

**Or HaOlam Messianic Congregation  
Safety, Security and Emergency Response Plan**

## **Part II — Security Procedures**

### **A. Introduction**

Security awareness should be built on a broad base which begins at home, continues on to the street and public transportation and culminates with sound security planning and practices at the synagogue. The key point is to recognize unusual activity.

### **B. Contents**

These Security Procedures define preventative measures to minimize the potential of human threats against OHO, whether adversarial acts or criminal acts. These procedures are not intended to function as a detailed instruction manual in every area, but to provide basic guidelines for planning purposes. Contents of Part II include:

- Section 1 — Spiritual Security
- Section 2 — Congregational Security
- Section 3 — Personnel Security
- Section 4 — Information Security
- Section 5 — Financial Security
- Section 6 — Building/Campus Security
- Section 7 — Security of Services and Events
- Section 8 — Security of Children

### **C. References**

The security standards and procedures set forth are based on generally accepted practices of Jewish institutions, of governmental guidelines, as well as recommendations by insurers of worship facilities. The following specific resources were consulted in preparation of these procedures.

#### General References

- Church Safety and Security Guidebook*. Brotherhood Mutual Insurance Company, 2015.
- Kevin Robertson, *Church Security: Providing a Safe Worship Environment*. Pastors.com, 2014.
- Congregational Risk Management*. Congregation Zion's Sake, Newport News, VA, 2017.
- 18 Best Practices for Jewish Institutional Security*. Anti-Defamation League, 2016.
- Guide to Detecting Surveillance of Jewish Institutions*. Anti-Defamation League, 2009.
- Our Guide to Synagogue Security*. Orthodox Union, 2014.
- Protecting Your Jewish Institution: Security Strategies for Today's Dangerous World*. Anti-Defamation League, 2005.
- Security Manual*. Beth El Gibor Messianic Jewish Congregation, Bethlehem, PA, 2017.

#### Or HaOlam References

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*Membership Class Booklet.* Or HaOlam Messianic Congregation, 2010.

*Policies and Procedures Manual.* Or HaOlam Messianic Congregation, 2008.

**Section 1 — Spiritual Security**

**A. The Real Threat**

“For our struggle is not against flesh and blood, but against the rulers, against the powers, against the worldly forces of this darkness, and against the spiritual forces of wickedness in the heavenly places.” (Ephesians 6:12 TLV)

"Stay alert! Watch out! Your adversary the devil prowls around like a roaring lion, searching for someone to devour." (*1Kefa*/1Peter 5:8 TLV)

1. We recognize that we live in a world full of threats to human life and understand that the enemy of our souls motivates attacks against the people of Israel, against Jews and against followers of Messiah Yeshua.
2. We recognize that spiritual warfare can foster indecision, threaten unity, and impede outreach,
3. We will monitor news sources and remain alert to community and world events that could have security implications for Jews and for Messianic Jews in particular.

**B. Intercessory Prayer**

“On your walls, Jerusalem, I have set watchmen. All day and all night, they will never hold their peace. You who remind ADONAI, take no rest for yourselves, 7 And give Him no rest until He establishes and makes Jerusalem a praise in the earth. (Isaiah 62:6-7 TLV)

1. We recognize the biblical call to protect the community of Messiah through intercessory prayer.
2. Intercessory prayer means petitioning God for His intervention on behalf of others to serve their spiritual, emotional, physical, material and relational needs. An intercessor speaks to God on behalf of others.
3. We recognize that intercession is most effective when employed according to biblical principles.
  - a. We engage in intercession in concert with all spiritual weapons (Ephesians 6:10-17).
  - b. We pray in the Spirit (Romans 8:36-37; Ephesians 6:18).
  - c. We pray boldly and aggressively (*B'resheet*/Genesis 18:27; *Sh'mot*/Exodus 32:32; Luke 11:5-9; Acts 4:24-31).
  - d. We pray in unity (*Mattityahu*/Matthew 18:19-20; John 17:20-22; 2Corinthians 1:11; Colossians 4:3).
  - e. We pray specifically for what we desire (*Tehillim*/Psalm 37:4; *Sh'mu'el Alef*/1Samuel 1:10-11; John 14:13f; 1John 5:14-15).
  - f. We pray trusting in God's goodness and sovereign care (*Tehillim*/Psalm 130:5; Romans 8:28; Jacob 4:15).

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g. We pray expecting God to answer (*Yeshu'yahu/Isaiah 58:9; Jacob/James 1:6*).

### **C. Intercessory Prayer Network**

1. Full participation. We endeavor to organize members and friends for effective prayer. Indeed, every talmid of Yeshua should be devoted to intercession for the unsaved, for spiritual growth of the talmidim, and for the welfare of Or HaOlam and Israel.
2. Individual intercessors. All members are expected to spend time daily in spiritual communion with God. In addition, members are encouraged to set aside a specific time (minimum of half hour) each week (or month) in special intercession for OHO, whether done at the synagogue or at home.
3. Small prayer teams, two to seven. Intercessor teams may meet at the synagogue or in private homes. Home groups (Khavurah) may also function as intercessor teams.
4. Large group prayer. Prayer services are held at the synagogue in which a portion of the congregation gathers. Prayer services are typically held after the main service on the third Shabbat, on Tuesday evenings (*Teerosh*) and on the evening of the third Thursday of the month (*Shakharit*).

