

# Faith Presbyterian Church Policies and Procedures Manual

## CHAPTER X – MISCELLANEOUS POLICIES AND PROCEDURES

### A. PUBLICITY

It is the policy of Faith Presbyterian Church to provide the following kinds of communications for the purposes described:

Outreach to the Community. Make persons in Leon County seeking religious affiliation or support, and persons or organizations in Leon County needing our help, aware of Faith Presbyterian Church, its scheduled worship services, its programs and services to people and organizations.

Internal Communications. Make members of our congregation and their families aware of our church's worship services, programs, services to people, administrative matters, and other church-related information.

Benevolent Program Support. Obtain community support for programs undertaken by our church and needing support from outside the church to be effective. Targets for outside help to our church include individuals, businesses, service organizations, and local government agencies.

Benevolent Outreach Programs. Provide publicity to facilitate the effective performance of outreach benevolences. For these communications, target groups for our benevolences and services include university students, teenagers, the elderly, the poor, substance abusers, and estranged families.

In order to provide these communications to these target groups, it is the policy of Faith Presbyterian Church to use the following media, when cost-effective and affordable: Church bulletin, church newsletter, church web site, e-mail, special topical letters, bulletin boards, posters, announcements from the pulpit, Tallahassee Democrat, school publications, telephone directory, radio and television spots. Any information prepared for these media should be reviewed by the appropriate staff before being released for publication.

It is the policy that publicity items shall appear normally in the newsletter, rather than the bulletin. Only matters of major interest to the congregation or with short response time will appear in the bulletin.

*Revised August 2001, reviewed and edited February 2005*

## **B. EMERGENCY RESPONSE POLICY**

The first person to see or be in an emergency situation should carry out these policies without second-guessing their authority to do so.

### **Personal Illness or Injury**

Call 911 if you are on church property and see another person in need of care due to illness or injury. There should be no hesitation to place the call. The person who made the call should stay with the person needing care, and the person needing care should not be moved or be permitted to move until emergency personnel arrive. After the emergency personnel arrive, contact the person's next of kin.

### **Fire**

If you smell smoke or see flames, pull the nearest fire alarm. Then immediately call 911. After calling 911, make sure all persons in all church facilities have exited or are exiting the building.

### **Personal Attack**

If you are attacked while on church property, scream to attract attention from others. Attempt to pull the nearest fire alarm. Do everything that you can do safely to secure your own safety. Ask the aggressor to leave the property without doing harm. Ask the aggressor to think about the consequences of what they are doing. Keep the aggressor talking until emergency personnel arrive.

### **Property Invasion**

If you are present when a third party is on church property and attacks another individual, immediately pull the nearest fire alarm and scream for help. Do everything that you can to secure the safety of the party being attacked, without placing yourself in harms way. Ask the aggressor to leave the property without doing harm. Ask the aggressor to think about the consequences of what he/she is doing. Keep the aggressor talking until emergency personnel arrive. Scream if the danger escalates and you are concerned that there is no one who is aware of the situation.

### **Natural Disasters**

In the event that the community, county, city or state experiences a natural disaster (such as a hurricane or tornado), and Faith Presbyterian Church can or is called upon to assist in any evacuation or recovery effort, Faith shall be willing to open its doors to serve as a shelter for citizens in need. The Senior Pastor shall serve as the point of contact with local and state emergency response teams and/or officials and shall designate the specific space and facilities that will be used as a shelter. In the event of such usage, the Senior Pastor shall advise the Church Administrator of the designated physical facilities and the Church Administrator shall be responsible for overseeing such use of church facilities as a shelter.

### **Suspicious Activity**

Any church member or staff that observes suspicious activity by unknown persons that is not creating an emergency situation, on the grounds or in church buildings, especially when no church activity is being conducted on the church property, is asked **not to intervene**, but to call the Tallahassee Police Department at (850) 891-4200 and report what has been observed.

*Adopted August 2001, modified December 2004, reviewed and edited April 2005, revised April 2007.*

## C. ALLERGY RESPONSE POLICY

### General Policy for Church & Preschool

Faith Presbyterian Church recognizes the possibility that members, preschool children or visitors might have a serious allergic reaction to foodstuffs, including peanuts and other food allergens, medications, or venoms, such as bee sting, while present on the church campus. The church adopts a policy of both minimizing potential exposure to troublesome food allergens, especially peanuts; and providing extensive congregational and parent education about the dangers of food allergies and anaphylaxis shock.

For the Faith Preschool, an Epinephrine administration policy has been established under the auspices of Chapter 1002.42 Florida Statutes as outlined under the Preschool Section below. For the Church activities, an Epinephrine administration policy has been established under the auspices of Chapters 381.88 and 381.885 Florida Statutes as outlined under the Church Weekday and Sunday & Wednesday Night Procedures below.

### Prevention of Exposure

The church strives to minimize the risk of exposure to peanuts by those participating in church and preschool sponsored programs and activities. Likewise, the church strives to minimize the potential exposure to stinging insects on the church campus through surveillance and extermination.

**Notice to facility users:** Whenever church conference rooms, the Fellowship Hall, or classrooms are being reserved for use, whether by a Faith member or outside organization, the church staff will discourage the persons or organization who wish to use rooms from bringing in any items that include peanuts or tree nuts. A notice to avoid bringing peanuts and tree nuts to church activities will also be periodically disseminated via the Church Newsletter, Sunday bulletin, letters to preschool and/or Sunday School class parents, and posters throughout the facility.

**Notice to parents:** Snacks may be served at activities for children in the preschool or attending Sunday or Wednesday evening activities. When a new (non-peanut) snack item is to be added to the menu, advance notice will be provided to parents by posted signs or letters sent home to parents.

**Parental and individual responsibility:** Despite all efforts to be allergy aware, due to the nature and scope of church activities at which food may be served, the church cannot guarantee:

- That food to which an attendee may be allergic will not be served.
- A campus free of stinging insects.
- That a staff member or volunteer certified to administer epinephrine will be in attendance at all church activities.

Consequently, individuals with food allergies and parents of children with food allergies are to be responsible and diligent in choosing food to eat at all church functions where food is served. Those with insect venom allergy should be alert for the presence of bees or wasps.

### Congregational & Parent Education

The Faith Preschool and Church recognizes the critical importance of educating the general public that includes preschool parents, church members, and attendees regarding the dangers of food allergies and anaphylactic shock that can lead to death. Member communication and education will include information such as the fact that food allergies now affect 1 in 13 children. Furthermore, the number of children with a food allergy has grown 50% between 1997 and 2011. At this time, there is no known reason(s) for the increase. Every 3 minutes, a food allergy sends someone to the ER in this country. (Source: Food Allergy Research & Education.) The eight foods most apt to cause allergic reactions are peanuts, tree nuts, soy, milk, eggs, wheat, fish, and shellfish. Allergy Education will take place via the Church Newsletter, posters in the church facility, church member emails, and/or other means as deemed appropriate.

### **Preschool Procedures**

An Epinephrine (EpiPen) Protocol Procedure has been approved by a physician and adopted for use at the Preschool as set forth in Chapter 1002.42 F.S. (See Epinephrine Usage Protocol on the following pages.) This Plan includes the provision that Preschool Staff **MUST** be trained annually regarding Anaphylaxis and Epinephrine administration. The Florida Department of Children and Families governs Faith Preschool. At this time, they require a signed Permission Slip on file for any child who may receive non-student specific Epinephrine. Please note the following regarding the Preschool Procedures:

1. The Preschool will strive to eliminate peanuts/tree nuts from being served. All Preschool children's parents must submit a signed Nutritional Plan Agreement and are instructed to provide only the snacks listed in the Nut-free Snacks brochure.
2. All Preschool parents are responsible for bringing in the completed "Faith Preschool Anaphylaxis Action Permission Form" document for their child even if the child has no known allergies. The form should be returned to the child's teacher. Preschool parents of children with known allergies should complete the "FARE Food Allergy & Anaphylaxis Emergency Care Plan" or a substitute form provided by Faith Preschool and the form should be returned to the Preschool Office.
3. For parents of children who possess an Epinephrine prescription, see the Preschool Office for specific instructions.
4. Faith staff and volunteers are not professional medical personnel. However, if a child in the preschool has an anaphylactic reaction OR if a child at the preschool who has an **Epinephrine prescription** and signed physician form has an anaphylactic reaction, the following will be done in the absence of parents:
  - a. 9-1-1 will be called immediately
  - b. EpiPen® will be retrieved.
  - c. EpiPen® will be administered by a certified staff member.
  - d. Parents will be notified.
5. Instructions on how to administer an EpiPen® will be posted in all preschool classrooms.

