



What is Leadership?

First of all, leadership is a *role*, or *position*. Just as a sports team might have positions such as Quarterback, Forward, or Goaltender, so organizations, people groups, and families have positions of leadership. This means that a person can be placed into leadership and removed from leadership. A person can also be a poor leader, or a great leader, just as there are poor Kickers, and great Kickers.

The Bible teaches about the nature and purpose of leadership:

Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. Romans 13:1-3 NIV

Here, we learn that

1. Leadership wields authority to govern
2. Leadership is established by God
3. Leadership establishes boundaries
4. Leaders hold people accountable

By nature, then, a leader is one who governs, under God, by establishing boundaries and holding others accountable.

In the world, a leader might exhibit many unholy traits in pursuit of accomplishing their goal. However, Jesus¹ and the Early Church Leaders set filters in place for those who ought to be placed in positions of governance. For instance, there was criteria for who could be considered for the position of Apostle (Acts 1:21), Church "Elders" (Titus 1:6), "Overseers" (1 Timothy 3:1-7), and "Deacons" (1 Timothy 3:8-13)

¹ Jesus gives us the basic qualification of any Christian Leader: Humility and the Heart of a Servant (Matthew 20:25-26)

Like the Early Church, New Journey takes those who would fulfill a leadership position seriously. We recognize that with increased levels of *influence*, comes an increased need for *character, integrity, and spiritual maturity*. Further, leadership standards can be used as a discipleship tool, creating opportunities for people to ***step up and step into God's next step*** for their lives.

Levels of Leadership

Below are the four levels of leadership at New Journey. While each Volunteer Team and Position at the church may have their own criteria beyond what is written here, these are the basic starting points.

1. Volunteer

A Volunteer is a person who will be performing tasks on behalf of New Journey Community Church. *Examples: Tech Team, Greeting Team, Cleaning Team*

2. Teacher or Leader

A Teacher or Leader is a person who will be teaching or leading in closed-group settings on behalf of New Journey Community Church. *Examples: Kids Alley Teacher, Volunteer Team Leader, Small Group Leader, Financial Class Teacher*

3. Influencer

An Influencer is a person who will be speaking, teaching, or leading in public settings on behalf of New Journey Community Church. *Examples: Worship Team Leader, Teaching Team Member, Ministry Director, Non-Ministerial Staff Member*

4. Elder

An Elder is a person who will sit on the Local Board of Administration, holding the Lead Pastor accountable, and providing governance over New Journey Community Church. *Examples: Local Board of Administration, Ministerial Staff*

Levels of Leadership create opportunities for people to step up and step into God's next step for their lives.

Attached are the basic criteria for each Level of Leadership.

Volunteer

A Volunteer is a person who will be performing tasks within a team on behalf of New Journey Community Church. *Examples: Tech Team, Greeting Team, Cleaning Team*

1. **Background Check**

New Journey requires a background check for all individuals who serve on any team because encourage minors to participate in most levels of church ministry.

2. **Attends Regularly**

Scripture asks us to “consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.” (Hebrews 10:24-25 NIV) It is a basic requirement for all volunteers to attend worship regularly—at least 2-3 times per month.

Teacher

A Teacher is a person who will be teaching in closed-group settings on behalf of New Journey Community Church. *Examples: Kids Alley Teacher, Small Group Leader, Financial Class Teacher*

1. Submission to Beliefs

Please see attached *Belief Statements of New Journey Community Church*

Influencer

An Influencer is a person who will be speaking, teaching, or leading in public venues on behalf of New Journey Community Church. *Examples: Worship Team Leader, Teaching Team Member, Ministry Director, Non-Ministerial Staff*

An influencer is called to go beyond belief and apply faith to life in several ways. An influencer agrees to the following Leadership Commitments:

Toward God

1. To reverence the name of God and to honor the Lord's Day by divine worship and spiritual edification, participating in those activities which contribute to the moral and spiritual purposes of this day. Gen. 2:3; Ex. 20:3, 7–11; Deut. 5:11–15; Isa. 58:13–14; Mark 2:27; Acts 20:7; Heb. 4:9.
2. To seek only the leading of the Holy Spirit and to abstain from all forms of spiritism, such as the occult, witchcraft, astrology and other similar practices. Lev. 19:31; 20:6; Deut. 18:10–14; Acts 19:18–19; Gal. 5:19–20.