### **D. The Content of Intercession**

"In the same way, the *Ruach* helps in our weakness. For we do not know how to pray as we should, but the *Ruach* Himself intercedes for us with groans too deep for words. 27 And He who searches the hearts knows the mind of the *Ruach*, because He intercedes for the *kedoshim* according to the will of God." (Romans 8:26-27 TLV)

"Pray in the *Ruach* on every occasion, with all kinds of prayers and requests. With this in mind, keep alert with perseverance and supplication for all the *kedoshim*." (Ephesians 6:18 TLV)

Just as God granted a diversity of gifts so He desires many kinds of prayers. The goal for the Intercessor's prayer time is to communicate with the Father and enjoy His presence. Some of the many types of prayers found in Scripture are indicated below.

#### **1. Holiness Prayers**

Holiness prayers are prayers of personal worship in which the Name of the Holy One is sanctified and the Intercessor seeks to draw close to God to experience His grace, presence, power and perfection.

- a. Prayers of Praise. Intercessory prayer is grounded in praise, adoration and worship of God. Read from the Psalms and reflect on His greatness. (*Tehillim/Psalm 8; 9; 29; 47; 89; 90; 93; 95; 96; 97; 98; 99; 100; 103, 113, 114, 134, 136, 150*)
- b. Prayers for God's Grace. Pray for yourself and your relationships. Confess any faults or sins that could hinder your time of prayer. Pray for God's grace on the congregation to keep the talmidim from sin and to bring to light any secret sin that might exist in the congregation. (*Job 42:8; Psalm 27; 30; Nehemiah 1:4-11 Daniel 9:3-4, 16-19*)
- c. Prayers for God's presence and glory. Pray that God's presence will be genuinely felt in all services and ministries. (*Exodus 33:12-23; Psalm 24; Luke 11:13; John 14:16; 1Corinthians 14:24-25*)

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- d. Prayers for God’s power. Pray that the power and anointing of the Holy Spirit will be upon God’s messenger in every service and upon all those who attend the services. (Numbers 11:10-23; Luke 11:13; Acts 1:14; 4:24-31; 8:15; 9:17-18; 2Corinthians 1:8-11; Ephesians 3:16)
  - e. Prayers for God’s perfection. Pray that God will sanctify His people, corporately and individually. Yield yourself in full consecration to Him and invite His renewed filling of your own heart. Pray, too, for continuing maturity in covenant loyalty. (1Kings 18:36-37; Isaiah 62:6-7; John 17:17; 2Corinthians 13:7-9; Ephesians 1:15-23; Philippians 1:4-9; Colossians 1:9-12; 4:12; 2Thessalonians 1:11-12)
2. Vision Prayers
- Vision prayers are strategic petitions, prayers that see the “big picture,” and prayers global in nature. These prayers go beyond named individuals to include communities, societies, nations and the entire earth.
- a. Prayers for workers. Pray that talmidim will see the harvest field as Yeshua does and seek and find their place of service in the Kingdom. Pray that God will call more witnesses. (Isaiah 6:8; Matthew 9:37-38; Acts 6:6; 13:3; 1Corinthians 12)
  - b. Prayers for outreach. Pray for those who need to be saved, individually by name and by groups. Pray for open doors to people’s hearts and homes. Pray for the success of ministry partnerships with other Messianic groups. (Genesis 18:23-33; Romans 1:10; 10:1; Colossians 4:3-4; 2Thessalonians 3:1; 1Timothy 2:1, 4)
  - c. Prayers for the community. Pray for the welfare, peace, security and prosperity of the neighborhood, community, state and nation. (Jeremiah 29:7; 1Timothy 2:1-3)
  - d. Prayers for Israel. Pray for the *shalom* of Jerusalem. Pray that Israelis and Jews in the rest of the world will turn to their Messiah. Pray for the growth of Messianic Jewish congregations and the outreach of special ministries to Jews, such as Yehudim for Yeshua. (Psalm 122:6; Matthew 6:10; Romans 10:1)
3. Warfare Prayers
- Warfare praying stands against all spiritual hindrances to following Yeshua and conducting outreach in the world.
- a. Prayers for deliverance from and defeat of temptation. Pray especially for new talmidim who may be struggling with habits that need broken. (Matthew 6:13; 26:41; Luke 22:32, 40)
  - b. Prayers for protection. Pray for God’s people, especially emissaries of Yeshua in other lands, who may experience opposition or danger from evil people. Pray for OHO members who may be traveling. (2Kings 19:14-19; 2Chronicles 32:20; Psalm 35:1-10; Esther 4:16; Ezra 8:21-23; Daniel 6:10; John 17:15; Romans 15:30-31; 2Thessalonians 3:2)
  - c. Prayers for justice. Pray for persecuted followers of Yeshua around the world that God would do justice for their suffering. Pray that congregations and outreach ministries might have peace to do their work. Pray for religious liberty in the United States and around the world. (Psalm 10; 94; 123; 137:7; Luke 18:7-8; Acts 12:5, 12; Philippians 1:19; Philemon 1:22; 1Timothy 2:1-2; Hebrews 13:19; Revelation 6:10)
  - d. Prayers for deliverance from Satan’s hindering or oppressing activities. Pray for anyone known to be involved in occult activities or false religions to be delivered from Satan’s