### **Church Procedures (Excluding Preschool)**

[Note the Preschool has separate procedures as listed above]

An Epinephrine (EpiPen®) Procedure has been approved and adopted by the Faith Presbyterian Church Session for use during church activities. (Please note: the Preschool follows a separate

Protocol procedure as set forth in a previous section above). This Church Procedure follows requirements set forth in Chapter 381.88 and 381.885 F.S., which are attached.

1. The Christian Educators and Sunday School teachers will strive to eliminate peanuts/tree nuts from being served. Nut-free snacks are provided by the church for elementary and preschool children. The nuts-free snack brochure will be provided to any parent bringing snacks for middle and high school students. Parents will be instructed to provide only the snacks listed in the brochure.
2. The Church will strive to have several persons at regular church activities who have been certified by the Florida Department of Health. A list of certified preschool teachers, staff members, and volunteers will be posted adjacent to the locked EpiPen® boxes and in other prominent locations around the facilities.
3. Parents of children with known allergies should contact the Christian Educators for Children or Youth as appropriate and will be provided a “FARE Food Allergy & Anaphylaxis Emergency Care Plan” to be completed; the form should be returned to the Christian Educator. ***Parents are encouraged to provide an allergy medication bag labeled with the child's name. A copy of the “FARE Food Allergy & Anaphylaxis Emergency Care Plan” document should be kept with the EpiPen® in the allergy medication bag.*** In case of an anaphylactic reaction the following will be done in the absence of parents.
  - a. 9-1-1 will be called immediately.
  - b. By virtue of the parental and physician permission form kept at all times in a child’s allergy medication bag, the supervising adult will retrieve the prescribed EpiPen®.
  - c. The EpiPen® will be administered according to the instructions on the FARE Emergency Care Plan.
  - d. Parents will be notified.
4. If a person attending a church function has an anaphylactic reaction who does NOT have an Epinephrine prescription, the following shall be done unless the person having the reaction is an adult who directs otherwise or is a minor whose parents are present and direct otherwise:
  - a. 9-1-1 will be called immediately
  - b. EpiPen® will be retrieved ONLY by a person who has been certified by the Florida Department of Health and have received an “Emergency Allergy Treatment License”.
  - c. Chapter 381.85(4) F.S. allows a non-certified person to administer the EpiPen® upon receipt of remote authorization by an authorized health care practitioner after consultation with the authorized health care practitioner by audio, televideo, or other similar means of electronic communication.
  - d. The EpiPens® will be kept in a locked box; and the Church will insure that the medication is replaced prior to expiration.
  - e. The EpiPen® will be administered by the certified staff member or volunteer; or by the person who has received consultation from an authorized health care practitioner.
  - f. Parents will be notified.
  - g. The used EpiPen® will be kept and given to EMS staff on their arrival, as documentation of the medication administered. Time of administration should be noted.

Instructions on how to administer an EpiPen® will be posted in all Sunday School classrooms.

5. The Church Administrator will be charged with the responsibility of the following:
  - a. Maintain a central list of church individuals (members and/or staff) who are certified to administer Epinephrine through the Florida Department of Health noting expiration dates of the Certificates. Post this list of certified individuals throughout the facility; updating when necessary.
  - b. Work with the Children & Families Committee moderator and staff person to encourage persons who work with children to be certified for Epinephrine administration through the Florida Department of Health.
  - c. Maintain the list of expiration dates of the stored EpiPens® insuring that all Pens are replaced prior to their expiration date.
  - d. Purchase both pediatric and adult EpiPens® for storage in the EpiPen cases located next to the AED's (across from parlor and in preschool close to ice machine).
  - e. Insure that the EpiPen® administration posters are located in every classroom so that certified individuals will have a visual reminder of the EpiPen® administration steps.
  - f. Add to the Room Reservation form that any group using the facility attests that no food containing nut products will be brought on church grounds. Further, work with the congregation through frequent communications to remind members and visitors to refrain from bringing food with nut products or nut processing (example: items fried in peanut oil).

## **Faith Presbyterian Church PRESCHOOL Epinephrine (EpiPen) Usage Protocol**

### **BACKGROUND**

The purpose of this policy is to explain the provisions of Florida Law FS. 1002.42 passed by the State of Florida in July 2013 authorizing the use of an epinephrine auto injector device by public or private schools. This change in the law is designed to encourage greater acquisition and use of epinephrine auto injectors in communities across the state in an effort to reduce the number of deaths associated with anaphylaxis from increased sensitivity to insects and certain food substances. The following is an excerpt from that law:

(17) **EPINEPHRINE SUPPLY.**—

(a) A private school may purchase from a wholesale distributor as defined in s. 499.003 and maintain in a locked, secure location on its premises a supply of epinephrine auto-injectors for use if a student is having an anaphylactic reaction. The participating private school shall adopt a protocol developed by a licensed physician for the administration by private school personnel who are trained to recognize an anaphylactic reaction and to administer an epinephrine auto-injection. The supply of epinephrine auto-injectors may be provided to and used by a student authorized to self-administer epinephrine by auto-injector under s. 1002.20(3)(I) or trained school personnel.

(b) The private school and its employees and agents, including the physician who provides the standing protocol for school epinephrine auto-injectors, are not liable for any injury arising from the use of an epinephrine auto-injector administered by trained school personnel who follow the adopted protocol and whose professional opinion is that the student is having an anaphylactic reaction:

1. Unless the trained school personnel's action is willful and wanton;
2. Notwithstanding that the parents or guardians of the student to whom the epinephrine is administered have not been provided notice or have not signed a statement acknowledging that the school district is not liable; and
3. Regardless of whether authorization has been given by the student's parents or guardians or by the student's physician, physician's assistant, or advanced registered nurse practitioner.

**History.**—s. 107, ch. 2002-387; s. 33, ch. 2003-391; s. 36, ch. 2004-41; s. 80, ch. 2004-357; s. 2, ch. 2006-246; s. 3, ch. 2013-63.

### **Faith Presbyterian Church**

### **EPHINEPHRINE PROTOCOL APPROVED BY LICENSED PHYSICIAN**

The protocol for Faith Presbyterian Church Preschool as written and approved by a licensed physician is as follows:

- Teachers and care givers at the Preschool only will be trained annually to administer epinephrine (EpiPen) by a trained medical professional approved by the Faith Presbyterian Church Session. Church activity leaders will NOT be covered by this Protocol.

- Locked locations will be identified as to where the stored EpiPens will be located in the Preschool.
- Prior to an EpiPen being administered, 911 must be called. All patients who receive the epinephrine must have immediate follow-up evaluation by a physician.

### **OBJECTIVES OF EpiPen TRAINING:**

Upon completion of the training the participants will be able to demonstrate the following competencies:

1. identify common causes of allergic emergencies;
2. identify the signs and symptoms of a severe allergic reaction (anaphylaxis), and how they differ from other medical conditions;
3. describe how to quickly access the Emergency Medical Services System (call 911 or appropriate emergency number);
4. list the steps for administering epinephrine by an autoinjector;
5. describe the methods for safely storing and handling epinephrine and appropriately disposing of the auto-injector after use;
6. list the steps for providing for on-going care of the patient until EMS arrives;
7. understand the state regulations that allow an individual to possess and use an epinephrine auto-injector in a lifethreatening situation.

### ***CURRICULUM REVIEW MATERIAL FOR EpiPen TRAINING:***

#### ***What are the most common causes of an allergic reaction?***

A wide variety of different substances can cause allergic reactions in people. Some of the most common causes include:

- Venom from insect bites and stings, especially those of bees, wasps, hornets, and yellow jackets;
- Foods, including nuts, shellfish/crustaceans, peanuts, milk, eggs, chocolate, etc.;
- Plants, including contact with poison ivy, poison oak, and pollen from ragweed and grasses;
- Medications, including penicillin and other antibiotics, aspirin, seizure medications, muscle relaxants, etc.;
- Other causes include dust, latex, glue, soaps, make-up, etc.

