

JAFFREY
BIBLE
CHURCH

2010

"Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity." 2Ti 2:19

(Verse inscribed on the cornerstone of the sanctuary.)

What we
believe, Who
we are, and
how we are
serving The
Lord Jesus
Christ for the
Glory of God.

I. INTRODUCTION

WELCOME

The Elders at Jaffrey Bible Church (JBC) would like to thank you for considering the great responsibility of helping to Shepherd the flock of God here in the Monadnock region. We, as well as the membership here, are praying for you as you consider God's calling upon your life and your possible calling to work with us.

A BRIEF HISTORY

In the summer of 1966, many people trusted in Christ while visiting the Monadnock Bible Conference. Area Christians realized there was a great need for a local church, one of them in particular was Arthur Hakala. The seed was planted, but would take another six years before that vision became reality.

In 1973 the Christians gathering together informally at the Monadnock Bible Conference moved their church to the Jaffrey Grade School. Pastor David Moreland of Groton Massachusetts served as interim Pastor until September of that year when the church called Roland Mitcheson.

In 1974 a formal constitution was drawn up and adopted. In 1977, after four years of meeting in the school, the church decided to purchase the present property which consisted of Dr. Kottke's Chiropractic Clinic, residence and 5 acres of land.

As the church continued to grow there was a need for more space so it was decided to build a larger sanctuary. We broke ground and completed the present facility in 1988.

Pastor Mitcheson left in 1996, so the Associate Pastor, Peter Vitello filled the pulpit for a time while a new Pastor was being sought out. Pastor Mitcheson's position was succeeded by Pastor Bill Rogers who left in 2002 and his position was filled, and is currently filled by our Associate and Family Pastor, Brent Charles.

Through the years the church has grown to 123 members with around 200 in attendance on Sunday mornings. We currently support 8 missionaries around the world, 5 of which came from our own fellowship. JBC is closely tied to a church planting ministry which supports indigenous pastors, and has been involved with at least 10 church plants on two continents.

Jaffrey Bible Church has hosted Life Action Crusades, seminars on Biblical Counseling, Marriage and Family, and expository preaching. The building has been designated as the emergency shelter for the Town of Jaffrey (which actually accommodated approximately 100 people during an ice storm of 2008) having a generator capable of servicing the facility in times of crisis. Each spring as a way of outreach we put on a Community Give-Away which supplies gently used clothing and furniture to many area residents.

II. WHO WE ARE

A. OUR MISSION

1. To honor our Lord and Savior Jesus Christ, to bear united witness to the faith of its members in the whole Bible as the inspired Word of God, to propagate the Gospel of God concerning His Son, Jesus Christ, by corporate and personal evangelism, by teaching the Word of God in its purity and fullness for the salvation of the lost and the edification of the saints, further, to support home and foreign missionary endeavor, and to work for spiritual unity and cooperation among all believers.

B. OUR CORE VALUES

1. **BIBLICALLY FOCUSED.**

Members shall be challenged to study and know the scriptures as the final and infallible authority for their life and practice.

2. **WORSHIP CENTERED.**

Our worship shall encompass all of life and all ministries and have the Lord Jesus Christ at its center.

3. **PRAYER EMPOWERED.**

The church shall go forward on its knees as it seeks the direction and power of the Holy Spirit.

4. **LAY MINISTRY ACTIVATED.**

The church is committed to equip and develop each member to be an effective lay minister within the body of Christ.

5. **EVANGELICALLY DRIVEN.**

The church shall proclaim the gospel without reserve and without compromise to the glory of God the Father.

6. **GRACE BASED**

The church shall represent a model of God's mercy with openness to all who seek the Lord Jesus Christ's forgiveness and healing and will seek such ends.

7. **A CHRIST-HONORING LIFESTYLE.**

Members shall be challenged to live as role models of Christ-likeness, exercising their giftedness as they extend grace to all, especially those who are disadvantaged economically, socially and spiritually.

