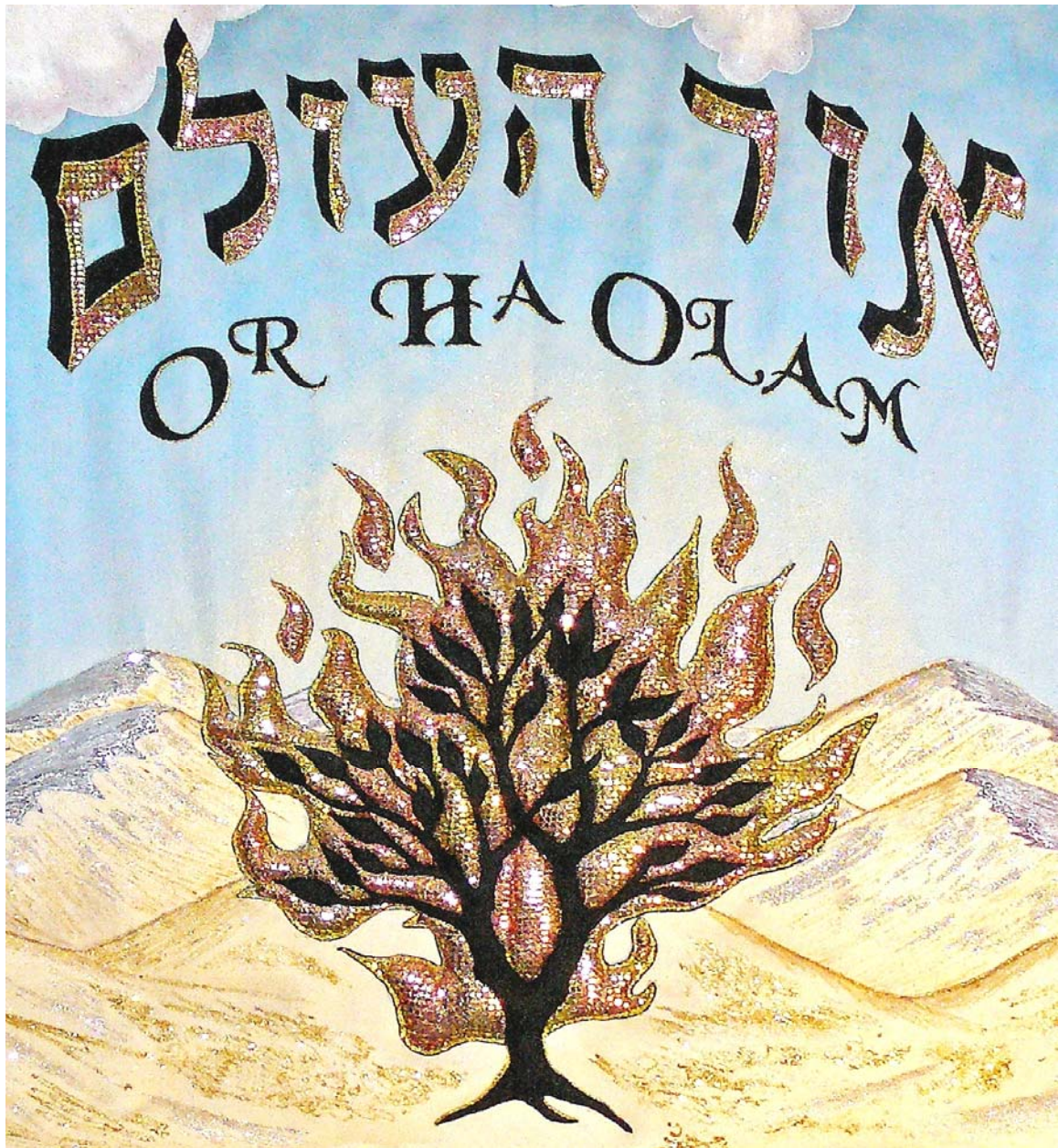


OR HADLAM MESSIANIC CONGREGATION



**POLICIES AND PROCEDURES
MANUAL**

Updated: September 2008

INTRODUCTION

This manual is presented as a compendium of policies, regulations and procedures of Or HaOlam Messianic Congregation. This manual should not be interpreted as an expressed or implied contract of any type between Or HaOlam Messianic Congregation and any of its employees or volunteers. Please read this manual carefully and keep it handy for future reference. It is your responsibility to be familiar with its contents.

This manual supersedes all previous policies which may have been issued on subjects covered. Please review, and if you have questions, feel free to discuss them with the Rabbi and/or Z'kayneem (elders). It is Or HaOlam's intent to comply with all applicable federal, state and local laws and, as such, its policies are designed to comply with the current standards.

Since the congregation is ever changing, Or HaOlam expressly reserves the right to modify, add or revoke any of its policies including personnel policies and all other work conditions, whether or not covered in the policy manual, at any time, with or without prior notice. No supervisor or manager has the authority to alter the foregoing without the express written consent of the Rabbi.

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BUILDING POLICY

Alcohol Use

The use of alcoholic beverages in the buildings or on the grounds owned by Kansas City College and Bible School (KCCBS) is prohibited. (Agreement with KCCBS)

Parties Showers and Related Events

Baby showers, wedding showers and similar events are joyous celebrations of special occasions within the congregation. We appreciate and encourage those who host them. However, as Or HaOlam has experienced significant growth in recent years, the congregation will no longer corporately sponsor or subsidize these events in order to be fair and just for all. It would be preferable for friends and family of the honoree to take responsibility for all aspects of the event including invitations, although if the entire congregation is to be invited, the information can be put in the bulletin. The best practice would be to hold the event in someone's home. However, if space does not permit, the shul may be utilized. The facilities have to be reserved in advance and all guidelines followed regarding clean-up, etc. Please contact the administrative office for scheduling and detailed facility use guidelines.

Buying and Selling

Buying and selling on Shabbat is not permitted. This can be carried out after Shabbat, on week-days, and during educational night.

Smoking Policy

Smoking in the buildings owned by Kansas City College and Bible School is prohibited. (our agreement with KCCBS)

WEDDING/BUILDING USE

Or HaOlam Responsibilities

1. Or HaOlam will provide chairs in the sanctuary and folding tables and chairs in the downstairs reception area.
2. Basic custodial fee will cover post-wedding cleaning of sanctuary, two dressing rooms and restrooms.
3. Additional reception fee will also cover cleaning and storing of coffee pots, vacuuming and cleaning up of food spills in reception area.
4. Large trash cans will be made available in reception area. Custodian will remove them from the building.
5. Or HaOlam coffee pots may be used, under supervision of custodian.

Wedding Party Responsibilities

1. Set-up of seating and added decor in sanctuary and return of all chairs to their original arrangement.
2. If there is a reception, bridal party shall be responsible to meet with appropriate Or HaOlam personnel to discuss availability of tables and chairs. Set-up and teardown of such are the responsibility of the wedding party.

3. Reception food expenses are the responsibility of the wedding party.
4. We ask that the wedding party take all their decorations down and be certain that most of the trash is in the trash containers.
5. Wedding party's own personal dishes should be washed and removed.
6. Any items that have been rented for the wedding are the responsibility of the renter and should be removed from the building within two hours after the wedding ceremony.
7. All food and beverages are restricted to the dining hall/oneg room and should not be taken into other areas of the building. If there is an unusual spill or other occurrence that could damage carpet or furnishings, (sickness, spilled cake with frosting onto the floor, punch onto the carpet, etc.) the wedding party shall immediately contact the custodian for appropriate clean up to prevent any permanent damage to the property.