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bondage. (See Psalm 3; 7; 9; 17; 18; 35; 59; 68; 86; 143; Matthew 17:14-21; 18:19; Mark 16:17; Acts 4:31; 16:18; 19:19; 1Thessalonians 2:18, 3:10.)

4. Personal Need Prayers

The Intercessor's time of prayer considers requests that come from members of the congregation, whether for themselves, family members, friends or acquaintances.

- a. Prayers for healing. Pray for the sick as Yeshua commanded. Pray for their complete restoration, confident of God's sovereign care. Pray that the sick person will sense the presence of God and will seek the Lord's help during the time of illness. (1Kings 13:6; 17:19:22; 2Kings 4:32-35; Psalm 103:2-3; Matthew 10:8; Luke 1:13; Acts 9:17-18, 40; 28:8; James 5:14; 3John 2)
- b. Prayers for provision. Pray for people's need for food, clothing, shelter, transportation and employment (Matthew 6:11, 25, 33). Pray for the congregation's response to the needy through its compassionate ministry fund.
- c. Prayers for wisdom (Colossians 1:9; Jacob/James 1:5). Pray for those facing major decisions, such as education, job, marriage, health care, care of elder parents, etc., that they will experience clear direction from God. Pray that people will only do those things that would be pleasing to God.

## **Section 2 — Congregational Security**

### **A. Conflict Management**

"Be reconciled to your brother." (*Mattityahu*/Matthew 5:24 TLV)

"If possible, so far as it depends on you, live in shalom with all people." (Romans 12:18 TLV).

1. Conflict management refers to those actions taken to strengthen *shalom* in relationships and minimize the possibility of division within the congregation. Specific conflict management policies are found in the OHO Policies and Procedures Manual, pages 9 and 27.
2. We recognize that God has established an order of authority within the Body of Messiah and the local congregation and we expect members to cooperate with those levels of authority.
3. Yeshua gave a simple and effective plan for handling conflict between talmidim and within the congregation. This plan is based on the commandment to love one's neighbor and the principle that conflicts between members of the community of faith concerns the entire community (cf. *Vayrika*/Leviticus 19:17-18). The plan also provides a framework for intervention by congregational leaders in conflict situations, as well as the congregation assisting members to resolve disputes involving practical issues.
4. OHO is committed to following Yeshua's guidance in Matthew 18:15-17 that involves first private efforts to resolve a conflict. If private efforts fail the policy is to seek assistance from the elders who will appoint one or two intermediaries to help resolve the issue.
5. OHO members are expected to pursue a life of godliness, humility, prayer and *shalom* so as not to provide the enemy of our souls an opportunity to cause division and strife.

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6. OHO members are expected to practice the scriptural process of resolving personal conflicts and disputes and not resort to the secular legal system to address a grievance with a fellow believer (1Corinthians 6:1-8).
7. OHO is a faith community that respects the First Amendment. Disagreements should be expressed with care and respect.

**B. Risk Management**

“Love does no wrong to a neighbor” (Romans 13:10).

1. Risk management refers to those actions taken to minimize the threat of litigation against the congregation or its members.
2. The principal causes of lawsuits include unresolved conflicts and disputes, negligent acts, breach of contract and breach of trust in a position of responsibility.
3. Risk management is achieved by individuals (1) complying with requirements of applicable State and Federal statutes, (2) following the standards of Scripture, and (3) following the internal policies of Or HaOlam.
4. The Rabbi provides personal counseling from a spiritual and biblical perspective. He does not offer psychological, mental or emotional therapy. Persons receiving counseling are free to consult with professional counselors at any time, and the Rabbi can provide such a referral if desired. Rabbi never counsels or prays alone with a woman.
5. Under Kansas law (K.S.A. 60-3601) immunity exists for uncompensated officers, directors (board members) and other volunteers of tax-exempt organizations from liability for ordinary acts and omissions committed during the course of their volunteer work for the organization, provided the organization maintains general liability insurance. Or HaOlam does have such insurance through Brotherhood Mutual.

