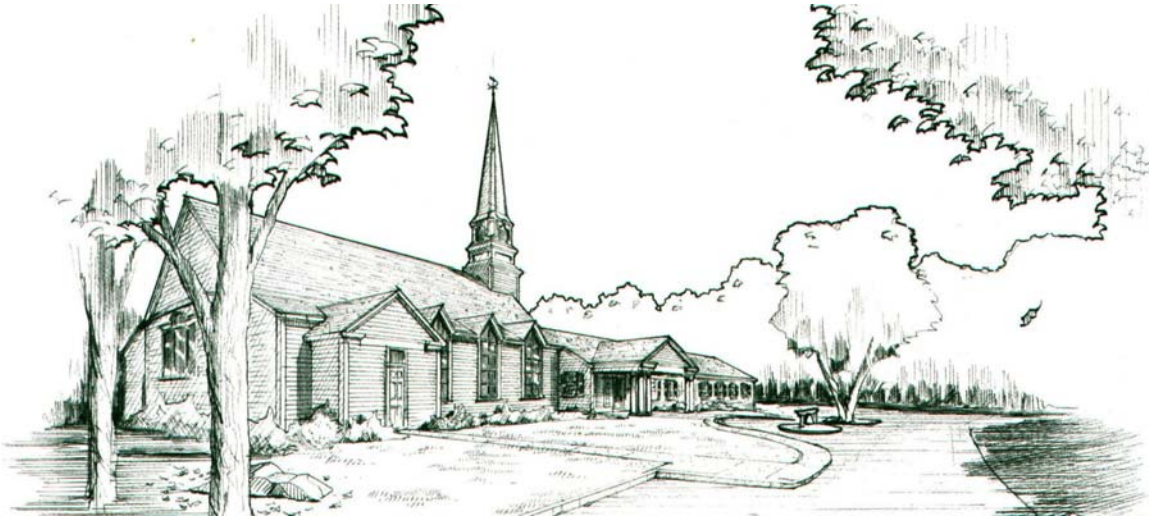


The Manual of the Carlisle Congregational Church



Knowing, loving, and living the Word
in God's world, for His glory.

4/22/2007

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About the Manual of the Carlisle Congregational Church

This manual is a statement of what we, the members of the Carlisle Congregational Church, believe and how we will conduct ourselves as a congregation. We will encourage one another to live by these beliefs, and we will conduct our activities according to these guidelines.

For more information about the Carlisle Congregational Church, please call us at 978-369-7834, or visit our website at www.knowlovelive.org.

Other foundations can no man lay than that is laid which is Jesus Christ.

1 Corinthians 3:3

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History

The daily struggle of every Christian is to obey God, living in humility before each other. One way to keep our feet to the fire is to invent a new way to think about that every day. Another is to have a discipline. A practiced way of accomplishing things. Etiquette is one example. We say, "hello," "thank you," "please," "will you forgive me?" "I forgive you." All these are ways of preferring one another in love. In some ways this is like the way we govern ourselves as a group of believers together. We put in place structures to see that we as a local body of Christ accomplish what God has called us and enabled us to do here. Some churches believe the Bible is silent on the issue of how we govern ourselves in order that we accomplish His purposes, so long as we are living in humility together, submitting to one another, serving Him. Not so, said the sixteenth century English evangelicals who were our forebears.

History can allow us to see past the blindness of our present. But the only perfectly interpreted history is found in the Bible. We hear why things happened from the view point of the individuals to whom it happened *and* from the view point of the God Who is at work in all history. The Bible alone analyzes events perfectly and shows their true application. When the Israelites were on the verge of entering the promised land, Moses was inspired by the Holy Spirit to use the history of Adam and Eve to remind the people of God that they must not yield to the temptation to distrust God's word. Genesis recounts the origins of this redemptive nation, reaching back to the beginnings of mankind, the world, and the conflict between the kingdom of God and the kingdom of Satan in which the nation was to play a crucial role. During the exile, the books of Kings seem to have been written to show why the people had entered into exile. The books of Chronicles, covering much of the same material, seem to be written to the people of God after the exile, to encourage and guide the readers as they sought the full restoration of the kingdom.

Any other history cannot speak with the same authority or clarity. Yet Christians have always learned from studying the past. This short history is to consider a few of the issues related to the revision of our church manual, specifically church government; namely, faithfulness to the word of God, invention with biblical guidance, and the necessity of humility as we submit to one another. Pastor Cotton Mather's massive *Magnalia Christiani*, a history of God's work in His church in the New World, reminded believers of the many amazing ways God had preserved and directed His church, and challenging readers to see in these works, why they must, if they would experience the same divine favor, remain close to the Scriptures and their Lord.

The early evangelicals in Old England never worked out a church government, themselves being part of a larger organization, the Anglican church. Governor John Winthrop, aboard the Puritan flagship *Arbella* in 1630, called for a biblically defined civil and church government in his (lay) sermon: [we] "seek out a place of Cohabitation and Consortshippe vnder a due forme of Government both ciuill and ecclesiasticall." It was a time to start all over from the "biblical" scratch, something they had never been allowed to do in England. They wanted to be re-formed by what the Bible said, and always to be in the process of being changed more and more by what the Bible said. And so it was

in 1648 in Massachusetts that the first manual of Congregationalism, the *Cambridge Platform of Church Discipline*, was written and mandated by the Central Court for all churches. It seemed obvious to the authors:

The partes of Church-Government are all of them exactly described in the word of God . . . & therefore to continue one & the same unto the appearing of our Lord Jesus Christ.

They believed, says Wright in *Congregational Polity*, that church government "is based on the New Testament, where there is no mention of popes, or archbishops, or officers with jurisdiction over other clergy, or presbyteries with authority over particular churches."

The *Cambridge Platform*, interpreting the New Testament (Acts 6 first, but the rest of Acts, the letters from Peter, and especially Paul's letters, as well), saw church leadership divided into elders (pastors and lay elders) and deacons. These ministers and "ruling elders" gave leadership by calling the church to meeting, preparing business ahead of time that there might be an effective decision made by the voting members, determining who ought to become a member, dismissing members, and preparing for the sacraments, "guides & leaders to the church, in all matters what-soever pertaining to church administrations & actions." The deacons were the financial officers of the church, entrusted with collecting contributions, spending what was necessary to celebrate the Lord's supper, to support the work of ministry, and to help the poor, and to invest whatever surplus (usually in land), the tasks modeled for them by the first deacons.

But even this new biblical direction would soon change; and often not for biblical reasons. In time, as fewer attendees sought membership (unwilling or unable to give both a statement of their faith and their conversion), fewer could be found who fit what was seen as the doctrinal and behavioral requirements for a ruling elder. Serving as intermediaries between pastors and the congregation, elders were perceived by some pastors to be a threat to their leadership. Gradually the position of elder died out by the late 1800's. Gradually the deacons became those who represented the congregation to the pastor and the pastor to the congregation, sometimes resorting to reducing salary (as did Jonathan Edwards' church in Northampton) in order to pressure a pastor to leave. The pastor (perhaps with another ordained person, the *teacher*) would be the only elder. As the Great Awakening spread throughout New England with all of its democratizing effects, the pastor, who had once been the most educated person and most powerful person in town, became (some times rightfully so) the object of much pressure on part of powerful lay persons in the congregation. Pastor Benjamin Colman of the Brattle Street Church wrote that many churches have "a kind of church within a church, leading men whom we privately consult before we offer anything to a public debate and vote." The pastor who served one church all of his life, like our first Pastor Paul Litchfield, became rarer and rarer as power struggles between pastors and the congregations they had been called to serve became more and more common.