C. SOME QUICK FACTS ABOUT JAFFREY BIBLE CHURCH (JBC)

1. AFFILIATION: NON-DENOMINATIONAL AND EVANGELICAL
2. Service Duration: Our Sunday service is approximately 90 minutes
3. Sunday Schedule: Worship 10:30 a.m., Coffee Fellowship at 12:00 noon, Evening Prayer service at 6:30 pm
4. Worship Style: Blended. Contemporary-Worship Team, Occasional “Hymn sing”, emphasis on expositional preaching
5. Average Weekend Attendance: 200 including children and youth.
6. 125 @ midweek AWANA.
7. Staff: One Pastor, and One part-time Church Administrator
8. Leadership Philosophy: Servant Leadership: Elder-led, Team emphasis (ie: Worship Team, Deacon Team, Nursery Team, Missions Team, etc)
9. Ministries: Many children’s, youth and family ministries available. Bible Studies and Small Groups meet throughout the week.
10. Church Leadership: Elders and Deacons which are offices of the church. Ministry team (i.e. Deaconesses, Missions, etc).
11. Missions: Local, national and overseas outreach, concentrating on the 10/40 window. About half of the missionaries supported by JBC are raised up from within.

D. FACILITY:

The facility includes a main Sanctuary, multi-purpose Fellowship Hall, children’s ministry classrooms, Library, adult classes and a number of other ministry rooms, two offices, a conference room and generator capability.

E. ANNUAL BUDGET:

Approximately \$161,000 per year but does not include Missions giving (\$39,000). Fiscal Year is from October 1st to September 30th.

III. ELDERS

Jaffrey Bible Church is an “Elder led” community of believers, meaning, the elders lead in all facets of ministry here. As leaders we do not lord it over the flock, but we model biblical Christianity for the flock, guide and direct in spiritual matters and guard against heresy and harm from the outside world.

As elders we view the body of Christ as a crown with the elders as points on that crown. We are co-equal and exercise the “First among equals” principle of

leadership. No one elder can usurp authority over another unless that authority can be “Plainly” given from the scriptures. We, as elders, have differing gifts and ministries; strengths and weaknesses; therefore we complement each other and help each other.

Your role will be as teaching elder here at JBC. We will work to ensure that you have ample time to pray and give yourself to the ministry of God’s Word. This is YOUR ministry at JBC and as elders we will work together to ensure this ministry is un-molested.

IV. DEACONS –

Biblical definition: Anglicized form of the Greek word *diakonos*, meaning: one who executes the commands of another, especially of a master, a servant, attendant, minister. Used in the masculine or feminine case such as Phoebe, servant to the Church in Rome. (Romans 16:1)

The Deacon Ministry at JBC exists because of the example in Acts 6 where Stephen and others were chosen to serve and care for the body so that the Elders could continue to administer the Word of God and protect the flock. The Deacon ministry fits into the purpose of JBC by being obedient to God’s Word, fulfilling the Purpose Statement, loving others, following Christ’s example, reaching out and serving the lost in our community as well as serving God’s children right here at JBC.

V. DEACONESSES –

A deaconess should be called by God to this Servant position. A deaconess is not an office of the church but rather a title for those women who function alongside the elders and deacons in ministry to the body of Jesus Christ here at JBC. Our deaconesses minister, primarily, to the needs of the women, providing helps for them regarding their spiritual nurture and material need.

A deaconess at JBC is a “Titus 2” woman. She is to be reverent in the way she lives, not to be slanderous or given to much wine, but to teach what is good, then she can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. Also, according to 1 Timothy 3:9-10 she must “**keep hold of the deep truths of the faith with a clear conscience.**” A deaconess must first be tested; and then if she is above reproach, let her serve as *deaconess*.

Each deaconess is assigned an oversight list and her duties include but are not limited to:

- ❖ Praying for each of the women on the list.
- ❖ Coming along side of women in time of need for encouragement &/or affirmation and to help or refer her to the right counsel.

