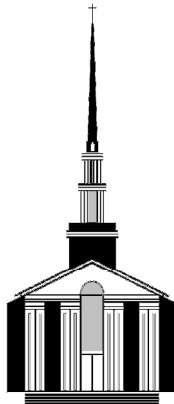


HANDBOOK



Highland Presbyterian Church

2380 Cloverdale Avenue
Winston-Salem, NC 27103-2012
(336) 724-6303
www.highlandpres.org

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This Handbook Is for You

This handbook is for you. Combined with the church directory, it is your guide to the activities and opportunities found in Highland Presbyterian Church for its members. Become familiar with this booklet and the current directory and keep them handy — it'll save you time and, we hope, help to keep active your communication with your church.

Mission Statement

God is at the core directing the mission for our congregation, community, and the world at large as revealed through the Holy Scriptures and his Son, Jesus Christ. As Presbyterians, we are further guided by the *Book of Order* and the *Book of Confessions* of the Presbyterian Church (U.S.A.)



While prayerfully seeking God's guidance and with God's love we are called both as a community of faith and individually to:

- Strive to fulfill God's will in everything we do.
- Make worship a priority by emphasizing its importance in all our lives and by seeking ways to create excitement about attendance.
- Reveal God's purpose in our lives through regular worship, active use of prayer, and Scripture study.
- Invite all to participate in our church by providing a nurturing, supportive, friendly environment and a loving extended family for all.
- Recognize the demands, conflicts and isolation brought about by our rapidly changing culture by seeking creative and flexible ways to reach out.
- Actively use our time, talents, and money to accomplish the mission.
- Use the unique gifts God has given us to proclaim God's love to the world.
- Provide educational opportunities for all to learn the Scripture and relate its teaching to their lives.
- Give a Christian response to injustice and immorality in our world.
- Be responsible and protective of God's creations.
- Enable all, including ourselves, to accept God's forgiveness and grace when we have strayed from God's plan.

Symbolism in the Sanctuary:

A Guided Tour

Symbolism has played an important part in the proclamation of the Christian faith. In the early church it was the means by which Christians could express their beliefs without jeopardizing their lives at the hands of those who sought to eradicate the church. In subsequent years the church has used symbolism to bring Christian ideas home to our minds and hearts. Our Sanctuary is rich in symbolism, which if properly understood and appreciated will add greatly to the enrichment of our worship.

As we approach the building, the spire pointing heavenward is a reminder of things above, where Christ is “exalted at the right hand of God” [Acts 2:33]. The cross atop the spire recalls the words of the Savior, “If I be lifted up, I will draw all unto myself” [John 12:32]. The sound of chimes playing from the spire calls us to worship and reminds us of the primacy of things spiritual.

We enter the building into the *Narthex*, a term which means a vestibule or anteroom. From the Narthex we enter the *nave*, which is the portion of the building occupied by the congregation during worship. A broad central aisle in the nave leads directly to the communion table in the Chancel. There are no barriers to the table, for all believers are invited to come and partake of the Sacrament.

The Chancel is that part of the church occupied by those who lead in worship — the minister, lay liturgists, choir, organist, and elders of the church when they administer the Sacrament of the Lord's Supper. In the Chancel are the lectern (on your right), from which the Word of God is read; the pulpit (on your left), from which the Word of God is proclaimed; and the communion table, from which the Sacrament of the Lord's Supper is celebrated. These three foci of Protestant worship receive equal attention in the arrangement of the Chancel.

Symbolism abounds in the Chancel. The communion table with the plate, cup and pitcher, are constant reminders to Christians of Christ's broken body and shed blood, a sacrifice for all humanity. Nothing else is placed on the communion table except the elements used in the observance of the Sacrament of the Lord's Supper. In the three panels beneath the communion table are symbolic roses, reminders of the messianic promise expressed in Isaiah 35:1, “the desert shall rejoice and blossom as a rose.”

Behind the communion table is the retable, on which are placed the candles and flowers. Candles are symbolic of Christ's claim, "I am the light of the world" [John 8:12]. Flowers are used in the church as a reminder that God is the creator and sustainer of all life and has beautified the world with wonderful works of nature.

