

New City Church is committed to:

- Christ is at the center of everything we do.
- What God wants for his church is more important than what we want.
- Love and unity in the church should grow as the church grows.
- Our gospel witness includes both the words and deeds of the church.
- People are more important than programs.
- Generosity is our duty and our privilege.

Our mission is:

We are wasting our time if Christ hasn't been raised from the dead.

So says Paul in the New Testament. In other words, the Christian faith is not founded on an idea or a ritual, but on a real-life person: Jesus Christ. And the good news (or 'gospel') of Jesus is that his death and resurrection achieved something we never could: namely, a way to be right with God.

At New City Church, above all, we desire to be the people of Christ. We want to think about Christ (Heb 3:1), marvel at Christ (2 Thess 1:10), know Christ (Phil 3:10), follow Christ (John 12:26), even be like Christ (1 John 2:6). That last one is especially difficult. But through the Spirit of God, for the last 2,000 years now, the gospel has been proclaimed by the church on every continent, in hundreds of languages, to billions of people. And through belief in that gospel, men are made right with God. We are stepping into that tradition and continuing to spread that message in Ankeny today. But it's not *just* a tradition. It's not *just* a message. It's the work of a living, real-life person: the Son of God, Jesus Christ.

And thankfully, that work is shared in community. If you desire to know Christ and be a part of his community, or if you have a bunch of questions or doubts about what that means, we would love to meet you. You're invited to a New City worship service this Sunday morning; we hope to meet you there.

New City Church – What We Believe

We believe in God, the Father almighty, creator of heaven and earth.

We believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead.

We believe in the Holy Spirit, the holy Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

New City Church – What We Teach *

** New City Church's belief statement is taken with permission from Bethlehem Baptist Church*

For additional scriptural reference for the belief statements please refer to New City Church's website at NewCityAnkeny.com.

1. SCRIPTURE, THE WORD OF GOD WRITTEN

1.1 We believe that the Bible, consisting of the sixty-six books of the Old and New Testaments, is the infallible Word of God, verbally inspired by God, and without error in the original manuscripts.

1.2 We believe that God's intentions, revealed in the Bible, are the supreme and final authority in testing all claims about what is true and what is right. In matters not addressed by the Bible, what is true and right is assessed by criteria consistent with the teachings of Scripture.

1.3 We believe God's intentions are revealed through the intentions of inspired human authors, even when the authors' intention was to express divine meaning of which they were not fully aware, as, for example, in the case of some Old Testament prophecies. Thus the meaning of Biblical texts is a fixed historical reality, rooted in the historical, unchangeable intentions of its divine and human authors. However, while meaning does not change, the application of that meaning may change in various situations. Nevertheless, it is not legitimate to infer a meaning from a Biblical text that is not demonstrably carried by the words which God inspired.

1.4 Therefore, the process of discovering the intention of God in the Bible (which is its fullest meaning) is a humble and careful effort to find in the language of Scripture what the human authors intended to communicate. Limited abilities, traditional biases, personal sin, and cultural assumptions often obscure Biblical texts. Therefore, the work of the Holy Spirit is essential for right understanding of the Bible, and prayer for His assistance belongs to a proper effort to understand and apply God's Word.

2. THE TRINITY, ONE GOD AS THREE PERSONS

2.1 We believe in one living, sovereign, and all-glorious God, eternally existing in three infinitely excellent and admirable Persons: God the Father, fountain of all being; God the Son, eternally begotten, not made, without beginning, being of one essence with the Father; and God the Holy Spirit, proceeding in the full, divine essence, as a Person, eternally from the Father and the Son. Thus, each Person in the Godhead is fully and completely God.

2.2 We believe that God is supremely joyful in the fellowship of the Trinity, each Person beholding and expressing His eternal and unsurpassed delight in the all-satisfying perfections of the triune God.

3. GOD'S ETERNAL PURPOSE AND ELECTION

3.1 We believe that God, from all eternity, in order to display the full extent of His glory for the eternal and ever-increasing enjoyment of all who love Him, did, by the most wise and holy counsel of His will, freely and unchangeably ordain and foreknow whatever comes to pass.

3.2 We believe that God upholds and governs all things – from galaxies to subatomic particles, from the forces of nature to the movements of nations, and from the public plans of politicians to the secret acts of solitary persons – all in accord with His eternal, all-wise purposes to glorify Himself, yet in such a way that He never sins, nor ever condemns a person unjustly; but that His ordaining and governing all things is compatible with the moral accountability of all persons created in His image.

3.3 We believe that God's election is an unconditional act of free grace which was given through His Son Christ Jesus before the world began. By this act God chose, before the foundation of the world, those who would be delivered from bondage to sin and brought to repentance and saving faith in His Son Christ Jesus.

4. GOD'S CREATION OF THE UNIVERSE AND MAN

4.1 We believe that God created the universe, and everything in it, out of nothing, by the Word of His power. Having no deficiency in Himself, nor moved by any incompleteness in His joyful self-sufficiency, God was pleased in creation to display His glory for the everlasting joy of the redeemed, from every tribe and tongue and people and nation.