- ❖ Remembering birthdays, anniversaries and other holidays with a card **or** small gift (left to the discretion of the deaconess), as means of encouragement.
- ❖ Orchestrating a bridal or baby shower for women on her list (with the help of seasoned deaconesses).
- ❖ Sending flowers (or appropriate small gift) to a new mother, or someone in the hospital, or the loss of a loved one.
- ❖ Being aware of needs, i.e. if a woman gives birth, we would notify the Elders, Deacons and meal coordinator, and we could set up rides or visitation for women in need.
- ❖ If a woman is getting married and wishes to have the reception at JBC, her deaconess *has the option* to oversee the food or to help in whatever way she is able (other deaconesses may become involved here too). She may simply ask the bride to meet with the deaconess board for assistance.

VI. UNITED BELIEVERS (EPHESIANS 4:13)

In keeping with Paul’s exhortation to the Ephesians we endeavor to work in a “...unity of the spirit and a bond of peace.” This is only possible when, as believers, we keep short accounts of wrongdoings and not let the sun go down upon our wrath giving place to the devil.

At JBC, when a rumor is exposed or a condescending comment made, or a disagreement expressed – we are conditioning ourselves to immediately, in love, hold such persons accountable to speak **with those they have issue.** This is not an easy task. It is a task that has brought much joy and freedom to our fellowship and all leaders are trained and held accountable to ensure that such malicious backbiting is stopped immediately.

A. A FAMILY FELLOWSHIP

We have 75 children and young adults here at JBC. Of 107 members capable of ministry, 56 work with children in one form or another. We have services which are frequently interrupted by the cries of infants and toddlers. This is not a deficit. This is not a handicap. This is a blessing.

As elders we endeavor to nurture and provide for the nurture of the family unit. It is of utmost importance to us to teach the parents that they may teach the children who become the parents who teach their children.

VII. WHAT WE BELIEVE

A. STATEMENT OF FAITH

1. We believe the Scriptures, both Old and New Testaments to be the inspired Word of God without error in the original, the complete revelation of His will for the salvation of men, and the divine and final authority for all Christian faith and life. (II Timothy 3:16; II Peter 1:19-21)

2. We believe that there is but one God, the Creator, Sustainer, and Ruler of all things, who is perfect in holiness and in love, infinite in wisdom and measureless in power and Who reveals Himself to us as Father, Son, and Holy Spirit. (Genesis 14:19,22; Daniel 4:17; Deuteronomy 6:4; Nehemiah 9:6; Exodus 15:11; John 4:8; Matthew 28:19)
3. We believe that Jesus Christ is the eternal and only begotten Son of God, conceived of the Holy Spirit and born of the Virgin Mary and that He is true God and true man and is the only sufficient Mediator between God and man. (Matthew 1:20; Luke 1:35; John 1:1-2,14; John12:45; John 14:9; I Timothy 2:5)
4. We believe that the Holy Spirit is the Third Person of the Trinity, Whose ministry is to convict the world of sin and of righteousness and of judgment; to regenerate the unbelieving and to seal, sanctify, teach, and comfort those who believe in Jesus Christ. (John 16:8-11; John 3:3,7; John 14; 16-18, 26; Ephesians 1:13)
5. We believe that man was created in the image of God by direct creation, that man sinned and thereby incurred both physical and spiritual death. Thus we believe that all men by nature and by choice are sinners and, apart from Christ, shall be forever separated from God. (Genesis 1:26, 2:17; Ezekiel 18:20; Romans 6:23)
6. We believe that the Lord Jesus Christ, Himself being without sin, died for our sins according to the Scriptures as a representative and substitutionary sacrifice and that all who believe on Him are justified on the grounds of His shed blood. (I Corinthians 15:3-4; Revelation 1:5; II Corinthians 5:21; I John 3:5-6; Colossians 1:19-28)
7. We believe that salvation is by grace through faith, not of a man's works, and that all who receive by faith Jesus Christ as Lord and Savior are born again of the Holy Spirit, thereby becoming children of God. We believe in the eternal security of the believer. (Ephesians 2:8-10; John 3:3-7; John 10:27- 29)
8. We believe in the resurrection of the crucified body of our Lord, in His ascension into Heaven, and in His present ministry there for us as High Priest and Advocate. We believe in the personal, imminent, and pre-millennial return of the Lord Jesus Christ for His Church and His coming in glory with the saints to