#### ***What are the signs and symptoms of an allergic reaction?***

Allergic reactions can range from the watery eyes and runny nose of hay fever to severe breathing problems (respiratory distress) and low blood pressure (hypo perfusion).

Physical findings that may indicate an allergic reaction include any of those listed below.

Generalized symptoms: Itchy, watery eyes, headache, or runny nose.

Skin: Swelling of the face, lips, tongue, neck, or hands.

Itching, hives or red skin (flushing).

**Breathing Problems:** Cough, rapid breathing, difficulty breathing, noisy breathing, change in voice or loss of voice (hoarseness), high pitched noise during inhalation (stridor), or wheezing.

**Serious breathing problems (severe respiratory distress) is a sign that the individual is having a severe allergic reaction (Anaphylaxis).**

Heart (Circulation) Problems:

Increased heart rate, decreased blood pressure, or signs of cool, clammy skin (hypo perfusion).

Mental Status: Confusion, fainting or loss of consciousness.



***How can I tell it is a "severe allergic reaction" that needs the epinephrine autoinjector?***

You may need to administer epinephrine with the autoinjector if a patient, who has a history of allergies/allergic reactions, has come in contact with a substance(s) that causes the allergic reaction. If the patient has been prescribed an epinephrine auto-injector and is having a very hard time breathing (**severe respiratory distress**), you will need to administer the epinephrine. For other cases (i.e., someone who has not been prescribed an epinephrine auto-injector) you should consult with the physician (Emergency Health Care Provider).

***Does the epinephrine come in more than one size or dose?***

Yes, the epinephrine auto-injector comes in both an adult dose (0.3 mg) and a pediatric dose (0.15 mg). Generally the adult dose is for individuals who weigh 66 lbs. or more and the pediatric dose is for individuals who weigh 33 -66 lbs. You must consult with your physician (Emergency Health Care Provider) about which autoinjector is most appropriate to carry and use in your situation.

***If someone has a severe allergic reaction what should I do first?***

First have someone **CALL 911** or your local emergency number and request an ambulance! It is very important to activate your local Emergency Medical Services (EMS) Agency right away. The patient with a severe allergic reaction may require additional Advance Life Support (ALS) medications or other emergency lifesaving procedures. All patients who receive the epinephrine must have immediate follow-up evaluation by a physician.

***How do I administer the epinephrine with the auto-injector?***

Sit the patient down and try to calm and reassure him/her. If the patient is confused, disoriented, or unconscious (altered mental state) and signs of a weak, rapid pulse, cool clammy skin (hypoperfusion), lay him/her down and slightly elevate his/her feet. If oxygen is available, and someone is trained in its use, administer a high concentration of oxygen. **If the patient is having a hard time breathing administer the epinephrine as follows:**

**Step One:** Remove the safety cap from the auto-injector. Check to see if the fluid is clear and colorless. **Never put your fingers over the black tip when removing the safety cap or after the safety cap has been removed!**

**Step Two:** Place the tip of the injector against the patient's bare outer thigh. (Halfway between their waist and the knee)

**Step Three:** With a quick motion, push the auto-injector firmly against the thigh until the spring-loaded needle is activated. Hold the auto-injector in place for ten (10) seconds.

**Step Four:** Remove the auto-injector from the thigh and record the time of the injection.

**Step Five:** Carefully re-insert the unit (without replacing the safety cap) -NEEDLE FIRST- into the carrying tube and re-cap the carrying tube. **Never put your fingers over the black tip after the safety cap has been removed!** Give the tube to the ambulance crew so they know exactly what you have given and can appropriately dispose of it at the hospital. Also provide them with the exact time that you administered the epinephrine.

**Step Six:** Watch the patient carefully, and keep them calm. Note if the patient gets any better or worse. Be prepared to give CPR if needed.

***What will the patient feel when I use the auto-injector***

The injection itself is relatively painless and the patient may not feel the medication being injected. Soon after the injection the patient should begin to feel the beneficial effects of the drug. The most common changes the patient may feel are a more rapid heartbeat and a slight nervousness. The patient may experience palpitations, sweating, dizziness and a headache.

***What information do I need to give EMS?***

If the epinephrine auto-injector is used, make sure the following information is accurately and concisely conveyed to the EMS Provider and physician:

- The substance (allergen) the patient was exposed to
- How long ago the exposure occurred
- The signs and symptoms the patient experienced (difficulty breathing, tightness in the throat or chest, any swelling, etc.) before the epinephrine was administered
- The time and dose of the epinephrine administered
- Did you notice any change(s) in the patient after the epinephrine was administered
- Other specific information about the patient such as name, age, guardian, physician, medical history, etc.

***Where should I keep the epinephrine autoinjector?***

You will need to keep the epinephrine auto-injector where you can have quick and easy access to it in an emergency. Keep it away from children. Keep it in the plastic carrying tube it comes in. It is important to remember that the epinephrine needs to be kept at room temperature. It should not be refrigerated, nor should you allow it to be exposed to extreme heat, such as the glove compartment or trunk of a car during the summer. Do not expose the epinephrine auto-injector to direct sunlight; light and heat can cause epinephrine to degrade, turning brown.

***Does the Epinephrine Auto-Injector have an expiration date or need to be replaced?***

As with any medication, the epinephrine auto-injector will have an expiration date, which is printed directly on the unit. It is important to periodically check the expiration date and replace the unit before it expires. When checking the expiration date also check to make sure the fluid is clear and colorless. Replace the unit if the fluid is discolored.

***Can I be injured by the auto-injector unit?***

The auto-injector unit is generally very safe and easy to use. It is important to remember that the unit does have a sharp needle in it. Do not remove the safety cap until you are ready to use the auto-injector. **Never put your fingers over the black tip when removing the safety cap or after the safety cap has been removed.** Do not replace the safety cap once it has been removed. After use carefully re-insert the unit -NEEDLE FIRST - into the carrying tube, then re-cap the carrying tube.

***Who can use an epinephrine autoinjector?***

For many years physicians have prescribe the epinephrine auto-injector to patients with known allergies. Many people carry the unit with them. Recently the state of Florida signed into law a bill that authorizes the possession and use of an epinephrine auto-injector by certain organizations

including public and private schools. This allows trained individuals & teachers to administer epinephrine to patients with a history of allergies/allergic reactions who has a severe allergic reaction even if the patient doesn't have his/her prescribed auto-injector with them. All participating individuals must complete this or an equivalent training program.

The above protocol has been approved by:

Dr. Frank C. Walker, Jr. M.D.  
North Florida Pediatric Associates, P.A.  
DEA# AW1593361

\_\_\_\_\_  
Physician Signature

\_\_\_\_\_  
Date

## Faith Presbyterian Church Activities

The following is Florida Law FS. 381.88 and FS. 381.885 on which is based the Faith Presbyterian Church procedures for Epinephrine administration during church activities.

### **381.88 Emergency allergy treatment.—**

- (1) This section and s. 381.885 may be cited as the “Emergency Allergy Treatment Act.”
- (2) As used in this section and s. 381.885, the term:
  - (a) “Administer” means to directly apply an epinephrine auto-injector to the body of an individual.
  - (b) “Authorized entity” means an entity or organization at or in connection with which allergens capable of causing a severe allergic reaction may be present. The term includes, but is not limited to, restaurants, recreation camps, youth sports leagues, theme parks and resorts, and sports arenas. However, a school as described in s. 1002.20(3)(i) is an authorized entity for the purposes of subsection (5) only.
  - (c) “Authorized health care practitioner” means a licensed practitioner authorized by the laws of the state to prescribe drugs.
  - (d) “Department” means the Department of Health.
  - (e) “Epinephrine auto-injector” means a single-use device used for the automatic injection of a premeasured dose of epinephrine into the human body.
  - (f) “Self-administration” means an individual’s discretionary administration of an epinephrine auto-injector on herself or himself.
- (3) The purpose of this section is to provide for the certification of persons who administer lifesaving treatment to persons who have severe allergic reactions when a physician is not immediately available.
  - (4) The department may:
    - (a) Adopt rules necessary to administer this section.
    - (b) Conduct educational training programs as described in subsection (5) and approve programs conducted by other persons or governmental agencies.
    - (c) Issue and renew certificates of training to persons who have complied with this section and the rules adopted by the department.
    - (d) Collect fees necessary to administer this section.
  - (5) Educational training programs required by this section must be conducted by a nationally recognized organization experienced in training laypersons in emergency health treatment or an entity or individual approved by the department. The curriculum must include at a minimum:
    - (a) Recognition of the symptoms of systemic reactions to food, insect stings, and other allergens; and
    - (b) The proper administration of an epinephrine auto-injector.
- (6) A certificate of training may be given to a person who:

- (a) Is 18 years of age or older;
  - (b) Has, or reasonably expects to have, responsibility for or contact with at least one other person as a result of his or her occupational or volunteer status, including, but not limited to, a camp counselor, scout leader, school teacher, forest ranger, tour guide, or chaperone; and
  - (c) Has successfully completed an educational training program as described in subsection (5).
- (7) A person who successfully completes an educational training program may obtain a certificate upon payment of an application fee of \$25.
- (8) A certificate issued pursuant to this section authorizes the holder to receive, upon presentment of the certificate, a prescription for epinephrine auto-injectors from an authorized health care practitioner or the department. The certificate also authorizes the holder, in an emergency situation when a physician is not immediately available, to possess and administer a prescribed epinephrine auto-injector to a person experiencing a severe allergic reaction.