4.2 We believe that God directly created Adam from the dust of the ground and Eve from his side. We believe that Adam and Eve were the historical parents of the entire human race; that they were created male and female equally in the image of God, without sin; that they were created to glorify their Maker, Ruler, Provider, and Friend by trusting His all-sufficient goodness, admiring His infinite beauty, enjoying His personal fellowship, and obeying His all-wise counsel; and that, in God's love and wisdom, they were appointed differing and complementary roles in marriage as a type of Christ and the church.

5. MAN'S SIN AND FALL FROM FELLOWSHIP WITH GOD

5.1 We believe that, although God created man morally upright, he was led astray from God's Word and wisdom by the subtlety of Satan's deceit, and chose to take what was forbidden, and thus declare his independence from, distrust for, and disobedience toward his all-good and gracious Creator. Thus, our first parents, by this sin, fell from their original innocence and communion with God.

5.2 We believe that, as the head of the human race, Adam's fall became the fall of all his posterity, in such a way that corruption, guilt, death, and condemnation belong properly to every person. All persons are thus corrupt by nature, enslaved to sin, and morally unable to delight in God and overcome their own proud preference for the fleeting pleasures of self-rule.

5.3 We believe God has subjected the creation to futility, and the entire human family is made justly liable to untold miseries of sickness, decay, calamity, and loss. Thus, all the adversity and suffering in the world is an echo and a witness of the exceedingly great evil of moral depravity in the heart of mankind; and every new day of life is a God-given, merciful reprieve from imminent judgment, pointing to repentance.

6. JESUS CHRIST, THE INCARNATE SON OF GOD

6.1 We believe that in the fullness of time God sent forth His eternal Son as Jesus the Messiah, conceived by the Holy Spirit, born of the virgin Mary. We believe that, when the eternal Son became flesh, He took on a fully human nature, so that two whole, perfect, and distinct natures were inseparably joined together in one Person, without confusion or mixture. Thus, the Person, Jesus Christ, was and is truly God and truly man, yet one Christ and the only Mediator between God and man.

6.2 We believe that Jesus Christ lived without sin, though He endured the common infirmities and temptations of human life. He preached and taught with truth and authority unparalleled in human history. He worked miracles, demonstrating His divine right and power over all creation: dispatching demons, healing the sick, raising the dead, stilling the storm, walking on water, multiplying loaves, and foreknowing what would befall Him and His disciples, including the betrayal of Judas and the denial, restoration, and eventual martyrdom of Peter.

6.3 We believe that His life was governed by His Father's providence with a view to fulfilling all Old Testament prophecies concerning the One who was to come, such as the Seed of the woman, the Prophet like Moses, the Priest after the order of Melchizedek, the Son of David, and the Suffering Servant.

6.4 We believe that Jesus Christ suffered voluntarily in fulfillment of God's redemptive plan, that He was crucified under Pontius Pilate, that He died, was buried and on the third day rose from the dead to vindicate the saving work of His life and death and to take His place as the invincible, everlasting Lord of glory. During forty days after His resurrection, He gave many compelling evidences of His bodily resurrection and then ascended bodily into heaven, where He is seated at the right hand of the

Father, interceding for His people on the basis of His all-sufficient sacrifice for sin, and reigning until He puts all His enemies under His feet.

7. THE SAVING WORK OF CHRIST

7.1 We believe that by His perfect obedience to God and by His suffering and death as the immaculate Lamb of God, Jesus Christ obtained forgiveness of sins and the gift of perfect righteousness for all who trusted in God prior to the cross and all who would trust in Christ thereafter. Through living a perfect life and dying in our place, the just for the unjust, Christ absorbed our punishment, appeased the wrath of God against us, vindicated the righteousness of God in our justification, and removed the condemnation of the law against us.

7.2 We believe that the atonement of Christ for sin warrants and impels a universal offering of the gospel to all persons, so that to every person it may be truly said, – God gave His only begotten Son so that whoever believes in Him might not perish but have eternal life. Whosoever will may come for cleansing at this fountain, and whoever does come, Jesus will not cast out.

7.3 We believe, moreover, that the death of Christ did obtain more than the bona fide offer of the gospel for all; it also obtained the omnipotent New Covenant mercy of repentance and faith for God’s elect. Christ died for all, but not for all in the same way. In His death, Christ expressed a special covenant love to His friends, His sheep, His bride. For them He obtained the infallible and effectual working of the Spirit to triumph over their resistance and bring them to saving faith.

8. THE SAVING WORK OF THE HOLY SPIRIT

8.1 We believe that the Holy Spirit has always been at work in the world, sharing in the work of creation, awakening faith in the remnant of God’s people, performing signs and wonders, giving triumphs in battle, empowering the preaching of prophets and inspiring the writing of Scripture. Yet, when Christ had made atonement for sin, and ascended to the right hand of the Father, He inaugurated a new era of the Spirit by pouring out the promise of the Father on His Church.

8.2 We believe that the newness of this era is marked by the unprecedented mission of the Spirit to glorify the crucified and risen Christ. This He does by giving the disciples of Jesus greater power to preach the gospel of the glory of Christ, by opening the hearts of hearers that they might see Christ and believe, by revealing the beauty of Christ in His Word and transforming His people from glory to glory, by manifesting Himself in spiritual gifts for the upbuilding of the body of Christ and the confirmation of His Word, by calling all the nations into the sway of the gospel of Christ, and, in all this, thus fulfilling the New Covenant promise to create and preserve a purified people for the everlasting habitation of God.