The cross hangs in the center of the organ screen, the wall behind the choir loft. This particular type of cross is known as the Celtic cross, as opposed to the plainer Latin cross as seen atop the spire. The origin of the Celtic cross is the Isle of Iona, off the coast of Scotland, and it dates back to ancient time. Superimposed on the cross is a circle, which is without beginning and without ending, symbolic of eternal life. The Celtic cross emphasizes the eternal effect of the redemption secured on the cross by the death of Christ.

Many symbols are carved into the cross. The figure at the bottom is the cock crowing, signifying Peter's denial of his Lord. Next is a cluster of grapes, signifying the Sacrament of the Lord's Supper. This motif is repeated several times on the cross. Next is a crown of thorns and three nails, symbolizing the suffering and death of our Lord. Next is the seamless robe of our Lord, for the possession of which the Roman soldiers cast lots, the lottery being indicated by the three dice. Around the four arms of the cross are the symbols for the four evangelists. At the bottom, the image of a winged man is used to represent Matthew, because his Gospel opens with the human genealogy of Christ. On the right cross-piece is the symbol for Mark, the winged lion, chosen because his Gospel opens with allusions to "one crying in the wilderness". On the left cross-piece is the symbol for Luke, the winged calf, so used because Luke's Gospel deals with the sacrificial work of Christ, a calf being the most common symbol of sacrifice. At the top appears the symbol for John, the eagle, selected because John expresses in his Gospel the divine nature of Christ in the most exalted terms to be found anywhere in the Bible.

At the very center of the cross is the phoenix, a legendary bird that lived to a great age. As the legend goes, when the end of the bird's life grows near, it gathers a nest of sweet smelling spices and twigs. These are set on fire by the heat of the sun, and the phoenix is consumed in the fire. Out of the ashes the bird rises again, recreated and young. This is a widely used symbol for the resurrection.

On the right is the lectern, the reading desk from which the Bible lessons are read during the service. On its front is inscribed a "Chi Rho". This is the oldest monogram used with reference to Christ. These two Greek

letters, one imposed upon the other, are the first two letters in the word “Christ”.

On the left is the pulpit, the place from which the Word of God is preached. On it is a symbol composed of a Maltese cross superimposed on the sun. The sun in full ray is a Messianic symbol of and is based on the prophecy of Malachi 4:2, “But for you who revere my name the sun of righteousness shall rise with healing in its wings.” The cross is a stylized version of the Maltese cross. It derives its name from the Knights of Malta, who took as their responsibility the protection of Christian pilgrims on their way to Palestine in the 11th century to visit the Holy Sepulcher. It is often called the Regeneration Cross because it symbolizes the new birth.

Seasons and celebrations in the Church Year are marked by the changing colors of the lectern hanging and the stoles worn over the ministers’ robes. White is the color for Christmas and Easter as well as weddings, funerals, and memorial services. Purple is used during the preparatory seasons of Advent and Lent. Red reminds us of the flames of Pentecost, and green is used during the non-festival times of the year called ordinary time.

Membership

Responsible Membership

Membership in the church is marked by fidelity and loyalty. It is Christ's church, and He has called us out as His own. When you become a member of Highland Presbyterian Church, it is assumed that you will make this church one of the chief means of your devotion to Jesus Christ.

There are three basic expectations of membership:

- Participation in the services of worship and sacraments. The public praise of God is the principal means by which the members of the congregation give voice to their faith in Jesus Christ and bear witness to God's grace.
- Support through our gifts of money. We make no apology that the work of Christ and His church needs money and a great deal of it. We use the pledging system and members are expected to pledge liberally and to keep their pledges. “Where your treasure is, there will your heart be also” [Matt. 6:21].

- Participation in the life and work of the church. Highland offers opportunities for people to express their faith in prayer, study, and service. Each member has a special responsibility for the Christian nurture of the children in the church in response to the promise we make to God at the time of baptism.

While membership in the Presbyterian Church is a high calling and responsibility, we also want it to be an experience of real joy and nurture.

Active Membership

From the *Book of Order*: “One becomes an active member of the church through faith in Jesus Christ as Savior and acceptance of His Lordship in all of life. Baptism and a public profession of faith in Jesus as Lord are the visible signs of entrance into the active membership of the Church”. [G-5.0101].

“A faithful member accepts Christ's call to be involved in the ministry of His Church.” [G-5.0102].