It should not be assumed that the members of the congregation in any of this time (as today) were not as spiritual as the leadership. This was never the issue. Consider these words, for example, from John Barnard, a carpenter and member of First Church in Marblehead:

For about a month past I have had very little to do at my trade, and it is still a dead time; I have no prospect of a full employment, only some small jobs to do. I acknowledge the justice and righteousness of God in it; I desire nothing, but I hope to see the goodness of God in it too, in helping me not only the more to live to God, but also more to depend on him for my daily bread. . . . I remember that word, he that gathered much had nothing over, and he that gathered little had no lack. Lord, all is well because of thy ordering. Only give me a heart to conform to thy will.

Believers like John Barnard were sought out by pastors and younger believers alike and were active in encouraging others to grow in grace. But churches varied in the way the lay leadership served. In England, Robert Browne had given strong emphasis to the participatory role of the congregation in conducting the congregation's affairs, whereas early Congregational martyr Henry Barrow turned more to the elders to direct the congregation. New Englanders saw more of a careful balance between the biblical responsibility of those the church selected as elders to submit themselves to Christ by teaching and leading *and* the responsibility of the congregation to "submit themselves unto [the pastors and elders] in the Lord."

Regardless of the importance of history, tradition, and "what works," each generation must go back to the Bible and ask for itself, thoughtful of the wisdom of those godly who came before, "Where are we not paying attention to the biblical model in the way we govern ourselves? And, where are we overly influenced by our culture?" We live in a world in which every kind of authority is questioned, especially biblical authority. How will we not only understand the times, *but* what God calls us to in our time? This manual is one answer to that question. We are humble but passionate about our answers for this day, open to change, yet aware of biblical and historical issues. If there is anything that is most important to us, as descendants of those who desired that all of their lives were regulated by God's Word, it must be that we have a way of working together as God's church that shows the same submission to that Word and to each other that we see when the spirit of God applied that word to similarly broken men and women in the New Testament, re-forming them, and showing the world and themselves a different way of governance.

Doctrine and Belief

Articles of Faith

The Scriptures

The Scriptures of the Old and New Testaments in their original languages were given by inspiration of God, and are the only sufficient, certain, and authoritative rule of all saving knowledge, faith and obedience. The Scriptures are therefore the final authority in all matters concerning this church.

God

There is but one eternal and true God, the Creator, Preserver, and Ruler of all creation, who has in and of Himself all holiness, and who demands of all love, reverence, and obedience.

The Trinity

God exists as Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being.

Providence

God our Creator from all eternity, because of His perfect understanding of everything future, past, and present, and constrained by His holy love for and wisdom of His creation, ordains whatever happens. This, however, does not mean that God is the author of sin, nor that the will of His intelligent creatures, humanity, is destroyed. It does mean that God works through ways that seem strange to us, overruling the intents of those who would overrule Him, to accomplish His purposes. This is most clearly seen when the Son was delivered up by the Father to those who could not have killed Him except by God's plan, and whom, like all sinners since, were held responsible for doing exactly what they wanted to do.

The Fall of Humankind

God originally created man in His own image, and free from sin; but through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness, coming under condemnation. His descendants inherit a corrupt nature, which is opposed to God and His law, and became actual rebels and lawbreakers, coming under condemnation as Adam and Eve did.

The Mediator

Jesus Christ, the only begotten Son of God, who by the Holy Spirit was born of the virgin Mary, is God's appointed Mediator between Himself and humankind. Having taken upon Himself human nature, yet being without sin, He perfectly fulfilled the law, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, victorious over death and sin, and ascended to His Father, at Whose right hand He ever lives to make intercession for His people. He is the only Mediator, the Prophet, Priest and King of the Church, and Sovereign of the universe.

Election

The word "election" is used frequently in the scriptures of God's choosing of His own, before the beginning of time, before they had chosen Him. This "golden" and unbreakable chain

(Election→Predestination→Calling→Justification→Glorification) is always used as an encouragement to the children of God so that they, in the face of any difficulty, take comfort, knowing they are loved and kept by the One Who called them, and that no one (including themselves) is able to snatch them out of their Savior's hands or separate them from His love. The gospel call is to all who will believe in Him.

Regeneration

Regeneration is a change of heart, brought about by the Holy Spirit, Who brings to life those dead in trespasses and sins, and enlightens their minds spiritually and savingly to understand the Word of God. It is a work of God's free and sovereign grace alone.

Repentance

Repentance is part of God's gracious work, in which a person being made aware of the extent and depth of his sin by the Holy Spirit, does by faith in Christ humble himself for that sin with godly sorrow, hate the sin, and purpose and endeavor to walk with God so as to please Him in all things.

Faith

Saving faith is the belief, on God's authority, of whatsoever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification, sanctification, and eternal life. It is worked in the heart by the Holy Spirit and leads to a life of holiness.

Justification

Justification is God's gracious and full acquittal of sinners, who believe in Christ, through the satisfaction that Christ has made and not for anything done in them or done by them; but on account of the obedience and satisfaction of Christ, they receive and rest on Him and His righteousness by faith.

Sanctification

Those who have been regenerated are also sanctified by God's Word dwelling in them. While not free from the presence of sin in these mortal bodies, yet there is the continual supply of the strength of God's spirit leading them to obedience, holiness and growth in grace and knowledge of Jesus Christ.

Perseverance of the Saints

Those whom God has accepted in the Beloved, are sanctified by His Spirit, and will persevere to the end. They will fall into sin, through neglect and temptation, grieve the Spirit, lose the feeling of the comfort they have in Christ, may bring reproach on the church, and temporal judgments on themselves; yet they will be renewed again unto repentance and be kept by the power of God through faith unto salvation and glorified in the last day.

The Church

Jesus Christ is the Head of the Church, which is composed of all His true disciples. According to His commandments, Christians are to gather themselves into local assemblies for worship, edification, evangelism, service and fellowship. To each of these churches He has given the necessary gifts and needful authority for accomplishing these ends and administering order and discipline.

Baptism

Baptism is a sacrament of the Lord Jesus, obligatory upon every believer, wherein people are baptized by water in the name of the Father, and of the Son and of the Holy Spirit, as a sign of their fellowship with the death and resurrection of Christ, of remission of sins, and the giving of themselves to God, to live and walk in newness of life.

The Lord's Supper

The Lord's Supper is a sacrament of Jesus Christ, to be administered with the elements of the Bread and the Fruit of the Vine, and to be observed by His churches to the end of the world. It is designed to commemorate His death, to confirm the faith, and to be a bond, pledge and renewal of the communion with Him, and other believers and to proclaim the Lord's death until He comes.

Confession of Faith

We believe in one God, manifest to us as Father, Son, and Holy Spirit, the Holy Trinity, to be supremely loved and served, and alone to be worshipped.

The Father, a Being of absolute perfection, Creator, Preserver, and Governor of the universe, Who so loved the world that He gave His only begotten and well-loved Son for its redemption.

The Son, Jesus Christ, is our Lord, Who came into the world to suffer and take away its sin, in Whom alone we have redemption, being justified freely through faith in His blood.

The Holy Spirit, the Comforter, through Whom alone we are renewed and sanctified and kept into eternal life, by Whose inspiration the Scriptures were given without error, they being the only rule for faith and practice.