set up His kingdom upon the earth. (I Corinthians 15:4; Acts 1:8-11; Hebrews 4:14-16; I John 2:1-2; I Thessalonians 4:13-17; Revelation 19:11-16; 20:1-15)

9. We believe that upon physical death, the spirit of the believer enters immediately into the presence of God. We believe in the bodily resurrection of the just, the bodily resurrection of the unjust, the everlasting conscious punishment of the lost. (I Corinthians 15:20-24; Revelation 20:10-15; 21:1-4; 22:3-5; II Corinthians 5:8; Daniel 12:2; Rev. 14:10-11)

10. We believe that the local Church is a voluntary association of born-again believers equal in rank and privilege, subject to the Word of God, and independent of any external ecclesiastical control whatsoever. We believe that Water Baptism and the Lord's Supper are ordinances to be observed by the Church during this present age. They are, however, not to be regarded as a means of salvation.

11. BAPTISM: We believe that immersion is the mode of Baptism which most precisely fits the biblical mandate and we will practice this for those who come to faith in Christ. Baptism depicts graphically what happens as a result of the believer's union with Christ, having died and been raised again with Him and is strongly recommended for all born-again believers and is to be administered in the name of the Father, the Son, and the Holy Spirit. (Matthew 28:19; Romans 6:3-9)

12. THE LORD'S SUPPER: The Lord's Supper is a provision of Bread and Wine which are symbolic of Christ's Body and shed Blood; it is partaken by saved individuals in commemoration of the suffering and death of their Lord and anticipation of His imminent return. The observance of the Lord's Supper is to be preceded by faithful self-examination. (II Corinthians 13:5; Luke 22:19-20; I Corinthians 11:23-30)

13. We believe that the civil powers are ordained of God and are to be obeyed and supported in all fidelity, except in actions contrary to the Word of God. The civil powers and the Church are and shall remain separate in conformity with the Constitution of the United States of America. (Matt. 22:21, Romans 13:1-7)

14. We believe that human life clearly begins at conception. (Psalm 51:5, 139:13-16, Luke 1:41)

15. We believe that all forms of homosexuality and pornography are an abomination to the Lord – although there is hope for the sinner who repents. (I Cor. 5:9-11, Rom. 1:18-32)

VIII. WHAT WE PRACTICE:

A. JBC CHURCH COVENANT (MUST BE AGREED TO AND SIGNED BY ALL MEMBERS)

1. Having been led by the Spirit of God, I have received Jesus Christ as my Savior and Lord. I have been born again through the Holy Spirit; according to the Scriptures in John 1:12 I have publicly confessed my faith by word. (Romans 8:8-10) I subscribe fully to the Doctrinal Statement of my Church and do now enter into covenant with other members of this Church as one body in Christ. (I Corinthians 12:13)

2. I promise by the aid of my Savior (PHILIPPIANS 4:13):

a) To walk lovingly (John 13:34-35) and humbly with my brethren (I Peter 5:6); to pray for them (James 5:16); and to separate myself from worldliness and unchristian principles (Titus 2:12; Colossians 1:21-23, 2:8, 2:18-19, 3:5-17).