Inactive Membership

“An inactive member of a particular church is one who does not participate in the church's work and worship. An inactive member is entitled to all the rights and privileges of the active member except the right to speak in the meetings of the congregation and to vote and hold office.” [G-5.0203].

Members may be removed “from the active members' roll because of their failure, in the judgment of the Session, to participate in the church's work and worship. No member shall be transferred from the active to the inactive roll until that member shall have failed intentionally to participate in the work and worship of the church for a period of one year and until the Session shall have made diligent effort to discover the cause of the member's non-participation and to restore the member to activity in the church's work and worship. Any member whose name is so transferred shall be notified of this action.” (G-10.0302a.(3)(a)).

The Meaning of Worship

We offer two worship experiences each Sunday morning at 8:30 and 11:00. The design and content of our worship is guided by the *Book of Order*, a part of the Constitution of the Presbyterian Church (U.S.A.).

“Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. As they respond to God's claim and redemptive action in Jesus Christ, believers are transformed and renewed. In worship the faithful offer themselves to God and are equipped for God's service in the world.” [W-1.1001]

The principle behind our worship is that God has called the people to praise and hear God's word. The congregation is not merely a group of spectators, but active participants. God is the audience.

The presence of a choir is not to perform for the congregation, but to lead the congregation in the praise of God through music.

The two sacraments, which Presbyterians recognize as symbols pointing to the Grace of God, are Baptism and the Lord's Supper. By Baptism we experience the grace of God inviting us into the Christian community. By the Lord's Supper we experience the grace of God nurturing us in our communion with God and neighbor.

“Scripture — the Word written, preaching — the Word proclaimed, and the Sacraments — the Word enacted and sealed, bear testimony to Jesus Christ, the living Word.

“Through Scripture, proclamation, and Sacraments, God in Christ is present by the Holy Spirit acting to transform, empower, and sustain human lives. In Christian worship the people of God:

- (1) hear the Word proclaimed,
- (2) receive the Word enacted in Sacrament,
- (3) discover the Word in the world, and
- (4) are sent to follow the Word into the world.” [W-1.1004]

“a. From the beginning God created women and men for community and called a people into covenant. Jesus called, commissioned, and promised to be present to a people gathered in his name. The Holy Spirit calls, gathers, orders, and empowers the new community of the covenant. To each member, that Spirit gives gifts for building up the body of Christ and for equipping it for the work of ministry. A Christian's personal response to God is in community.

“b. The people of God respond with words and deeds of praise and thanksgiving in acts of prayer, proclamation, remembrance, and offering. In the name of Christ, by the power of the Holy Spirit, the Christian community worships and serves God

- (1) in shared experiences in life,
- (2) in personal discipleship,
- (3) in mutual ministry, and
- (4) in common ministry in the world.” [W-1.1005]

Christian Education in the Church

Christian education is the responsibility of all church members. The church offers opportunities for formal education for all ages during the church school hour.

Classes for youth and children are formed according to age or grade. *Bible Quest*, curriculum developed and published by the Presbyterian Church (USA), is used in classes for children age two through four. The youth classes utilize a variety of materials including *Bible Quest* and materials designed especially for current events and issues. After two years of research, study, brainstorming, and designing, in December of 1999, Highland’s Christian Education Committee introduced a new and exciting church school program for children ages five through fifth grade called **faith.net**. This program is based on the Workshop Rotation Model and utilizes a variety of learning environments and styles to engagingly teach the biblical story. Age-appropriate classes rotate to one of the six workshops each week. **faith.net** teachers serve for six week teaching in one of the workshops. The workshops include *BIBLE.com*, the computer lab, *Master Peace Theatre*, the drama and puppet room, *How Great Thou ART*, the art room, **faith.net Cinema**, the audio-visual workshop, *Joyful Noises*, the music and storytelling room, and a flexible room for such workshops as *Martha’s Kitchen*, a cooking workshop, *Where in the World are We?*, a workshop on the history, geography, and fun facts of the biblical story, and *Mission POSSIBLE*, a mission workshop. This model of education encourages adults with varied skills to join in the teaching of Highland’s children.