8.3 We believe that, apart from the effectual work of the Spirit, no one would come to faith, because all are dead in trespasses and sins; that they are hostile to God, and morally unable to submit to God or please Him, because the pleasures of sin appear

greater than the pleasures of God. Thus, for God's elect, the Spirit triumphs over all resistance, wakens the dead, removes blindness, and manifests Christ in such a compellingly beautiful way through the Gospel that He becomes irresistibly attractive to the regenerate heart.

8.4 We believe the Holy Spirit does this saving work in connection with the presentation of the Gospel of the glory of Christ. Thus neither the work of the Father in election, nor the work of the Son in atonement, nor the work of the Spirit in regeneration is a hindrance or discouragement to the proclamation of the gospel to all peoples and persons everywhere. On the contrary, this divine saving work of the Trinity is the warrant and the ground of our hope that our evangelization is not in vain in the Lord. The Spirit binds His saving work to the gospel of Christ, because His aim is to glorify the Christ of the Gospel. Therefore, we do not believe that there is salvation through any other means than through receiving the gospel by the power of the Holy Spirit, except that infants and people with severe intellectual disabilities and minds physically incapable of comprehending the gospel may be saved.

9. THE JUSTIFYING ACT OF GOD

9.1 We believe that in a free act of righteous grace God justifies the ungodly by faith alone apart from works, pardoning their sins, and reckoning them as righteous and acceptable in His presence. Faith is thus the sole instrument by which we, as sinners, are united to Christ, whose perfect righteousness and satisfaction for sins is alone the ground of our acceptance with God. This acceptance happens fully and permanently at the first instant of justification. Thus the righteousness by which we come into right standing with God is not anything worked in us by God, neither imparted to us at baptism nor over time, but rather is accomplished for us, outside ourselves, and is imputed to us.

9.2 We believe, nevertheless, that the faith, which alone receives the gift of justification, does not remain alone in the person so justified, but produces, by the Holy Spirit, the fruit of love and leads necessarily to sanctification. This necessary relation between justifying faith and the fruit of good works gives rise to some Biblical expressions which seem to make works the ground or means of justification, but in fact simply express the crucial truth that faith that does not yield the fruit of good works is dead, being no true faith.

10. GOD'S WORK IN FAITH AND SANCTIFICATION

10.1 We believe that justification and sanctification are both brought about by God through faith, but not in the same way. Justification is an act of God's imputing and reckoning; sanctification is an act of God's imparting and transforming. Thus the function of faith in regard to each is different. In regard to justification, faith is not the channel through which power or transformation flows to the soul of the believer, but rather faith is the occasion of God's forgiving, acquitting, and reckoning as righteous. But in regard to sanctification, faith is indeed the channel through which divine power and transformation flow to the soul; and the sanctifying work of God through faith does indeed touch the soul and change it into the likeness of Christ.

10.2 We believe that the reason justifying faith necessarily sanctifies in this way is fourfold:

First, justifying faith is a persevering, that is, continuing, kind of faith. Even though we are justified at the first instant of saving faith, yet this faith justifies only because it is the kind of faith that will surely persevere. The extension of this faith into the future is, as it were, contained in the first seed of faith, as the oak in the acorn. Thus, the moral effects of persevering faith may be rightly described as the effects of justifying faith.

Second, we believe that justifying faith trusts in Christ not only for the gift of imputed righteousness and the forgiveness of sins, but also for the fulfillment of all His promises to us based on that reconciliation. Justifying faith magnifies the finished work of Christ's atonement, by resting securely in all the promises of God obtained and guaranteed by that all-sufficient work.

Third, we believe that justifying faith embraces Christ in all His roles: Creator, Sustainer, Savior, Teacher, Guide, Comforter, Helper, Friend, Advocate, Protector, and Lord. Justifying faith does not divide Christ, accepting part of Him and rejecting the rest. All of Christ is embraced by justifying faith, even before we are fully aware of, or fully understand, all that He will be for us. As more of Christ is truly revealed to us in His Word, genuine faith recognizes Christ and embraces Him more fully.

Fourth, we believe that this embracing of all of Christ is not a mere intellectual assent, or a mere decision of the will, but is also a heartfelt, Spirit-given (yet imperfect) satisfaction in all that God is for us in Jesus. Therefore, the change of mind and heart that turns from the moral ugliness and danger of sin, and is sometimes called "repentance," is included in the very nature of saving faith.

10.3 We believe that this preserving, future-oriented, Christ-embracing, heart-satisfying faith is life-transforming, and therefore renders intelligible the teaching of the Scripture that final salvation in the age to come depends on the transformation of life, and yet does not contradict justification by faith alone. The faith which alone justifies, cannot remain alone, but works through love.

10.4 We believe that this simple, powerful reality of justifying faith is God's gift which He gives unconditionally in accord with God's electing love, so that no one can boast in himself, but only give all glory to God for every part of salvation. We believe that the Holy Spirit is the decisive agent in this life-transformation, but that He is supplied to us and works holiness in us through our daily faith in the Son of God whose trustworthiness He loves to glorify.