b) To pray (James 1:5-7) for the advancement of my Church in knowledge, spirituality, and fruitfulness (John 15:8,16); to uphold its program of worship; training and teaching; to observe its ordinances (Matthew 28:19- 20; I Corinthians 11:24-27) and affirm its doctrines (I Peter 3:15)

c) To give regularly and cheerfully, as God prospers for the support of an evangelistic ministry among us (II Corinthians 9:7; I Corinthians 16:2); for the relief of the needy (Mark 14:7; Proverbs 19:17); and for the spreading of the Gospel over the earth. (Matthew 28:19-20)

d) To serve faithfully in some activity of the Church (EPHESIANS 4:12-13; James 1:22-24; James 2:18); taking care to assume only such duties as can be effectively performed (I Corinthians 4:2); to improve my availability in service by prayerful study of God's Word. (2 Timothy 2:15)

e) To maintain family worship, encouraging family prayer, Bible study, and Christian nurture for all under my care. (Ephesians 6:4; Proverbs 22:6)

f) To endeavor by example (Matthew 5:16) and obedience to His command and submission to His authority (Matthew 28:18-20) to win souls to Christ (James 5:20).

g) To follow the New Testament as my rule of faith and practice. (II Timothy 3:10-17)

h) To allow the local church body and its members to follow through on the principles of Matthew chapters 5 and 18 (procedure when I sin against someone else or someone else sins against me) and to take the necessary action in a scriptural manner.

B. BY-LAWS

Please refer to our website for by-laws.

IX. The following are documents that reflect some issues the elders have had to respond to in writing for clarification. These statements represent our present understanding of the scriptural issue.

A. MARRIAGE, DIVORCE AND RE-MARRIAGE

This document exists as a result of many in the community desiring to be “re-married” as a result of divorce.

- 1) Weddings will only be performed in Jaffrey Bible Church when both parties are in membership or regular attendance in this church or in another like-minded church where they can grow spiritually.
- 2) Both persons, male and female (Gen. 1:27) must be believers – having responded to the Lord Jesus Christ for salvation, and legally free to marry. (2 Cor. 6:14-18)
- 3) The Pastor and Elders must have reasonable assurance and conviction that such a marriage will be a growing, permanent relationship and provide a healthy spiritual platform. In order to ascertain this and to prepare the couple for their adjustment to married life, weekly instructional sessions will be held which the couple must attend.
- 4) We will not unite in marriage at JBC anyone who has been divorced as a believer from a believing partner (Cor. 7:10-11). As Christians we are to be committed to excellence (Phil 1:10) and an example to others of strong and permanent marriages as those who have vowed before the Lord to cleave to one-another, despite the pressures of life, and have

become one flesh. (Matt. 19:5-6). Since re-marriage of one's previous partner eliminates the prospects of reconciliation (Deut. 24:1-4), the Pastor and Elders will seek the mind of the Lord regarding performing a marriage where divorce and re-marriage of a spouse is the case.

- 5) We must always emphasize strong marriages and families and the permanence of the marriage bond. ("What God has joined together – let no man put asunder") since marriage is a divine object lesson of the far greater and more perfect marriage between Christ and His Bride (believers). (Eph. 5:32; Rev. 21)
- 6) In accordance with the New Testament injunction that believers not take fellow believers to court, but they are to take their case before godly men of wisdom and let them decide (1 Cor. 6:1-8), members (and attendees) who get into advanced stages of conflict with one another in their marriages (as well as in other relationships and dealings) are to come before the Elders and the Pastor as arbitrators and peacemakers in the dispute so that it can be dealt with in a scriptural manner.

B. TONGUES AND PROPHECY

At JBC, our tradition has been that speaking in tongues (or glossolalia) is not practiced/taught/promoted in any of our church meetings or ministry. Likewise, proclaiming "new revelation" or "prophecy" is not practiced/taught/promoted in any church meeting or ministry.

Finally, we do not believe that the Bible teaches that tongues are a required evidence of salvation.

We do not intend this statement to underemphasize the clear teaching of the role of the Holy Spirit in redemption, in baptizing the believer into the body of Christ at the time of conversion, in filling and empowering for Godly living and effective service and in bestowing spiritual gifts to enable the believer to exercise a fruitful ministry.