The basic requirement is that the building be returned, by the wedding parties, to the state in which it was found, with the exception of the above-mentioned cleaning and trash removal.

Guidelines

Any items belonging to members of the wedding party that are lost or misplaced will not be the responsibility of Or HaOlam. Every precaution should be taken by the wedding party to secure all valuables. We have a shared building, so if something valuable is left behind, it may be difficult to find a safe place to keep the item. We do not have an office on-site, and the building is not always open, so post wedding access to the building is only available during a regularly scheduled event. See administrative assistant for schedule.

We ask that no rice be thrown. If you choose to throw birdseed or rose petals or use bubbles, please make sure that it is done in the parking lot or lawn outside the building and not inside the building or on the outside stairs.

Smoking or the use of alcoholic beverages of any kind are explicitly prohibited in the buildings or on the grounds or parking lots owned by Kansas City College and Bible School, of which the Or HaOlam building is a part.

Fees and Services

Use of the Or HaOlam building requires a \$100 fee to be paid to Overland Christian School.

It is required that an Or HaOlam custodian be on the premises for the duration of wedding and reception. Fee for this service is \$125 for ceremony only, or \$225 if reception is also held at Or HaOlam.

Musicians associated with Or HaOlam may be available for live instrumental or vocal performance. Contact the worship leader for options and applicable fees.

Arrangements shall also be made through the Or HaOlam worship leader to secure

the services of an in-house sound technician if the sound system will be needed. The fee for this service is \$50.

A Rabbinical honorarium and a love gift to the mentor couple are also expected.

A security deposit of \$250 must be made before the wedding date will be placed on the Or HaOlam calendar. This deposit will be refunded within fifteen (15) days after the wedding if there has been no damage to the building, the custodian's tasks were limited to the above described responsibilities and the decorations, flowers, etc. were removed in accordance with this policy. Any cost incurred by Or HaOlam in excess of this amount will be charged to the person making the security deposit. Payment for all the above fees is expected at least five (5) days prior to the wedding day, and should be made payable and delivered to provider of service, not to Or HaOlam.

CONGREGATIONAL POLICY

Benevolence Fund Policy (Also see financial section.)

Purpose

Or HaOlam, in keeping with its biblical and charitable goals, has established a benevolence fund to assist persons in our body and community who are in financial need. The intent is to minister to those in need both spiritually and financially by offering a "hand up" rather than a "hand out."

Donations

Donors may suggest beneficiaries of the fund. However, such suggestions shall be deemed advisory rather than mandatory in nature. The administration of the fund, including all disbursements, is subject to the exclusive control and discretion of the synagogue. All gifts to the fund are gifts to the synagogue and while the benevolence committee may consider suggested designations, in no event is it bound to follow them. Checks should be made payable to Or HaOlam, with a notation that the funds are to be placed in the benevolence fund.

Services Provided

Mortgage/rent assistance, utility payments, medical expenses, home/car repairs, food, gas and/or other special needs assistance.

Benevolence Guidelines and Procedures

Regardless of a person's place of residence or religious affiliation, his/her request for assistance will be carefully considered. Potential applicants should contact a member of the benevolence committee to obtain an Assistance Request Form. In the case of a "drop-in" in which the request is for a one-time gift of \$50 or less, the Assistance Request Form may be waived. In these cases members of the benevolence committee will be allowed discretionary authority to approve or deny a request for help.

The Assistance Request Form may be submitted to any member of the benevolence committee. If the applicant qualifies, he/she will be scheduled for an

interview with two (2) members of the benevolence committee. The applicant will be contacted by phone to schedule the interview and will be asked to provide any needed documentation.

A permanent, confidential record will be kept of all benevolence requests and awards. Recipient authenticity must be verified by presenting a photo I.D.

The benevolence committee will make a decision, and one of the interviewers will contact the applicant *within 48 hours* from the time of the interview with the benevolence committee. If approved for assistance, actual payment will be made as soon as practical but should not be more than ten (10) days after approval.

All monies will be paid directly to the creditor—utility company, landlord, etc. Direct payment to an individual will be in the form of vouchers or actual goods, such as gas or food. Exceptions would be possible only in an unusual situation or in the case of extenuating circumstances. All procedures will be strictly confidential.

Prayer and consultation will guide congregational leaders in awarding benevolence gifts or initiating work projects that would involve the congregation. Projects must be well organized and supervised by the initiator and/or the recipient of the gift.

Passover Benevolence

Members, and those who otherwise qualify, who have specific financial need, may receive part of their Passover reservation fee as a benevolence gift; a Passover benevolence form requesting financial aid must be submitted.

Care Meals

Congregants who are sick, bereaved, new mothers or temporarily disabled can be given care meals by our volunteers if the need is made known. A decision to send care meals to non-members depends on their relationship to the congregation. This can be determined by the rabbi or someone designated by him.

Confidentiality

It is our policy that confidential information shared in a private counseling or prayer session or in a board meeting, be kept absolutely confidential. The only exception would be if the information reveals that someone's life is in danger such as in the case of possible suicide or criminal activity.

Conference Scholarships

Or HaOlam will pay for Z'kayneem board members and spouse's registration, room, board, and travel to go to messianic national or regional conferences. Z'kayneem board members are expected to attend a messianic conference at least every other year.

Or HaOlam will pay the administrative assistant's expenses to go to Messiah conference every other year. Covered expenses are to include basic registration, room and board, and travel.

Or HaOlam will pay for the worship team director and spouse to attend national and regional conferences annually. Covered expenses to national will include basic registration, room and board and travel. Covered expenses to regional will include basic registration, hotel, meals, and gasoline reimbursement. This does not include banquets or yeshiva courses.

Conference attendees need to be determined and air travel booked by May 1 in order to get the most economical prices.

Conflict Resolution

A scriptural process of conflict resolution will be followed. When a conflict arises, the offended person will go to the other individual in a loving, appreciative spirit, and try to get reconciliation. If that fails, the person will seek the help of the “one or two” intermediaries appointed by the elders. (See Mattityahu 18.15–18.)

Torah: Viyikra (Lev.) 19.16 “Do not go around spreading slander among your people, but also don't stand idly by when your neighbor's life is at stake; I am ADONAI. 17 “Do not hate your brother in your heart, but rebuke your neighbor frankly, so that you won't carry sin because of him. 18 Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI....”

Messianic Scriptures: Mattityahu (Matthew) 18.15 “Moreover, if your brother commits a sin against you, go and show him his fault—but privately, just between the two of you. If he listens to you, you have won back your brother. 16 If he doesn't listen, take one or two others with you so that every accusation can be supported by the testimony of two or three witnesses.”

Galations 6.1 “Brothers, suppose someone is caught doing something wrong. You who have the Spirit should set him right, but in a spirit of humility, keeping an eye on yourselves so that you won't be tempted too. 2 Bear one another's burdens—in this way you will be fulfilling the Torah's true meaning, which the Messiah upholds. 3 For if anyone thinks he is something when he is really nothing, he is fooling himself. 4 So let each of you scrutinize his own actions.”

Congregational Tithe

Or HaOlam will tithe on a monthly basis according to the biblical model of ten percent by assessing the prior month's giving income and paying ten percent of such to support organizations fitting our vision.

Copyright Laws

CCLI is a company that helps us conform to copyright laws and helps the artists receive their royalties. Or HaOlam is a member of this organization and observes copyright laws in the use of copyrighted materials.