10.5 We believe that the sanctification, which comes by the Spirit through faith, is imperfect and incomplete in this life. Although slavery to sin is broken, and sinful desires are progressively weakened by the power of a superior satisfaction in the glory of Christ, yet there remain remnants of corruption in every heart that give rise to irreconcilable war and call for vigilance in the lifelong fight of faith.

10.6 We believe that all who are justified will win this fight. They will persevere in faith and never surrender to the enemy of their souls. This perseverance is the promise of the New Covenant, obtained by the blood of Christ, and worked in us by God Himself, yet not so as to diminish, but only to empower and encourage, our vigilance; so that we may say in the end, I have fought the good fight, but it was not I, but the grace of God which was with me.

11. LIVING GOD'S WORD BY MEDITATION AND PRAYER

11.1 We believe that faith is awakened and sustained by God's Spirit through His Word and prayer. The good fight of faith is fought mainly by meditating on the Scriptures and praying that God would apply them to our souls.

11.2 We believe that the promises of God recorded in the Scriptures are suited to save us from the deception of sin by displaying for us, and holding out to us, superior pleasures in the protection, provision, and presence of God. Therefore, reading, understanding, pondering, memorizing, and savoring the promises of all that God will be for us in Jesus are primary means of the Holy Spirit to break the power of sin's deceitful promises in our lives. Therefore, it is needful that we give ourselves to such meditation day and night.

11.3 We believe that God has ordained to bless and use His people for His glory through the means of prayer, offered in Jesus' name by faith. All prayer should seek ultimately that God's name be hallowed, and that His kingdom come, and that His will be done on earth as it is done in heaven. God's sovereignty over all things is not a hindrance to prayer, but a reason for hope that our prayers will succeed.

11.4 We believe that prayer is the indispensable handmaid of meditation, as we cry out to God for the inclination to turn from the world to the Word, and for the spiritual ability to see the glory of God in His testimonies, and for a soul-satisfying sight of the love of God, and for strength in the inner man to do the will of God. By prayer God sanctifies His people, sends gospel laborers into the world, and causes the Word of God to spread and triumph over Satan and unbelief.

12. CHRIST'S CHURCH AND HER ORDINANCES

12.1 We believe in the one universal Church, composed of all those who are chosen in Christ and united to Him through faith by the Spirit in one Body, with Christ Himself as the all-supplying, all-sustaining, all-supreme, and all-authoritative Head. We believe that the ultimate purpose of the Church is to glorify God in the everlasting and ever-increasing gladness of worship.

12.2 We believe it is God's will that the universal Church find expression in local churches in which believers agree together to hear the Word of God proclaimed, to engage in corporate worship, to practice the ordinances of baptism and the Lord's Supper, to build each other's faith through the manifold ministries of love, to hold each other accountable in the obedience of faith through Biblical discipline, and to engage in local and world evangelization. The Church is a body in which each member should find

a suitable ministry for His gifts; it is the household of God in which the Spirit dwells; it is the pillar and bulwark of God's truth in a truth-denying world; and it is a city set on a hill so that men may see the light of its good deeds—especially to the poor—and give glory to the Father in heaven.

12.3 We believe that baptism is an ordinance of the Lord by which those who have repented and come to faith express their union with Christ in His death and resurrection, by being immersed in water in the name of the Father and the Son and the Holy Spirit. It is a sign of belonging to the new people of God and an emblem of burial and cleansing, signifying death to the old life of unbelief, and purification from the pollution of sin.

12.4 We believe that the Lord's Supper is an ordinance of the Lord in which gathered believers eat bread, signifying Christ's body given for His people, and drink the cup of the Lord, signifying the New Covenant in Christ's blood. We do this in remembrance of the Lord, and thus proclaim His death until He comes. Those who eat and drink in a worthy manner partake of Christ's body and blood, not physically, but spiritually, in that, by faith, they are nourished with the benefits He obtained through His death, and thus grow in grace.

12.5 We believe that each local church should recognize and affirm the divine calling of spiritually qualified men to give leadership to the church through the role of pastor-elder in the ministry of the Word and prayer. Women are not to fill the role of pastor-elder in the local church, but are encouraged to use their gifts in appropriate roles that edify the body of Christ and spread the gospel.

13. CHRIST'S COMMISSION TO MAKE DISCIPLES OF ALL NATIONS

We believe that the commission given by the Lord Jesus to make disciples of all nations is binding on His Church to the end of the age. This task is to proclaim the Gospel to every tribe and tongue and people and nation, baptizing them, teaching them the words and ways of the Lord, and gathering them into churches able to fulfill their Christian calling among their own people. The ultimate aim of world missions is that God would create, by His Word, worshippers who glorify His name through glad-hearted faith and obedience. Missions exists because worship doesn't. When the time of ingathering is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever. Worship, therefore, is the fuel and the goal of missions.

14. DEATH, RESURRECTION, AND THE COMING OF THE LORD

14.1 We believe that when Christians die, they are made perfect in holiness, are received into paradise, and are taken consciously into the presence of Christ, which is more glorious and more satisfying than any experience on earth.