**C. Crime Mitigation**

1. Crime mitigation refers to actions taken to prevent criminal acts occurring on OHO property or to minimize the impact of criminal acts.
2. Mitigating criminal acts requires that we identify the points of vulnerability in our property and equipment and enact appropriate measures to eliminate or reduce that vulnerability.
3. The best way to prevent a crime of incursion is to make its commission difficult.
4. Entrances to the building will be monitored so that no one should enter the building unscreened.
5. The number of open entrances to the building will be minimized, consistent with the fire code.
6. Emergency phone numbers will be readily available to OHO staff and volunteer leaders.

**Section 3 — Personnel Security**

**A. Responsibilities**

1. Rabbi

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- a. serves as approval authority for selection of staff and volunteer leaders.
  - b. provides overall supervision of staff and volunteers.
2. Office Team
    - a. maintains records on criminal background checks of employees and volunteers.
  3. Volunteer Ministry Leaders
    - a. interviews potential workers and provides recommendations to Rabbi.
    - b. supervises volunteers in their service to Yeshua and the congregation.

## **B. Volunteer Qualifications**

Anyone who joins a volunteer ministry team is expected to meet minimum requirements:

1. Have a personal relationship with Yeshua HaMashiach as Redeemer and L-rd.
2. Possess a servant heart and a love of people.
3. Be in continuing fellowship and good standing with Or HaOlam Messianic Congregation for at least six months.
4. Be in agreement with the Or HaOlam Statement of Faith and Congregational Concept.
5. Sign a Statement of Commitment to reflect agreement with the Statement of Faith and Congregational Concept. (Note: this is not a commitment to membership.)

## **C. Personnel Screening**

1. Levels of screening.
  - a. Informal interview. Most potential volunteers are approved after an interview with the Rabbi, Rebbetzin, and/or volunteer ministry leader. The interview serves to hear the individual's personal testimony and gage the individual's interests, gifts and skills that would benefit OHO ministry. Some positions may require demonstration of skill, such as joining the worship ensemble or audio-visual team.
  - b. Background check. Professional outsourced background checks are done on all employees, nursery workers and volunteers with access to financial accounts (banking, savings or investments), or have a congregational credit card. The background check may be accomplished through the Kansas Bureau of Investigation and/ or county courthouse records. References provided by the applicant will also be checked.
2. An individual (whether paid or volunteer) will be disqualified and prohibited from serving with children if that individual has been found guilty or entered a plea of guilty or nolo contendere (no contest), regardless of the adjudication, for any sex offense, felony violence, or misdemeanor offense involving a child, such as contributing to the delinquency of a minor, providing alcohol to a minor, etc.
3. Paid staff, employees, nursery workers, and volunteers with access to OHO fund accounts, must not possess any felony or misdemeanor conviction.
4. Persons authorized to drive an OHO vehicle or drive on behalf of OHO (in addition to above) must not possess:
  - Driving under the influence (DUI) conviction within the past ten (10) years.

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- Reckless driving conviction within the past seven (7) years.
- Three (3) or more moving violations within the past five (5) years.

**Section 4 — Information Security**

**A. Responsibilities**

Following are general expectations to safeguard information.

1. Members are expected to take care to safeguard the privacy of others.
2. Members will not publish personal information of others in the congregation without their permission or, in the case of minors (17 and under), written permission of their parents or legal guardians.
3. Members will not disclose any information that can identify a particular person, including name, phone number, address or email address without written consent.
4. Email data will be safeguarded by using "BCC" (blind carbon copy) to send mass mailings. Using "BCC" helps to prevent the spread of computer viruses, spam, and malware by avoiding the accumulation of block-list e-mail addresses available to all BCC recipients, which often occurs in the form of chain letters.
5. First time visitor cards, once filled out, will be placed upside down in the foyer receptacle. A member of the office team will collect the cards immediately after the service.

**B. Mail**

1. OHO uses a post office box for all mail, so that no mail should be delivered to the synagogue.
2. Any unexpected package found near a synagogue entrance should be treated as suspicious until proven otherwise.

**C. Computers**

1. We need to safeguard administrative records, financial information, mailing lists and other sensitive information kept on computers of OHO leaders.
2. Computers should be protected against hacking and malware. The basic means of protection include:
  - a. Installing a firewall.
  - b. Installing antivirus software.
  - c. Installing anti-spyware software.
  - d. Using complex and secure passwords.
  - e. Checking the security settings of the Browser.
3. Other internal safeguards:
  - a. Set up user account passwords to prevent data being accessed.
  - b. Keep computer software up to date.
  - c. Don't click on links within emails if the sender is unknown, if the link is the only text in the message block, if the message is clearly spam or if it seems suspicious.

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- d. Back up the computer with an external hard drive.
  - e. Minimize downloads.
  - f. Use a pop-up blocker.
  - g. Never store passwords on the computer.
  - h. Consider setting up a boot password so that unauthorized users cannot start the computer. (Don't do this unless you are absolutely certain that you will remember your boot password, otherwise the computer will be rendered unusable.)
4. Physical security
- a. Keep doors and windows locked.
  - b. Don't leave a spare house key outside.
  - c. Be careful about who you let into your home.
  - d. Do not advertise the presence of computer equipment by leaving it on view through windows and glass doors.
  - e. Make a note of computer serial numbers to enable reporting if stolen.
  - f. Consider using a computer locking cable to make it harder to steal.
  - g. If your home is at risk from flooding, consider locating computers out of danger on upper floors or on top of desks rather than on the floor.
  - h. Keep a fire extinguisher suitable for use with electrical equipment near your computer.
  - i. Be careful in disposing of a box that might advertise possession of a new computer.