Dance Policy

Dancers must wear appropriate attire to participate in the dance circles so appearance\dress will not distract onlookers from their focus on Adonai. Skirts should be at or below knees and full or loose enough to allow for movement and modest covering even when doing bend-overs in dance. Tops should be loose fitting with a high enough necklines to maintain modesty when dipping or bowing low and long enough so midriff will not be exposed when arms are raised. While wearing your chosen dress, practice dips, bows and stretches in front of a mirror so you can see what others see. You may be asked to refrain from dancing if your clothing is inappropriate.

The *front* dance circle is designated for intermediate to advanced dancers who have attended our synagogue for at least one year on a regular basis; are familiar with the beginner dance steps and dances; and who have been invited by the dance director and teacher to participate in the front circle. Only those who are in agreement with and have signed on to the congregational commitment and expression of faith will be invited.

The *back* dance circle is for beginner through advanced dancers. All visitors and children are welcome as well as beginners, and there are no pre-requisites as this is a place of learning.

For front circle dancers a one hour practice before service is expected unless other arrangements are made. The front circle will meet for prayer before service is to begin.

Follow all directives given by the dance circle leader designated for each of the circles. If at any time a dance circle leader asks you to step out of the circle, please comply immediately. Reserve any questions or discussion about it until after the service.

Since the purpose of a public worship service is to express *unified worship* to Adonai, we have learned that the Davidic dance perfectly fits our congregational vision. Individual worship dance in the service is limited to those who have been invited by the dance leader. Please respect our congregational vision by limiting your dance to the corporate group dance in the line or circle.

If you have chosen to dance in the front circle, it is your commitment and responsibility to dance there for the duration of the service. Do not leave to do other things or drop out to join the back circle, unless there is some compelling reason to do so.

"Guests" to the front circle: On occasion someone unfamiliar with a dance being done will join the front circle in their enthusiasm. There are times when this is appropriate. Ordinarily, however, it is more of a safety hazard as well as a possible distraction to other worshipers. Therefore, be attentive to graciously take responsibility to speak discreetly to that guest and go with them to the back circle to finish the dance there with them. Specially choreographed dances done in the front should be more obvious and therefore not a problem.

Children: Children are welcome to dance in the back circle. If the dance leader asks you to help out with the children, please do so. If you have small children in the service and you wish to dance, they must be attended by another adult in order for you to dance. Your children should not be left unattended.

Regular dancers, even if not dancing, should *maintain an attitude of reverence* and model appropriate behavior at all times during worship services. Please keep conversation to an absolute minimum and quickly return your focus to the service.

Safety: Soft soled, low heeled dance shoes are recommended, or remove your shoes. Please take care for the person on your left and right, in front of or behind you. Dancing with heavy shoes or sharp heels can damage someone else's feet, if not your own. Keep all shoes not being worn under chairs and out of any potential line of dance.

Flags: Flags should be used only with prior preparation and invitation of the dance leaders, for the safety of the other dancers and congregation and to avoid damages to the facilities.

Flames: Do not carry any form of open flame unless invited to do so by the dance leaders.

Exceptions to any of these directives will be announced before or during service.

Electronic Communications (Cell Phones)

During services it is expected that cell phones or their ringers are turned off; there are to be no telephone conversations in the sanctuary.

Flower Ministry

For members and their close relatives, flowers are sent to the sick and memorial donations made for funerals. In all cases we can send cards. Flowers to non-members will depend on their relationship to the congregation. This can be determined by the rabbi. For Jewish funerals, a fruit basket or a donation to a charity designated by the family of the deceased is appropriate, but flowers are not sent.

Greeters and Ushers

Regular congregants and newcomers are made to feel welcomed and given information necessary so that they can participate in the activities of the day. This will allay uncertainty for newcomers and allow them to be seated comfortably and participate with joy from the Ruakh.

Volunteer Job Vacancies

When there is a need for personnel to fill a volunteer position, the director/supervisor over that department will seek out a suitable volunteer from among the congregants. This will be accomplished by reviewing the prospects' spiritual giftings and spiritual maturity and may include consultation with the rabbi and z'kayneem. (For children's education volunteers, see Educational Policies.)

Literature Table

Materials to be placed on the literature table must be approved by one of the Z'kayneem.

Membership (See bylaws for additional information.)

Before becoming a member one must have been attending Or HaOlam on a regular basis (three out of four Shabbats) for at least 6 months, preferably longer.

Congregants will be contacted by letter or email to inform them of opportunity for membership. Each person will be asked to prayerfully consider his/her interest in becoming a member. A four-hour membership class will be held and will consist of review and discussion of Or HaOlam's membership booklet which includes the Congregational Vision and Concept Statement and addresses the issue of Jewish identity.

After a congregant attends the membership class and responds positively, the rabbi or someone designated by him will schedule an appointment for interview. Small group interviews may also be done. The Membership Commitment Form will be used as the format for delineating the goals of each interview, however doctrinal belief questions may also be discussed. Subsequently a talmidut/discipleship class will be arranged. Following completion of the class, talmidim will then be asked to sign the Membership Commitment Form thus signifying agreement with the Congregational Vision and Concept Statement.

Discipline of Membership (See bylaws)

Membership Meetings (See bylaws for additional information.)

Unless noted otherwise, the annual membership meeting will be held the second Wednesday of every August.

Oneg Policy

The purpose of oneg is to build community and provide opportunities for fellowship. Food preparation will be simple and not require time away from the service. Volunteers will be organized by the oneg coordinator, and all who regularly partake of oneg are encouraged to serve once a month.

Platform and Leadership Privileges

Leadership roles at Or HaOlam will be limited to members and active congregants. Only those who have committed to honor and respect our Congregational Vision and Statement of Faith, will be authorized for participation in platform and ministry responsibilities. Such candidates must sign a statement of commitment indicating that they have no other agenda or doctrine.

Problematic Leaders and/or Teachers

Yaakov (James) 3.1 "Not many of you should become teachers, my brothers, since you know that we will be judged more severely."

1 Timothy 3 "A congregation leader must be above reproach . . ." The concept here is that leadership/teachers are subject to higher standards than the laity. "He must be faithful to his wife, temperate, self-controlled, orderly, hospitable and able to teach. He must not drink excessively or get into fights; rather, he must be kind and gentle. He must not be a lover of money. 4 He must manage his own household well, having children who obey him with all proper respect; 5 for if a man can't manage his own household, how will he be able to care for God's Messianic Community? 6 He must not be a new believer, because he might become puffed up with pride and thus fall under the same judgment as did the Adversary."

1 Timothy 5.22 "Do not be hasty in granting s'mikhah [leadership /authority] to anyone, and do not share in other people's sins . . . keep yourself pure."

1 Timothy 5.19. "Never listen to any accusation against a leader unless it is supported by two or three witnesses. 20 Rebuke before the whole assembly those leaders who continue sinning, as a warning to the others. 21 Before God, the Messiah Yeshua and the chosen angels, I solemnly charge you to observe these instructions."

All teachers from the bema and in classroom settings shall follow the principles set forth in the membership booklet and the special requirements of teachers in 1 Tim 3.3-5. If there is concern that a teacher is being inconsistent with these concepts, the accusation should be "supported by two or three witnesses" and the doctrinal issue be clearly stated in written form, if possible. Then the teacher should be approached according to Matthew 18.15-18, although the first two steps of Matthew 18.15-16 sometimes get merged for leaders. That is, one cannot proceed privately in a very public issue.