Toward Self

1. To exercise faithful stewardship through the wise use of their time and material resources, practicing careful self-discipline in order to further the mission of Christ's church (remembering the principle of tithing which is basic to the New Testament standard of stewardship) and to demonstrate compassion to those in need. Prov. 3:9; Mal. 3:10; Matt. 25:34–40; Acts 20:35; 1 Cor. 16:2; 2 Cor. 9:7; Eph. 5:16; Col. 3:17; James 2:15–16; 1 John 3:17.
2. To demonstrate a positive social witness by abstaining from using any substances destructive to their physical, mental, and spiritual health. Ex. 20:17; Rom. 14:21; 1 Cor. 6:12.
3. To follow the teachings of the Scriptures regarding gender identity and sexual conduct. Gen. 1:27; 1 Cor. 6:12-20; 7:17-24.

Toward Family

1. To follow the teachings of the Scriptures regarding marriage and divorce. We affirm that sexual relationships outside of marriage and sexual relationships between persons of the same sex are immoral and sinful. We further affirm that marriage between one man and one woman is God's design, and we regard sexual sin of the spouse, such as adultery, homosexual behavior, bestiality or incest, as clear biblical grounds for considering divorce, and then only when

appropriate counseling has failed to restore the relationship. Ex. 20:14, 17; 22:19; Lev. 20:10–16; Matt. 5:32; 19:19; Mark 10:11–12; Luke 16:18.

2. To preserve the sanctity of the home by honoring Christ in every phase of family life and by demonstrating Christlike love, always avoiding violence, including physical, psychological, emotional, or sexual abuse toward one's spouse or family members, as well as sexual infidelity or desertion, any of which warrant church discipline for the offender and may justify separation or divorce if true repentance and appropriate counseling cannot bring about reconciliation, and by living peacefully with one another, thereby building up one's spouse and family members through word and deed, and encouraging the nurture and education of the children in the Christian faith so as to bring them early to the saving knowledge of Christ. Prov. 22:6; Malachi 2:13-16; Mark 10:9; 1 Cor. 7:10–16, Eph. 5:28; 6:4.

To the Church

1. To work together for the advancement of God's kingdom and for the mutual edification of fellow believers in holiness, knowledge and love; to walk together in Christian fellowship by giving and receiving counsel with gentleness and affection; by praying for each other; by helping each other in sickness and distress; and by demonstrating love, purity and courtesy to all. Rom. 15:1–2; Eph. 4; 1 Thess. 5.
2. To grow in the knowledge, love and grace of God by participating in public worship, the ministry of the Word of God, the Lord's Supper, family devotions, personal devotions, and fasting. Mark 2:18–20; Acts 13:2–3; 14:23; Rom. 12:12; 1 Cor. 11:23–28; Eph. 6:18; Phil. 4:6; 1 Tim. 2:1–2; 2 Tim. 3:16–17; Heb. 10:25; 1 Peter 2:2; 2 Peter 3:18.

To Others

1. To do good as much as is possible to all people as God gives opportunity, especially to those in the body of Christ; by giving food to the hungry, by clothing the destitute, by visiting or helping those who are sick or in prison; by instructing, correcting or encouraging them in love. Matt. 25:31–46; Eph. 5:11; 1 Thess. 5:14; Heb. 3:13; 10:23–25.
2. To respect the inherent individual rights of all persons, regardless of race, color or sex. 1 Cor. 8:13; 12:13; Gal. 3:28; 1 Tim. 5:21.
3. To live honestly, be just in all dealings and faithful in all commitments. Eccl. 5:4–5; Rom. 12:17; Phil. 4:8–9; 1 Peter 2:12.

4. To be above reproach, being careful not to share, post, or promote publicly those things which could easily be considered as sinful, harmful, or irreverent toward Christ or His Church. Romans 14:19, 1 Timothy 3:2, Titus 1:6-7

Elder

An Elder is a person who will sit on the Local Board of Administration, holding the Lead Pastor accountable, and providing governance over New Journey Community Church.

Examples: Local Board of Administration, Ministerial Staff

As a member of The Wesleyan Church family, we adhere to several “communal convictions”, or ways of applying the Bible to today’s society. The position of Elder is the highest level of leadership in the church and as such as the highest standards applied to it. Most of these standards of leadership are found under the *Influencer* level of leadership. However, there are some further standards as follows:

1. **Positive Social Witness: Abstinence, Gambling, and Secret Societies**

To demonstrate a positive social witness by abstaining from all forms of gambling and by abstaining from using or trafficking (production, sale or purchase) in any substances destructive to their physical, mental and spiritual health, such as alcoholic beverages, tobacco and drugs (other than proper medical purposes of drugs); and by refraining from membership in secret societies and lodges which are oath bound, believing that the quasi-religious nature of such organizations divides the Christian’s loyalty, their secret nature contravenes the Christian’s open witness and the secret nature of their oaths is repugnant to the Christian conscience. Ex. 20:17; Rom. 14:21; 1 Cor. 6:12.

