

CrossWay Christian Church Church Leadership

The head of CrossWay Christian Church is Jesus Christ. As an organization, we seek to reflect His priorities in all we do and how we do it. No decision is ever made that would knowingly contradict any teaching or example of Jesus. On a human level, three groups of people will direct the ministries of CCC. Those bodies are the Elders, the Board of Directors and the Staff. We believe this will provide a collaborative synergy to help us accomplish our mission. A description of the three groups working together can best be stated as follows. The Elders, under the authority of Scripture and immersed in prayer, protect the integrity of our doctrine, our community and our mission. The Staff direct the day-to-day ministry efforts of accomplishing the mission. The Board of Directors provides wisdom and expertise to these efforts so they will be more fruitful and fulfilling. All of this happens under protective watch care and supervision of the Elders. In short, we desire to be Elder protected, Staff led, and Director supported.

The Elders

Elder's Role

We believe the New Testament teaches that the church is to be led by a plurality of godly leaders known as Elders (used synonymously with Shepherds and Bishops/Overseers). The Elders are members of CrossWay who provide general watch care and oversight. Ultimate responsibility for the local church falls upon the Elders. The Bible indicates that the ultimate decision-making authority in the church rests with the Elders. They are charged by God to protect the integrity of our doctrine, our community and our mission. Theirs is a ministry of protection.

The Elders are given ultimate responsibility and authority to see that the church remains on a true course biblically, that its people are appropriately shepherding and being shepherded, that the body is being fed through insightful and accurate biblical teaching and that the life of the church is being well managed with the assistance of other competent godly leaders. They are to care about the well-being of members, regularly praying for the sick. They are to guard the body against harmful influences, confronting those who are contradicting biblical truth, who are causing disharmony in the body, or who are continuing in a pattern of sinful behavior. In doing so, they are to keep closing potential entrances for Satan, so that the truth of Christ will remain credible to both the congregation and the community. (1 Pet. 5:1-4, Acts 20:28-31, Titus 1:9, James 5:14).

In response to the biblical pattern of leadership, members of the body are taught in Scripture to lovingly support their leaders and submit to their leadership. (Heb. 13:17, 1 Thes. 5:12-13).

The Lead Pastor's Role

The lead pastor will serve as an Elder. In addition to his pastoral role as an Elder, the lead pastor is primarily responsible to be a teacher of the Word of God and to provide strategic leadership and vision to the staff and church as a whole. He is to

help people be fully developing followers of Christ through insightful and accurate presentations of biblical truth, equipping them for works of ministry. He must strive to teach and lead by word and example, and he must stress both the understanding and the implementation of God's truth.

Qualities and Characteristics

The New Testament provides two listings of qualities and characteristics of the kind of person who should or could serve the church as an Elder. These two passages are 1 Timothy 3:1-7 and Titus 1:1-9.

We do not feel Paul intended these lists to be an exhaustive gauntlet style checklist for the purpose of disqualifying potential candidates. The lists are not a quantitative checklist as many, if not all, of the qualities listed cannot be quantitatively measured, at least humanly speaking. We think they were intended for positive use, in order to help us know who should be an Elder as opposed to helping us know who should not be an Elder. Finally, although these lists contain the key qualities and characteristics of a life well lived, they are not meant to be exhaustive. The bottom line is that we should look for someone who is living the way Jesus would if He were in his place, whose life and wisdom the congregation respects and longs to follow.

Interpretation

The following is our brief interpretation of the qualities and characteristics included in the two lists. We will begin with 1 Timothy 3:1-7 and only add qualities from Titus 1:5-9 that are not mentioned in, or are significantly different from, 1 Timothy 3:1-7. A translation from the original language occurs in italics, followed by comments about the verse.

1 Timothy 3:1-7

1. *If anyone aspires to the office of an overseer, he desires a good work.*

An Elder is someone who serves willingly. There are great time, emotional, physical, and spiritual demands placed on Elders and should only be embraced by the one who is willing. People who serve as Elders should desire, but not need, to serve as an Elder.

2. *It is necessary, therefore, for the overseer to continue being above reproach, faithful to his wife, balanced, self-controlled in thought, respected for orderliness, hospitable, skillful in teaching,*

Above reproach means not merely a person of good report, but carries it further to be a person who deserves such a report. An Elder, if married, should also be faithful to his wife. An Elder's marriage should be a solid example to those within and those outside the church. He should love his wife as Christ loves the church. An Elder should be balanced in his life, not on the verge of toppling over in any area. An Elder should be in control of himself, even down to his thoughts, which often reveal our true character. That an Elder should be respected for orderliness carries with it the orderly fulfillment of all duties as well as the ordering of the inner life from which these duties spring.

3. *not one who is a slave to drink, not given to blows but gentle, not contentious, not a lover of money,*

Elders should not be a slave to anything except Christ. If an Elder does drink alcoholic beverages he should do so in an extremely conscientious manner, realizing its enslaving

power and that some in the church have been enslaved to alcohol. This wisdom from Paul would also have merit with regard to drugs and other addictive substances and behaviors. The bottom line is that nothing but the Spirit of God should control the Elder. An Elder should be considered gentle not violent. An Elder should not be one who ‘stirs up the pot.’ He should strive for restoration that leads to harmony. An Elder should not be a greedy person, caught up in money and possessions. Rather he should be an example of generosity to God’s people.