Prayer Circle Intercessors (For website prayer requests)

With permission, prayer requests can be sent to everyone in the congregation or limited to the *prayer circle*, a select group of intercessors who:

1. Are specifically interested in ministering to the body through prayer and intercession and can receive email.
2. Are regular attendees and supporters of OHO
3. Have signed on to the congregational vision and mission statement indicating they are in unity with the congregation.
4. Have demonstrated they have and live a consistent, close walk with Yeshua and are committed to practicing discretion and confidentiality.
5. Are spiritually mature to discern the difference between scripturally based requests and those that are considered inappropriate or strange. Prayer circle requests are not screened.

Prayer circle candidates must agree to the following procedures:

1. Take a few moments and pray for the request upon receipt of it, and then delete it.

2. Never share the request with anyone, which means no forwarding and no verbal discussion. Requests are to be kept confidential and any indiscretion may result in being removed from the prayer circle.
3. When a prayer request is received that is not scriptural, the intercessor is not obligated to pray in the spirit of the request but rather to discern a more scriptural way to pray for the person making the request, or to ignore it altogether.

Pre-Engagement Policy

Marriages are in crisis. Fifty percent of first marriages fail and 65 percent of second marriages fail. Those from divorced families have a 65 percent failure rate. Or HaOlam supports a rigorous premarital process believing it can help make a difference in these gloomy statistics.

Overview of Pre-Engagement Preparation

There are two pre-engagement sessions with the rabbi required—an initial meeting and a wedding planning meeting. The couple then enters the pre-engagement program which is based on the Judaic pattern of three steps to making a covenantal marriage.

1. Participation in the complete mentor program with a trained mentoring couple. This first step consists of taking the *Prepare Survey* and working through that survey with the selected mentors. The survey will provide numerous pages of information about some of the most important areas of marital life: communication and conflict resolution, leisure activity, children and parenting, financial management, sexual expectations, and more. There is a minimum of six premarital sessions before the wedding, approximately two weeks apart, and three post-marital sessions after the wedding—at three, six and 12-month anniversaries. Sessions are 1½ to 2 hours in length. The wise couple begins the mentoring sessions ASAP, ideally 12 months before wedding date, and no later than six months before the wedding. Before the date is booked on the Or HaOlam calendar, the rabbi's approval is needed. Approval rests on the couple being equally yoked, committed to celibacy until the wedding, the parents' blessing if at all possible, and Messianic commitment. Synagogue attendance and growth should be a high priority, and couples will be asked the following questions by the rabbi: Are they both saved? Are they both in victory? Do they have moral victory? Have they been sexually involved, or compromising? (If so, any ministry they are involved in is hypocritical and couple should not be involved in Or HaOlam ministry or leadership.) Are they living together?

2. Now a formal declaration of intention can be made, at which time a wedding date is announced with the blessing of the parents of the man and the woman, the rabbi, and the mentor couple. It can be celebrated with a Kiddush cup of blessing, under a huppah, or other expressions. In this step, all the wedding day plans are finalized for the ceremony, reception, etc.

3. This is the actual wedding ceremony of the union of the couple, with the reading of the ketubah, etc.

Sexual Harassment

Or HaOlam is committed to ensuring a respectful environment for all employees, volunteers and worshipers. Any conduct that constitutes sexual harassment is a form of sex discrimination which is prohibited by law. Or HaOlam will not tolerate any behavior, verbal or physical, which constitutes sexual harassment on the premises of Or HaOlam or in Or HaOlam sponsored activities. Any incidences of sexual harassment are to be reported to the rabbi or one of the z'kayneem. A written report will be submitted followed by an investigation, and subsequent resolution by the rabbi and Board of Z'kayneem.

Worship Teams

The number one requirement for each member on the worship team is to be a worshiper of Elohim with a Messianic vision; secondly, worship team members must have a good inter-team relationship; thirdly, to be skillful musicians (vocally and/or instrumentally, see T'hillim (Psalms) 33:3. Thus, musical skill is a definite requirement, per the worship leaders' criteria, current needs and desires, but it is not priority one. We seek the will of the Ruakh HaKodesh (Holy Spirit), and the unity that comes from Him, in determining the team members.

A potential worship team member, whether adult or youth, will need to have been a regular and faithful attendee and supporter of Or HaOlam for at least six months, including, if possible, extra-curricular meetings apart from the Shabbat service. The prospective member must be seen as a worship participant during the six-month time—not just an observer but actually coming to service by 10 a.m. and engaging in worship. The rabbi has written a Statement of Faith and Congregational Vision and Concept concerning leadership that a prospective worship team member must first agree to and sign, as all who are in leadership are subject to the rabbi's approval. Also, there is a yearly congregational membership class and membership enrollment which the new worship team member should do as an expression of identification with this community, if not already done. Then, if there is a sense of the leading of the Ruakh HaKodesh, they will be auditioned. All current worship team members' input will be sought and considered regarding the new addition to the team. Any audition results are to be considered as private between the person auditioning and the worship leaders and team.

Before publicly participating on the bema (platform), applicants will rehearse with the team for a minimum of two months to test the musical and relational dynamic and compatibility. If the worship director feels that all is workable, the prospective member will then join the Shabbat worship team. When a person is being considered, for audition or for the team, he/she will be expected to be on time for rehearsals and on time for Shabbat services when not on the bema. We must consider ourselves as examples—we are being observed whether we realize it or like it. There are reasons from time to time for being late, but not consistently. We must consider a Shabbat commitment to be the same as a work or school commitment, which normally have definitive starting times. If an audition is not passed because of skill level, one may request to re-audition after a 90-day period of serious further skill preparation.

FINANCIAL POLICIES

Primary Source of Congregational Income

Or HaOlam is dependent on Adonai through the faithful and generous tithes and offerings of His people to underwrite the congregation's ministry, outreach, giving, and building and benevolence needs.

The financial responsibility of Or HaOlam is to be a wise steward of the resources Adonai has entrusted to this congregation. Or HaOlam is accountable to its membership to make sure these resources are handled with the highest level of trust and integrity as possible. Ultimately, we are responsible to Adonai for the stewardship of these funds. To this end, Or HaOlam has established principles of sound internal control in the handling of its finances, which is accomplished through an intentional separation of duties to ensure accuracy, protect assets and protect the integrity and reputation of those charged with handling congregational funds.

Counting of Offerings

After each service, two unrelated individuals from the rotating "counting team" shall together open the locked offering box and count the funds therein, recording cash denominations, cash totals (differentiating between loose cash and that in envelopes) and the total number of checks on a predated counting sheet, which is signed by both and copied. The original is given to the financial secretary and the copy retained on file by the counting team captain. All checks are restrictively endorsed and all offering envelope contents are verified and recorded by both counters. Funds and the original counting sheet are placed in a bank bag, and said bag is secured in the locked safe on the premises of OHO until such time as the financial secretary takes the bag home to record individual contributions using Membership Plus contribution software.

Deposits

Bank deposits are made by the financial secretary within three days of receipt, using lists of contributors from software, and reconciling number of checks deposited with number of checks noted on signed counting sheet. Cash totals are recounted and verified with counting sheet. All cash receipts are deposited intact, without being reduced by disbursements. The counting sheet, bank deposit slip and bank receipt for deposit are reconciled and filed by date with detailed deposit sheet, offering envelopes and list of contributors from software. These substantiating documents will be examined by the finance committee during their quarterly internal review.

Disbursement of Funds

The financial secretary shall be responsible for the disbursement of funds contingent upon the authorization of expenditures by the rabbi, treasurer or other board member. Two signatures are required for the disbursement of funds, and each signer is committed to examination of substantiating documents before endorsing. The financial secretary is not an authorized signer. Funds shall not be disbursed without an adequate receipt or invoice being provided by the individual requesting the funds with the exception of regularly recurring fixed expenditures, i.e. rent, etc. Vendors are paid per

invoice, and statements are reconciled to invoices. Supporting documents are marked PAID with date and check number at time of check issue. Voided checks are marked as such and retained. Checks written for cash are prohibited.