Gambling violates the principle of Christian stewardship and the tenth commandment, is harmful to the individual in that it is emotionally addictive, is a poor example to others, and pollutes the moral climate of society. Prov. 20:1; Rom. 6:12; 14:21; 1 Cor. 6:12–20; 10:23; 2 Cor. 7:1; Eph. 5:18; 1 Thess. 5:22.

Christians are to regard their bodies as temples of the Holy Spirit. While no “thing” of itself is sinful, the Christian should avoid the use of anything which would not help build the fellowship of the church, would not help the believers to realize their full potential in Christ, or which would enslave them. In the light of the scientific knowledge of our day concerning the actual and potential harm of these substances, total abstinence is more in keeping with these biblical principles than is moderation. Ex. 20:3; Matt. 5:34–36; John 18:20; Acts 4:12; James 5:12.

Note: These prohibitions do not restrict membership in labor, civic or other organizations which do not contradict loyalty to Christ and the Church. When in these relationships Christian principles are violated, members shall be dealt with because of such violations and not because of the membership itself.

Beliefs of New Journey Community Church

1. Faith in the Holy Trinity

We believe in the one living and true God, both holy and loving, eternal, unlimited in power, wisdom, and goodness, the Creator and Preserver of all things. Within this unity there are three persons of one essential nature, power and eternity—the Father, the Son, and the Holy Spirit.

2. The Father

We believe the Father is the Source of all that exists, whether of matter or spirit. With the Son and the Holy Spirit, He made man, male and female, in His image. By intention He relates to people as Father, thereby forever declaring His goodwill toward them. In love, He both seeks and receives penitent sinners.

3. The Son of God

We believe in Jesus Christ, the only begotten Son of God. He was conceived by the Holy Spirit and born of the Virgin Mary, truly God and truly man. He died on the cross and was buried, to be a sacrifice both for original sin and for all human transgressions, and to reconcile us to God. Christ rose bodily from the dead, and ascended into heaven, and there intercedes for us at the Father's right hand until He returns to judge all humanity at the last day.

4. The Holy Spirit

We believe in the Holy Spirit who proceeds from the Father and the Son, and is of the same essential nature, majesty, and glory, as the Father and the Son, truly and eternally God. He is the Administrator of grace to all, and is particularly the effective Agent in conviction for sin, in regeneration, in sanctification, and in glorification. He is ever present, assuring, preserving, guiding, and enabling the believer.

5. The Sufficiency and Full Authority of the Holy Scriptures for Salvation

We believe that the books of the Old and New Testaments constitute the Holy Scriptures. They are the inspired and infallibly written Word of God, fully inerrant in their original manuscripts and superior to all human authority, and have been transmitted to the present without corruption of any essential doctrine. We believe that they contain all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man or woman that it should be believed as an article of faith, or be thought requisite or necessary to salvation. Both in the Old and New Testaments life is offered ultimately through Christ, who is the only Mediator between God and humanity. The New Testament teaches Christians how to fulfill the moral principles of the Old Testament, calling for loving obedience to God made possible by the indwelling presence of His Holy Spirit.

6. The canonical books of the Old Testament are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

7. The canonical books of the New Testament are:

Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude and Revelation.

8. God's Purpose for Humanity

We believe that the two great commandments which require us to love the Lord our God with all the heart, and our neighbors as ourselves, summarize the divine law as it is revealed in the Scriptures. They are the perfect measure and norm of human duty, both for the ordering and directing of families and nations, and all other social bodies, and for individual acts, by which we are required to acknowledge God as our only Supreme Ruler, and all persons as created by Him, equal in all natural rights. Therefore all persons should so order all their individual, social, and political acts as to give to God entire and absolute obedience, and to assure to all the enjoyment of every natural right, as well as to promote the fulfillment of each in the possession and exercise of such rights.

9. Marriage and the Family

We believe that every person is created in the image of God, that human sexuality reflects that image in terms of intimate love, communication, fellowship, subordination of the self to the larger whole, and fulfillment. God's Word makes use of the marriage relationship as the supreme metaphor for His relationship with His covenant people and for revealing the truth that this relationship is of one God with one people. Therefore God's plan for human sexuality is that it is to be expressed only in a monogamous lifelong relationship between one man and one woman within the framework of marriage. This is the only relationship which is divinely designed for the birth and rearing of children and is a covenant union made in the sight of God, taking priority over every other human relationship. We adhere to the teachings of Scripture regarding gender identity, sexual conduct, and the sacredness of marriage, and believe that sexual relationships outside of marriage and sexual relationships between persons of the same sex are immoral and sinful.

