

The
CONSTITUTION
AND
BY-LAWS
OF

Journey The Way



PREAMBLE

JTW is a Wichita Congregation of Christ's Holy church, and we pray that these documents represent Christ's Holy goals

ARTICLE ONE

The purpose of this Church is to Glorify God through Worship Community and Missional Living.

The Vision of Journey The Way is Love God, Love People, Turn the World Up Side Down.

ARTICLE TWO

Doctrinal Statement

The Scriptures

We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired word of God, the final authority for faith and life, inerrant in the original writings, infallible, and God-breathed. (*2 Timothy 3:16-17, 2 Peter 1:20-21, John 16:12-13*)

The Godhead

We believe in one Triune God, eternally existing in three persons—Father, Son, and Holy Spirit—co-eternal in being, co-eternal in nature, co-equal in power and glory, having the same attributes and perfections. (*Deuteronomy 6:4, 2 Corinthians 13:14*)

The Person and Work of Christ

We believe that the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary in order that He might reveal God and redeem sinful man. (*John 1:1-2, John 1:14, Luke 1:35*)

We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice, and that our justification is made sure by His literal, physical resurrection from the dead. (*Romans 3:24, 1 Peter 2:24, Ephesians 1:7, 1 Peter 1:3-5*)

We believe that the Lord Jesus Christ ascended into heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry as Representative, Intercessor, and Advocate. (*Acts 1:9-10, Hebrews 7:25, Hebrews 9:24, Romans 8:34, 1 John 2:1-2*)

We believe Jesus is coming again to judge the living and the dead. (*1 Peter 4:5, Romans 14:9, 2 Timothy 4:1*)

The Person and Work of The Holy Spirit

We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption. (*John 16:8-11, 2 Corinthians 3:6, 1 Corinthians 12:12-14, Romans 8:9, Ephesians 5:18*)

The Total Depravity of Man

We believe that man was created in the image and likeness of God, but that through Adam's sin the race fell, inherited a sinful nature, and became alienated from God; man is totally depraved and of himself utterly unable to remedy his lost condition. (*Genesis 1:26-27, Romans 3:22-23, Romans 5:12, Ephesians 2:1-3, Ephesians 2:12*)

Salvation

We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of our sins. (*Ephesians 2:8-10, John 1:12, Ephesians 1:7, 1 Peter 1:18-19*)

Eternal Security and Assurance of Believers

We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. (*John 6:37-40, John 10:27-30, Romans 8:1, 38, 39, 1 Peter 1:5*)

We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word. His Word clearly forbids the use of Christian liberty as an occasion for the flesh. (*Romans 13:13-14, Galatians 5:13, Titus 2:11-15*)

The Ministry and Spiritual Gifts

We believe that God is sovereign in the bestowing of spiritual gifts. It is, however, the believer's responsibility to attempt to develop their sovereignly given spiritual gift(s). The baptism of the Holy Spirit occurs at conversion and is the placing of the believer into the Body of Christ. We also believe that particular spiritual gift(s) are neither essential, nor prove the presence of the Holy Spirit, nor are an indication of deep spiritual experience. (*1 Corinthians 12:7, 11, 13, Ephesians 4:7-8*)

We believe that God does hear and answer the prayer of faith, in accordance with His own will, for the sick and afflicted. (*John 15:7, 1 John 5:14-15*)

We believe that it is the privilege and responsibility of every believer to minister according to the gift(s) and grace of God that is given to him. (*Romans 12:1-8, 1 Corinthians 13, 1 Peter 4:10-11*)

The Church

We believe that the Church, which is the body and espoused bride of Christ, is a spiritual organism made up of all born-again persons. (*Ephesians 1:22-23, Ephesians 5:25-27, 1 Corinthians 12:12-14, 2 Corinthians 11:2*)

We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures. (*Acts 14:27, Acts 20:17, 1 Timothy 3:1-3, Titus 1:5-11*)

We believe in the autonomy of the local churches, free of any external authority and control. (*Acts 13:1-4, Acts 15:19-31, Acts 20:28, Romans 16:1,4, 1 Corinthians 3:9, 16, 1 Corinthians 5:4-7, 13, 1 Peter 5:1-4*)

We recognize believer's baptism and the Lord's supper as scriptural means of testimony for the church. (*Matthew 28:19-20, Acts 2:41-42, 1 Corinthians 11:23-26*)