Congregational Credit Card Usage

Or HaOlam shall provide a congregational credit card to a limited number of staff and volunteers to be used for congregational purchases only, thus simplifying the purchase and reimbursement process. Users must submit signed statements, including sales receipts for each transaction, to the financial secretary on a monthly basis. Failure to do so may result in suspension of card privileges. The financial secretary shall pay credit card in full each month, thus incurring no interest charges.

Accounting Records and Reports

Accounting records are maintained by the financial secretary using QuickBooks accounting software under the supervision and oversight of the treasurer or his assistant. The treasurer or assistant examines the records monthly on a line item basis. They are backed up in duplicate weekly and a copy kept off site. The financial secretary shall perform a monthly reconciliation of the bank statement, which is first mailed to the treasurer for examination. The purpose of these accounting functions is the preparation of accurate financial reports for use in making decisions. Financial reports are prepared and presented to the Board of Z'kayneem on a monthly basis, and a detailed year-end report is provided to the Board of M'nahaleem at their annual meeting. The congregation is kept informed of basic monthly cash flow figures in the weekly bulletin, and Or HaOlam will annually communicate its general income and expenses at the members' congregational business meeting.

Finance Committee and Reviews of Financial Records

The finance committee will be comprised of the treasurer and/or his assistant, financial secretary and two Or HaOlam members having finance or business backgrounds, to be appointed by the rabbi, in consultation with the Z'kayneem. This committee will convene quarterly to conduct an internal review of financial records. These records shall also be reviewed annually at year-end by a member CPA or professional accountant. If either has a concern over the financial records, an accountant who is not a congregational member will be employed to help resolve the concern.

Fiscal Year

The fiscal year shall begin January 1 and conclude December 31.

Congregational Giving

Or HaOlam commits a minimum of 10 percent or more of undesignated Shabbat offerings to Adonai's work in our world, country and community, focusing our giving on ministries that, per the mission statement, reach out "to the Jew first, and then the Gentile," both in Israel and throughout the Diaspora.

Benevolence Fund

The congregation, in exercise of its religious and charitable purposes, has

established a benevolence fund to assist persons in financial need. Or HaOlam welcomes contributions to the fund. The administration of the fund, including all disbursements, is subject to the exclusive control and discretion of the benevolence committee. The benevolence committee may consider recommendations from anyone, but the committee is not bound in any way to honor the recommendations. Donors will not be permitted to recover a contribution because the committee failed to honor the donor's recommendation.

Exception to this policy of recommendation limitations will be made if a donor wishes to anonymously give to a specific individual through the benevolence fund. However, said gifts cannot be considered tax-deductible per IRS guidelines. Or HaOlam will honor such prearranged designation, in essence acting as a pass-through, under the condition that the donor understands such a designated gift will not be included in the donor's yearly contribution statement of charitable giving to Or HaOlam.

Building Projects and Capital Expenditures

Or HaOlam will seek to meet its larger financial needs (building projects, equipment, vehicles, land, etc.) through communicating the plans and needs to G-d's people. It will accept designated gifts for board-approved building projects or major expenditures.

Asset Protection

An annual inventory of major non-cash assets shall be performed by the congregational administrative assistant. Such record for each item will include cost, date of acquisition, location and description. Items retired from service, traded or sold will be duly noted.

More Asset Protection: Property and Liability Insurance

The congregational property will be insured at the fair market value. An insurance committee will be appointed to review current adequacy of coverage so loss of assets is not needlessly risked. At least every two years, such coverage will be reviewed.

Sales Tax Exemption Policy

According to state law in both Missouri and Kansas, Or HaOlam, as a religious organization, is exempt from paying sales tax. In order to effect this exemption, a tax exempt certificate from the appropriate state must be presented at time of purchase. Usually a number is referenced from this form for the records of the seller. The purchaser may be asked to sign an in-house form and the tax exempt certificate is retained by the purchaser.

State laws do not require that the exemption request be accepted by the seller at the time of purchase, although most businesses have a procedure in place to honor this exemption. We have, however, found exceptions. If, after kindly persistence, such as an untrained cashier or even a reluctant manager, the business still will not grant the exemption at time of purchase, then we ask that you give notice of such to the Or HaOlam bookkeeper. This is to be done when you submit your receipt for this transaction.

A sales tax refund from the state for any and all purchases will then be pursued by the bookkeeper at year end.

Copies of the Or HaOlam Sales Tax Exemption Certificates for both Kansas and Missouri may be obtained from either our bookkeeper or treasurer. As ministry leaders, please be sure that any persons authorized by you to do purchasing are both apprised of this policy and in possession of the appropriate certificate(s).

These sales tax amounts are sometimes not large, but they do, of course, accumulate. However, some leeway is given and judgment may be exercised in the case of smaller purchases in which taxes are under two dollars and excessive time and effort are required to obtain the exemption.

VOLUNTEER POLICIES—GENERAL

Volunteers must be personally committed to the congregational vision and concept and are expected to be regular attendees in the Shabbat service including the weeks when they are not scheduled to serve. The volunteer supervisor needs at least a week's notice if the volunteer is not going to be able to serve on the appointed day. If a sudden illness or emergency occurs, notifying the supervisor as soon as possible is requested so a suitable substitute can be found or arrangements made to fulfill the particular duty. Volunteers who are unreliable in fulfilling their commitments may be asked to step down.

Volunteers who frequently and without good cause absent themselves from the services for which they volunteered, or who may be out of harmony with our teachings or our ministry, or who shall be under charges for misconduct or who may have fallen under condemnation through sinful practices, shall be considered dismissed from their volunteer position.

Voluntary Resignations

A minimum of two weeks and preferably three weeks notice in writing is encouraged and appreciated.

VOLUNTEER POLICIES, NURSERY AND EDUCATION

Volunteer Qualifications

Individuals who volunteer to work in the nursery and/or teach children's classes will need to do the following prior to being assigned a schedule:

1. Sign the statement of commitment to the faith and vision of the congregation.
2. Be a regular attendee and participant of the Or HaOlam Messianic Congregation worship community.
3. Fill out the application form that gives Or HaOlam permission to conduct a background check.
4. Wait for the results of the background check including reference checks.

5. Interview with the rabbi and/or the education coordinator to discuss information disclosed in the application or background check and the applicant's relationship to Yeshua and the congregation.

Application and Background Checks

Prospective nursery volunteers must fill out an application. A general and criminal background check will then be completed to verify information on the application. Character references are to be called and notations made on the application or attached to it. Applicant's present or previous employment must be verified as well as their previous church affiliations. County courthouse records will be checked to make sure an applicant does not have a criminal record or history. Or HaOlam acknowledges its responsibility both legally and morally to strictly enforce this policy. For residents of Jackson County, go to www.courts.mo.gov and click on Case.net; put in last name, then first name and click "find." Compare same names with birthdates to be sure. If the applicant lives in Johnson County, go to www.jococourts.org and enter last name and first name in the appropriate place and click find. For any other counties, call the county courthouse to get the information. To check their names on the sex offenders list go to: www.mshp.dps.mo.gov

Nursery Work Policies

The nursery supervisor will call or email volunteers on the Wednesday before their scheduled day in the nursery. Please give at least a week's notice if unable to work on the appointed day, or in case of illness, as soon as possible. Nursery volunteers will be expected to work *only* one Shabbat of the month. A curriculum is in place that is to be used weekly. Each week has one team leader who will organize the lesson and plan the craft time. It would be helpful for team members to meet ahead of time to plan the class.