10. Personal Choice

We believe that humanity's creation in the image of God included ability to choose between right and wrong. Thus individuals were made morally responsible for their choices. But since the fall of Adam, people are unable in their own strength to do the right. This is due to original sin, which is not simply the following of Adam's example, but rather the corruption of the nature of each mortal, and is reproduced naturally in Adam's descendants. Because of it, humans are very far gone from original righteousness, and by nature are continually inclined to evil. They cannot of themselves even call upon God or exercise faith for salvation. But through Jesus Christ the prevenient grace of God makes possible what humans in self effort cannot do. It is bestowed freely upon all, enabling all who will to turn and be saved.

11. Sin: Original, Willful, and Involuntary

We believe that through the disobedience of Adam and Eve sin entered the world and all creation suffered its consequences. The effects of sin include disruption of the relationship between God and humanity, deterioration of the natural order of creation, and exploitation of persons by evil or misguided social systems. The whole of creation groans for redemption. Each person is born with a proclivity toward sin, manifested in an inordinate orientation toward self and independence from God, leading to deliberate acts of unrighteousness. The residual effects of Adam and Eve's disobedience include a marred human nature from which arise involuntary shortcomings, faults, infirmities, and imperfect judgments, which should not be

accounted the same as willful sin. However, as manifestations of the fallen nature of humanity, these shortcomings of God's holiness still necessitate the merits of the atonement, the sanctifying work of the Holy Spirit, and the self-control of the believer. Willful sin results when a morally accountable person chooses to violate a known law of God, using freedom of choice to please self rather than obey God. The consequences of willful sin include a loss of fellowship with God, a self-absorption with one's own interests rather than love and concern for others, a bondage to things which distort the divine image, a persistent inability to live righteously, and ultimately everlasting misery and separation from God. The atoning work of Christ is the only remedy for sin, whether original, willful or involuntary.

12. The Atonement

We believe that Christ's offering of himself, once and for all, through His sufferings and meritorious death on the cross, provides the perfect redemption and atonement for the sins of the whole world, both original and actual. There is no other ground of salvation from sin but that alone. This atonement is sufficient for every individual of Adam's race. It is unconditionally effective in the salvation of those mentally incompetent from birth, of those converted persons who have become mentally incompetent, and of children under the age of accountability. But it is effective for the salvation of those who reach the age of accountability only when they repent and exercise faith in Christ.

13. Repentance and Faith

We believe that for men and women to appropriate what God's prevenient grace has made possible, they must voluntarily respond in repentance and faith. The ability comes from God, but the act is the individual's.

Repentance is prompted by the convicting ministry of the Holy Spirit. It involves a willful change of mind that renounces sin and longs for righteousness, a godly sorrow for and a confession of past sins, proper restitution for wrongdoings, and a resolution to reform the life. Repentance is the precondition for saving faith, and without it saving faith is impossible. Faith, in turn, is the only condition of salvation. It begins in the agreement of the mind and the consent of the will to the truth of the gospel, but issues in a complete reliance by the whole person in the saving ability of Jesus Christ and a complete trusting of oneself to Him as Savior and Lord. Saving faith is expressed in a public acknowledgment of His Lordship and an identification with His Church.

14. Justification, Regeneration and Adoption

We believe that when one repents of personal sin and believes on the Lord Jesus Christ, that at the same moment that person is justified, regenerated, adopted into the family of God, and assured of personal salvation through the witness of the Holy Spirit.

We believe that justification is the judicial act of God whereby a person is accounted righteous, granted full pardon of all sin, delivered from guilt, completely released from the penalty of sins committed, by the merit of our Lord and Savior Jesus Christ, by faith alone, not on the basis of works.

We believe that regeneration, or the new birth, is that work of the Holy Spirit whereby, when one truly repents and believes, one's moral nature is given a distinctively spiritual life with the capacity for love and obedience. This new life is received by faith in Jesus Christ, it enables

the pardoned sinner to serve God with the will and affections of the heart, and by it the regenerate are delivered from the power of sin which reigns over all the unregenerate.

We believe that adoption is the act of God by which the justified and regenerated believer becomes a partaker of all the rights, privileges, and responsibilities of a child of God.

15. Good Works

We believe that although good works cannot save us from our sins or from God's judgment, they are the fruit of faith and follow after regeneration. Therefore they are pleasing and acceptable to God in Christ, and by them a living faith may be as evidently known as a tree is discerned by its fruit.