The Christian Education Committee introduced our Adult Elective Education model in 1996. The model is based on six-week terms that offer three elective courses each term. We hope to foster intergenerational classes with the valued perspectives of all ages. Classes are designed to offer easy entry points. All adult members, visitors, and those who teach children will find it convenient to start and complete the six-week ses-

sions. Many of the gifted members of our church find opportunities to share their expertise by teaching these short-term classes. For those who prefer a more traditional adult Christian education experience, Highland offers two classes that consistently meet for bible study and spiritual growth. Those classes are The Present Word class and the Living Faith class. All of the adult education classes are located on the first floor of the Education Building (below the Sanctuary).

Learning in the Christian community goes far beyond Sunday morning Church School. Throughout the year special educational opportunities are made available to Highland members and visitors through mid-week evening and lunchtime courses as well as spiritual retreats.

Whatever your need or interest, Highland would like to offer you the opportunity to be a student or leader in Christian education.

Your Child and Highland Church

Highland always seeks to provide members and visitors with safe, secure, dependable childcare. Our crib and toddler nurseries are located in the Education Building near the Magnolia entrance, on the first and second floors. We offer infant and toddler care during the education hour, 9:30-10:30 A.M., and during the worship services, 8:30-9:15 a.m. and 11:00-12:00 noon.

At Highland we believe that a child begins to develop his or her first images of God as early as infancy. A child that is held, nurtured, and loved by an adult or youth begins to know that church is a safe and good place to be. As that child grows, a sense of natural comfort is developed and church becomes a second home.

For these reasons, Highland highly values the individuals who serve as caregivers for our children. Serving as a nursery worker is one of the many ways in which we can live out the baptismal vows that we make as a part of bringing God's "littlest of these" into our church family.

We invite members, with and without children, who enjoy caring for and nurturing our littlest members and guests, to volunteer as nursery workers. If you wish to serve Highland in this way, please contact the nursery volunteer coordinator through the Church Office.

Highland Presbyterian considers all children important, and members take seriously their commitment at baptism to “share with them the faith that has been given to us.” We do this in many ways.

“A Word for Our Children” is a time during the morning worship for children to fully participate. All children are invited to the Chancel steps for a story or activity that is related to the theme of the service or church year. Many preschoolers remain in service through this time. Following the children’s time during the 11:00 a.m. worship service, the four and five year old children go to a special class of their own to learn about the why’s and how’s of worship. Curriculum that has been designed for these children is based on the unique concepts of Montessori. As the child turns six years old parents are encouraged to celebrate their full participation in the worship service. Parents can pick children up following the 11:00 a.m. service in Room 300. In a similar way, the two and three year olds have their own special time to hear the biblical story and respond to God’s word through creativity and play. This group gathers in Room 301, also on the third floor.

A pamphlet called “Helping Your Child Worship” is available in the Gallery Hall and Narthex.

The nurture of a child in the Christian faith is enriched by the active support of parents. The church provides a booklet titled *Book of Discipleship* to guide families in this process. The booklet offers a variety of learning experiences for children and youth from Kindergarten age through high school. Each year at Pentecost we celebrate the accomplishments of the children and youth who have completed projects in the book during the past year.

Once every two years, the Worship Committee offers a class to children ages 5 through 7 and their parents called Welcoming Children to the Lord’s Table. This series of 3 classes is designed to help parents prepare their children for Holy Communion and to assist children with the basic aspects of receiving the Lord’s Supper. Questions asked by people of all ages concerning Holy Communion are explored.

As your child grows and leaves elementary school, our commitment to faith development continues in different ways. In addition to participating in church school and worship on a regular basis, we hope you will encourage your teen to become involved in our Youth Ministry program, choir, and confirmation class. We encourage youth to volunteer in a variety of ways, from being on an ushering team to serving on church committees.

Youth Ministry at Highland

Junior Youth (Third – Fifth Graders)

Highland has an exciting program for its 3rd, 4th and 5th graders called Junior Youth. This group meets twice each month for an hour and a half for fellowship, fun, spiritual growth and service.

The Junior Youth meetings include music, snacks, fun activities, devotions, Bible lessons, and games/role plays to help the children apply biblical principles to their lives. Junior Youth provides the opportunity to interact with other children to gain a sense of belonging to the body of Christ. It also helps prepare them for youth fellowships as they move towards middle school and high school.