The nursery will be opened after the Torah processional. Workers are expected to be present in the nursery during the Torah drash and sermon until 12:30 p.m.

There are to be at least two workers in the nursery at all times. Under no circumstances is a worker to be left alone with the children. If two workers are not available for any reason the nursery will be closed. This is to protect the integrity of all nursery volunteers.

Parents need to take care of the business of changing diapers, and/or taking their child to the restroom before entering the classroom. If the child needs that attention at any time during the class time, the parents will be summoned to return to the nursery. Be sure and have the parent sign them out and then back in again when they return.

Children with colds, runny noses or fever are not allowed to come into the nursery in order to minimize the spread of illness to other children and workers. If the child is having a runny nose due to allergies attendance is permitted.

If a child is unruly, first place the child in a time-out session; if that is unsuccessful, send for the parent(s) to remove the child from the nursery for the remainder of the service. Be sure and explain the unacceptable behavior to the parent(s).

Everyone needs to help with the clean-up time. The carpet needs to be vacuumed; the vacuum is stored in the furnace room. Be sure that the parents sign out their children. Sign your name at the end of the sign up sheet indicating that you have followed the guidelines of the nursery. After clean up close the door and lock it.

The nursery will not be open during special events such as concerts, parties, etc.

Child Sexual Abuse

Or HaOlam acknowledges the vulnerability of churches and synagogues to occurrences of sexual abuse of minors and is committed to providing a safe and secure environment for the children entrusted to its care.

- Emphasis is placed on prevention and will include a vigorous application and screening process of workers, astute supervision, and accountability.
- Any questions that are raised about a worker's conduct, character or motives will be fully investigated by the leaders of Or HaOlam.
- Unsupervised personal contact between adults and children in an Or HaOlam sponsored activity will not be allowed.
- If there is reason to suspect that a child has been sexually abused, Or HaOlam will report the abuse according to Kansas Code for the Care of Children.

PRE-ENGAGEMENT MENTOR MINISTRY

Mentor Couples Qualifications

Couples who desire to become pre-engagement mentors must first take the class offered by Building Strong Marriages taught by Marshal and Nina Marley. As a trained mentor couple, they will administer the "Prepare" survey which will provide numerous pages of information about some of the most important areas of marital life: communication and conflict resolution, leisure activity, children and parenting, financial management, sexual expectations, and more.

There is a minimum of six premarital sessions before the wedding (approximately two weeks apart), and three post-marital sessions after the wedding (at three, six and 12- month intervals). The length of mentor sessions is approximately 1½ to 2 hours each.

YOUTH ACTIVITIES

For youth outings involving travel or activities outside the shul, written parental permission may be required. The following permission form suggested by our in-house attorney should be used.

Parental Permission Forms

PARENT OR LEGAL GUARDIAN PERMISSION FORM

I hereby authorize my child(ren), _____

to participate in the following Or HaOlam activity on _____.

I am relying upon my own investigation into this activity and do not rely upon any representations made by representatives of Or HaOlam.

Parent sign here:

Legal Guardian sign here:

Please attach copy of Court Order appointing you.

Print name here:

Date: _____

Appendix

Congregational Vision and Concept by Rabbi Shmuel

Our reason for existence as a Messianic Jewish congregation is the covenants G-d made with our people. In particular, the Abrahamic covenant implies that Abraham's offspring would serve G-d as a distinct people, with rights to a distinct Land, forever. The Torah and the Messiah are the specifics of the terms of that covenant, and the empowerment of that covenant. Since our "constitutional" roots go back to Gen. 12, we are fundamentally a Judaism, not a Christianity.

We are defining Christianity as the predominantly Gentile church, which has been the custodian of the good news of the Jewish Messiah, for the last 1800 years, approximately, and has wedded the message of the Messiah with their indigenous cultures. Christianity, so defined, finds its validating and genuine core in the spiritual principles of the Messiah and His redemption. However, Messianics are part of the people who were given the root promises of redemption. Therefore, our core revelation includes some issues distinct from those of the church at its best. Therefore, our lot is fixed with those who share the Abrahamic promises, that is, the Jewish people.

Therefore our task is to:

- a. Transmit this covenantal connection to the next generation of Jews
 - i. By evangelism: leading our children and our surrounding Jewish community to the Messiah and His resurrection power in the Ruakh HaKodesh. Personal relationship and intimacy with the Messiah and the Ruakh is the first task.
 - ii. By educating: (1) communicating the vision of the covenantal torch. L'dor, va-dor. (2) imparting the vast wealth of Jewish knowledge which is the substance of the culture of our people.
 - iii. Community building: men's khavurah [group], sisterhood, youth group, home groups, counseling, encouraging individuals in their callings and giftings in the Ruakh.
- b. Teach the Gentiles that wish to affiliate with us, and share in the glory, the work, and the suffering, the role of gerim, the assimilated foreigners among the people of Israel.
- c. Define how we are to keep the covenants; Abrahamic, Mosiac, Davidic and the New or Renewed. That is, to redefine Judaism with Messiah and the spiritual empowerment of the New Covenant. Torah, the Siddur, halakhah, the Land/exile, Israel and the Gentiles must be re-understood.

To ignore this task, and simply assimilate and follow the Messiah according to the Renewed Covenant only, is a form of cultural suicide, or genocide. It certainly misses the greater glory of the Jewish people's "life from the dead."

There will be many judgment calls involving community and Toraic identity that will be subject to much discussion, and difference of opinion. The rabbi's perspective

and passion, and pulpit expression will have a great deal of influence in these definitions. Who I am will determine a lot of what Or HaOlam is, while I am serving here.

d. Communicate to the body of Messiah in the Gentile church world the truth of the above.

Staff Spirituality

If you are on any of the Boards, or on staff, or on the platform, you are participating in a work that draws people to G-d and to the Messiah of Israel. Therefore it is absolutely essential that those who commit themselves to so participate in ministry must themselves be active worshipers of Adoni. This means that:

- You are personally committed and consistent to have a regular, daily (or almost daily) times of individual worship, studying the Word of HaShem and lifting your spirit to Him in prayer.

- Those under your spiritual umbrella of authority, particularly family members, receive from you regular, daily (or almost daily) times of spiritual nurture: Bible reading and prayer with your spouse and children. We understand that wives cannot insist that their husbands pray with them, but they should make themselves available. Husbands should take the role and responsibility of being the ivuf, cohayn, priest of the home in leading the family in worship.

Platform Appearance

- Men and women should be dressed up for synagogue worship. Ps 29: 2

- As worshipers, men should wear a kippah, and a talit, unless the musical instrument they are playing makes the talit a hindrance.

- The kippah is not specifically scriptural, but seems to be a carry-over from the meets-ne-fet, the turban of the cohaneem, the priests of the Temple. It has traditional and identification value endorsed by the Messiah in Mt. 23: 1 – 2. Moreover, there seems, to at least some people, to be a spiritual value to being under a symbol of the covering of the kipporah, the atonement.

- The talit is explained to us in Nu. 15: 37 - 41.

- Women should dress modestly.

Governmental philosophy

The objective of the By-Laws of Or HaOlam is that our body is to be governed by Adoni, through the rabbi and his advisors. This structure is theologically described as a theocracy, although the word is introduced with caution, as it has been tainted with deadly abuse by the Ayatollahs, the Taliban, and cults here in America. We acknowledge that we do not have a true and perfect theocracy, for we only grasp His will “seeing but a poor reflection as in a mirror” 1 Cor 13:12 NIV]. But the term is a useful summary of the focus and intent of the government.