14.2 We believe in the blessed hope that at the end of the age Jesus Christ will return to this earth personally, visibly, physically, and suddenly in power and great glory; and that He will gather His elect, raise the dead, judge the nations, and establish His

kingdom. We believe that the righteous will enter into the everlasting joy of their Master, and those who suppressed the truth in unrighteousness will be consigned to everlasting conscious misery.

14.3 We believe that the end of all things in this age will be the beginning of a never-ending, ever-increasing happiness in the hearts of the redeemed, as God displays more and more of His infinite and inexhaustible greatness and glory for the enjoyment of His people.

15. THE SPIRIT OF THIS AFFIRMATION AND THE UNITY OF THE CHURCH

15.1 We do not believe that all things in this affirmation of faith are of equal weight, some being more essential, some less. We do not believe that every part of this affirmation must be believed in order for one to be saved.

15.2 Our aim is not to discover how little can be believed, but rather to embrace and teach – the whole counsel of God. Our aim is to encourage a hearty adherence to the Bible, the fullness of its truth, and the glory of its Author. We believe Biblical doctrine stabilizes saints in the winds of confusion and strengthens the church in her mission to meet the great systems of false religion and secularism. We believe that the supreme virtue of love is nourished by the strong meat of God-centered doctrine. And we believe that a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ is sustained in an atmosphere of deep and joyful knowledge of God and His wonderful works.

15.3 We believe that the cause of unity in the church is best served, not by finding the lowest common denominator of doctrine, around which all can gather, but by elevating the value of truth, stating the doctrinal parameters of church or school or mission or ministry, seeking the unity that comes from the truth, and then demonstrating to the world how Christians can love each other across boundaries rather than by removing boundaries. In this way, the importance of truth is served by the existence of doctrinal borders, and unity is served by the way we love others across those borders.

15.4 We do not claim infallibility for this affirmation and are open to refinement and correction from Scripture. Yet we do hold firmly to these truths as we see them and call on others to search the Scriptures to see if these things are so. As conversation and debate take place, it may be that we will learn from each other, and the boundaries will be adjusted, even possibly folding formerly disagreeing groups into closer fellowship.

16. SUPPLEMENTAL STATEMENTS ON SEXUALITY, MARRIAGE AND LIFE

We believe that in order to preserve the function and integrity of New City Church as the local Body of Christ, and to provide a biblical role model to its members and the community, it is imperative that all persons employed by New City Church or members, agree to and abide by this Statement on Sexuality, Marriage and the Sanctity of Human Life (Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 5:22).

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ (Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11).

We believe that every person must be afforded compassion, love, kindness, respect, and dignity (Mark 12:28-31; Luke 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of New City Church.

A. Statement on Sexuality

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary sexes together reflect the image and nature of God (Genesis 1:26-27). Rejection of one's biological sex is a rejection of God's design.

B. Statement on Marriage

We believe the term "marriage", as delineated in Scripture (Genesis 2:18-25), has only one meaning: the uniting of one man and one woman in a single, exclusive union. We believe that marriage between one man and one woman, for life, uniquely reflects Christ's relationship with His Church (Ephesians 5:21-33). We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other (1 Corinthians 6:18; 7:2-5; Hebrews 13:4).

We believe that any form of sexual immorality (including, but not limited to, adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, or use of pornography) is sinful and offensive to God (Matthew 15:18-20; 1 Corinthians 6:9-10).

C. Statement on the Sanctity of Human Life

We believe that all human life is sacred and created by God in His image. Human life is of invaluable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are, therefore, called to defend, protect, and value all human life (Psalm 139).

17. AMENDMENTS TO BELIEF STATEMENTS AND SUPPLEMENTAL STATEMENTS

The Belief and Supplemental Statements may be amended at any ministry meeting following recommendation of the Elders. Any recommended amendment will require 75% approval of qualified members present in accordance with quorum requirements as outlined in Article III (D) of the Constitution.

New City Church Constitution

ARTICLE I. CHURCH PURPOSE

The purpose of New City Church is to glorify God by making disciples of Jesus Christ from all nations. New City Church is organized and shall be operated exclusively for religious, charitable and educational reasons within the meaning of section 501(c)(3) of the Internal Revenue Code.

ARTICLE II. MEMBERSHIP

A. Admission of Members

1. Each applicant for membership must be a self-professed follower of Jesus Christ, who has obeyed the command for believer's baptism and has committed to living according to the standards set forth in the Scriptures.
2. Every candidate for admission to the church will be required to complete a church membership class, be baptized by immersion following conversion, believe in the Apostle's Creed, submit to the New City Church's doctrinal statements, and relate their Christian experience to the Elders. After careful examination, a majority vote of Elders will be required for acceptance.

Partial membership may be granted to temporary residents, including college students, upon following the same process outlined above for membership. This allows temporary residents to participate in specific ministries of New City Church and will not require transfer of membership from their home church. Some privileges, such as voting and holding elective office in New City Church will not be permitted for partial members.