We believe that the Lord Jesus Christ shall come to judge the living and the dead, giving to everyone according to that which he hath done, whether it be good or bad, the awards of that judgment being forever.

Acknowledging our unworthiness before our Heavenly Father, we humbly cast ourselves upon His infinite goodness and mercy, knowing we have the forgiveness of sins through our Lord and Savior Jesus Christ.

We believe in one church on earth and in heaven, in one baptism, in one communion of the body and blood of Christ, and we look for the resurrection of the dead and the life everlasting. Amen

Membership

Qualifications for Membership

This church will receive into its membership all persons who:

- Confess the Lord Jesus Christ as personal Savior
- Give a credible profession of faith (a life consistent with that confession)

- Agree to the responsibilities of the Church Covenant
- Have been baptized
- Have reached the age of eighteen years
- Have received the appropriate membership instruction

Application for Membership

Application for membership should be made to the Pastors or a member of the Board of Elders.

The Board of Elders will examine all candidates and will recommend qualified candidates to the congregation. The church will then vote on the candidates' application for membership at a regular church service or any business meeting. Favorable vote by the members of the congregation at this church meeting entitles the candidate to full membership.

New members will be publicly received and given the right hand of fellowship at a regular worship service.

Reception into Membership

Confession of Christ must be made by all those admitted. The candidate shall present himself before the pulpit while the minister shall say in substance:

Jesus says, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

In obedience to Christ's command, and as an expression of your love and devotion to Him, you now desire to make public confession of your faith. You are here before God and these witnesses to confess the Lord Jesus Christ. We trust you know the solemnity and blessedness of this confession and also know the grace-full promise that He who has begun a good work in you will complete it!

Do you here, in the presence of God, and of this congregation, confess the Lord Jesus Christ as your Lord, and profess the faith in which you were baptized?

Dearly beloved, you have made public confession of your faith in Christ. Now read with the members of this congregation our covenant as an expression of your desire to enter with us into covenant in doctrine, in fellowship, and in duty.

Church Covenant

This expresses our continuity and awareness of works Christ has been doing in this place since 1781 as the following is the original church covenant. This is a time for "old members" to renew the covenant and "new members" to add their commitment to ours. Please read the interpretive and explanatory notes so that you understand this rich and historic language.

We the subscribers¹, apprehending² ourselves called of God to form ourselves into a church state³, in order to our enjoying⁴ His Word and ordinances⁵, do for that purpose, though we own ourselves unworthy to be so highly favored and

privileged of heaven, yet humbly depending upon the unmerited grace of God to assist and help us, enter into the following covenant with God and one another.

Professing our faith in the sacred scriptures, as given by inspiration of God, we engage in dependence upon the gracious influence and assistance of the glorious Head of the Church to make them the rule and standard of our faith and practice: and for the preservation and promotion of peace and good order among us, we will adopt and submit to that mode of discipline, which is observed by the regular churches of New England, of the congregational persuasion, so far as the same shall appear to us consistent with the holy rules of the gospel.

We recognize the covenant of grace, in which we acknowledge ourselves professedly devoted to the fear and service of the great and glorious God, and to the Lord Jesus Christ, the High Priest, Prophet and King of His Church, unto whose conduct we submit ourselves, thro' whom alone we hope for grace and glory: and to whom we bind ourselves in an everlasting covenant never to be broken.

We give ourselves up one to another in the Lord, resolving by His help to treat each the other as fellow members of the same body; to walk in brotherly love together, and to watch over one another for mutual edification; to subject ourselves to all the holy administrations⁶ appointed by Him Who is the head of the church and to give our constant attendance upon all the public ordinances of Christ's institution⁷, walking orderly as becometh saints.

We do to be careful to our utmost to keep up all the ordinances of God among us; and to admit to our communion⁸ all such as dwell among us if in a judgment of charity we can be satisfied they are qualified therefore; and also to walk in all regular and due communion with other churches of our Lord Jesus Christ. And now since we have thus bound ourselves to God and one another, may the good Lord pity us, pardon our frailties, and humble us out of all confidence in ourselves: may the grace of Christ, which is sufficient for us, be afforded unto us: and may He, who is the Great Shepherd and Bishop of souls, lead us into paths of truth and righteousness, for His name sake, and at last, receive us all to His heavenly kingdom, Amen.

.....

¹ A *subscriber* was one of the thirty members who signed this covenant, thus giving their consent and approval to these words, as well as all who would later agree to this covenant. It means to agree with the purposes of *this church* and to support it whole-heartedly.

² "Apprehending" means "to recognize the meaning of, to grasp with understanding the significance of"

³ Common in church covenants in the 17th through 19th centuries, this phrase refers to an actual local church, able to elect its own officers, fully "at liberty to see the peace, ordinances, and rules of Christ observed." (History of the Colonies)

⁴ "Enjoy" means "to experience fully the benefit of".

⁵ Those things “ordained” by Jesus: Baptism and the Lord’s Supper.

⁶ *Holy administrations* refers especially to the worship service. John Owen wrote, “Many of the better sort of professors are too negligent in this matter. They do not long and pant in the inward man after renewed pledges of the love of God; they do not consider how much they have need of them...; they do not prepare their minds for their reception of them, nor come with the expectation of the communication unto them; they do not rightly fix their faith on this truth, namely that these holy administrations and duties are appointed of God in the first place, as the way and means of conveying his love and a sense of it unto our souls. From hence springs all that luke-warmness, coldness, and indifferency unto the duties of holy worship, that are growing among us.”

⁷ Here “public ordinances” probably includes “the preaching of the Word”.

⁸ “Communion” refers to our mutual participation, sharing, or a body of Christians having a common faith and discipline (meaning dependent upon the context).

Church Membership

Membership Responsibilities

Members of this local church body are called into covenant with God and with one another. As such, all members are responsible, with God’s help, to fulfill the responsibilities listed in the Church Covenant.

Failure in these responsibilities may result in being placed on an inactive membership list, and prolonged failure and disinterest in the church may result in being dropped from the membership list.

Membership may be affected when a member’s actions require discipline as outlined in the discipline policy. Membership in this church shall terminate upon reception into the membership of any other church.

Leadership Responsibilities

On an annual basis, a committee composed of the Pastors, the Clerk, and the Board of Elders shall review the status of each member in relation to the obligations of the Church Covenant. Responding to that report, the Pastors and the Elders shall have the authority to:

- Transfer members from the Inactive Members List to the Active Members List
- Transfer members from the Active Members List to the Inactive Members List
- Remove members from the Inactive List altogether
- Contact any member whose membership status changes. Notify them in writing.

Principles and Practice of the Carlisle Congregational Church

General

Government

This church is congregational in its form of government and is called the Carlisle Congregational Church.

Congregationalism, as revived in the seventeenth century and modeled by the early church in the book of Acts and the letters of Peter and Paul, is the belief that God has given every gift necessary for each local expression of the Body of Christ to serve Him where He has placed them. While congregational churches affiliate with other churches and thereby show the unity of the body of Christ to the world (John 17:23), each local church is directly responsible to no external leadership, but that only of its Lord and Head, Jesus Christ. The whole local congregation is to serve as the final court in disputes between believers (Matthew 18, Acts 6:5), in doctrine (Galatians 1; 2 Timothy 4:3), church membership (2 Corinthians 2:6-8), selection of leadership, and stewardship (including matters of church property). At the same time, Christians in the local church are called to honor and obey those they will call to serve them as leaders (Hebrews 13:7), and those leaders will give an account to the Lord for their service (James 3:1).