It has been stated by some in high positions of leadership that an effective organization is not possible unless loyalty to the leader is more important to the workers than loyalty to the organization. This very strong statement can be the source of great power, both for good and bad.

◦Loyalty to the leader, or rabbi, means loyalty to tell him his faults as necessary. "Wounds from a friend can be trusted." Prov 27:6 NIV That is, prayerful, friendly advice and admonition is welcome. Angry criticism is unfruitful. "A hot-tempered man stirs up strife, but the slow to anger calms a dispute." Prov 15:18 NASU

◦Loyalty to the leader means the realization that the leader will interface with every component of the operation of the congregation eventually, to a greater or lesser extent. Everything that is done, therefore, should be consistent with what is known of his spirit, vision, passion, or modus operandi. If you suspect that some proposed idea would be problematic to the leader, even if it is otherwise a good idea for the congregation, then that idea is not good for the congregation, and please share it with Shmuel. This is the particular significance of the statement above, that loyalty to the leader is more important than loyalty to the organization. Discuss the proposed idea with the leader, so that there is harmony in the working of the congregation.

◦Diverse ideas and divergent opinions about policy should be freely aired. It is important to dialogue differences, rather than leave seeds of bitterness to fester and ultimately erupt.

◦My own style and personality is such that you will have to allow me to lead, somewhat analogous to a dance leader and partner. I will not demand it. If you esteem me to be the man called of the Messiah for the job, we will dance.

Statement of Faith

I will walk in the light of the Scripture as the inspired Word of G_d. Ps. 119:105

I acknowledge the tri-unity of Adoni, yet that He is also One. Dt. 6: 4. (a supra-rational, but not irrational understanding of HaKadosh, the Holy One.)

I recognize the co-eternal, co-equal, co-sovereign deity, virgin birth (miraculous births were not uncommon in the Tanakh, such as Sarah's son Yitskhak, Hannah's son Shmuel, etc.), miracles, sinless life, vicarious death, resurrection, ascension, and expected return of the Messiah Yeshua.

I have accepted the atoning death of the Messiah as our own *keeporah*, my atoning sacrifice, and have experienced the regeneration of the Holy Spirit. Y'shehyahu (Isaiah) 53.

I am enjoying or seeking the indwelling of *Ruach Hakodesh*, the Holy Spirit, empowering us to live a holy and effective life. Yerm'yahu (Jeremiah) 31:33

I understand that there is a life to follow this one. (Daniel 12:2, 3)

- a. For the saved it will be eternity in G-d's presence.
- b. For those separated from G-d, they will stay eternally separated in a condition of damnation.

We believe we are in unity with all believers, Gentile or Jewish.

I will practice the scriptural process, as needed, of conflict resolution. When a conflict arises, we will go to the individual in a loving, appreciative spirit, and try to get reconciliation. If that fails, we will seek the help of the "one or two" intermediaries appointed by the elders. (Mattityahu 18:15-18)

I affirm that *Yahadut*, Jewishness, is fundamentally a sense of the calling of G-d to fulfill human side of the covenants G-d made with Abraham, Isaac, Jacob, and Moses. G-d is keeping His side of the covenants, which center on the command and promise that Israel should serve G-d forever, as Israel, with rights to the Land and other blessings.. (Gen. 12: 1-3, Jer. 33: 25-26) Faith in the Messiah of Israel in no way conflicts with these covenants. G-d also prompts Gentile people to identify with the Jews, as did Ruth, to bless, help, and serve G-d. (Is. 49:22) It is appropriate for Messianics, Jewish and Gentile, to be identifiably Jewish. It is appropriate for Messianic male speakers to wear kippot in the sanctuary.

In accordance with Jewish custom, as observed by the Messiah Himself, I will use circumlocutions such as "Adoni" in place of the sacred Name of G_d, ie, the Tetragrammaton. That is, we will say such terms as "HaShem" or "Adoni", and avoid using "Yahveh, or Jehovah or other speculative pronunciations of the YHVH.

I believe that the tribes of Ephraim and Manasseh have been absorbed indistinguishably into the main body of the people called the Jews.

I believe that those who rightly call themselves Jews are of Jewish descent or formal conversion. Thus far, Messianics have not done formal conversions.

Bylaws

Foremost in the operation of this Corporation and its By-Laws is the Word of G-d as taught in the Tanakh and Brit Khadashah (Old and New Testaments). All provisions herein are declared to be subject to the word of G-d which is to every possible extent incorporated herein by reference as a whole and unless otherwise stated to be found in the Masoretic Text of the Hebrew Bible, and the Nestle-Aland Greek New Testament.

This congregation shall be governed, to the extent that humans can successfully formulate such an institution, as a theocracy, having G-d at its head with the Rabbi as Shepherd and his appointed Boards as assistants.

The congregational Governing Structure shall consist of

- Board of מְנַהֲלִים, *M'nahaleem*, Directors

The Rabbi's Ministering Staff shall consist of:

- Board of זקנים *Z'kayneem*, Elders
- Board of שמשים *Shamasheem*, Deacons

MEMBERSHIP

Eligibility

Individuals shall be eligible for membership who:

- give evidence of their spiritual new birth and faith in אדונינו ישוע המשיח, *Adonaynoo Yeshua Ha-Ma-shee-akh*, our L-rd Yeshua the Messiah, as defined by the congregational covenant
- who commit themselves to support this congregation by their attendance and their מעשר, *ma-a-ser*, tithe
- agree to be governed by its By-laws as herein set forth.
- are age 13 or older

Members will be received by signing the covenant, after an interview with the Rabbi or someone delegated by him, and taking such discipleship classes as shall be determined by the Rabbi or someone delegated by him.

Discipline Of Membership

- Members out of unity with the body or are not submissive to the Rabbi and/or staff (Prov. 6:16-19) shall be approached according to Matt. 18:15-18 with final decision by Rabbi in counsel with the Z'kayneem.
- Membership is subject to yearly review by the Rabbi and Z'kayneem and may be renewed, or discontinued if the member is inactive.
- Membership may be terminated after 30 days notice if the reconciliation process above is not successful.

Meetings

- There shall be an annual meeting of the members of the congregation at which time financial and other reports shall be read. The time and place to be announced by the Rabbi.
- Special business meetings of the congregation may be called only with the Rabbi's approval.

Transfers

Members in good standing who may wish to be transferred to some other congregation, may apply to the secretary for a letter, which shall be granted on approval of the Rabbi. Said letter to be signed by the Rabbi or someone delegated by him, or by the secretary of the congregation.

Rabbi's Role

The Rabbi is elected to serve for an indefinite period of time. The Rabbi shall be

the spiritual overseer of the congregation and shall direct all of its activities. He shall be the President of the Corporation and shall act as chairman of all the business meetings of the congregation and also of the Board of **נהלים**, *M'nahaleem* (Directors), Board of **זקנים** *Z'kayneem* (Elders) and Board of **שמושים**, *Shamasheem* (Deacons). He shall appoint all members of the various Boards in the congregation. He shall be an ex-officio member of all committees or departments. He shall provide for all the services of the congregation and shall arrange for all special meetings, conventions, or concerts. No person shall be invited to speak or preach in the congregational body without his approval. The Rabbi shall have the privilege of hiring and terminating his staff.