**History.**—s. 1, ch. 91-297; s. 816, ch. 95-148; s. 52, ch. 97-237; s. 1, ch. 2014-141.

**Note.**—Former s. 402.60.

### **381.885 Epinephrine auto-injectors; emergency administration.—**

(1) **PRESCRIBING TO AN AUTHORIZED ENTITY.**—An authorized health care practitioner may prescribe epinephrine auto-injectors in the name of an authorized entity for use in accordance with this section, and pharmacists may dispense epinephrine auto-injectors pursuant to a prescription issued in the name of an authorized entity.

(2) **MAINTENANCE OF SUPPLY.**—An authorized entity may acquire and stock a supply of epinephrine auto-injectors pursuant to a prescription issued in accordance with this section. Such epinephrine auto-injectors must be stored in accordance with the epinephrine auto-injector’s instructions for use and with any additional requirements that may be established by the department. An authorized entity shall designate employees or agents who hold a certificate issued pursuant to s. 381.88 to be responsible for the storage, maintenance, and general oversight of epinephrine auto-injectors acquired by the authorized entity.

(3) **USE OF EPINEPHRINE AUTO-INJECTORS.**—An individual who holds a certificate issued pursuant to s. 381.88 may, on the premises of or in connection with the authorized entity, use epinephrine auto-injectors prescribed pursuant to subsection (1) to:

(a) Provide an epinephrine auto-injector to a person who the certified individual in good faith believes is experiencing a severe allergic reaction for that person’s immediate self-administration, regardless of whether the person has a prescription for an epinephrine auto-injector or has previously been diagnosed with an allergy.

(b) Administer an epinephrine auto-injector to a person who the certified individual in good faith believes is experiencing a severe allergic reaction, regardless of whether the person has a prescription for an epinephrine auto-injector or has previously been diagnosed with an allergy.

(4) **EXPANDED AVAILABILITY.**—An authorized entity that acquires a stock supply of epinephrine auto-injectors pursuant to a prescription issued by an authorized health care

practitioner in accordance with this section may make the auto-injectors available to individuals other than certified individuals identified in subsection (3) who may administer the auto-injector to a person believed in good faith to be experiencing a severe allergic reaction if the epinephrine auto-injectors are stored in a locked, secure container and are made available only upon remote authorization by an authorized health care practitioner after consultation with the authorized health care practitioner by audio, televideo, or other similar means of electronic communication. Consultation with an authorized health care practitioner for this purpose is not considered the practice of telemedicine or otherwise construed as violating any law or rule regulating the authorized health care practitioner’s professional practice.

(5) IMMUNITY FROM LIABILITY.—Any person, as defined under s. 1.01, including an authorized health care practitioner, a dispensing health care practitioner or pharmacist, an individual trainer under s. 381.88(5), and a person certified pursuant to s. 381.88(7), who possesses, administers, or stores an epinephrine auto-injector in compliance with this act, and an uncertified person who administers an epinephrine auto-injector as authorized under subsection (4) in compliance with this act, is afforded the civil liability immunity protections provided under s. 768.13. **History.**—s. 2, ch. 2014-141.

**Other Web Resources**

<p><a href="http://www.foodallergy.org">http://www.foodallergy.org</a>          American Academy of Pediatrics  <a href="http://www.aap.org">http://www.aap.org</a>          American College of Allergy, Asthma &amp; Immunology  <a href="http://allergy.mcg.edu">http://allergy.mcg.edu</a></p>	<p>Center for Healthcare Information  <a href="http://www.cmrg.com">http://www.cmrg.com</a>          Asthma &amp; Allergy Foundation  <a href="http://www.aafaflorida.org">http://www.aafaflorida.org</a></p>
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*Adopted: December 2014*

## **D. SPECIAL GIFTS**

[See Section C. 9 –Special Gifts under new Chapter XI – CHURCH FINANCIAL POLICIES & PROCEDURES for current *Special Gift* procedures established August 2012]

### **A PLAN FOR ENCOURAGING AND RECEIVING SPECIAL GIFTS TO FAITH PRESBYTERIAN CHURCH**

#### **PREAMBLE:**

Christian stewardship involves the faithful management of all the gifts God has given us - time, talent, the created world, and money. For many people, the stewardship of money means current income and its use. Stewardship is equally concerned with the sharing of accumulated, inherited, and appreciated resources.

Christians can give to the work of the church through bequests in wills, charitable remainder trusts, assignment of life insurance, transfers of property (cash, stocks, bonds, real estate) and memorial gifts.

#### **PURPOSE:**

The purpose of this plan is to encourage and receive special gifts to Faith Presbyterian Church through memorials, bequests, deferred giving and endowments held in trust. Such gifts will undergird and assist the church in its total mission in ways which cannot be accomplished through the regular annual budget. Furthermore, they will help individuals to experience the spiritual growth, abiding joy and deep satisfaction that come from consecrating some portion of their resources to strengthen the church they love far into the future.

#### **ADMINISTRATION:**

See Benevolent Fund Regulations.

The Commitment Committee encourages gifts and supervises their reception. Reception of in-kind gifts will be at the discretion of the Commitment Committee with final approval given by the session.

Management of the funds is assigned by the Session to the Board of Directors of the Benevolent Fund which shall make regular reports to the Session and to the congregation.

#### **HOW GIFTS WILL BE USED:**

In all cases, the wishes of the donors will be faithfully carried out. However, should no specific purpose be expressed by the donor, the Session will determine the manner in which special gifts will be used. Generally they will be utilized to finance special building projects or foreign and home mission projects that cannot be accomplished through the regular budget in accordance with Benevolent Fund regulations.

*Revised August 2001, reviewed and edited February 2005.*

## **E. MEMORIALS**

### **GUIDELINES FOR MEMORIAL CONTRIBUTIONS**

1. The church welcomes a variety of contributions. Contributions may be made in money or property (i.e. stock, real estate, insurance, etc.).
2. Contributions can be made to any designated fund. Donors may make contributions for other purposes, subject to approval of the Session. Items not designated shall be placed in the Benevolent Fund.
3. The Session's policy will be to publish periodically in the bulletin and newsletter the identity of each memorial donor and any designated purpose of the donation unless the donor requests anonymity.
4. The Commitment Committee shall publicize these guidelines on a regular basis to encourage contributions. This shall be done through newsletter, bulletin and announcements during church service (i.e., Minute for Mission oral presentation).
5. The Session has established the following categories for memorial gifts:
  - a) Buildings and grounds preservation fund.
  - b) Scholarships for students in need (primarily but not necessarily church members).
  - c) Community Outreach (i.e. Habitat for Humanity, PHI, Manna on Meridian, etc.).
  - d) Mission and other approved projects (i.e., Youth/Adult Mission trips, UKirk Tallahassee).
  - e) Two ministers' discretionary funds.
  - f) Special gifts to assist the church in its total mission.

Memorial gifts shall be subject to approval and disposition by the Session in accordance with Benevolent Fund regulations.

*Revised August 2001, reviewed and edited February 2005, updated March 2016*



## **F. MEMBER ASSIMILATION**

### **MEMBER ASSIMILATION PROCESS AT FAITH PRESBYTERIAN CHURCH**

Assimilation at Faith Presbyterian Church is a process whereby new members are assisted to become self-actualized, active participants in the work and the worship of the church, and through which the church is enabled to better carry out its responsibility for the nurture and support of its membership.