B. Attitude and Responsibilities of Membership

1. Members of New City Church should be committed to:
 - a. Regular attendance (Hebrews 10:24-25)
 - b. Serving (Romans 12:5-8)
 - c. Giving - Generous and Cheerful (II Corinthians 9:7)
 - d. Unity – (I Corinthians 1:10)

C. Dismissal or Cessation of Membership

1. Any member may voluntarily withdraw his or her membership by written notice, provided that individual is not currently in the process of church discipline as described in Matthew 18:15-17.
2. The purpose of church discipline is to glorify God by keeping the church pure (1 Corinthians 5:6-7). Church discipline is not simply an act, but a process. Church

discipline, by design, guards the sinner (unrepentant one) from public exposure. The process is intended to contain the sphere of knowledge. In church discipline, it is the unrepentant one that causes the matter to go public to the congregation. From beginning to end, the desire is to restore the sinner to fellowship. Church discipline at New City Church will follow the pattern outlined in Matthew 18:15-17:

- a. First, the offended party should confront the offender privately with the aim of repentance and restoration (Matthew 18:15). If repentance occurs, the matter is settled.
 - b. Should the individual in sin not repent, two or more people shall confront the individual again with the purpose of bringing repentance (Matthew 18:16). If repentance occurs, the matter is settled.
 - c. If the party of two or three does not settle the matter, then the situation should be brought before the Elders in order to determine the nature of the offense and whether it warrants further disciplinary action of the church. If repentance occurs, the matter is settled.
 - d. If the offending party continues to refuse to repent, the matter is to be brought before the membership of the church, allowing the members the opportunity to make their own appeals to the unrepentant party (Matthew 18:17).
 - e. If, after all the above, the offender remains unrepentant, he or she will be removed from the membership of the church by way of church discipline.
3. A member who has been removed from the church membership and desires reinstatement may be restored to membership by giving evidence of repentance and reformation to the satisfaction of the Elders.
 4. Any member who indicates a lack of interest in the ministry of the church for a period of one year as evidenced by lack of attendance and/or financial support shall be subject to having his or her membership terminated.

ARTICLE III. MINISTRY MEETINGS

A. Ministry Meetings.

Periodic ministry meetings will be held as needed with a minimum of three per year. They will be communicated to the church at least one week in advance and will include the time, location, and purpose of the meeting.

B. Special Ministry Meetings.

When the Elders determine that a meeting of special importance should be called and time is of the essence, every effort will be made to communicate to the church at least one week in advance. As with regular ministry meetings, the announcement will include the time, location, and purpose of the meeting.

C. Annual Ministry Meetings.

The annual meeting of members shall be held in December or January on a date set by the Elders.

D. Ministry Meeting Protocol.

1. The Senior Elder/Pastor shall preside at all ministry meetings or designate a moderator to preside in his place or absence.
2. Robert's Rules of Order (Latest Edition) shall be the parliamentary manual except wherein they may be contrary to this Constitution.
3. Voting Rights - Only members who are eighteen years of age or older may vote. Voting rights are effective immediately upon acceptance into membership. Proxy voting by members or Elders is not permitted. Neither may votes be made by mailed ballot or written communication.
4. Quorum - A quorum shall consist of those voting members present at any duly called regular or special ministry meeting. A quorum shall require 20% of all qualified voters for all ministry meetings.
5. Decisions - All matters in regular and special ministry meetings shall be decided by majority vote, unless otherwise specified herein. Election and Termination of Elders and Deacons, and the calling or removal of any position for Pastor will be by secret ballot and require a 75% majority vote. In the event one or more nominations is not affirmed, an alternate will be presented shortly thereafter.

ARTICLE IV. CHURCH GOVERNMENT

Jesus Christ is the “Head of the Body” and “Chief Shepherd” (Ephesians 4:15, I Peter 5:4). As such, Jesus Christ is the Supreme authority in the church. New City Church is committed to the Bible's teaching that Jesus Christ has gifted the local church with men who hold the offices of Elder and Deacon. These men are to oversee various functions of the local church. The Bible's teaching on the subject of two church offices is found in 1 Timothy 3:1-16 and Titus 1:5-9.

- a. The Elders - The Elders shall consist of a minimum of three members unless there are not three men who meet the qualifications of Elder as set forth in I Timothy 3:1-8; Titus 1:5-9. Others may be added as the Elders determine need. The number of lay Elders-at-large may be greater in number than the number of “paid” Elders. The Senior Pastor by his very qualifications is an Elder.