#### **D. Counseling and Confidentiality**

1. Rabbi Shmuel is committed to preserving confidentiality of matters disclosed in counseling.
2. Exceptions. There are certain occasions when Rabbi Shmuel may be exempted from the confidentiality expectation of the counselee.
  - a. The Rabbi has a duty to warn others of imminent harm or the commission of a crime.
  - b. The Rabbi may discuss case matters with a counseling supervisor.
  - c. A counselee may give the Rabbi informed voluntary consent to disclosure.

#### **E. Email Prayer Requests**

1. Prayer requests are provided to approved individuals via email. The intercessor is expected to delete the request after prayer.
2. Intercessors are expected to keep the request confidential and refrain from forwarding the email and sharing the request with anyone else. Any indiscretion may result in being removed from the email prayer system.

### **Section 5 — Financial Security**

#### **A. Responsibilities**

1. Treasurer. The Treasurer makes deposit of funds into a responsible bank in the name of the congregation. The Treasurer examines the accounting records. The Treasurer prepares and

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submits financial reports 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.

2. Bookkeeper. The Bookkeeper maintains donor records and makes bank deposits. The Bookkeeper is also responsible for the disbursement of funds contingent upon the authorization of expenditures by the rabbi, who consults with and the elder board. Accounting records are maintained by the Bookkeeper under the supervision and oversight of the Treasurer. The Bookkeeper performs a monthly reconciliation of the bank statement and consults with the Treasurer as needed.
3. Finance Committee. The Finance Committee will be comprised of the Treasurer and/or his/her assistant, Bookkeeper and two Or HaOlam members having finance or business backgrounds, to be appointed by the Rabbi, in consultation with the *Z'kayneem*/Elders. This committee is responsible for conducting reviews of financial records and arranging for an annual audit.
4. Counting Team. After each service, a counting team will open the locked *pushka* (donation box) and record the funds therein. A counting team will also tally funds collected in a special offering. All money counters who serve on the same team will be unrelated and won't work at the same place of employment. Money counting teams will be rotated, so that no team should count money more than once a month.

## **B. Financial Policies**

1. Financial policies are found in the OHO Policies and Procedures Manual, pages 16–19.
2. The accounting practices of OHO will conform to generally accepted accounting principles for record-keeping and reporting.
3. OHO funds will be deposited in a FDIC/FSLIC member institution. The name of the Treasurer and another authorized name will appear on all signature cards for checking and savings accounts.
4. Financial records of the will be stored in a fireproof container, access to which will always be shared with the Rabbi and the elders.
5. Signature cards at businesses and firms at which OHO maintains accounts will be reviewed annually for any needed changes. No bank account will have more than three authorized names on signature cards.
6. An audit of financial records will be conducted at least annually by a member C.P.A. or other professional accountant and the results provided to the Elders.
7. Members will be kept informed of the congregation's financial status.

## **C. Handling Offerings**

1. OHO receives gifts by three different methods: placing donations in the *pushka* (donation box), donating online via GivingFire, and passing the baskets for a special offering.
2. When the offering is received by passing baskets, each aisle will be covered by one usher. Receiving the offering involves coordinating the passing of baskets, beginning at the front,

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sending the baskets down each row and proceeding to the rear. Ushers will be watchful to insure that no one takes cash out of the baskets.

3. After the offering has been collected at least two ushers will remain with the offering until the offering is turned over to the Counting Team for recording.
4. Counting of donations in baskets or the pushka will be accomplished in a locked room. A count sheet will be prepared 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 the counting team and copied.
5. All checks are to be restrictively endorsed ("FOR DEPOSIT ONLY") and all offering envelope contents verified and recorded by both counters. Moneys will be stored placed in a bank bag, and said bag is secured in the locked safe on the premises of OHO. Bank deposits will be made within three days of receipt.

**D. Asset Protection**

1. 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.
2. 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.

**Section 6 — Building/Campus Security**

**A. Responsibilities**

1. Building Management Team
  - a. establishes procedures for controlling access into the building.
  - b. controls the issuance of keys to the building and internal rooms.
  - c. maintains a roster of persons possessing keys to the building and internal rooms.
  - d. maintains camera monitoring system of the building.
  - e. conducts regular inspections of the building to quickly ascertain if something is amiss and help law enforcement if there is a problem.
  - f. keeps individuals whom are expected to work in mechanical rooms or other areas of the building and property under observation, or arranges for someone to be present for maintenance or repair work.
2. Campus Maintenance Team
  - a. insures there are not hindrances to a direct line of sight from main building entrances to the parking lot.
  - b. keeps fence lines clear of bushes where someone might hide.
  - c. inspects building and parking lot lighting for deficiencies and arranges for correction.