ARTICLE THREE

Partnership

Partnership Covenant

Persons applying for partnership with Journey The Way must be in agreement with the following:

I have read the Doctrinal Statement, the Partnership Covenant, and the Constitution of the Journey The Way, and do solemnly assume the responsibilities of partnership in this Church. I fully subscribe to the Doctrinal Statement the Partnership Covenant, and the Constitution. I agree to its provisions and to the loving leadership of its officers. I agree to participate in the life of the church by serving within the walls of the church, living a life on mission outside the walls, contributing with my time, talents, and finances, and partnering with the vision and direction of the church. I further agree to partner with church leadership by submitting myself to church discipline, should my actions warrant. I also agree to actively participate in a community group. If at any time I find myself out of harmony with the beliefs and practices of this Church, if my conduct or doctrinal beliefs shall be called in question by the Elders, I agree to submit the difference to their careful consideration and be governed by their decision as to my future relationship to this Church.

Sec. 1. Persons who wish to partner with this Church shall attend the partnership class(es). The applicant shall be given an application to fill out and return to an Elder. Upon completion of the application an interview with an Elder will be scheduled. The completed application and report from the Elder interview shall be presented to the Elders, who will then vote to welcome or deny the applicant entrance into Partnership. This procedure applies to all applicants, including those having letters from other churches.

Sec. 2. Each applicant shall read the Constitution before his or her application is considered. It is required that the applicant assent to the Constitution and if admitted to partnership, endeavor to further the purpose for which this Church is formed.

Sec. 3. Should any member be absent from the Church services for a period of six months, unless providentially hindered, and (1) provided that the Elder over membership has communicated by letter and phone, and made every effort possible to visit with the absent member according to (*Galatians 6:1*), and (2) provided a satisfactory response is not made, and (3) and prayerful application of the spirit and letter of (*Matthew 18:15-17*) is unfruitful, then upon the majority approval of the Elders such name shall be stricken from the Church partnership roll.

Sec. 4. Any partner in good standing who desires to join another Church may request a letter of recommendation from the Secretary of the Elders.

ARTICLE FOUR

Finances

Believing that the Bible teaches that the proper method of financing the Lord's work is by free-will offerings of consecrated hearts in systematic, proportionate giving of money, this Church will under no circumstances consent to any method of collection of funds for the support of the Church other than free-will offerings. (*II Corinthians 9:7; I Corinthians 16:2*).

ARTICLE FIVE

Baptism

We believe that the baptism of every believer is the command of Christ, and an important step in the process of becoming a mature disciple (*Matthew 28:19-20*). We do not believe that water baptism is in any way necessary for salvation (*Ephesians 2:8-9*). Rather, it publicly identifies the believer with his Savior (*Acts 2:38*), and gives him a visual picture of an invisible spiritual reality (*Romans 6:3-4*). Therefore, the rite of baptism will be administered to believers only as determined by an interview with an Elder. Furthermore, the mode of baptism will be immersion because this is most consistent with the actual meaning of the word "baptism," and it best pictures the new birth and new life of the believer (*Romans 6:3-4*).

ARTICLE SIX

Lord's Supper

Sec. I. The Lord's Supper. This Church, recognizing all true believers as brothers, will not deny the right to this ordinance of any who call Jesus, "Lord," and have life in Him, "through faith in His shed blood." Therefore, such as are aware of their lost and helpless state by sin, depending upon the atonement of Christ for pardon and acceptance with God, and renouncing their sins, are invited to participate in the Lord's Supper.

ARTICLE SEVEN

Leadership

Sec. I. The Church Leadership is made up of Elders including all Pastoral staff and the Deacons. Each year the Elders shall appoint their own Chairman, Vice-Chairman and Secretary. The Board Chairman shall serve as Chairman of Board meetings and Church business meetings. The Pastoral Staff shall consist of the Lead Pastor and all other Pastors employed by the Church. The Deacons shall fulfill the functions assigned to them by the Elders.

Sec. 2. The term of office for each Elder is determined by the length of time the man meets the biblical qualifications. Pastoral Staff members shall give at least a two-month notice of termination to the Elders.