- b. Senior Elder/Pastor - New City Church recognizes that the Bible teaches all Elders must meet the same biblical qualifications. However, New City Church also recognizes the need for a “Senior Elder/Pastor” who, because of his public presence and responsibility before the congregation, will take leadership responsibility amongst the Elders. This leadership responsibility will reside in the person called to be the “Senior Elder/Pastor”. In addition, but not limited to, it is the duty of the Senior Elder/Pastor to preach the Word of God, pray for the needs of the New City Church body regularly, promote unity among the membership, as best as he can do, and provide leadership in evangelism and discipleship. The Senior Elder/Pastor shall be authorized to sign any legal documents requiring the signature of the Chairman of the Corporation.
- c. Selection of Elders - The process for selection of the Elder(s) will be as follows: The current Elders will examine certain individuals for the position of Elder. After examination (using the qualifications from I Timothy 3 and Titus 1) and upon consensus, the Elders will then recommend a candidate(s) to the congregation.—The membership will vote on the candidate for the position of Elder, with a 75% majority necessary. In the case of the absence and search for the Senior Elder/Pastor, the current Elders will act as the Elder search and nominating committee. Upon consensus they will recommend a candidate for the position of Senior Elder/Pastor to the congregation at large. Upon careful and prayerful examination of the candidate, the congregation will vote with a 75% vote necessary to extend a “call” to the candidate for the position of Senior Elder/Pastor. The same process is to be followed for the calling of any “outside” candidate for the position of Elder. Lay Elders will serve for a term of three years with no restriction on the number of terms served concurrently. At the end of each term, the Lay Elder must be recommended for another term by the same process in which he was first chosen. All paid Elders (those Elders called and paid by the church) will serve New City Church until either resignation or termination. Termination of an Elder requires both the consensus of the other Elders as well as a 75% majority vote of the congregation. Not all paid employees of New City Church must be deemed as qualified to be Elders.
- d. Elder Responsibilities and Duties - The Scriptures show that the ***Elders serve by leading*** and that their responsibility involves the spiritual oversight of the congregation. The Bible uses the words elder, bishop and pastor interchangeably (I Peter 5:1-3) to refer to the same person. An Elder's primary responsibilities include:
- Doctrine - Ensuring that the doctrine of the church is biblically pure and maintained. This includes teaching the “whole counsel of God.”
 - Material Needs - Giving oversight of the financial and other material needs of the church.
 - Direction - Ensuring that the direction of the church is consistent with New City Church’s purpose and the principles found in the Word of God. This includes selection, approval, and/or acknowledgment of all speakers at New City Church services and functions.

- Discipline - Administering in love and humility the process of church discipline as outlined in Matthew 18:15-17; Galatians 6:1-4; Titus 3:10; 2 Thessalonians 3:14-15; 1 Timothy 5:17-25; II Corinthians 2:5-11; and Romans 16:17.
- e. Selection of Deacons - The Elders will examine certain individuals for the position of Deacon based on the qualifications set forth in I Timothy and Titus 1. After examination and upon consensus of the Elders, they will then recommend a candidate(s) to the congregation. The membership will vote on the candidate(s) for the position of Deacon with a 75% majority necessary for selection. All Deacons will serve New City Church for a two-year term. They will be encouraged, but not required, to sit out one year if they have served three consecutive terms. A Deacon may be terminated by Elder consensus and a 75% majority vote of the congregation.
- f. Deacon Responsibilities and Duties - The Scriptures show that the ***Deacons lead by serving*** (Acts 6) and that their responsibility involves the spiritual service to the congregation. In accordance with the meaning and practice of New Testament churches, Deacons are to be leading servants. Deacons are to be able and proved as servants (I Timothy 3:1-13). Deacons lead by serving in several ways, which include, but are not necessarily limited to:
- Provide for the physical needs of the church family and maintenance of the church property
 - Provide leadership and support to the mercy ministries in the community
 - Spur the church on in love and good works (Hebrews 10:24-25)
- g. New City Church Congregation - The members of New City Church are called upon to “follow” the Biblical leadership structure mentioned above. No one shall circulate a petition or organize a cause without permission and/or acknowledgment from the Elders. Members are expected to attend regularly, serve faithfully, support generously and promote a spirit of unity. They will vote to approve matters such as:
- Annual church budget
 - Church discipline (Matthew 18:17)
 - Major new directions of ministry
 - Selection of Elder and Deacon candidates
 - Sending of missionaries

ARTICLE V, FINANCES

Necessary finances for conducting the church, its program, and missionary outreach, shall be obtained through voluntary tithes and regular offerings. Additional funding campaigns and offerings may be taken as deemed advisable by the Elders.

ARTICLE VI, CORPORATION OFFICERS

The Chairman of the corporation shall be the Senior Elder/Pastor; the Vice Chairman, Treasurer and Secretary of the corporation shall be appointed annually by the Board of Elders.

ARTICLE VII. AMENDMENTS TO THE CONSTITUTION

The Constitution may be amended at any ministry meeting following recommendation of the Elders. Any recommended amendment will require two-thirds approval of qualified members present in accordance with quorum requirements as outlined in Article III (D) of the Constitution.

BYLAWS OF NEW CITY CHURCH

ARTICLE I. PURPOSE

The purpose of the Bylaws is to define the organization, policies, and procedures of New City Church and its ministries in many areas not covered by the Constitution.

ARTICLE II. CHURCH RECORDS

Any member of the church in good standing may inspect the constitution, the Bylaws, the church minutes, and the accounting records of the church with the exception of contribution records. Inspection may occur during regular ministry hours upon written notice at least five business days before inspection. The request must be made in good faith and for a proper purpose. The written notice must describe with reasonable particularity the purpose and the records to be inspected, and the records must be directly connected with the purpose.