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**B. Personal Responsibility**

1. Individuals entering OHO property understand that OHO cannot absolutely guarantee their security, even though OHO will take all reasonable precautions to provide a secure environment.
2. Individuals are responsible to make sure their vehicles are secure with the doors locked and windows rolled up.
3. Individuals will exercise caution to keep track of their personal belongings while on OHO property and attending OHO services and events.
4. Individuals must remain aware of their immediate surroundings and be alert to suspicious activity in the vicinity of our synagogue.

**C. Lighting**

1. All sides and approaches to the facility should be illuminated. Lighting should be directed downward and away from the facility. The goal is to create as few shadows as possible. Perimeter lights should be installed so the cones of illumination overlap, eliminating areas of total darkness if any one fails to light.
2. Outside lighting is controlled by an automatic photoelectric cell allowing an extension of the daylight hours and providing protection against human error.
3. All exterior lighting fixtures should be secured in vandal/ weather resistant housing.
4. A weekly visual examination should be made of all exterior illumination to ensure proper function.
5. The parking lot should be reasonably well lit for night activities.

**D. Locks**

1. All exterior door locks should conform to the following:
  - a. Lock cylinders should be highly pick-resistant.
  - b. Dead-bolt locks should have a minimum bolt extension of one full inch.
  - c. Drop-bolt locks should be installed with the proper strike: wood frame, angle strike, metal frame, flat strike.
  - d. All cylinders should be protected with a guard plate or an armored ring.
2. Doors that have air, hydraulic, or spring returns should be periodically tested to insure that doors close fully.
3. Any defective door lock should be reported to the Building Manager.
4. Dead bolt strike plates should be secured with three inch screws to reinforce the jamb.

**E. Key Control**

1. Key possession is limited to a "must have" basis or one of "demonstrated need." Supervisory approval is required for the issuance of all keys.
2. A central key control registry is maintained for all keys.

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3. Spare keys will be kept in a centrally located cabinet, locked under the supervision of the Building Manager. Master keys will be issued to a very limited number of persons approved by the Rabbi.
4. If a key-holder leaves the synagogue or changes position, and no longer requires a key, the cylinder should be changed and all keys reissued.
5. Keys will be inventoried at least annually.

**F. Landscaping**

1. The height of bushes and shrubs should not interfere with direct line of sight from the main entrances and windows to the parking lot.
2. The landscaping design will not provide a place of hiding.

**Section 7 — Security of Services and Events**

**A. Responsibilities**

1. Greeters
  - a. welcome visitors as they enter the building.
  - b. watch for suspicious persons.
  - c. bring suspicious persons to the attention of the ushers.
2. Ushers
  - a. make periodic checks of the building perimeter and parking lot.
  - c. make periodic checks of restrooms, and building interior for persons who might pose a security risk. (ushers).
  - d. keep known sex offenders under observation.
  - e. watch over the *puskha* (offering box).
  - f. call police or fire departments in cases of emergency, such as fire, injury, illness or intruder. (ushers)

**B. Personal Responsibility**

1. Individuals entering OHO property understand that OHO cannot absolutely guarantee their security, even though OHO will take all reasonable precautions to provide a secure environment.
2. Individuals are responsible to make sure their vehicles are secure with the doors locked and windows rolled up.
3. Individuals will exercise caution to keep track of their personal belongings while on OHO property and attending OHO services and events.

**C. Suspicious Persons**

1. Persons of Concern. A variety of persons can provide a challenge or even risk to the security of OHO.
  - a. Vagrant or homeless person who wanders on OHO property.

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- b. Someone under the influence of alcohol or drugs.
  - c. A man who stares excessively and inappropriately at women in the congregation or women dancers.
  - d. An adversarial person who has a specific dispute with someone attending OHO.
  - e. A complaining neighbor.
  - f. A mentally unbalanced person.
  - g. A religious bigot who opposes Jews and Messianic Jews.
  - h. A person with intent to commit a crime, whether burglary, robbery or a terrorist act.
2. Suspicious Signs. There are many behaviors that can signal imminent aggressive or criminal behavior. At the same time many of the following behavioral indicators are perfectly consistent with innocent behavior. However, these factors can help with assessing whether someone poses such a threat, especially if more than one indicator is present.
- a. a person engaged in repeated inappropriate prayer (e.g., outside the facility) or muttering.
  - b. a person making repeated entrances and exits from the building.
  - c. a person wearing inappropriate, oversized and/or loose-fitting clothes, bulky, layered clothing or a winter coat they don't take off.
  - d. a person keeping hands in pockets or cupping hands that might appear as if holding a triggering device.
  - e. a person constantly favoring one side or one area of the body as if wearing something unusual/uncomfortable (e.g., a holster or a bomb belt or vest).
  - f. a person whose clothing has projected angles underneath that may be indicative of a firearm, e.g., at the waist or the ankle.
  - g. a person carrying packages that seem inappropriate to the occasion.
  - h. a person who is preoccupied or overly possessive of a bag, purse or briefcase.
  - i. a person who is looking around a lot.
  - j. a person who seems unusually nervous or other signs of mental discomfort/being ill at ease.
  - k. a person who has a determined look or lacks emotion.
  - l. a person not making eye contact and/or mumbling.
  - m. a person with a strange odor or a male with a heavy smell of incense.
  - n. a person who is making a lot of re-adjustments to clothing, such as waistbands, ankles, or other clothing.
  - o. a person who is sketching the building and property or taking notes.
  - p. a person who appears to be measuring distances with strides.
  - q. persons who arrive together but separate before reaching the door or once inside.
  - r. a person asking if we have security or who is providing security.
3. If a team member observes a suspicious person entering or within the building:
- a. Politely greet the person and identify yourself.
  - b. If uncomfortable making the approach ask an elder or another usher to assist.
  - c. Since this is a stranger, say "Shabbat Shalom. Is this your first time here?" If appropriate to the circumstance ask, "How would you like me to help you?"