This church recognizes the equality of all its members in the privileges of its communion, as a body of Christians having a common faith and discipline. It is independent, so far as relates to its internal organization and the administration of its own affairs. It is not accountable to any other ecclesiastical body, except by its own consent.

Sacraments

The church recognizes as sacraments Baptism and the Lord's Supper.

Budgets

The church functions with two separate budgets: the General budget and the Missions Committee budget.

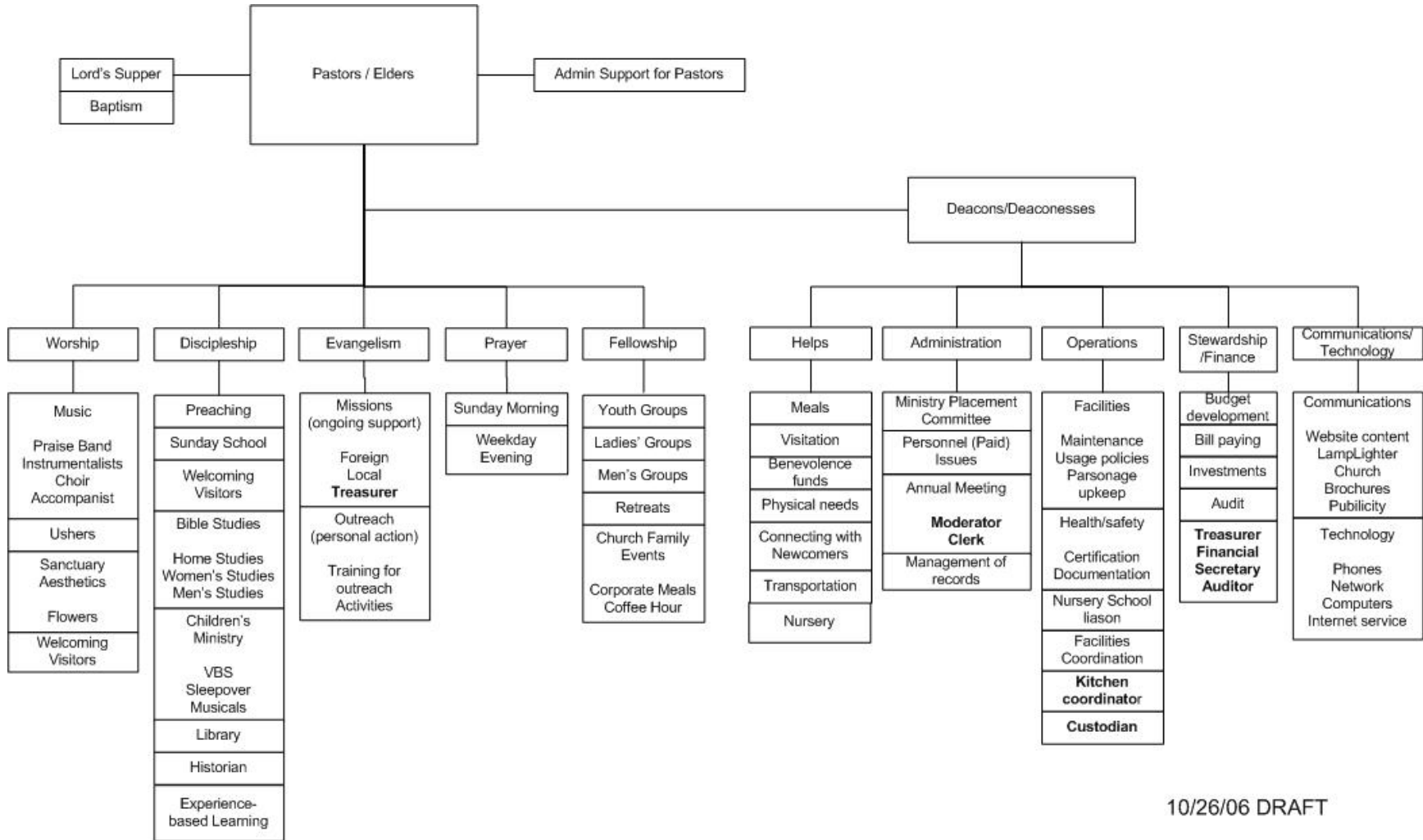
Relationships with churches and conferences

This church acknowledges the fellowship of like churches, and offers to them, and will receive from them, that fellowship, advice, and assistance which the law of Christ requires.

Our church is currently affiliated with the Conservative Congregational Christian Conference and the National Association of Evangelicals.

Organizational Chart

Note that no picture can fully describe the organization of any church body. To understand the organization of the Carlisle Congregational Church, you must consider the diagram in the context of this entire Manual.



10/26/06 DRAFT

Pastors

Ephesians 4:12 describes the responsibilities of the Pastors as:

- Equipping the saints for the work of ministry
- Building up the body of Christ

In fulfilling these responsibilities, the Pastors perform such tasks as:

- Preaching the Word
- Conducting public worship
- Administering the sacraments
- Teaching the congregation
- Caring for the membership
- Encouraging the faithful in growth and service
- Evangelizing the lost

The pastor shall be called to serve the church by a two-thirds vote of the membership at a congregational meeting called for that purpose. In calling a new pastor, the Elders shall appoint a search committee of at least seven members, including at least two elders and at least two deacons.

If at any time it seems advisable for either the church or the pastor to terminate the relationship, a reasonable notice will be given. Refer to the Church's Human Resources (HR) Policy for details (request a copy from the Church Secretary.)

Upon recommendation of the pastor and board of elders, with consultation from the Deacons and by vote of the church, additional pastoral staff may be provided as required by the needs of the congregation.

Offices of the Church

The "city of man" either sees positions of leadership as positions of power or, alternatively, an evidence of personal value. Christians, however, understand that we find our value flowing from who we are *in Christ*: we are defined by what we are in Him, not by the function we perform.

The Bible makes it clear that all offices of the church are equal in honor and significance before the Lord. We all submit ourselves first to His Lordship, and therefore to His Word. This submission will look different depending on upon the function to which God has called each of us (and therefore gifted each of us) to do.

The New Testament lists two offices in the local church: elders and deacons (see the foundational passage in Acts 6):

- **Elder** The first office seems to be variously called elder, bishop, or overseer and was in the first generation held by the apostles. The elders are called to "shepherd the flock of God . . . exercising oversight..." (1 Peter 5). The elders are the teaching and spiritual oversight in the local church, paying attention to prayer and the ministry of the Word. Elders are to be wise in seeking counsel, not domineering, remembering their

own responsibility before the Lord of the Word, as the servants of His Church who lead.

- **Deacon** The second office is that of deacon. Deacons did the daily service of ministry (*diaconos*), such as seeing to the feeding of the widows. The deacons put feet on the vision of the elders and see that the scripture-driven purposes for the particular local church are practically accomplished. Though the office of deacon is always listed *after* elders when it is mentioned (see Phil. 1:1; 1 Tim. 3), the Word is insistent that deacons are to be as spiritual as the elders.

The clear teaching of the Bible on church government shows us that there is a hierarchical order in the church. The work of the deacons is subordinated to the work of the elders. The work of the elders is, in turn, subordinated to the Lord's calling on their lives for the work of the local church. And every person in the local church together is submitted to the Word of God and, therefore, each other, so that the body of Christ may be built up in love.