Middle School and High School Youth (Sixth – Twelfth Graders)

Youth Ministry is taken seriously at Highland because we know that youth and children not only represent the future of the church, they represent the present! The spiritual and moral lives of our young people are likely the most fragile and precious gifts with which God has entrusted us.

We seek to offer many entry points for youth of all ages to get involved in the life of the church. It is our goal to encourage a sense of belonging and ownership so that as adults, our youth will look back on their years at Highland and say, “Church is a good place to be!”

The youth program takes place primarily on Sunday evenings from 5:30 to 7:30 p.m.; however, it does not end there. From trips to work camps or the Montreat Youth Conference to participating in lock-ins at YMCA and “A Fast That Lasts” (24 hour program on Hunger Awareness), from worshiping with the residents of the Prodigals Community to participating in worship here at Highland, from camping trips to learning more about racism and its effects on our community through the Inter Racial Dialogue Youth Program, the Highland Youth stay on the go.

During Sunday morning church school, Sunday evening youth fellowship and Wednesday evening Faith Matters, we focus on how we are to respond in the world with Christ-like love and compassion. The fact that Highland has fourteen adult youth advisors speaks highly to the importance that we place on ministry with this exciting group of young people.

The Music Ministry

The ministry of music at Highland Church strives to give glory to God, to enhance worship, to serve the needs of choir members, to provide an avenue for service, and to be a tool for evangelism and outreach.

Giving glory to God

- In worship and at other times as well, we use music to communicate to God thoughts that words alone cannot convey. Next to silence, music comes the nearest to expressing the inexpressible. With music we attempt to utter our deepest feelings toward our creator.
- Choirs dedicate their musical offerings as acts of praise and worship to God. Scripture is full of injunctions for the use of music as a means of praising God. Our ministry attempts to follow St. Paul's recommendation, "Let the word of Christ dwell in you richly ... and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God." [Colossians 3:16]

Enhancing the worship of the congregation

- Through hymns, anthems, responses, solos, and organ and instrumental music, we work to provide beauty, order, dignity, and variety to the worship experience. Our hope is that all worshippers will be inspired and uplifted by the music they hear and sing.

Serving the needs of individual choir members

- Participation in the loving environment of a musical group gives that member the opportunity to meet and enjoy the fellowship of other Christians. As people work together toward a common goal, they experience "belonging" and an enhanced sense of "purpose."
- A choir helps develop feelings of self-confidence and skills of concentration and teamwork. Singing in a worship service, a choir member grows in musical skill, self-confidence, and feelings of self-worth. A handbell ringer likewise develops confidence by ringing bells at the right time.

Providing an avenue for service

- A choir also provides an opportunity for Christian service to others that is open to people of all ages. The musicians rehearse to prepare music suitable for the theme or mood of the worship service. Because of these rehearsals, even inexperienced (or young) members of choirs can present music that is more difficult than that provided by the congregation alone.

Functioning as a tool for evangelism and outreach

- Sometimes people are encouraged to join our church because of their interest or participation in the musical life of the congregation. When our choirs attend events outside our church building, we help spread the witness of our Christian fellowship to others in the community.

As a worshipping member of Highland Church, each person can participate in singing hymns and in listening to the musical contributions from the choirs. There are, however, special blessings that accrue from serving in a musical group.

The ministry of music strives to involve all those who wish to work actively toward these goals. The organized choir program includes singing and ringing choirs for various age groupings, and instrumentalists, administered by a director of music. Ask at the Church Office for a list of current groups and their rehearsal times.

Consider your role in Highland's ministry of music, and help us “praise the Lord with the lyre; make melody to him with the harp of ten strings. Sing to him a new song; play skillfully on the strings, with loud shouts.” [Psalm 33:2-3]

Various “Facets” of Your Membership

Athletics

Highland athletics is a great way to meet fellow members at Highland. Sports activities include men's softball in the spring, men's basketball in the winter, and coed volleyball year-round. Watch for announcements about these sports. For more information, contact the Church Office.

Chancel Flowers

The flowers that are placed in the Chancel each Sunday may be donated by members and presented in honor of or in memory of loved ones. Call the Church Office for the name of the person in charge of scheduling.

Church Meals

The Highland Fling is our monthly church night supper. On the second Wednesday of each month, September through May, a potluck meal is

served. In late summer, the Fellowship and Communications Committee sponsors a church picnic on a Sunday after church.