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- d. If the individual's purpose is in question, appears intoxicated, or is acting suspiciously; notify the Rabbi, an Elder or the Head Usher.
- 4. If a person refuses to leave:
  - a. If the individual refuses, provide a calm warning that the police will be called for non-compliance.
  - b. When contacting law enforcement be prepared to give them a full description of the person.
  - c. Back away from intruder if he/she indicates a potential for violence. Allow an avenue of escape. To the extent possible, maintain visual contact.
  - d. Be aware of the intruder's actions at this time (where he/she is located in the building, whether he/she is carrying a weapon or package, etc.).
  - e. Maintaining visual contact and knowing the location of the intruder is less disruptive than doing a complete search of the building later.

**D. Visitors**

- 1. At no time should visitors be allowed to roam freely through the building and property without being observed.
- 2. Mechanical rooms and the nursery are off-limits to all but authorized personnel.

**E. Social Media and Camera Guidelines**

- 1. Photographic images of the congregation engaged in worship will not be taken without permission of the Rabbi. Worship is a time for worship, not for taking pictures. Picture taking can wait for Oneg.
- 2. Those who wish to take pictures are expected to respect the wishes of anyone who does not want to be photographed.
- 3. Permission will be sought from a parent or legal guardian to take photos of children ages 17 and younger.
- 4. No images of the congregation engaged in worship or persons attending a service will be uploaded to or posted on a social media platform, such as Facebook, Instagram, LinkedIn, Pinterest, or Twitter, unless specific permission is given by those photographed.
- 5. During services it is expected that mobile phones or their ringers are turned off. There are to be no telephone conversations in the sanctuary during services.

**F. Post-Service Actions**

- 1. Locking procedures after services should include a visual examination of all areas to prevent "stay-behind" intruders.
- 2. Windows that can be opened must be checked, closed and secured before closing the building.

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**Section 8 — Security of Children**

**A. Responsibilities**

1. Department Leaders
  - a. screen potential volunteer workers.
  - b. supervise Children's Ministry workers.
  - c. instruct workers on the signs of child abuse.
2. Children's Ministry Team
  - a. manages nursery check-in, check-out system.
  - b. watches for suspicious persons loitering around the children's ministry areas or exits.

**B. Purpose**

1. OHO affirms the right of children and youth to be protected from sexual or physical abuse and neglect, and the right of volunteers and staff to be protected from unfounded allegations of abuse or neglect.
2. We believe that parents and workers prefer a congregation with an established, caring prevention program to a congregation with no policy in this area of vital concern.
3. Policies governing management of the Nursery is found in the OHO Policies and Procedures Manual, pages 19-21.

**C. 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. Meet the qualifications listed in Section 3, paragraph A.
2. Fill out the application form that gives Or HaOlam permission to conduct a background check.
3. Wait for the results of the background check including reference checks.
4. 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.

**D. Code of Conduct**

The conduct of all children's and youth staff members, lay leaders and workers shall conform to the moral standards of Holy Scripture (e.g., Deuteronomy 24:15; Lev. 19:13; Jeremiah 22:13; Matthew 7:12; 24:45; Ephesians 6:5-9; Colossians 3:22-4:1; 1 Timothy 6:1-2; Titus 2:9-10; 1 Peter 2:18), which are incorporated by reference into this Policy.