A person will be considered to be fully integrated into the membership of Faith Church when the following conditions are met:

1. The person feels at home and fully accepted as a member of the Faith family.
2. The person is active in both the work and worship of the church.
3. The person is knowledgeable about the activities and programs of Faith Church, and his/her own initiative seeks new opportunities for service and/or nurture.

### **NEW MEMBER SPONSOR**

A new member sponsor at Faith Presbyterian Church is a member, or a family, that takes responsibility for assisting a new member (or family) in becoming fully assimilated into fellowship of Faith Church as defined above. This responsibility shall continue for a minimum of six months following the date of membership of the new member, but sponsors are encouraged to continue to express special care and friendship for a period of at least one year.

While it is recognized that variations will be necessary to serve the uniqueness of each member/sponsor relationship, the following is a general list of sponsor responsibilities:

- a) Treat new member just as you would a long-time friend.
- b) Pray regularly for new member.
- c) Meet and visit in the home of the new member.
- d) Invite the new member to church or non-church social activities.
- e) Learn about the interests and concerns of the new member.
- f) Make sure the new member knows about church activities that might be of interest to him or her, encourage participation, and offer transportation when appropriate.
- g) Seek out new members and greet them at church activities.
- h) Introduce new members to other members of Faith.
- i) Be aware of any hurt or concern in the life of the new member, offer sympathy and support, and advise pastor if pastoral care will be helpful.

*Revised August 2001, reviewed and edited February 2005*

## G. BENEVOLENT FUNDS

### **BENEVOLENT FUND REGULATIONS**

~~WHEREAS, there exists a need in the Faith Presbyterian Church, Tallahassee, Florida, for a permanent depository for funds which come as special gifts to the church and to encourage such gifts in addition to regular pledges; and~~

~~WHEREAS, said fund would be administered separate and apart from the regular operating budget of the church,~~

~~THEREFORE, BE IT RESOLVED THAT:~~

~~There is hereby established within the Faith Presbyterian Church a Benevolent Fund to be organized and operated as hereinafter set forth.~~

~~SCOPE: The Benevolent Fund hereby established under the auspices of the Faith Presbyterian Church is to be administered by the Benevolent Fund directors serving on the Benevolent Fund Committee of the Faith Presbyterian Church under the direction of the session.~~

~~PURPOSE: The Benevolent Fund provides a means by which the church may administer funds provided through wills, direct gifts, memorial gifts or other means, including similar funds presently held by the church. The directors of the Benevolent Fund will also manage long term reserve funds assigned to it by session action in behalf of church organizations and programs.~~

~~ORGANIZATION: The directors shall number not fewer than three people nor more than six, apportioned into three classes, each class elected annually by the session. The terms of the classes will conclude in three successive years, at the time that terms conclude for people serving on the session.~~

~~The directors of the Benevolent Fund may appoint additional members *ex officio* without vote, and will report their names for inclusion in the session minutes.~~

~~The session shall replace or remove a director who resigns or otherwise fails to complete the duties or terms of office.~~

~~DUTIES AND RESPONSIBILITIES: It shall be the responsibility of the Benevolent Fund directors to hold, manage and invest the assets of the fund in a reasonable and prudent manner; and to pay from the fund any administrative expenses. In investing the assets of the fund, the directors shall place greatest emphasis on minimization of risk and the securing of a reasonably high return or yield.~~

~~The fund shall be maintained as a part of the church assets but separate and apart from the church operational budget. Contributions to the Benevolent Fund shall be in addition to regular contributions to the church operating budget.~~

~~All funds received shall be promptly deposited in a local banking or savings institution or securities broker/dealer liquid asset cash fund until invested or expended as hereinafter provided.~~

~~The funds shall be received by the church and shall be maintained intact until use is authorized by the session. Funds or income derived from them shall be used for:~~

- ~~Specific purposes expressed by the donor with concurrence of the session.~~
- ~~Purposes determined by the session if donor does not express a specific purpose.~~

~~Expenditures of either the corpus or income from it must be authorized by the session at a regular session meeting after previous notice has been given at a regular meeting.~~

~~Should a donor designate a special purpose for his gift, and should said gift be accepted by the session, then the directors shall exercise diligent effort to comply with the purposes expressed by said donor.~~

~~In the event assets other than cash are received, the directors may retain such assets or may sell them and reinvest the proceeds subject to the provisions applicable to investments of other funds.~~

~~The Benevolent Fund directors shall meet as necessary, but at least four times each year, and shall make regular quarterly reports to the session of the financial condition of the Benevolent Fund including an accounting of all funds received and expended during the period.~~

*Revised August 2001, edited February 2005.*

[At the May 23, 2010 Session meeting, it was moved that this Section on Benevolent Funds be referred to the Stewardship Committee with a recommendation to be brought back to Session. At the September 19, 2010 meeting of Session, due to the fact that a Benevolent Fund does not exist at the current time, a motion was submitted to Session by the Stewardship Committee and was passed as follows: until such time as a Benevolent Fund is re-created, all undesignated memorial funds shall be allocated to the two ministers' discretionary funds. The verbiage of the Benevolent Fund above was retained in this manual in strike-out format in the event that a Benevolent Fund is recreated at some time in the future.

*September 2010*

[See Section C. 9 –Special Gifts under Chapter XI – CHURCH FINANCIAL POLICIES & PROCEDURES for current *Special Gift* procedures established 8/12]

## H. RECORDS RETENTION SCHEDULE

### RECORD RETENTION SCHEDULE Faith Presbyterian Church

<u>Description of Records</u>	<u>No. of Years To Be Kept</u>
1. Ledgers	Permanent
2. Journals	Permanent
3. Audit Reports	Permanent
4. Capital Improvements	Permanent
5. Financial Statements	Permanent
6. Purchase Orders	7 years
7. Bank Statements	7 years
8. Counter's Deposit Records	7 years
9. Payroll Information	7 years
10. Invoices and Paid Bills	7 years
11. Petty Cash Records	5 years
12. Miscellaneous Financial Records	5 years
13. Pledge Cards	January 31 following the pledge year
14. Clippings - Historical Value	Permanent
15. Session/Board of Deacon Minutes	Permanent
16. Bulletins and Newsletters - Historical Value	Permanent
17. Transfers, Baptisms, Membership Information	Permanent
18. Memorials	Permanent
19. Committee Minutes	
Christian Education and other committees that may have historical value.	Permanent
Other committee minutes	3 years
20. Correspondence	2 years

*Reviewed August 2001 and April 2005*

## I. CHURCH HISTORIAN

### GUIDELINES OF LOCAL CHURCH HISTORIAN

1. Prepare the history of the congregation on the basis of the calendar year.
2. Keep a notebook and make entries as significant events take place. Use secretaries' minutes, church bulletins, newsletters, church registers, session minutes and local newspapers as sources.
3. Names and dates are the raw data of history. Be accurate with them.
4. Include an appendix, if you wish, listing the names of the church ministers, staff and officers. Note new members, those dismissed, baptisms and deaths. Cite names and dates accurately.
5. In the history of organizations in the church write up outstanding events including important events in the life of the congregation.
6. Photographs provide the visual images of the history. Identify people in the photograph on the same page. Mount them with special mounting corners available at many local office supply stores. Black and white prints will last longer than color prints. Use special paper with reinforcements available from the Department of History.
7. On the first sheet at top center, place:  
Name of Church  
Location of Church  
Name of Presbytery  
Year
8. Type an original on acid-free-no-tear paper which is available from the Department of History. Send the original to the Department of History.
9. Always sign your name and date it in ink when you conclude your history.
10. A combination of binders and acid-free boxes are used to store the histories. Each church needs to secure adequate storage space for their history.
11. For further information and assistance write:  
Department of History  
Office of General Assembly  
P.O. Box 847, Montreat, N.C. 28757

*Reviewed August, 2001, reviewed and edited February 2005.*

## **J. POLICIES AND PROCEDURES MANUAL DISTRIBUTION AND CHANGE**

Upon completion of the 2004/2005 manual reformatting, review and updating, the complete manual shall be presented to the Session for adoption. If adopted, with or without modifications, the following scheme shall be utilized to provide maximum exposure for this document and to insure it is kept current:

### **1) Designated Staff – the custodian of the manual**

- a) A staff member shall be designated by the Church Administrator to be responsible for maintaining an up-to-date electronic copy of the Policies and Procedures Manual in the proper format in a secure on-line location.