Church Publications

Various publications, newsletters, and brochures about the church and its programs are frequently available in the Gallery Hall of the Educational Building and in the Narthex.

Church Library

We have an extensive church library located in Room 215 for both reading and reference purposes. The library is open for all church members weekdays and Sundays. Books are checked out and returned on the honor system. Donations to the library are encouraged. Please contact the librarian or the Church Office for further information.

Facilities for Handicapped and Impaired

Handicap designated parking spaces are near the Narthex, the Magnolia Street entrance, and the Activity Building entrance. Wheelchair ramps are provided at the Cloverdale entrance to the Education Building, at the Narthex, and at the side entrance of the Activity Building. An elevator accessing all three floors of the Education Building is on the Magnolia Street side of the main building. There is also a ramp in the Sanctuary to access the Chancel area.

Hearing Aids

Wireless hearing aids are available for use in any part of the Sanctuary. You may request one from an usher in the Narthex.

Memorial Garden

Highland has a Memorial Garden on the Magnolia Street side of the church building. It is an area of beauty and quiet for our entire congregation.

The garden provides a place for the interment or scattering of the ashes of cremation for church members and their immediate family. It also offers an opportunity to memorialize those interred elsewhere.

Anyone interested in learning more about the Memorial Garden should contact one of our ministers or a member of the Memorial Garden Committee.

Retreats

Retreats for families, youth, men, women, and individuals are offered for a variety of occasions. These range from one day to several days in length.

Scouting at Highland

GIRLS SCOUTS OF THE USA

Girl Scouts of the USA was founded in 1912 by Juliette Gordon Low. Girl Scouts is based on sound ethical values and is a movement that provides opportunities for girls to learn and work in partnership with adult volunteers.

The age levels in Girl Scouting are:

Daisy Girl Scouts (grades K–1 or 5–6 years old)

Brownie Girl Scouts (grades 1–3 or 6–8 years old)

Junior Girl Scouts (grades 3–6 or 8–11 years old)

Cadette Girl Scouts (grades 6–9 or 11–14 years old)

Senior Girl Scouts (grades 9–12 or 14–17 years old)

Here at Highland Presbyterian Church we have two Girl Scout troops: Troop #171 Juniors (sixth grade) and Troop #109 Brownies and Juniors. For more information about current meeting times and leaders, contact the Church Office.

BOY SCOUTS OF AMERICA

Troop 722 of Highland Presbyterian Church was chartered in 1953. The first two Eagle Scouts were Dick Downs and Peter Kellogg. The many Eagle Scout awards presented since then are recorded in a framed display in the Activity Building.

The Boy Scout troop for any boy between the ages of 11 and 18 meets weekly. We also have a Cub Scout program that meets weekly. Boys who have completed the first grade may join. A pre-cub scout program called Tiger Cubs meets once a month.

For current information about the scouting program for boys, contact the Church Office.

Sermon Tapes

Sunday worship services are taped and filed in the library for your use. Please contact the church if you wish to purchase one for yourself.

Smoking Policy

Smoking is not permitted in any of the church buildings.

Use of Church Facilities

The church buildings are considered to be instruments of mission. Several rooms are available for meetings of church groups and non-profit agencies. Detailed information about reservations and cost (if any) are available in the Church Office.

Weddings and Funerals

All church services are conducted with respect and dignity.

Wedding plans should be discussed with a pastor as early as possible. Issues to consider include use of the Sanctuary or Chapel, scheduling on the church calendar, reception in the Parlor, Activity Building, or Gathering Place, services of the church organist, selection of both vocal and instrumental music, availability of a pastor, rehearsals, premarital counseling, flowers, and candles.

A Christian funeral or memorial service is a service of worship and should ordinarily be held in the church Sanctuary or Chapel. A memorial service is a service without the casket or urn present. Your plans for this service in Highland Presbyterian Church should consider these guidelines: the minister is responsible for planning the service in consultation with the family; the facilities of the church and a minister are available without charge to members and non-members; the casket, when present, should remain closed at the church; graveside services, cremations, memorial services, and the scattering of ashes may be arranged. One to three arrangements of flowers in the Chancel are sufficient. Pictures and other memorabilia of the deceased should be reserved for use at the funeral home or in the family residence.