1. Prohibited Conduct

To achieve the goal of preventing any form of abuse or the potential of false allegation of abuse, staff members, ministry leaders, any congregation member or any volunteer providing care, management or ministry for children or youth on congregation property or in congregation-related activities shall not:

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- a. commit abuse of any kind as defined by law against any minor;
- b. use, circulate, exhibit, or display pornographic material;
- c. hit, kick, slap or shove;
- d. sell, give or furnish any child with any tobacco substance, alcohol, or controlled drug;
- e. use profanity or obscene language;
- f. demonstrate any romantic or sexual interest in a minor;
- g. remove any dress clothing from a minor, except when appropriately required under emergency circumstances;
- h. wear anything but appropriate attire in the presence of others, especially minors;
- i. kiss any minor or non-family member on the lips or in an intimate area;
- j. engage in inappropriate hugging or embracing;
- k. sleep in the same bed or bedding with any minor;
- l. remain in any building, room, motor vehicle or private place with a minor except as permitted in this policy;
- m. assist any child in the rest room except as permitted in this policy;
- n. deny anyone, who is otherwise authorized to be with a child and not a threat to a child, access into a room, vehicle, or other place in which you are present with a child; or
- o. take an individual minor any place off congregation property without notification to and permission of the parent or guardian.

**2. Permitted Conduct**

It is quite natural, appropriate and desirable for adults to express and share their love and affection for each other and Yeshua. Sharing of love is especially important to children for their normal, healthy, and happy growth and development. The expression and sharing of one's love to a child or another adult member shall not be considered abuse or be in any way prohibited, restricted or limited by this policy. The following conduct by a staff member, ministry leader or any other congregation member whether paid or volunteer shall be considered to be an expression of this love and not abuse or even creating the appearance of child abuse:

- a. verbally expressing one's love and affection to another;
- b. appropriately holding and comforting another person;
- c. occasionally and appropriately hugging or embracing another person, especially when initiated by the other;
- d. sharing emotional and spiritual concerns with another person;
- e. providing necessary medical care and attention to another person;
- f. encouraging another member to appropriately express and share their love.

**E. Safety Precautions**

1. All staff persons, ministry leaders and volunteers will be vigilant in providing a safe environment for children and youth who attend OHO services and other OHO sponsored activities. Leaders and volunteers will be alert to any loitering of persons who could be a danger to children.

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2. The Rabbi, staff or other congregation leaders should make unannounced visits to children's and youth meetings and activities. Ministry leaders should also have someone periodically observe the interactions and relationship between ministry workers and children, as well as between the workers themselves.
3. If a questionable situation is observed, the leader should discuss any questionable action with the worker, document the matter and report to the person in charge. If a children's or youth worker is accused of improper behavior, the worker should be immediately suspended pending a complete investigation.
4. Minors will only be released from congregation activities to the parent or legal guardian who brought them, unless otherwise approved by the parent or guardian.
5. Parents are responsible for their children while on OHO premises or attending OHO sponsored activities except when the child is under the direct supervision of an activity volunteer or leader. Parents should never leave children unattended in the OHO facility or on OHO property.

**F. Nursery Check-in/Check-out**

1. At least two adult workers will be present in the nursery at all times. The lack of two adults will necessitate closure of the nursery.
2. Nursery workers will maintain a record of the parent or guardian who left a child in the nursery.
3. Nursery workers will maintain limited access to the Nursery to prevent entry by unauthorized persons.
4. A child in the nursery will only be given to the parent who left the child at the nursery, unless the parent provides a signed authorization for another person to pick up the child. A minor must not be left as the sole attendant in the nursery.

**G. Child Abuse**

1. Leaders will ensure that all teachers and volunteers under their authority are acquainted with recognizing and responding appropriately to alleged abuse.
2. All children's and youth workers need to receive an orientation on the indicators of child abuse. "Abuse" is categorized by law in five primary forms:
  - a. Physical Abuse - abuse in which a person deliberately and intentionally causes bodily harm to a youth or young child.
  - b. Emotional Abuse - abuse in which a person exposes a youth or child to spoken and/or unspoken violence or emotional cruelty.
  - c. Neglect - abuse in which a person endangers a child/youth's health, welfare, and safety through negligence.
  - d. Sexual Abuse - abuse that occurs when sexual contact between a child/youth and an adult or older, more powerful youth, happens. Under law the child/youth victim is not capable of consenting to such contact or resisting such sexual acts.
  - e. Ritual Abuse - abuse in which physical, sexual, or psychological violence is inflicted on a youth, intentionally and in a stylized way, by someone (or multiple people) with responsibility for the victim's welfare.

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3. All leaders and workers need to be aware that the presence of a particular symptom does not necessarily indicate abuse, but any unusual symptom should be investigated. Many abuse indicators can also be caused by personality problems, medical disorders, involvement in the occult, divorce, family stress or other factors. When a serious incident or multiple indicators appear together, however, it is appropriate to discuss the situation with the rabbi or, in emergency cases, to make an actual report to the civil authorities.
4. Kansas law (K.S.A. 38-1522) does not require clergy to report suspected child abuse, but Rabbi is the primary spokesperson for the congregation in reporting suspected child abuse. The Rabbi will designate a representative to make reports in his absence. No report of any alleged abuse involving children or youth served by the congregation or members of congregation families shall be made without permission of the Rabbi or his designated representative, except in emergency situations. The Rabbi will make a written report to the elders regarding any report of suspected abuse to authorities.