### **2) Distribution of the Policy Manual**

Members of the Church Staff and congregation shall be provided access to the Policy and Procedures Manual through its on-line location.

*Revision April 2009, September 2016*

### **3) Manual Change Procedures**

- a) Changes to the manual, or any portion therein, may be requested by the Diaconate, the Session or by a committee.
- b) The changes shall be drafted and prepared in accordance with the manual format. This process must go through the designated staff.
- c) The formatted change shall then be presented to the appropriate committee for review and approval (in the event that there is no appropriate committee for a change request, then the change shall be submitted to the Clerk of the Session with a cover letter explaining why no committee review is in order).
- d) Once a committee approves a change, it shall be submitted to the Clerk of the Session for Session review and approval. If approved by the Session, the final change shall be given to the designated staff properly formatted for updating the manual.  
Each change shall be date tagged at the end of each changed section.

*Established May 2005, Revised September 2016*

## **K. POLICY FOR MAKING PUBLIC STATEMENTS**

A recommendation may be made, in a written statement to the Session, from the Moderator and Clerk of the Session, or from any two sitting Elders, or from directives of the Presbytery, or from the General Assembly, asking the Faith Session to make a public statement regarding a social, governmental or humanitarian issue, or to write or contact public officials about such an issue. This action shall be in the form of a written recommendation which starts the entire process. This document shall be a clearly formulated motion describing an action and commending it to the session for approval. If and when this occurs, the Session shall determine by a 2/3 majority vote of all Session

members, if it should respond. If the Session votes to address the issue, then it shall invoke the following steps as a policy in formulating its response.

1. The task of actually formulating a statement (wherein after referred to as **“The Action”**) shall not be undertaken until after a period of study and reflection, which shall be, at a minimum, one cycle (usually one month) of stated Session meetings.
2. The Session shall consider relevant data, analysis, and opinion – as far as possible – on all sides of the issue during the period of study and reflection. This process will include a formal workshop in which the Session educates itself about the matter, both in the relevant biblical and theological material and other data bearing on the issue. The Session shall serve notice of this workshop to the congregation, publish the document containing the proposed motion to the congregation, invite the congregation to attend the workshop and shall hold the workshop in a venue of sufficient size to accommodate the congregation.
3. At the workshop, there should be ample discussion (by Session and attendees from the congregation) for educational purposes on the issue and about what final form **The Action** should take. The actual development of a draft of **The Action** shall be taken up as an action item in a special called meeting of Session, permitting ample time for deliberations.
4. **The Action** shall not promote or oppose specific candidates for any public office or any office holders per se, or any political parties, but rather address specific social, humanitarian or governmental issues, acts or policies.
5. Passage of **The Action** will require a 3/4 majority of all Session members for approval. This will make the action a meaningful expression of the body’s dominant view and will guard against instability in the decision (frequent reversals). This is to prevent any public statements prepared by the Session which are opposed by large minority of the Session. Such occurrence would indicate a significant division in the Session and suggest that the matter is not clear enough to warrant a statement from the Session as a whole.
6. The communication authorized by **The Action** shall be sent over the signature of the Clerk of Session.

**The Action** shall be immediately published to the congregation with the reasons for it and with the notice that it is **The Action** of the Session itself and is not intended to represent the views of the congregation or any specific ministry of the church. If applicable, the minority opinion shall also be noted in the communication to the congregation.

*Established October 2009*

## L. SOLICITATION

This section delineates the methods by which and circumstances in which requests for contributions of money, goods, or services may be requested.

### A. ANNUAL PLEDGED GIVING.

The chief means of accumulating contributions of money and time from members of the congregation shall be annual pledges, supervised by the Stewardship Committee.

### B. ADDITIONAL NON-RECURRING SOLICITATIONS, INTERNAL

From time to time, additional solicitation of money from the congregation may be allowed for capital projects or for services, to further the mission of the church.

1. For special collections of money as mandated at various times by the Presbytery or PCUSA.
2. For non-recurring capital projects, purchases, or services, as requested by a minister, member of the congregation, or groups within the congregations. In all these cases, the request to solicit money, either directly or via sale of goods or services, shall first be proposed to the relevant standing committee of the Session, which shall consider the request, and may thereafter present a motion for approval and action to the Session. A positive decision of the Session shall be required before a non-recurring solicitation may proceed.

#### C. ADDITIONAL RECURRING SOLICITATIONS, INTERNAL

Additional solicitations of money may be allowed for projects or services expected to require funding over multiple years.

1. For recurring, special collections of money as mandated at various times by the Presbytery or PCUSA.
2. For an extended project or service requiring funding over more than one year, the request shall first be proposed to the relevant committee of the Session, as in B.2. above. A positive decision of the Session shall be required before a recurring solicitation may proceed.

#### D. SOLICITATION BY OUTSIDE ORGANIZATIONS.

With prior approval by the Session, outside organizations given permission to use the church facilities may solicit money for their own use, directly or via sale of goods or services, in connection with the event for which use of church facilities has been approved. Approval for such solicitations may be granted on a case-by-case basis by the Session, based on information to be provided by the outside organization to the appropriate committee of the Session at the time of request to use the church facility, and upon a positive motion by the involved committee.

Information from the outside organization should include at least the method of fund raising to be used and the purpose for which the funds will be expended. Acceptable use of funds may include defraying travel expenses or event planning expenses of the outside organization, contributions to a charitable effort of the outside organization, or contributions to a charitable entity supported by the outside organization, so long as the purposes of the organizations and charities reflect also the overall goals and purposes of Faith Presbyterian Church.

Grandfather Clause: All outside groups approved as of December 2013 to use the church facilities, and currently approved to charge or to solicit, as reflected in the minutes of Session, can proceed without re-approval by the Session, so long as the nature, goals and purposes of the solicitation have not changed. Example: Messiah-Sing-Along.

*(Section L: Established December 2013)*

#### M. SESSION ELECTRONIC VOTING

Purpose: to establish procedure for electronic voting by Session members.

1. The preferred method for Session action by voting is through the Session agenda at a stated Session meeting, with an opportunity for face-to-face discussion.



2. When an issue arises, that in the opinion of the Session moderator requires a vote and a decision prior to the next stated Session meeting, Session elders may be polled by electronic means, provided the following conditions are met:

- a. The issue is proposed as a motion requiring a vote. Motions from standing Session committees do not require a second; other motions do require a second before a vote is taken.
- b. The issue does not involve changes in budgeted expenditures or expenditures outside the budget.
- c. The issue is clearly stated and non-controversial. A motion is clearly stated when there are no electronic or telephonic responses with substantive questions about the pending issue. A vote is non-controversial when there is a unanimous vote either for or against the motion.

3. The result of the electronic vote shall be reported by the Clerk of the Session in the minutes of the next stated session meeting.

4. If the conditions in part 2 above are not met, the Session moderator may call a special meeting of the Session to act on the motion.

*Established April, 2016*

## **N. PROJECTION IN WORSHIP**

### **Values**

1. We value worship, liturgy, and music that is the kind of worship within which all may find comfort.
2. We value teaching sermons and messages that all can follow.
3. We value the nurturing and building of a community in which all members can participate in worship.
4. We value silent, prayerful, meditative, and reflective time prior to worship for preparation to meet God.
5. We value the existing symbols in our worship space, including the furnishings and their placement for the sacraments and the proclamation of the Word. These symbols aid our worship of God and communicate stability and permanence.
6. We value a worship space that is aesthetically pleasing and is consistent with liturgical colors.

7. We value a music-reading congregation that sings its hymns and songs.
8. We value the function of books and we value the use of books in worship. We especially value teaching children to find Bible passages within the context of a book.
9. We value the time and creative energies of our staff and volunteers.
10. We value the “hearing” of the Word through the use of relevant examples and images, recognizing the profound impact of images on our imagination.

### **Criteria for Projection in Worship**

#### **Artwork**

Images should be soft and sensitive to the “space” as holy ground. Art should be coordinated with the Senior Pastor and Director of Worship Arts, and be sensitive to the other areas in the worship space and the liturgical season.

