring of Performance con't.**

Vision Critical Reporting con't.:

Areas:	Reporting Type	Timing
Strategic Budget Review	Internal	Annual
Lead Pastor Succession	Internal	Annual
Lead Pastor Study Break	Internal	Annual
Independent Audit	External	Annual

III. Limitations Policy Reporting

In making the Limitations report to the Elders, the Lead Pastor is expected to demonstrate a consistent compliance with both the spirit and letter of the Limitations Policy. In demonstrating compliance, the Lead Pastor will report:

A. Deviations:

1. Any deviations from a limitation, reasons for deviation, and expected duration or reoccurrence of the deviation.
2. Corrective actions taken to resolve deviation and prevent its reoccurrence

B. Internal Systems:

1. Detail of the current internal leadership, accountability and audit systems necessary to insure and maintain organizational accomplishment within the limitation.

Limitation Area:	Reporting Type	Timing
No deviation from church doctrine	Internal	As Necessary
No unlawful practices	Internal	As Necessary
No conflict with Biblical and professional ethics	Internal	As Necessary
No unwarranted financial risks	Internal	As Necessary
No inappropriate uses of church resources	Internal	As Necessary
No endorsement of an event...	Internal	As Necessary
No use of church facilities or assets...	Internal	As Necessary
No transfer of ownership of real property	Internal	As Necessary
No failure to inform the Elders of major items	Internal	As Necessary
Summary of Limitations Compliance	Internal	Annually

Governance Documents

Category #4

**LIMITATION
POLICIES**

<i>The Crossing Church Elder Policy Manual</i>	Category: 4
Subject: Limitations	Document: 1
Date: August 11, 2007	Page: 1

Policy Type: **Limitations**

Title: **General Constraints**

The Crossing Church staff is empowered with the responsibility and authority to conduct the affairs of the church including the creation of a strategic plan to achieve the vision. To that end, the following general constraints define the functional and operational limits of the Lead Pastor and staff.

1. No deviation from church doctrine.

- A. No programs, activities, or teachings that undermine church doctrine.
- B. No pastor or minister may be hired unless such employee is a believer and will become a church member.
- C. No person may be hired for a leadership position unless such person is a believer.
- D. No volunteer in a leadership role unless such volunteer is a believer.
- E. No volunteer in a money-handling role without a background and credit check (initial and periodic).
- F. No employee may be retained or volunteer permitted to serve who poses a threat to our ministry.
- G. No individual may be appointed or permitted to continue in lay leadership when their behavior is contrary to church doctrine.

2. No unlawful practices.

- A. No violation of federal, state or local laws.

3. No practices or operations that knowingly conflict with Biblical and professional ethics or that are unprofessional or imprudent.

- A. No accounting practices contrary to sound accounting principles for churches.
- B. No behavior or activities that violate the Elders' Conflict of Interest Policy.
- C. No behavior or activities that violate the Employee's Conflict of Interest Policy.
- D. No unnecessary exposure of the church to liability claims.
- E. No failure to protect information, files, and intellectual property from loss or damage.
- F. No deceptive practices.
- G. No individual involved with children or youth who are child molesters, abusers or who have not successfully passed a background check (initial and periodic).
- H. No discrimination except that established through doctrinal authority.
- I. No sexual harassment.
- J. No unfair treatment of employees.

Drafted: August 10, 2007

Adopted: August 11, 2007

<i>The Crossing Church Elder Policy Manual</i>	Category: 4
Subject: Limitations	Document: 1
Date:	Page: 2

Policy Type: **Limitations**

Title: **General Constraints**

4. No unwarranted financial risks.

- A. No inadequate internal control procedures.
- B. No intermingling of operating funds with restricted or temporarily restricted funds.
- C. No loans (personal or otherwise) or investments that have not been approved in advance by the elders.
- D. No fiscal year in which operating expenses exceed receipts without prior notification.
- E. No acceptance of restricted or temporarily restricted funds that have not been approved by the elders in advance.
- F. No annual budget in which the cost of staff salaries and benefits exceeds 60% of the total budget amount.
- G. No entering into contracts exceeding \$100,000 without first notifying the Elder Team.

5. No inappropriate uses of church resources.

6. No endorsement of an event unless the event is sponsored by the church or in direct support of church values and our strategy for ministry.

7. No use of church facilities or assets by events or groups that contradict our Biblical or doctrinal positions.

8. No transfer of ownership of any real property.

9. No failure to inform the elders of major items of information.

Governance Documents

Category #5

ATTACHMENTS

Elders

Logicboard Leadership

Staff

Strategic Thinking



Strategic Planning