We believe that "Tongues" in the Bible were "Known human languages that were previously unknown to the person speaking them". In essence, the Holy Spirit would give the gift of speaking Spanish to someone not previously trained in that language. We reject, as unbiblical, the teaching that there is an "unknown" language otherwise known as "Glossolalia" or "Heavenly Tongue" or "Tongues of Angels".

X. HOW WE ARE SERVING THE LORD JESUS CHRIST

The following is a compilation of ministries that presently exist “fervently” at JBC. Which means – they are taking place on a regular basis.

A. DISCIPLESHIP

1. ADULTS

- a) Couple to couple
- b) One-on-one
- c) Small groups
- d) Home life

2. CHILDREN

- a) AWANA
- b) Junior Church
- c) Nursery (During the preaching portion our worship time. Nursery is not compulsory. Many families remain in the sanctuary for the entire service.)

3. YOUNG ADULTS

- a) AWANA
- b) Youth Group
- c) M.O.G. (Monthly Men of God meetings for young adult males)
- d) “Beautiful You” (Monthly meetings for young adult women)

4. LEADERS

- a) Elder Mentoring - Weekly
- b) Deacon Mentoring - Weekly
- c) Ministry leaders - Bi-Monthly meetings

d) Youth Ministry Leaders – Monthly

B. CORPORATE WORSHIP

As a fellowship of believers we acknowledge that Sunday morning is a time for God – not man. We present ourselves before His Throne of Grace to acknowledge His presence, to praise His Holy Name and to hear from His Word.

1. WORSHIPING IN PRAYER

By praying corporately we acknowledge God’s existence. The worship leader for the day will often times ask at some point in the worship time for people to offer thanksgiving and praise to our Heavenly Father. This is both spontaneous and organized in that many times we hear prayers from different people – but they all follow a central theme as the Holy Spirit guides and directs.

2. WORSHIPING IN PRAISE

JBC has grown in its understanding of praising God for all things and the Singing of “Psalms, Hymns and Spiritual songs” reflects that growth. We have “In-house” music written by our own and as well the contemporary songs of today and hymns of yesterday – all intermixed and expressed to God Glory.

3. WORSHIPING IN THE WORD

There simply is no other way to present God’s Word than to expound God’s Word. We believe, unabashedly, that God speaks through His Word. By preaching through large portions of Scripture we get the “Whole Counsel of God” and not just the “Whole Systematic Theology” of God and man.

Our elders and lay-leadership have received formal training from the “Olford Institute” for expository preaching.

C. MISSIONS:

1. Our Definition of Missions is Evangelizing, discipling, and planting churches both nationally and internationally.

a) JBC seeks to partner with national church pastors to propagate the gospel by planting indigenous churches among the unreached peoples of the world.

b) Our desired priority of support giving is to those planting churches in the 10/40 window.

*There is a written JBC Mission Policy available on request.

2. The Scriptural Purpose of our Church's Involvement in Missions:

a) The purpose of Jaffrey Bible Church is to be fully committed followers of Jesus Christ while leading the lost to Christ. In light of this purpose, the purpose of our Church's involvement in missions is – To Share the **Father's Heart** for the World by Fulfilling the Great Commission of **Jesus** Christ. (John 3:16; Matt. 28:19-20; Acts 1:8; Rev. 15:4)

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

(Matt. 28:19-20) "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

(Acts 1:8) But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

(Rev. 15:4) Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

D. WHERE WILL YOU FIT IN?

1. WHAT WE BELIEVE GOD DESIRES FOR US

- a) A man to teach God's Word
- b) A man to pray for God's people
- c) A man to work with us
- d) A man to help guide us
- e) A man after God's own heart

E. YOUR JOB DESCRIPTION

Title: Teaching Pastor

Responsible to: Elder Team

Job Description Summary

Working in partnership with the Elder Team, the Teaching Pastor will be responsible for the spiritual welfare of the fellowship. The Teaching Pastor will be recognized by virtue of his call, training, and experience, as a spiritual leader of the church. His first priority will be to prepare and preach the Word of God. The goal is to help JBC fulfill its purpose: "To be fully committed followers of Jesus Christ while leading the lost to Christ".