Elders

The Board of Elders is made up of up to six men who, together with the Pastors, devote themselves to the spiritual leadership of the church. They shall meet regularly with the Pastor(s) to confer on the general welfare of the members. Along with the Pastor(s), they shall articulate and communicate the direction and vision for the Body of Christ.

The Elders will choose one of their number to serve as Chair. They will also choose an Assistant Chair.

The Board of Elders is responsible for the following functional areas:

- Worship
- Edification/Discipleship
- Evangelism
- Prayer
- Fellowship

The Board of Elders may also appoint committees or task forces as needed for special projects.

Qualifications

An Elder must be:

- A believer in Jesus Christ, full of faith and the Holy Spirit
- A male member in good standing with the Carlisle Congregational Church
- A leader who demonstrates the characteristics referenced below that describe the office of Elder:

1 Timothy 3:1-7; 5:17

Titus 1:5-9; 2:1-8

1 Peter 5:1-4

James 5:14-15

Acts 11:29-30; 15:4, 6, 23; 20:28-30

Responsibilities

The Elders are responsible to:

- Determine, before God and with prayer, His purposes for our local church, considering the members He has called to worship together here and the gifts He has distributed to us.
- Plan, with God's guidance, for His purposes in this place in the immediate future and also for those areas of ministry He may be calling us to in the more distant future.
- Prepare the table and materials for the celebration of the Lord's Supper and assist the pastor(s) in the distribution of the elements. This shall occur at least once each month, normally the first Sunday of the month, as well as the Sunday before Thanksgiving, and on Maundy Thursday, except as otherwise provided.
- Attend the worship of the church both as individual members and as representatives of the congregation to witness to the value of worship and the worth of the preached Word.
- Interview candidates for membership and stand with the Pastor(s) to extend the hand of fellowship to those who make confession of Christ.
- Be available to engage in ongoing personal discipleship with members.
- Attend to cases of church discipline as is necessary.
- Attend to the supply of the pulpit in the absence of the Pastor(s).
- Upon completion of the interviewing process (see Terms of Office), provide names of those being recommended for the Board of Elders to the Ministry Placement Committee for inclusion in their Nomination Report.
- Provide a written report to the church office in advance of the annual meeting.
- Make available summary reports of the business conducted at their regular meetings.
- Supervise the hiring of pastors and associate pastors.
- Oversee the work of the Board of Deacons.
- Publish a list of the Elders and the functional areas for which they are responsible so that members of the congregation know who to contact.
- Support the ministry groups in their care by:
 - Meeting regularly with them, if appropriate.
 - Encouraging them to faithful and dedicated service in their areas of concern, consistent with the spiritual direction communicated by the Elders.
 - Praying for them and providing help as needed.
 - Resolving differences and encouraging collegial interaction among the group.
 - Appoint a committee to review this Manual and update it as needed every year for the years 2005 through 2008 and at least every three years thereafter.

Specific responsibilities in the ministries of worship, edification, evangelism, prayer, and fellowship include:

WORSHIP

Elder responsible for worship shall:

- Provide support for the music director, pastor, and accompanist in the use of music during the worship service. This includes support for the Praise Band, other instrumentalists, choir, and guest vocalists.
- Ensure that a body of ushers is available to serve during the service and to work with the head usher where needed.
- Assist those volunteering to provide nursery care during worship and special services.
- Oversee the provision of flowers and the aesthetics of the sanctuary as it brings glory to God.
- Oversee the welcoming of visitors to worship and special services.

EDIFICATION

Elder responsible for edification shall:

- Work with the Sunday School superintendent in the choice and implementation of curriculum; assist in making newcomers welcome and direct them to appropriate classes; ensure safe and welcoming nursery coverage is available.
- Promote and encourage the formation and growth of home Bible Studies, women's and men's groups.
- Work closely with those gifted and appointed to Children's ministries, vacation Bible School, Sleepover events, and musicals.
- Oversee the care of the library and serve as a resource person to the church librarian and historian.
- Along with the pastor encourage learning in experience based settings.

EVANGELISM

Elder responsible for evangelism shall:

- Pray for and support the efforts of the Mission Committee and its treasurer.
- Help with organization and participation in local and foreign mission trips.
- Coordinate outreach projects on a local level and promote personal and small group efforts to reach out to the surrounding communities.
- Assist in organizing training where appropriate for outreach activities.

PRAYER

Elder responsible for prayer shall:

- Foster a climate of prayer throughout the fellowship
- Lead by example at Sunday morning prayer time.
- Coordinate the schedule for regular weekday prayer meetings.
- When needed, call for periodic times of prayer and fasting.

FELLOWSHIP

Elder responsible for fellowship shall:

- Oversee those men's and women's groups whose principal focus is fellowship.
- Work with pastors and staff on organizing and implementing church-wide or group specific retreats.
- Serve as point person for corporate meals, and coffee hour.
- Assist those serving as counselors to youth groups.
- Support members' initiatives for church social events.

Deacons

The Board of Deacons oversees the ministries analogous to those overseen by the deacons of the early church, as suggested in Acts 6 and other passages. These have been called the "diaconal ministries".

Understanding that Deacons serve under the authority and direction and governance of the Elders, the office is open to women as well as men whose character and conduct evidence the work of Christ and desire to serve.

This practice reflects the understanding we have, and hold with humility, of the teaching of Scripture. Women, while not called to rule in the family or in the family of God, are called along with men to live and serve under the Word, using their God-given gifts for the glory of Christ.

Therefore, the Board of Deacons is made up of up to six men and women who devote themselves to overseeing the ministries of the church, a chair and five deacons. The chair will be a man. Women can be up to, but not more than, 50% of the board members. Ideally, a person is responsible for overseeing each of the following areas:

- Helps
- Administration
- Operations
- Stewardship/Finance
- Communications/Technology

The Deacons will choose one of their number to serve as Chair. They will also choose an Assistant Chair, who will become the next Chair.

The Board of Deacons may also appoint committees or task forces as needed for special projects.

Qualifications

A Deacon must be:

- A believer in Jesus Christ, full of faith and the Holy Spirit
- A member in good standing of the Carlisle Congregational Church

Biblical References

The office of the Deacon is described in:

1 Timothy 3:8-13

Acts 6:1-15

Responsibilities

The Deacons are responsible to:

- Have care, custody, and control over of all church property and shall be responsible to manage the same. They shall have no power to sell, lease, mortgage or transfer the church's real property without specific authority by vote of the congregation.
- Perform all the duties and shall have all the powers, protections, and responsibilities and shall be treated in all respects as directors of a charitable corporation under Chapter 180 of the Massachusetts General Laws, as the same may be amended from time to time.
- Lead the ministries of the church in a manner consistent with the spiritual direction communicated by the Elders.
- Report regularly to the Elders regarding the activities, progress, and needs of the ministries of the church.
- Meet regularly with one another.
- Make available summary reports of the business conducted at their regular meetings.
- Publish a list of the Deacons and the functional areas for which they are responsible so that members of the congregation know who to contact.
- Support the ministry groups in their care by:
 - Meeting regularly with them, if appropriate.
 - Encouraging them to faithful and dedicated service in their areas of concern, consistent with the spiritual direction communicated by the Elders.
 - Praying for them and providing help as needed.
 - Resolving differences and encouraging collegial interaction among the group.
- Ensure that the accounts are audited regularly by an auditor elected by the church.
- Upon completion of the interviewing process (see Terms of Office), provide names of those being recommended for the Board of Deacons to the Ministry Placement Committee for inclusion in their Nomination Report.
- Provide a written report to the church office in advance of the annual meeting.