Sec. 3. Elders and Deacons shall be Church Partners appointed by current Elders for an indefinite period. Recommendations may also come from the Partnership of the Church through a current Elder. Elders or Deacon candidates will be presented at any properly called (either by two public announcements or by email or letter) partner meeting. At that time the Partnership will have one month (30 days) to share any concerns about any of the appointments with the current Elders or Deacons. These concerns must fall within the scope of Character, Calling, Competency or Chemistry and need to be presented to a current Elder. All questions and concerns will be taken seriously and reviewed by the entire Elder board. Character concerns require the citing of disqualification from either I Timothy 3 or Titus 1. Competency concerns require scriptural backing as well, with specific knowledge of why an Elder is unable to know, feed, lead, and protect the sheep or why a Deacon is unable to serve in a compassionate and selfless fashion. Calling and Chemistry concerns are more of a case-by-case concern and require the Partner with concern to share first-hand experience as to why the Elder or Deacon candidate would not be a good fit. New Deacons and Elders will begin their official service to the church either upon the completion of 30 days or after a resolution of any concerns. The number of Elders and Deacons will be determined by the current Elders based on the needs within the Church.

Sec. 4. Elders and Deacons who disqualify themselves in Character or Competency, will be removed from their office by the Elders. I Timothy 3 and Titus 1 outline the Character qualifications and if a man fails to meet one of the qualifications outline in these passages it is the job of the rest of the Elders to lovingly seek his or her (female Deacon) restoration. During such time the Elder or Deacon will be removed from their position.

Sec. 5. Elders or Deacons who desire a Sabbatical from their duties may present this request to the Elders for their approval. At such time it may be determined that an Elder or Deacon take time off or step down from their position.

Sec. 6. Elders are responsible for shepherding the partnership of the church. The Elders are also responsible for maintaining the doctrinal purity of the Church by teaching sound doctrine from the pulpit and insuring that sound doctrine is taught in the other various areas of the Church. The final steps in the discipline process as outlined in Matthew 18 will also be the responsibility of the Elders. Finally the Elders are responsible for determining the budget and presenting the budget to the Church Partnership.

ARTICLE EIGHT

Meetings

Sec. 1. The Church shall hold its Annual Business Meeting on or near the first Sunday night in October. Special meetings may be called by two public announcements in the church which may be on the same day and also may be on the same day as the meeting called.

ARTICLE NINE

Discipline

Sec. 1. The matter of discipline is the responsibility of all Partners of Journey The Way. With the final steps left entirely to the Elders, who shall be governed by Scripture. (*Matthew 18:15-17*).

Sec. 2. The Church will require obedience to the plain teaching of God's Word from all Partners and those claiming Journey The Way as "their Church."

Sec. 3. Should an alleged offense be brought to the attention of the Elders, the Elders shall encourage the one making the allegation to follow the first step (*Matthew 18:15-17*) and confer with the alleged offender. If that has been done and there is no repentance then the Elders will send a member of the board to go with the one making the allegation and thus follow step two in (*Matthew 18:15-17*) Should the sent Elder then determine that a hearing with the entire Elder Board is warranted, the following procedure shall be faithfully followed:

a. Details of the offense together with a request to appear before the Elders for a hearing, shall be delivered in writing to the accused.

b. The accused shall appear before the Elders and be free to bring another Christian of their choosing to assist them in the hearing. Upon the individual's request, the Board will appoint someone to assist them.

c. Should the Board determine such charges are valid, the Board shall take such appropriate action as is set forth in God's Word. (*Matthew 18:15-17*). The person found in unrepentant sin will be removed from Partnership and viewed by the Church as one outside the faith, thus needing to come to faith in Christ.

d. Should the Elders determine that a person is guilty of assenting to such doctrines or engaging in such conduct as shall, in the judgment of the Elders, be so opposed to the Word of God as to threaten the life and faith of the Church by destroying the basis of fellowship, the discipline shall include excommunication. Such action shall be announced in writing to the partnership of the church within one week of the decision. The meaning and scope of "excommunication" is defined as exclusion from church gatherings and community groups until repentance and restoration are pursued by the one who has been excommunicated, and shall include having their name stricken from the partnership roll. (*1 Corinthians 5:1-5; Titus 3:10; Romans 16:17-19*).

Sec. 4. Discipline of an Elder.

Sec. 5. Restoration. The goal of any discipline is restoration of the individual to the Lord and to the Church. (*Galatians 6:1*).

ARTICLE TEN

Amendments

Sec. 1. This Constitution may be amended at any Elder meeting, properly called, if a resolution to that effect has been presented in a foregoing meeting, and if a letter is sent out to the partnership sharing with them the resolution, and giving a minimum of one month for them to give feedback.