The Rabbi, with the named Boards, shall meet as necessary for the transaction of routine business for the congregation. Time and place will be announced by the Rabbi. No business meetings are to be held at any time without the approval of the Rabbi and, if at all possible, the Rabbi is to be present. Members of all Boards shall be

- appointed by the Rabbi for a two year term of service
 - may be reappointed
 - may be relieved of their responsibilities before the completion of the two year term if deemed necessary by the Rabbi for the good of the elder or of the congregation.
 - However, if the Rabbi, himself, is under review by the M'nahaleem, Directors, as noted below, then the M'nahaleem cannot be removed.
- In any case, removal of a member of the M'nahaleem requires the agreement of a majority of the M'nahaleem.

The Rabbi, on consultation with the Z'kay-neem and other relevant parties, may appoint and hire staff to assist him, in accordance with the needs and resources of the congregation. He will determine, with appropriate counsel from the Z'kayneem, the salary and benefits given to the staff.

The Rabbi has discretionary power to bring his secretary to meetings of the various Boards.

Board of **נהלים M'nahaleem, Directors**

The Board of M'nahaleem, together with the Rabbi, shall be the keepers of all property, sign deeds, mortgages, and other contracts of the congregation, as such acquisitions and actions are determined by a two thirds vote* of both the M'nahaleem and Z'kayneem, with the approval of the Rabbi. The M'nahaleem are to be responsible for the maintenance of same. They shall hear the yearly financial and other reports, and shall have authority to audit the financial records. They shall meet for the discharge of duties as necessity demands, upon the request of the Rabbi, and shall meet once per year, and be structured in accordance with the laws for directors of charitable organizations in the State of Kansas.

The M'nahaleem must be individuals of the highest integrity of character and reputation, loyal and faithful friends of the Rabbi (Prov. 27.6), supportive of the Rabbi's Messianic vision, and in agreement with the Messianic concept as contained in our

covenant. They need not be members of Or HaOlam.

The M'nahaleem shall have authority, by unanimous vote [excluding the Rabbi's and his wife's vote], to remove the Rabbi from office, or mandate a short term of leave, or administer discipline or correction, in the event of moral turpitude, fraud, apostasy (as defined by the Covenant), misconduct, [1 Cor. 5: 11 – 13, 1 Tim. 5: 1, 19], physical or mental disability. Any of the M'nahaleem may call a meeting of the Directors for a judicial review of the Rabbi, and such review can continue with consent of the majority.

The M'nahaleem are to approve the Rabbi's salary and benefits, in consultation with the Rabbi and the Z'kayneem. The Rabbi and his wife do not participate in the final vote in this matter.

These By-Laws may be amended by a two thirds vote* of both the M'nahaleem and Z'kayneem, with the approval of the Rabbi.

Board of זקני Z'kayneem, Elders

The Board of Z'kayneem shall serve as council of advice, and confer with the Rabbi in matters pertaining to the welfare of the congregation. All Z'kayneem must be members of Or HaOlam, and display the character and spiritual qualities described in 1 Tim. 3: 1–7, and Titus 1: 5 – 9.

- They shall assist and advise the Rabbi in formulating congregational policy, setting up committees and delegating responsibilities as is appropriate.

- By such methods as the Holy Spirit may direct in accordance with Biblical teachings, they are to assist and advise the Rabbi in the discipline of the membership of the congregation, in administering of which they are to be guided always by the principles set forth in Matt. 18:15-17; I Cor. 5:9-13; I Thess. 5:12-14 and James 5:14.

- The Rabbi will have final veto and authority in all decisions.

- If there is need to find a successor to the position of Rabbi, they are to act as a Leadership search committee, and shall recommend rabbinical candidates to the membership and to the M'nahaleem. After consultation with the members and M'nahaleem, and prayer, two thirds majority vote* of the M'nahaleem and the Z'kayneem (although ideally the call should be unanimous) shall constitute an offer to a candidate to be the Rabbi of this congregation for a one year probationary period. After the one year, continued agreement of the two thirds majority of the M'nahaleem and the Z'kayneem shall constitute tenure.

- Acquisition and sale of property shall be by a two thirds majority of the Z'kayneem, in consultation with the M'nahaleem.

- They are to advise the Rabbi in a yearly review of the status of the membership.

*This two-thirds vote shall be defined as couples on all boards will constitute one vote per couple, and single board members will constitute one vote.

Board Of שמשוי Shamashem, Deacons

The Board of Shamashem are to be zealous to serve the congregation spiritually

and physically. Shamasheem must be members of Or HaOlam.

- to guard the unity of the spirit within the congregation in the bonds of peace. They are to establish and maintain personal fraternal relations with, and inspiring oversight of, all the membership of the congregation. Especially are they to seek to know the physical needs and the moral and spiritual struggles of the brothers and sisters; and they are to serve the whole congregation in relieving and encouraging all who are in need. (Eph. 4:3, 13)

- to see that the facilities of the congregation are well maintained.

Officers

Each of the above Boards is to have a Secretary recommended by that Board and appointed by the Rabbi. The secretary shall keep the minutes of the official meetings of that Board. The secretary of the Z'kayneem shall keep a record of the membership of the body and perform any other special clerical work necessary to the proper discharge of his or her duties.

The Treasurer of the congregation shall be appointed by the Rabbi and shall be entrusted with all the finances which may be committed to her/him. He/she shall deposit all funds into a responsible bank in the name of the congregation. The treasurer may appoint assistants, with the approval of the Rabbi. The treasurer may be a member of the Board of זקנים *Z'kayneem*, Elders, and shall report to the Board of שרים *M'nahaleem*, Directors, at their annual meeting.

COVENANT OF MEMBERSHIP

I will walk in the light of the Scripture as the inspired Word of G-d. Ps. 119:105

I acknowledge the tri-unity of Adoni, yet that He is also אחד *Ekhad*, One. Dt. 6: 4. (a supra-rational, but not irrational understanding of HaKadosh, the Holy One.)

I recognize the deity, virgin birth (miraculous births were not uncommon in the *Tanakh*, such as Sarah's son Yitskhak, Hannah's son Shmuel, etc.), miracles, sinless life, vicarious death, resurrection, ascension, and expected return of the Messiah Yeshua.

I have accepted the atoning death of the Messiah as my own *keeporah*, my atoning sacrifice, and experienced the regeneration of the Holy Spirit. Y'sheyahu (Isaiah) 53.

I am enjoying or seeking the indwelling of the Holy Spirit, empowering me to live a holy and effective life. Yerm'ya-hu (Jeremiah) 31: 33

I understand that there is a life to follow this one. (Daniel 12: 2 - 3)

For the saved it will be eternity in G-d's presence.

For those separated from G-d, they will stay eternally separated in a condition of damnation.

I believe we are in unity with all believers, Gentile or Jewish.

I will practice the scriptural process, as needed, of conflict resolution. When a conflict arises, we will go to the individual in a loving, appreciative spirit, and try to get reconciliation. If that fails, we will seek the help of the "one or two" intermediaries appointed by the elders. (Mattityahu 18: 15 – 18)

I affirm that *Yahadut*, Jewishness, is fundamentally a sense of the calling of G-d to fulfill human side of the covenants G-d made with Abraham, Isaac, and Jacob, and Moses. G-d is keeping His side of the covenants, which center on the command and promise that Israel should serve G-d forever, as Israel, with rights to the Land and other blessings. (Gen. 12: 1-3, Jer. 33: 25 – 26) Faith in the Messiah of Israel in no way conflicts with these covenants. G-d also prompts Gentile people to identify with the Jews, as did Ruth, to bless, help, and serve G-d. (Is. 49:22) It is appropriate for Messianics, Jewish and Gentile, to be identifiably Jewish.