Specific responsibilities in the ministries of helps, administration, operations, stewardship and finance, and communications and technology include:

HELPS

Deacon responsible for helps shall:

- Oversee the provision of meals for shut-ins and others in need of this support, ensuring that a group of volunteers sufficient for this effort is maintained at all times.
- Work with Pastors and Elders to ensure that timely and appropriate visitation services are available to those in need of the encouragement and support that a personal visit can bring.
- Oversee and coordinate the collecting and dispersing of benevolence funds for those in need of this support.
- Work with Pastors and Elders in coordinating with volunteers to aide in the physical needs of those who are unable. This would include help with transportation needs.
- Work with the wives of the Elder board in coordinating bridal and baby showers.
- To be aware of all newcomers to the church. To provide helpful information as to Sunday school classes, room assignments, services, coffee hour, etc.
- Ensure successful delivery of all Open Pantry donations on a monthly basis.
- Work with nursery coordinator to see that the toddler and infant nurseries are well stocked and maintained.

ADMINISTRATION

Deacon responsible for administration shall:

- Work with the Ministry Placement Committee to help members of the congregation to use their gifts and calling by participating in the ministries of the church.
- Provide support for the church's paid staff, including conducting periodic benefits reviews, updating the Employee Handbook, and acting as liaison with the leadership boards as needed.
- Facilitate the church's management of its paid staff, including ensuring that personnel records are retained and stored appropriately, compliance notices are posted, and coordinating performance reviews.
- Coordinate the Annual Meeting and other business meetings of the church, including acting as backup for the Moderator or Clerk, as needed.
- Ensure that the church's documents and data are managed and stored securely.

OPERATIONS

Deacon responsible for operations shall:

- Oversee the maintenance of church owned buildings and grounds.
- Provide the Board of Deacons with a timely assessment of the condition of equipment and other infrastructure, advising them of anticipated expenses.
- Communicate with contractors as needed to maintain property.
- Obtain and renew any needed health and safety certifications for the church facility and ensure that the related documentation is posted and retained as required.
- Coordinate a review of church facilities usage policies annually, and update existing policies or create new policies as needed.
- Support the nursery school liaison, facilities coordinator, kitchen coordinator, and custodian by maintaining regular contact and communicating status to the Board of Deacons.

STEWARDSHIP AND FINANCE

Deacon responsible for stewardship and finance shall:

- Oversee and coordinate the annual development of the budget, in cooperation with the church's financial officers, making sure each elder and deacon reviews and submits updated figures for the predicted needs of their respective areas of responsibility.
- Support, supervise, and oversee financial operations of the church, including the timely payment of bills, proper keeping of accounts, and periodic auditing of account records.
- Support, supervise, and oversee the financial officers and finance workers of the church, making sure they have the resources necessary for the timely and satisfactory execution of their appointed duties.
- Make certain the boards and the congregation are kept informed of the current cash flow position of the church and the current position within the year's budget.
- Oversee any matters relating to our being good stewards of all the financial and material resources God has blessed us with, and coordinating efforts among the various ministries to more efficiently use our resources for the Lord's work as directed by the elders.
- Oversee and act as a liaison to the board for various stewardship and finance related matters in the church, such as fund raising efforts.
- Help deal with matters of investing the church's funds as the boards and the manual direct.
- Organize and chair a Stewardship and Finance Committee as needed to help with any of the above tasks.

COMMUNICATIONS AND TECHNOLOGY

Deacon responsible for communications and technology shall:

- Review and facilitate communication between church leadership and the congregation.
- Provide mechanisms for communication to meet the above goal, including a church web site, newsletters, email and other forms.
- Oversee technical facilities, including the phone system, computers and networking, office equipment, alarm system, and sound reinforcement system.

The Moderator

The Moderator shall:

- Preside at all meetings of the church.
- Be familiar with *Robert's Rules of Order, Newly Revised In Brief* and use it to determine points of Parliamentary procedure, except as specified otherwise by this manual.

The Clerk

The clerk shall record and report the decisions of the church body. In performing these duties, the clerk shall:

- Keep a record of the members of the church.
- Ensure that a quorum is present for business meetings.
- Ensure that the proceedings of the annual meeting and other business meetings of the church are recorded and made available through the church office.
- Keep a written record of the results of any votes taken during the annual meeting and other business meetings.
- Send written notifications of change of membership status to members, at the direction of the Elders.
- Prepare and submit the statistics of the church to the 4Cs.
- Provide a written report to the Deacons in advance of the annual meeting, including numbers of members, average attendance, births, deaths, and marriages in the church.

The Treasurer

The Treasurer shall:

- Have the responsibility for church funds and securities.
- Be responsible for keeping full and accurate financial books of account and records showing all receipts and disbursements.
- Be responsible for the preparation of all financial data and reports, including all tax reports.
- Be responsible for the deposit and investment of all moneys and other valuable effects in the name of the church in such depositories or investments as shall be designated by the Board of Elders.
- In general, perform all the duties incident to the office of Treasurer of a corporation under the laws of the Commonwealth of Massachusetts.

- Pay the bills of the church on order from the trustees or their properly appointed agent.
- Invest endowments, legacies, trust funds and securities in such funds as are legal investments, at the direction of the Stewardship and Finance Committee and with the approval of the Board of Deacons.
- Keep an accurate account of all disbursements.
- Provide oversight of bookkeeper or perform those duties, including: check writing, cash reconcilements and maintaining accurate books and records.
- Provide monthly financial reports to the Deacons including an operating profit & loss statement and restricted fund activity statement.
- Provide a written report to the church office in advance of the annual meeting.

The Missions Treasurer

The Missions Treasurer shall:

- Receive all missionary funds from the financial secretary.
- Manage all investment accounts associated with Missions funds.
- Dispense them under the direction of the full Stewardship/Finance committee.
- Keep an accurate account of all receipts and payments.
- Ensure that the accounts are audited regularly by an auditor elected by the church.
- Provide a written report to the church office in advance of the annual meeting.

The Financial Secretary

The Financial Secretary shall:

- Receive all moneys of the church, including all endowments, legacies, trust funds, securities, deeds of real estate, policies of insurance owned by the church, dividends, and interest.
- Take charge of all offerings and special collections.
- Deposit the funds received in such bank or depository as the Stewardship and Finance Committee has ordered.
- Keep an accurate account of all receipts and provide each giver with an annual statement.
- Maintain custody of all papers relating to the property of the church under the direction of the Stewardship and Finance Committee.
- Ensure that the accounts are audited regularly by an auditor elected by the church.
- Provide a written report to the church office in advance of the annual meeting.

The Assistant Financial Secretary

The Assistant Financial Secretary shall:

- Assist the Financial Secretary and provide coverage whenever the Financial Secretary is away or otherwise unable to perform the duties required.
- Duties of the Assistant Financial Secretary are limited to non-confidential matters.

The Auditor

The Auditor shall:

- Check all accounts of the financial secretary, the treasurer, the missionary treasurer and the Sunday School treasurer.
- Make a report to the church at the Annual Meeting.

The Sunday School Superintendent

The Sunday School Superintendent shall:

- Coordinate and oversee the Sunday School program.
- Recruit Sunday School teachers who are members of this church.
- Oversee selecting and ordering curriculum materials.
- Arrange for teacher training.
- Oversee the Sunday School budget.
- Provide a written report to the church office in advance of the annual meeting.