Stewardship of Time, Talents, and Resources

One of the responsibilities of church membership is the support provided through the giving of one's money, time and talents. The rationale for giving is not to get blessings in return, but as an expression of thanksgiving for the generosity of God in sending Jesus Christ to be our Savior.

Each church member is asked to pledge both time and talents to the operation and support of the church; and through this pledge, be available to assist as needs develop.

Voluntary assistance on church projects and serving as church officers are ways that members of Christ's church manifest their stewardship of time and talent. Our stewardship is also made visible as we give our time and talent to worthy causes in the community at large and live out our faith in our vocation and family life.

We also expect our members to pledge to the financial support of the church and its mission. Though there is no price tag to membership, the members are encouraged to pledge a percentage that represents the gratitude of a faithful servant of Jesus Christ. Historically, the tithe represents one-tenth of one's income.

Weekly envelopes are available on request. Statements are mailed as a convenience to all contributors. All members are urged to keep pledges up-to-date. The church keeps no large surpluses to meet obligations, but depends entirely on its members' faithfulness in weekly giving. The purpose of the church is evangelical, not commercial. The financial support of the church and its work is ours.

Enhancing Ministry through Gifts and Memorials

Beyond pledges and weekly contributions, Highland Church provides many additional opportunities for members to enhance the church's ministry through occasional or one-time giving.

Gifts may be in the form of cash, stocks, bonds, real estate, and other valuables. Persons desiring to present gifts other than money should communicate their intent to the Treasurer or the Chair of the Finance Committee. Gifts of securities, real estate, and other items must be offered to and accepted by the Session. Normally, non-income-producing property and securities will be sold by the Session and the proceeds placed in church fund accounts as requested by the donor or specified by the Session.

Numerous funds have been approved by the Session, and donors may request that their contribution be placed in one or more of these funds.

You may contribute to these funds as a direct gift or in honor of or in memory of someone. Some of these funds are described below.

THE PERMANENT FUND was established by the Session. This body approves all disbursements. The income of this fund is to be used to make repairs and improvements to the church property without having to borrow money. Gifts to this fund will ensure the long-term presence of this church building in the community. The Permanent Fund Committee administers the fund. The Session approves all expenditures from the proceeds.

THE MEMORIAL FUND has been established by the Session as a means for donors to express sympathy and to establish a memorial to deceased persons. The fund has been designated for the enrichment of the mission of the church. The fund has been used for purposes such as hymnbooks, public address system and recording system in the Sanctuary, installing improved lighting in the Activity Building, and other related items. The fund is administered by the Session upon recommendation of the Worship Committee.

THE SCHOLARSHIP FUND was established by the Session in 1969, to provide resources for young people in need of assistance with their college or theological education. The Board of Deacons administers the fund.

THE LIBRARY FUND is used to provide books and supplies that are not possible within the regular budget.

THE MUSIC FUND was established by the Session to provide supplementary funds for the ministry of music. This money provides occasional soloists, instrumentalists, and printed music scores for music projects, concerts, or programs. The fund is administered by the director of music under the supervision of the Worship Committee.

THE ELEANOR ALDRICH WEEKS MUSIC FUND was established by a bequest “to be disbursed at the direction of the Choir Director of the Adult Chancel Choir for the exclusive use of the Adult Chancel Choir.”

YOUTH FUNDS have been established to assist in our youth ministry in various ways. The Director of Christian Education administers the funds.

Anyone may establish a trust fund to memorialize a loved one, to perpetuate the faith of our current members to generations to come, and to further the work of the church in the present. Gifts of cash, stocks, bonds, and real estate may be made before or at the time of death. Members are

encouraged to remember their church when preparing their wills. Contact the pastor to learn more about the ways your church may make use of such gifts.