#### **Motion**

Slide transitions should be “soft,” even “unnoticeable.” Transitions should be complete prior to a worship leader’s speaking. There should be no graphic motion when the congregation’s attention should be devoted to other areas in the sanctuary. When in doubt about these matters, the AV team should consult the pastor prior to the service.

#### **Contrast**

Text and images should be in sharp contrast with the background to blend with surrounding décor. Color palate selected should be sensitive to the art and be aesthetically pleasing.

#### **Video**

Video clips should be thematically consistent with the worship. In skits and productions, the video effects should not detract from the production participants.

#### **Text**

The use of Bibles and hymnals will be maintained. The primary text of Scripture for the sermon should come from a book rather than be projected. Projection may be used for accompanying passages as well as other translations.

#### **Music**

The Senior Pastor, in consultation with the Director of Worship Arts, will determine when a song should be projected.

#### **Pre- and Post-Service**

The use of images, art, or video sequences that set focus on the theme of the service or liturgical season and help the congregation focus on the worship may be used.

#### **Weddings and Funerals**

Projection during weddings and funerals is prohibited in the sanctuary.

## **Implementation**

- The projection will enhance the Praise and Worship component of our services. It will also reach a younger generation with a user-receptive medium.
- The projection could function as a place for sermon visuals; and could aid pastors and listeners.
- The projection should be readable and visually accessible for all members, regardless of where they are seated in the sanctuary.
- The projection should function as an accompaniment to worship. It should not be used prior to the beginning of worship for bulletin “advertisements” or announcements.
- The projection should not be a focal point of the sanctuary. The images should be regarded as “less than” those things that are permanent and centrally located in the worship space.
- Copywrite

*Established April, 2016*

(The Worship and Music Committee shall review the policies and procedures listed above in October 2016.)

## **O. REGARDING MISSION PARTNERS**

The relationship of Faith Presbyterian Church with its Mission Partners, as determined by the Witness Committee, shall be governed by the following Policies and Procedures:

- Each Mission Partner will be evaluated and approved annually, which will include a review of the activities and financial information of the Partner.
- It is anticipated that support for approved Mission Partners will be for a full calendar year, absent compelling reasons to reduce or stop support at an earlier date.
- The timetable for the review and approval of Mission Partners for a calendar year, and the amount of support to be provided for that year, will be as follows:
  - The annual review of Mission Partners will be undertaken beginning mid-year, with the options for renewal, termination or addition of Partner relationships presented to the Witness Committee at its August meeting.

- Approval of relationships for the following year, including designation of Mission Partners and the recommended amount of support for each Partner designated, will be made by the Committee at its October meeting.
  - The final amount of support will be communicated to the respective Partners when the annual budget is finalized, anticipated to be by February of each year.
- The Witness Committee values the relationships of Faith Presbyterian with its Witness Partners, and encourages and expects regular communication and correspondence regarding status, activities, projects and accomplishments, including financial information for each year of support. Committee members will be designated to correspond with Mission Partners to communicate support and request information.
  - Mission Partners are encouraged to visit Faith Presbyterian whenever they have the opportunity to do so. The Committee will consider reimbursement of expenses incurred by Mission Partners for those visits and/or an “honorarium gift” to the visiting Partners. The Committee anticipates that the funds for such reimbursements or gifts can be covered from funds outside the Committee’s annual budget, such as the Committee’s allocation from the annual Joy Offering.

*Established March 2017*

## **P. REGARDING MISSION TRIPS**

Mission Trips of Faith Presbyterian Church, as determined by the Witness Committee, shall be governed by the following:

- The Witness Committee values the relationships we have with our Mission Partners, so priority will be given to visiting them on mission trips when at all possible.
- The Witness Committee values the experience of participating in mission trips, so priority will be given to those that have not before attended such a trip if the number of participants must be limited.
- The same priority for new participants will be given to scholarship requests.
- Options for the mission trip(s) shall be presented to the Committee at the August meeting of the Committee.
- A vote for approval of a mission trip destination shall take place at the September meeting of the Committee.
- The date and location of the mission trip shall be announced to the congregation in October.

*Established March 2017*

## **Q. CHILD AND YOUTH PROTECTION POLICY**

### **I. Introduction and Purpose**

- A. As Christians, we believe that God creates us to live in community with one another. We understand that life in the church is to be lived according to the rule of love. “Jesus said, ‘You shall love God with all your heart, and with all your soul, and with all your mind.’ This is the greatest commandment. And a second is like it. ‘You shall love your neighbor as yourself’” (Matthew 22:37-39). As members of Faith Presbyterian Church (FPC), we are called to create a loving community of faith that seeks the welfare of its members and visitors. Therefore, we are committed to the protection of all children, youth, and other persons participating in the activities and programs of FPC. Abuse, exploitation, or harassment in any form – physical, emotional, or sexual – will not be tolerated. As part of our congregation’s baptismal vows, we covenant with each other to take responsibility for the nurture of faith. As such, the members of this church have pledged to uphold one another. In the spirit of Christ, we teach, strengthen, and support the individual’s relationship within the Church Family.
- B. As our baptismal vows imply, we also undertake to preserve the integrity of each person within our church family. FPC is committed to the sanctity of all children and youth. A well-implemented Child and Youth Protection Policy not only protects children and youth, but also adults who minister to children and youth.
- C. This Child and Youth Protection Policy covers any person employed by or volunteering at Faith Presbyterian Church and Preschool in any capacity involving the supervision of children and/or youth. All outside organizations using FPC facilities for child or youth programs shall have a child and youth protection policy of their own.

### **II. Requirements**

- A. In order to provide a safe community for children, youth, and adults, the church requires all employees and volunteers supervising children and youth to comply with the Child and Youth Protection Policy adopted by the Session of FPC. In doing so, those individuals will be asked to comply with at least the Basic Screening Procedures and possibly more depending on the level of interaction with a child or youth during service to the church and participate in an orientation/training on the Child and Youth Protection Policy. All screened volunteers will be under the supervision of the respective program staff persons and appropriate ministries. Upon successful completion of the training, the program staff has final discretion of volunteer placement. A copy of the policy will be given to volunteers at initial training and thereafter when it is updated.
- B. For large, public volunteering events, including but not limited to unloading pumpkins at the Pumpkin Patch and serving at Manna on Meridian, Basic Screening shall not be required for those volunteers who are under the direct supervision of a Category B employee or a Category A volunteer who has undergone Basic Screening. “Direct supervision” means that such Category B employee or Category A volunteer is physically present with the volunteer when the volunteer has access to children and/or youth and the access remains in the Category B employee’s or Category A volunteer’s line of sight.

### **III. Review**

- A. The Management Committee of FPC may request reports from program staff persons and respective ministries as to the effectiveness of this Child and Youth Protection Policy and may suggest improvements to the Session for its approval.

#### **IV. Relationship Categories**

- A. *Category A Relationships* include those individuals volunteering in the supervision of children and/or youth. All volunteers who qualify for the *Category A Relationship* shall undergo Basic Screening for suitability and protection to work with children and/or youth.
  - 1. Basic Screening Criteria include the following:
    - a. Completing and signing a written Permission to Obtain a Background Check (attached), and agreeing to any other background checks that are deemed necessary by the church/preschool.
    - b. Completing a personal interview with a program staff person or program director designated by the staff person for volunteers.
    - c. Successfully completing a training and education event arranged by the church/preschool.
- B. *Category B Relationships* include all paid employees of the church and Preschool. Oversight for employment of church and/or preschool personnel is handled by the Personnel Committee in compliance with the Book of Order and as outlined in the Employee Manual and/or the Preschool Board, respectively. All current and new employees of FPC or Preschool must satisfactorily complete all Category A Relationship screen criteria. In addition, fingerprinting and a drug screening test may be required by the Personnel Committee for church staff or the Preschool Board for preschool staff.

#### **V. Child and Youth Protection Guidelines and Procedures in Supervision of Children/Youth**

- A. General
  - 1. Employees and volunteers who know, or have reasonable cause to suspect, (1) sexual abuse or exploitation, (2) neglect, (3) physical abuse, or (4) emotional abuse of a child and/or youth has occurred are required, according to Florida Statute section 39.201, to report this to the Department of Children and Families. This can be done anonymously via the Child Abuse Hotline, 1-800-96-ABUSE (1-800-962-2873).
  - 2. After contacting the Department of Children and Families, the employee or volunteer must report to the appropriate staff member. See VI.A.1-2 below.
  - 3. Employees and volunteers should not be alone with a child or youth, unless the situation occurs in a public place or other persons are able to clearly witness the interaction by being in and out of the area where the employee or volunteer is working with the child. The “two-person rule” is defined as having at least two volunteers in any classroom setting, one of which must be a screened volunteer or staff person; the other is required to complete screening within three months of beginning volunteer date. If there is only one child or youth with only one adult, then classes must be combined or the activity must be cancelled.