At the discretion of the Elders, an assistant superintendent, secretary, and treasurer of the Sunday School may be elected at the Annual Meeting, but shall not be considered as church officers.

The Historian

The Historian shall, in close cooperation with the Pastors and the Clerk:

- Keep a detailed and up-to-date written and pictorial history of the church.
- Build a deposit of valuable information and items concerning our past.
- Maintain the collection of church and organization records, documents, and bulletins.
- Communicate significant anniversary dates to the congregation.
- Become a member of the Congregational Historical Society, with the membership dues to be paid by the church.
- Provide a written report to the Deacons in advance of the annual meeting.

The President

The Chairman of the Board of Elders shall also serve as President.

- In general, perform all the duties incident to the office of President of a corporation under the laws of the Commonwealth of Massachusetts.

Committees and Task Groups

Much of the work of the church is most effectively accomplished by several types of committees or groups. These groups and committees are described below based on the nature of their charter or task and how members are chosen.

Committee or group	Members shall be:
Elected committee	<ul style="list-style-type: none"> • Elected by the congregation, upon recommendation by the Ministry Placement Committee • Members of the church
Appointed committee	<ul style="list-style-type: none"> • Appointed by the Elder or Deacon boards • Members of the church
Task group	<ul style="list-style-type: none"> • Gather together on their own • Are under the oversight of the Elders or Deacons • Not necessarily members of the church

Responsibilities

Each committee and task group shall:

- Provide a written report to the church office in advance of the annual meeting.
- Include at least three members, except as otherwise stated in this manual. Committees and groups can contact their Deacon or Elder if they find they need additional members. All members must meet the same qualifications, as shown in the table above.

Elected Committees

While there may be many more committees working at any time, we are committed to having certain elected committees meet on a regular basis. The elected committees include the Ministry Placement, Missions, Children’s Ministry, Music, and Flower Committee.

- **Ministry Placement Committee**
The Ministry Placement committee consists of one Elder, one Deacon (Administration), and at least three additional members. The Elder and Deacon are appointed to the committee by their respective boards. The other members shall be nominated by the Elders and Deacons, and elected each year to serve for three years. It will be the task of this committee to maintain a continuous knowledge of the gifts and talents of church members to enable them to present the best qualified nominees of open positions, excluding Elders and Deacons, as they occur, with approval of the Elders.
- **Missions Committee**
The Missions committee consists of five members, one of which is the Missionary Treasurer. Other than the Treasurer, one member shall be elected each year for a term of four years. It will be the task of this

committee to provide an effective program of education and inspiration in missions to the congregation. This can include securing speakers, circulating literature, organizing missionary visits to the church, and keeping the membership informed of the status and needs of our supported missionaries. They shall recommend to the church members those to be supported and by what financial amount.

- **Children's Ministry Committee**

The Children's Ministry Committee consists of at least two church members and the associate pastor. Each member will serve a term of three years. The purpose of this committee is to organize and execute activity based learning for the children of the church. While there is a fellowship component, the primary purpose of this group is educating children in the scriptures and their application. This includes yearly events like The Sleepover and Back Yard Bible Club and children's musicals or choirs. This committee does not have oversight of youth groups, Sunday School or Family Nights, though it may work in conjunction with or along side these other groups. The associate pastor supervises this committee. This is a task oriented group rather than advisory.

- **Music Committee**

The music committee generally oversees the public musical life of the congregation, especially music during the regular and special worship services of the church. In close consultation with the pastoral staff and elders, this committee is responsible to encourage enthusiastic, competent and incarnational congregational singing as well as any instrumental accompaniment that might support that singing. With the pastoral staff, the elder responsible for worship, and the deacon responsible for Ministry Placement, this committee selects any directors of church music, accompanists, and instrumentalists (some of which responsibility could, at the discretion of the committee, appropriately be delegated to the Director of Music). That oversight may include making recommendations to the choir director and any of the Lord's musicians regarding theological content, variety of musical style, decorum of performance, and any consumable materials necessary for congregational singing. This committee should ideally have members who are part of the music performance groups in the church and at least one who is not involved in music performance groups. Any pastoral staff directly responsible for music leadership, the director of music, and paid accompanists, if not elected, will automatically be members of this committee.

- **Flower Committee**

The Flower Committee, being a part of the Worship ministry of the church, ensures that appropriate flowers or plants adorn the sanctuary at times when church services are being held there. The committee consists of three members, and from time to time provides flowers for other church related occasions.

Appointed Committees

Appointed committees can be chosen by the Board of Elders or Board of Deacons as needed to handle short-term projects or to meet immediate needs. An example of such an appointed committee is a Building Committee, whose purpose is to accomplish a far reaching impact on behalf of the church. In addition, other

Appointed Committees could be established by the Elders or Deacons to accomplish purposes of a shorter term nature.

Task Groups

Members and non-members can gather together for a purpose or task. They need not be elected or appointed, but they are under the oversight of the Board of Elders or Deacons. Tasks addressed by such a Task Group include the Christmas Fair and leaf raking.

Nomination and Terms

Nomination

Active members over twenty-one years of age are eligible to hold a church office. Exceptions to this rule would only be made in extraordinary circumstances.

Members of the church have the opportunity and responsibility to speak to any Elder, Deacon or Pastor about any member whom they believe would be appropriate for a particular office.

Terms of Office

The officers are as follows:

Clerk	Financial Secretary	Elders, other than Pastors
Treasurer	Missions Treasurer	Deacons
Auditor	Sunday School Superintendent	Historian
Moderator		

Terms of office shall be 3 years for all officers.

Elders and Deacons can serve up to two consecutive terms. In some cases an Elder or Deacon may assume a partial term, and in cases where that partial term is longer than one year that term shall be considered as one of the two consecutive terms mentioned above. After the second term, an Elder or Deacon must step down from the Board for a minimum of one year.

Terms for Deacons and Elders should be staggered so that no more than one-third of the members of each board are new to the Board each year.

Potential candidates for membership on the Board of Elders and the Board of Deacons shall be selected and interviewed by the Pastors and the Boards. The interview should cover such topics as:

- o Explanation of the expectations and responsibilities of Board members
- o Determination of the candidate's suitability for the office
- o Understanding of the candidate's assessment of his or her own qualifications

Upon completion of the interviewing process, the names of those being recommended for the Boards of Elders and Deacons shall be transmitted to the Ministry Placement Committee.

The tenure of office for all leaders begins after they are confirmed at the annual meeting.

Congregational Business

Meetings

Meetings may be called from time to time by the elders. Should a request signed by one-fifth of the voting membership be presented to them, they must accede to the request and call a meeting of the church. Notice for a Business Meeting shall be given at two Sunday services prior to its occurrence. Such notice shall be posted.

General

All members of this church in good standing shall be entitled to vote at all church meetings held for the purpose of making decisions that may come before them.

At least 20% of the members constitute a quorum for the transaction of business.

Points of parliamentary practice shall be determined by *Robert's Rules of Order Newly Revised In Brief*, except as specified otherwise in the Church Manual.

All elections shall be determined by a vote of the majority of the members of the church present and voting.

With the exception of the Annual Meeting, no meeting may transact any business relating to other matters than those specifically stated in the call of the meeting.