16. Sin After Regeneration

We believe that after we have experienced regeneration, it is possible to fall into sin, for in this life there is no such height or strength of holiness from which it is impossible to fall. But by the grace of God one who has fallen into sin may by true repentance and faith find forgiveness and restoration.

17. Sanctification: Initial, Progressive, Entire

We believe that sanctification is that work of the Holy Spirit by which the child of God is separated from sin unto God and is enabled to love God with all the heart and to walk in all His holy commandments blameless. Sanctification is initiated at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously when believers present themselves as living sacrifices, holy and acceptable to God, through faith in Jesus Christ, being effected by the baptism with the Holy Spirit who cleanses the heart from all inbred sin. The crisis of entire sanctification perfects the believer in love and empowers that person for effective service. It is followed by lifelong growth in grace and the knowledge of our Lord and Savior, Jesus Christ. The life of holiness continues through faith in the sanctifying blood of Christ and evidences itself by loving obedience to God's revealed will.

18. The Gifts of the Spirit

We believe that the Gift of the Spirit is the Holy Spirit himself, and He is to be desired more than the gifts of the Spirit which He in His wise counsel bestows upon individual members of the Church to enable them properly to fulfill their function as members of the body of Christ. The gifts of the Spirit, although not always identifiable with natural abilities, function through them for the edification of the whole Church. These gifts are to be exercised in love under the administration of the Lord of the Church, not through human volition. The relative value of the gifts of the Spirit is to be tested by their usefulness in the Church and not by the ecstasy produced in the ones receiving them.

19. The Church

We believe that the Christian Church is the entire body of believers in Jesus Christ, who is the founder and only Head of the Church. The Church includes both those believers who have gone to be with the Lord and those who remain on the earth, having renounced the world, the flesh, and the devil, and having dedicated themselves to the work which Christ committed unto His church until He comes. The Church on earth is to preach the pure Word of God, properly administer the sacraments according to Christ's instructions, and live in obedience to all that

Christ commands. A local church is a body of believers formally organized on gospel principles, meeting regularly for the purposes of evangelism, nurture, fellowship, and worship. The Wesleyan Church is a denomination consisting of those members within district conferences and local churches who, as members of the body of Christ, hold the faith set forth in these Articles of Religion and acknowledge the ecclesiastical authority of its governing bodies.

20. The Sacraments: Baptism and the Lord's Supper

We believe that water baptism and the Lord's Supper are the sacraments of the church commanded by Christ and ordained as a means of grace when received through faith. They are tokens of our profession of Christian faith and signs of God's gracious ministry toward us. By them, He works within us to quicken, strengthen, and confirm our faith.

We believe that water baptism is a sacrament of the church, commanded by our Lord and administered to believers. It is a symbol of the new covenant of grace and signifies acceptance of the benefits of the atonement of Jesus Christ. By means of this sacrament, believers declare their faith in Jesus Christ as Savior.

We believe that the Lord's Supper is a sacrament of our redemption by Christ's death and of our hope in His victorious return, as well as a sign of the love that Christians have for each other. To such as receive it humbly, with a proper spirit and by faith, the Lord's Supper is made a means through which God communicates grace to the heart.

21. The Second Coming of Christ

We believe that the certainty of the personal and imminent return of Christ inspires holy living and zeal for the evangelization of the world. At His return He will fulfill all prophecies made concerning His final and complete triumph over evil.

22. The Resurrection of the Dead

We believe in the bodily resurrection from the dead of all people— of the just unto the resurrection of life, and of the unjust unto the resurrection of damnation. The resurrection of Christ is the guarantee of the resurrection which will occur at Christ's Second Coming. The raised body will be a spiritual body, but the person will be whole and identifiable.

23. The Judgment of All Persons

We believe that the Scriptures reveal God as the Judge of all and the acts of His judgment are based on His omniscience and eternal justice. His administration of judgment will culminate in the final meeting of all persons before His throne of great majesty and power, where records will be examined and final rewards and punishments will be administered.

24. Destiny

We believe that the Scriptures clearly teach that there is a conscious personal existence after death. The final destiny of each person is determined by God's grace and that person's response, evidenced inevitably by a moral character which results from that individual's personal and volitional choices and not from any arbitrary decree of God. Heaven with its eternal glory and the blessedness of Christ's presence is the final abode of those who choose the salvation which God provides through Jesus Christ, but hell with its everlasting misery and separation from God is the final abode of those who neglect this great salvation.