ARTICLE III. INDEMNIFICATION

The church shall indemnify any and all persons who may serve or who have served at any time as directors or officers, against any and all expenses, including amounts paid upon judgments, counsel fees, and amounts paid in settlement (before or after suit is commenced) actually and necessarily incurred by such persons in connection with the defense or settlement of any claim, action, suit, or proceeding in which they, or any of them, are made parties, or a party, or which may be asserted against any of them, by reason of being or having been directors or officers of the church, except in relation to matters any such person shall be adjudged in any action, suit, or proceeding to be liable for his or her own negligence or misconduct in the performance of his or her duties. Such indemnification shall be in addition to any other rights to which those indemnified may be entitled under any law, bylaw, agreement, or otherwise.

ARTICLE IV. EMPLOYMENT

For all at-will employees and volunteers of the church, the hiring and termination process is directed by the Elders. New City Church retains the right to refuse to hire, or to discharge, or change the terms and conditions of employment for misconduct, immoral behavior, or conduct which reflects adversely upon the church, its Doctrinal Statement, its ministries, or for no reason whatsoever.

ARTICLE V. DISSOLUTION

Upon the dissolution of the church, assets shall be distributed for one or more exempt purposes within the meaning of section 501 (c) (3) of the Internal Revenue

Code, or corresponding section of any future federal tax code, or shall be distributed to the federal government, or to a state or local government, for a public purpose. Any such assets not so disposed of shall be disposed of by the existing Elders. Special consideration will be given to missionaries, church plants, and currently supported agencies.

ARTICLE VI. TAX EXEMPT STATUS

This church is organized exclusively for charitable, religious, and educational purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under section 501 (c) (3) of the Internal Revenue Code, or the corresponding section of any future federal tax code.

No part of the net earnings of the church shall inure to the benefit of, or be distributable to its members, trustees, officers, or other private persons, except that the church shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the charitable, religious, and educational purposes of the church. No substantial part of the activities of the church shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the church shall not participate in, or intervene in behalf of or in opposition to any candidate for public office. Notwithstanding any other provision of these by-laws, this church shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes of this church.

ARTICLE VII. ARBITRATION

Inasmuch as the Scriptures require Christians to take their disputes to the saints and not to the civil courts (1 Corinthians 6:1-8), all disputes which may arise (1) between any member of this church and the church itself, or (2) between any member of this church and any Elder, Deacon, employee, member, or volunteer of this church, shall be resolved by binding arbitration if efforts to mediate or conciliate the dispute have failed. Either party to the dispute may initiate the arbitration process by filing with the other party a written request for arbitration within a reasonable time after the dispute has arisen and efforts to mediate or conciliate have failed. In such a case, the member and the church shall each name an arbitrator, and the two so selected shall name a third.

The third arbitrator chosen shall disclose, before appointment, any conflict of interest that would affect impartiality or even the appearance of it. Either of the parties may disqualify such a candidate on the basis of partiality. During the process of arbitration, if the question of partiality arises the third arbitrator may be disqualified by either party. The arbitration process shall not proceed until the third arbitrator is selected.

The arbitrators shall appoint the time and place for the hearing and cause notification to the parties to be served personally or by registered mail not less than thirty days before the hearing. Appearance at the hearing waives such notice. The arbitrators may adjourn the hearing from time to time as necessary and, on request of a party and for good cause, or upon their own motion, may postpone the hearing to a later date. The arbitrators may hear and determine the controversy upon the evidence produced notwithstanding the failure of a party duly notified to appear. The parties are entitled to be heard, to present evidence material to the controversy, and to cross-examine witnesses appearing at the hearing. The hearing shall be conducted by all the arbitrators, but a majority of them may determine any question and render a final award. If during the course of the hearing, an arbitrator for any reason ceases to act, he shall be replaced in the same manner in which he was originally selected. The arbitrators may in their absolute discretion admit as evidence any affidavit or declaration concerning the matters in dispute, a copy thereof having been given at least five days previously to the party against whom the same is offered, but the person whose evidence is so taken shall be subject to cross-examination by such party. The arbitrators shall have the power to order and direct what they shall deem necessary to be done by either of the parties relating to the matters in dispute. Cost of the arbitration shall be assessed in the discretion of the arbitrators, who may award by and whom they shall be paid. Any submission of a dispute to arbitration shall not be revoked by the death of any party to the dispute, and any award will be binding upon such person's heirs and successors.

The decision of the arbitrators shall be binding on both parties, and both parties submit themselves to the personal jurisdiction of the courts of Iowa, both state and federal, for the entry of a judgment confirming the arbitrators' award. Any matter not provided for herein shall be governed by the provisions of the Iowa Uniform Arbitration Act. If a dispute may result in an award of monetary damages, then the use of this arbitration procedure is conditioned on acceptance of the procedure by the liability insurer of the church, and the insurer's agreement to honor any arbitration award up to any applicable policy limits.

The arbitration process is not a substitute for any disciplinary process set forth in the Bylaws of the church and shall in no way affect the authority of the church to investigate reports of misconduct, conduct hearings, or administer discipline.

ARTICLE VIII. AMENDMENTS TO THE BYLAWS

The Bylaws may be amended at any ministry meeting following recommendation of the Elders. Any recommended amendment will require simple majority of qualified members present in accordance with quorum requirements as outlined in Article III (D) of the Constitution.