Annual Meeting

The Annual Meeting of the church shall be held on the second Monday in June, or on such day as the trustees may appoint. The annual report should contain reports from all Boards, committees, pastors, group leaders, the Clerk, the Treasurer, and the Historian. The annual report is a permanent record of the church.

The order of business at the Annual Meeting shall be as follows:

Call to order

Reading of call

Prayer

Records of clerk since last Annual Meeting

Written reports

Order of Reports:

Pastors

Elders

Worship

Discipleship

Evangelism

Prayer

Fellowship

Deacons

Helps

Administration

Operations

Stewardship and Finance

Communications and Technology

Special (as required)

Ministry Placement Committee

Election of whole slate, except in case of contests

Old business

New business

Review the minutes of the meeting for revision or correction, if needed

Revision of the Church Manual

This manual shall be reviewed and revised as necessary every other year. Revisions shall be voted on by the congregation. The review committee shall be appointed by the Board of Elders and shall include at least one member from the previous review committee.

Changes to this manual require a vote of two-thirds of the church members present at a meeting called for this specific purpose. Notice shall be given at two Sundays prior to the meeting. Such notice shall be posted.

Reports and Records

All boards shall submit meeting minutes to the church office.

All persons holding church offices, committees, and organizations shall submit written reports to the church office in a timely manner for inclusion in the annual report.

Published documents and pertinent committee minutes shall be archived by the church secretary, including documents such as Sunday bulletins, church newsletters, notes from congregational meetings, the annual report, and any amendments to that report. The church secretary shall also keep a record of church and Sunday School attendance, baptisms, and marriages performed in the church.

Delegates

The officers of the church shall appoint any necessary delegates or observers to council, conference and association meetings.

Fiscal Year

The fiscal year shall run from May 1 through April 30. The annual meeting shall be the second Monday of June.

Hiring

A congregational vote is required in order to hire an individual for the position of Pastor, Associate Pastor, or Minister of Music.

The Boards of Elders and Deacons may act on a need to hire an individual to work in a ministry area over which they have oversight, after consulting with the Deacons, specifically in the areas of Finance and Personnel.

Resignations

All resignations of persons serving in offices or on committees must notify the Elder or Deacon responsible for the ministry, who will then notify the clerk and Ministry Placement committee. If the position is to be filled before the next annual meeting, then a special meeting of the congregation will be called to vote on the candidate.

Amendments

The confession, covenant, and rules of this manual may be altered or amended only by a two-thirds vote of the members of the church present and voting at the meeting called for this specific purpose, of which notice shall be given two weeks previous to the meeting.

Dissolution of the Church

No part of the net earnings or other assets of this church shall ever inure to the benefit of any donor, member, or officer of the church, or of any private individual. No donor, member, individual, committee, associate or affiliate member or officer of this church shall be entitled to be a recipient in the distribution of any of the assets of this church upon dissolution. Any assets of said church must upon dissolution be distributed or given to one or more organizations recognized by the Internal Revenue Service as one organized exclusively for religious or charitable purposes.

Past Ministers

Rev. Paul Litchfield was settled over the church and served as its pastor from November 7, 1781, until November 5, 1827.

Rev. Joseph W. Clary was called to settle by the church June 9, 1828, but 'The Town non-concurred.'

Rev. Abel Patten served from May 22, 1833, to September 29, 1835.

Rev. Preserved Smith settled as pastor August 31, 1836; served to August 25, 1843.

Rev. George W. Thompson served from July 16, 1845, to September 2, 1847.

Rev. Seth W. Banister installed April 27, 1848; and closed his labors in October, 1852.

Rev. John Lawrence served from May 5, 1853, to April 5, 1859.

Rev. Josiah Ballard installed September 15, 1859; died December 12, 1863.

Rev. W. H. Dowden served from February 13, 1866, to December 28, 1869.

Rev. Moses Patten served from October 27, 1870, to December 8, 1875.

Rev. Asa Mann, pastor from November 2, 1875, to November 14, 1876.

Rev. Franklin M. Sprague, pastor of church in Carlisle and that in Chelmsford from December, 1876, until May 25, 1879. -

Rev. James Walker, pastor from June, 1879, to the time of his decease, July 16, 1888.

Rev. Joseph Hammond, pastor from May 5, 1889, to May 27, 1894.

Rev. Lyman Mevis, pastor from October 1, 1894, to August 14, 1898.

Rev. A. Herbert Armes, pastor from December 1, 1898, to December 11, 1906.

Rev. Philip A. Job, pastor from July 21, 1907, to October 1, 1915.

Rev. J. Clarke Reilly supplied from October 31, 1915, to June 11, 1916, and from September 10, 1916, to June 24, 1917.

Rev. F. A. McKenzie supplied eighteen Sundays in the period from October 14, 1917, to May 19, 1918.

Rev. Benson P. Wilkins, pastor from March 2, 1919, until May 1, 1920.

Rev. J. Vanor Garton, D.D., pastor from January, 1922, to September 30, 1937.

Rev. Burton L. Goddard, D.D., pastor from October 21, 1937, to November 1, 1941.

Rev. William M. McNair, interim pastor from December 7, 1941, to June 14, 1942.

Rev. Lawrence E. Tee, called as pastor in July, 1942. Mr. Tee entered World War II as Chaplain in August, 1945, receiving the rank of Captain.

Rev. John W. Abbott, interim pastor from November 11, 1945, to June 2, 1946. -

Rev. Howard R. Johnson, interim pastor from July 5, 1946, to April 27, 1947.

Rev. Lawrence E. Tee returned to pulpit on May 25, 1947, and served to April 15, 1948.

Rev. Charles M. Massey, pastor from June 27, 1948, to November 26, 1950.

Mr. Robert L. Draper served in Rev. Massey's absence from July 9 to August 27, 1950.

Professor Glen Barker was interim pastor from March 18, 1951, to May 27, 1951.

Rev. W. Walker Hall, pastor from June 17, 1951, to June 13, 1954.

Mr. Grady Spires was interim pastor from July 18, 1954, to November 14, 1954.

Rev. Robert B. Dempsey, pastor from November 15, 1954, to January 5, 1964.

Dr. William Lane was interim pastor from January 19, 1964, to July 5, 1964.

Rev. Paul F. MacVittie, pastor from July 12, 1964 to August 1970.

Dr. Fred Prinzing, guest speaker during September 1970 and interim pastor from September 20, 1970 through February 13, 1972.

Rev. Richard Middleton, pastor from February 20, 1972 through December 25, 1973.

Mr. Roger Fornwalt and Dr. Nigel Kerr, interim Pastors from January 6, 1974 through September 29, 1974.

Dr. Fred Prinzing, interim pastor from October 6, 1974 through January 12, 1975.

Rev. Keith G. Greer, pastor from January 19, 1975 until the present.

Rev. Steven James Weibley, associate pastor from June, 1989 until the present.

Charter Members

Nathaniel Taylor and Elizabeth, his wife	Mary Robbins
Joseph Munroe	Sybil Robbins
John Green and Martha, his wife	Susanna Heald
Phinehas Blood and Sarah, his wife	Sarah Parlin
Joshua Munroe and Ruth, his wife	David Dickerson and Persis, his wife
Elisabeth Chase	Agness Foster
Mercy Munroe	Abigail Parlin
Rebecka Heald	Jonathan Spaulding
Thomas Spaulding and Mary, his wife	Martha Barrett
Job Spaulding and Lydia, his wife	Sarah Parlin
John Robbins and Sarah, his wife	Sarah Wheeler