4. When feasible, each room set aside for children/youth should have a door with a window. Half doors should be considered for nursery toddler and preschool children to permit outside observation while preventing the children from wandering outside the room.
5. A parent may be alone with his/her child/children. An employee or volunteer may be alone with a child or children when their parent(s)/guardian(s) have given express consent.
6. Volunteers and employees must read the Child and Youth Protection Policy of this church, agree to it by completing and signing the appropriate form(s), and submit to the appropriate level of screening and training as listed.

B. Restroom Use

1. Preschool age children shall be accompanied to the restroom by a screened adult who shall wait outside the door for the child. Another assigned adult volunteer shall be informed of their destination at the time of exiting and returning to the classroom. Elementary school age children may choose a same gender “buddy” to accompany them to the restroom. An assigned adult volunteer shall be informed of their destination at the time of exiting and returning to the classroom.

C. Off-site Sponsored Events

1. As each facility will be different, it will be the responsibility of the program director to determine how best to use the facility and comply with the church policy.
2. All volunteer and staff persons who drive and/or chaperone on off-site trips involving children and/or youth shall be in compliance with all aspects of the Child and Youth Protection Policy.
3. *Overnight events*: When feasible, children and/or youth shall be segregated by gender during sleeping time. If it is deemed necessary for adults to share sleeping accommodations with the children and/or youth, every effort must be made to have a minimum of two adults sleep in each area.
4. When possible, any meetings or activities held off-site will be supervised by at least two adults who are not members of the same family. Meetings held off-site must be a church-sponsored event, and therefore require a general permission slip on file.

D. Non-church Sponsored Use of Church Facility

1. All outside organizations using FPC facilities for child and youth programs shall have a child and youth protection policy of their own.
2. At the time an outside group contract is made with a non-church group or person to use the facility, it shall be the duty of the Church Administrator to obtain the written child and youth protection policy.

E. For Personnel Committee and Preschool Board

1. It shall be the responsibility of the church Personnel Committee, the Church Administrator, or the Preschool Director to give each newly hired employee a copy of the Child and Youth Protection Policy.

2. An obligation to enforce the policy shall be inherent in accepting employment at FPC.

F. Open Door Policy

1. Parents, volunteers, church, and preschool staff are welcome to visit and observe all programs and classrooms at any time.

G. Sign-in/Sign-out Procedure

1. Adults responsible for children who are infant through fifth grade shall sign in their child and indicate the names of the authorized persons to whom the child may be signed out.

H. Counseling of Children and Youth

1. In instances of child or youth counseling where circumstances dictate counseling would be most effective on a one-on-one basis, an appropriate church staff person may meet individually with a child or youth with the knowledge of at least one other staff member or the child's parents(s). At any counseling session with children or youth, the door of the room should remain open for the entire session unless there is glass in the door or wall which gives a clear view into the room.

I. Time Following Group Events

1. Following child/youth group events, it is inevitable that occasionally a child's/youth's transportation arrives after all other participants have departed. In those circumstances, a child/youth may unavoidably be supervised by one screened adult. Under these circumstances, the general rule requiring the presence of two screened adults may not be possible and the screened adult is responsible for exercising his/her best judgment for the participant's well-being.

**VI. Internal Reporting and Responding to Reports of Suspicious or Inappropriate Activity Involving Church Contact or a Church-Sanctioned Event**

A. Initial Reporting of Suspicious or Inappropriate Activity

1. Suspicious or inappropriate activity brought to the attention of an employee or volunteer must be reported immediately to the appropriate person in charge of the event.
2. The report shall be made to one or more of the following:
  - a. Head of Staff/Pastor
  - b. Preschool Director
  - c. Director(s) of Christian Education
  - d. Clerk of Session
  - e. Church Administrator
3. The appropriate person(s) receiving the report of the suspicious or inappropriate activity shall then document the date, time, and circumstances of the alleged incident on the Incident Report form (attached).

B. Responding to the Initial Report of Suspicious or Inappropriate Activity

1. The appropriate person(s) receiving the initial report of suspicious or inappropriate activity will report immediately to the Head of Staff/Pastor and the Clerk of Session, who will inform the Church Administrator. If the incident involves preschool staff or volunteers, the Preschool



- Director will also be notified. In the case where the Head of Staff, Preschool Director, or Clerk of Session is the alleged perpetrator, the Director(s) of Christian Education will replace that person as the individual to receive the report and on the Responding Committee.
2. The Head of Staff/Pastor and the Clerk of Session will make up the Responding Committee and shall then determine if they have reasonable cause to suspect that abuse or neglect of a child or youth may have occurred. If the allegation involves a member of the Preschool staff or a Preschool volunteer, the Preschool Director or Preschool Board moderator shall also be a member of the Responding Committee. If the allegation involves a member of the church staff, the chair of the Personnel Committee shall be involved in the reasonable cause determination. If any of these individuals has reasonable cause to suspect that abuse or neglect has occurred, he/she is required to report the incident to the Department of Children and Families. This can be done anonymously via the Child Abuse Hotline, 1-800-96-ABUSE (1-800-962-2873).
  3. All allegations shall be regarded as serious, and due consideration shall be given to the rights and privacy of both the alleged victim and the person being accused.
  4. To balance the rights of the victim and the accused, the Responding Committee will determine whether it is necessary to suspend the accused pending the resolution of the investigation. Care shall be taken to respond to all allegations in a professional manner. The Responding Committee shall have the sole authority to conduct the investigation and to determine all corrective actions.
  5. All of the paperwork associated with the drafting of the incident reports, as well as the results of the background checks, shall be held in a safe and locked cabinet in the office of the Church Administrator or the office of the Preschool Director. The only persons with access to the background checks and incident reports are to be the Head of Staff/Pastor, the Preschool Director, the Clerk of Session, the Church Administrator, or the Director(s) of Christian Education. In the event the allegation involves the Head of Staff/Pastor, the Preschool Director, the Clerk of Session, the Church Administrator, or the Director(s) of Christian Education, the person accused would be denied access to the documents.
  6. Faith Presbyterian Church will offer pastoral counseling with the accused and victims in all cases of suspicion, regardless of the outcome of the inquiry.

## **VII. Education and Training Objectives for Staff and Volunteers**

- A. The Director(s) of Christian Education is/are responsible for the implementation of this Policy among the church staff and volunteers. The Preschool Director and Preschool Board are responsible for the implementation of this Policy among Preschool staff and volunteers.

- B. Ongoing education of parents, screened adults, and persons who work with children and/or youth is required prior to working with the children and/or youth, and volunteers will be retrained and screened every three years.

**VIII. Definitions**

A. Definitions of Child Abuse and Neglect According to State Law

1. *Physical Abuse*: In addition to Florida Statutes contained in sections 39, 784, 825, and 827 defining physical abuse, any violent non-accidental contact which results in injury, whether at the Church, at home, or any other setting, shall be considered physical abuse. This includes, but is not limited to, striking, biting, or shaking. Injuries include bruises, fractures, cuts, and burns.
2. *Sexual Abuse*: In addition to Florida Statutes contained in sections 39, 775, and 800 defining sexual abuse, any form of sexual activity with a child or youth, whether at the Church, at home, or any other setting, shall be considered sexual abuse. The abuser may be an adult, an adolescent, or another minor.
3. *Emotional Abuse*: In addition to Florida Statutes contained in sections 39, 825, and 827 defining emotional abuse, any pattern of intentional conduct which crushes a child's or youth's spirit or attacks his/her self-worth through rejection, threats, terrorizing, isolation, bullying, or belittling, whether at the Church, at home, or any other setting, shall be considered emotional abuse.

B. Definitions of "Child" and "Youth" For the Purposes of this Policy

1. A child is defined as a young person ranging from birth through currently enrolled fifth graders.
2. A youth is defined as a young person ranging from incoming sixth graders to graduated seniors continuing to participate in youth activities through the end of the summer following their graduation.

*Established July 2017*