Character

He will meet the qualifications for an Elder as outlined in Scripture (1Tim 3:1-7; Titus 1:5-9 and 1Peter 5:2)

Leadership & Administration

1. As a role model to the fellowship, he will demonstrate a deep relationship with the Lord through prayer, Bible study, witness and personal behavior.
2. The Teaching Pastor will function as the primary spiritual guide in establishing the overall vision, direction and change that will be prayerfully developed with the Elder Team and Leadership team.
3. The Teaching Pastor will be accountable to the Elder Team for his spiritual walk and for his job duties. There will be an annual evaluation by the Elders of his performance every September.
4. The Teaching Pastor, working with the Elder Team, will organize the training of the Elders, deacons, staff and other leadership.

Conduct of Public Worship

1. The Teaching Pastor will ensure a quality worship service for God.
2. The Teaching Pastor will preach Sunday sermons and will ensure that his ministry is conducted in accordance with the Scripture.
3. The Teaching Pastor will be responsible for baptisms, child dedications, weddings, funerals and communion with the support of the Elder Team.
4. The Teaching Pastor will be the primary leader of corporate prayer.
5. The Teaching Pastor will lead a Sunday evening service or participate in weekly small group activities as decided upon by the Elder team.

Shepherding-Pastoral Care

1. The Teaching Pastor will ensure that visitation and other ministries to those in need are being conducted by appropriate church members.
2. The Teaching Pastor will perform short-term Biblical counseling primarily with church members/attendees.

Other Responsibilities

1. The Teaching Pastor will participate periodically in teaching Sunday school, special classes and other ministries.
2. The Teaching Pastor will oversee the development of small group ministries.
3. The Teaching Pastor will provide leadership with the Elder Team when church discipline is needed.
4. The Teaching Pastor will be a member ex-officio of all Boards and Committees of the church.

Addendum to Jaffrey Bible Church Teaching Pastor Job Description

March 1998

This addendum is an integral part of the job description. Any exceptions to this addendum must receive prior approval from a majority of the Elder Team.

1. **Days Off:** 2 days/week _____ and _____ chosen by the Pastor.
2. **Holidays** (which do not count as days off or vacation days): New Years Day, Civil Rights Day, Presidents Day, Good Friday, Memorial Day, July 4th, Labor Day, Thanksgiving Day and Christmas Day.
3. **Vacation Days:** 4 weeks (28 days) paid vacation each calendar year. At least two weeks must be taken on 1 occasion. The other 2 weeks may be taken as desired. (New full-time Associate Pastor will have 4 weeks paid vacation each calendar year).
4. **Work Hours:** Minimum average of 8 hours per day.
 - a) Pastor will be in the church office the same 4 hours each workday. (Except days off, holidays, vacation days, when he is sick, emergency visitation and Sunday).

- b) Four hours of flex time per week
- c) During office hours, in addition to normal pastoral duties, Pastor is allowed to:
 - (1) Tend to family emergencies.
 - (2) Attend the local Pastor's prayer time.
 - (3) Attend conferences with approval of Elder Team.

Personal activities will be done outside work hours.

5. Suggested Priority of Weekly Work Hours:

- a) Message preparation 10-15 hours.
- b) Visitation 5-10 hours
- c) Administration 4-8 hours

Normal visitation will be done during non-office hours. Only emergency visitation will be done during office hours.

- d) Counseling 2-10 hours
- e) Leadership development 1-5 hours
- f) Personal growth (study and/or mentoring) 1-5 hours.
- g) One day per month 8 hours alone with God
- h) A weekly meeting of staff for prayer, planning and accountability

6. Sunday Morning Preacher Substitutes:

The Pastor is required to fill the JBC pulpit on Sunday morning a minimum of forty Sundays each year. When the pastor is unable to fill the pulpit, speakers will be chosen in this order: Associate Pastor, Elders, JBC Members or others at the discretion of the Elder Team.