Committees of the Session

Christian Education Committee

The responsibilities include:

- All educational events
- Church School for children and youth
- Adult elective educational opportunities
- Youth Fellowships, missions, and educational programs
- Church Library
- Vacation Church School
- Teacher recruitment and training
- Audio visuals

Evangelism Committee

The responsibilities include:

- Educating the congregation as to their task as evangelists
- Providing skill training in how to talk with others about faith
- Developing creative ways to approach the task of evangelism; assisting membership committee with inactive and prospective members
- Contacting and visiting prospective members

Fellowship and Communication Committee

The responsibilities include:

- Montreat weekend, church picnic, retreats, Highland Fling, “Lemonade on the Lawn”, campouts, Men of the Church, Presbyterian Women, scouting, Singles group, and athletic teams
- Church directory, church handbook, and newsletter
- Bulletin boards and art exhibits

Long Range Planning Committee

The responsibilities include:

- Devise and maintain five-year plans for goals and objectives for Highland to include mission programs both within and beyond the congregation
- Evaluation of programs and life of our church

- Other projects, assigned by the Session, for research and recommendation
- Investment of funds

Membership Committee

The responsibilities include:

- The Ritual of Friendship
- Assisting with New Member Classes
- Sponsoring new members
- Reception for new members
- The assimilation of new members into the life of the church
- Assisting staff with Confirmation Class
- Reviewing church roll and following-up the inactive members

Nominating Committee

The responsibilities include:

- Placing before the congregation a slate of nominees for the offices of Elder and Deacon
- Overseeing the election of all vacancies on the Session and the Diaconate

Personnel Committee

The responsibilities include:

- Recruitment and employment of non-program staff in consultation with appropriate committee or supervisor
- Establish and maintain up-to-date job descriptions for all positions of staff in consultation with appropriate committee or supervisor
- Recommend to Session: salaries, benefits, work rules, hours, holidays, vacations
- Conduct appraisals of staff job performance, arbitrate any staff conflict, and provide continuing support and counseling of staff members

Worship Committee

The responsibilities include:

- Regular and special services of worship, including home worship
- Communion, including provision to home-bound members; baptism; music programs; special bulletin covers; sermon tapes; Sanctuary flowers; ushering; pulpit supply; host at the door; elder of the month;

provide nursery during worship and special services; Advent decorations; guidelines for weddings and funerals; bereavement guild

- Service for Wholeness
- Spiritual Emphasis weekend; monitoring worship attendance and exploring ways to increase attendance
- Other worship events as needed
- Spiritual retreats
- Recommendation for use of Memorial Fund

Committees of the Diaconate

Community Service Committee

The responsibilities include:

- Allocation of funds to service agencies in the community
- Maintenance of up-to-date information concerning the goals and accomplishments of these agencies
- Promotion of volunteer service in these agencies by members of the congregation
- Involvement of church members in corporate projects which give witness to our compassion

Compassion Committee

The responsibilities include:

- Support for the needy, the bereaved, and the troubled members of the congregation
- Initiate programs which strengthen the compassion of the church
- Support of the Caring Friends program

Finance Committee

The responsibilities include:

- Preparation and presentation to the Session of proposed and final annual budgets, with each Session and Diaconate committee held responsible for its annual expenditures, in accordance with sound accounting principles
- Collection, counting, and depositing of worship and church school offerings
- Working in close liaison with church treasurer
- Responsible for policies and guidelines for disbursement of funds and payment of goods and services bills
- Periodically inform the congregation of church financial status

- Negotiations and liaison with agencies leasing church property with recommendation of Session
- Maintenance of the Permanent Fund
- Making recommendations for the use of the interest from the Fund

Property Committee

The responsibilities include:

- Repairs, maintenance, and purchase of equipment and supplies
- Cleaning of buildings, grounds, furnishings and equipment
- Guidelines and permission for use of church property and equipment
- Property and liability insurance
- Supervision of the sexton
- Liaison with Memorial Garden Committee

Stewardship Committee

The responsibilities include:

- Stewardship campaign, in which a commitment of money, time, and talent is obtained annually from the congregation
- Collect time and talent information during the annual stewardship campaign from all members and from new members upon their joining the church (in conjunction with the Membership Committee)

Witness Committee

The responsibilities include:

- Special offerings:
 - One Great Hour of Sharing on Easter
 - Pentecost Offering on Pentecost Day
 - Children’s special offering on Father’s Day — goes to Grandfather Home and Barium Springs
 - Peace Making Offering on World Communion Sunday in October
 - UNICEF at Halloween
 - Blanket and Tools Fund in November
 - Joy Offering at Christmas
 - Alternative Gift Market at Christmas
- Maintaining contact with “our missionary”; “Minute for Mission”; “Two Cents per Meal”; witness to world concerns (hunger, time of disaster)
- Maintaining relationships with seminaries