4-5. *a good manager of one’s own house, having children in submission out of respect, for if someone does not have the know how to manage their own house, how can they care for the church of God.*

An Elder, if he has children, should be an example of a godly father. This does not mean that an Elder must be a perfect father. Both fathers and children can have their bad moments. The question here is what pattern one sees when they look at an Elder and his children. Is there a pattern of obedience due to love and respect? This is not obedience due to fear and intimidation, but obedience due to natural respect that is earned by a godly father.

6. *Not a new Christian in order that they not be puffed up by pride and fall into the judgment of the devil.*

Not a new Christian is a translation of a word that was frequently used of newly planted trees that are not yet strong enough to face the winds of the world. Paul does not give a set amount of time that one must be a Christian before he can serve as an Elder. This is probably because people mature at different rates. Someone who has been a Christian for 5 years may be more mature than someone who has been a Christian for 25 years. The emphasis is not on “has he been a Christian x number of years” but on “be careful of putting new believers in a tempting place of authority.” Pride is a very subtle and often accepted sin that is cancerous for the Christian leader.

7. *And it is also necessary to have an honorable witness before the ones outside in order to not fall into disgrace and a trap made by the devil.*

Those outside are most certainly non-Christians. How is this particular person viewed by the non-Christians in his neighborhood, place of employment, place of recreation, etc.? Would the non-Christians in his life be surprised to learn that he is a leader in his church? By *honorable witness* the idea is not just that there should be an absence of negative behavior in front of non-Christians, but further, that there should be an abundance of positive, Christ-honoring behavior.

Titus 1:5-9

6. *having children who are faithful*

The above phrase is often translated by many English translations as *having children who are believers*. Although the phrase can be translated in this way, a closer study indicates that the focus is more on the children’s faithfulness to their father’s authority as in children who are *in submission out of respect* (1 Tim. 3:4). The phrase that follows, *not accused of dissipation or rebellion*, expresses the opposite behavior to *children who are faithful*. This does not mean that a child’s faith development should be ignored. Truly, an Elder’s first priority of faith development should be his own children and he should be an example to the church in this regard. But this does not mean that a man is automatically disqualified if a child has not made a public profession of faith in Christ.

8. *a lover of goodness*

More than simply being a good person, an Elder should be a lover of goodness. He should strive for goodness in himself and in the church. Sometimes that means a kind word or action but sometimes it may mean confronting behavior that does not honor God and promote goodness.

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Sometimes translated, *upright*, the idea here is that an Elder is someone who lives in accordance with God's law. The focus is on righteous living or living in a way that is right according to Scripture.

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Sometimes translated, *holy*, the picture here is of someone whose life is pleasing to God.

9. *He must have a firm grasp on the trustworthy message as it has been taught so that he will be able both to exhort in sound doctrine and to refute those who contradict it.*

The Elders in Paul's day did not yet have the completed Bible and had to rely on oral teaching from the Apostles. For our application it is clear that an Elder must not be a stranger to what the Bible teaches; to its proper interpretation, application, and implementation. He must be able to properly use scripture to formulate sound doctrine both to encourage others and, when necessary, to correct false doctrine.

Selection Process

The Bible does not provide us with a step by step process for determining who should serve as an Elder. The only pattern seen in scripture is that existing church leaders selected Elders. Current church leaders, however, should not make this decision in isolation. This decision should be made after spending time listening to the Holy Spirit in an attempt to discern who God would have serve as Elders at CrossWay. We know that the Holy Spirit will speak to us through prayer, the Bible, and through faithful Christians who make up the body of Christ here at CrossWay. We also believe he will speak to us (existing Elders) as we dialogue with the candidate and his wife. Therefore, our process will involve prayer, the Bible, the members of CrossWay, and plenty of discussion with the candidate. We feel that the Bible gives us the freedom to establish and adjust a wise process keeping those things in mind. Our current process is listed below. The hiring process for the lead pastor will also serve as his selection process for Eldership.

1. Existing Elders will appoint a nominating team that consists of at least three and no more than five members, including the Lead pastor. For the purpose of order, one member of the nominating team will be selected by the team as team leader. (Week 1)
2. The nominating team will meet to pray, review the qualities and characteristics for Elders and finalize questions to ask the potential candidates. (Weeks 1-3)
3. The congregation shall be provided with teaching regarding the Biblical qualities and characteristics for Elders and their scriptural role. (Week 1)
4. With Biblical qualities and characteristics in mind, members of CrossWay (18 years of age and older) will be given 30 days to submit prayerfully the names of members for consideration as elders. Prior to submitting a name, the person doing the submitting should

approach the potential candidate and inform him of their desire to submit his name for consideration. After prayerful consideration, if the potential candidate is in agreement, the person approaching him may submit his name to the nominating team. (Weeks 1-4)

5. The people whose names are submitted will be given a set of questions upon which to reflect. The candidates will be encouraged to engage in self appraisals and personal evaluations in light of the scriptural qualities and characteristics. Any person may withdraw his name at that point if he does not aspire to the position of Elder or if he does not believe his life adequately reflects the qualities and characteristics. (Weeks 2-5)
6. The nominating team will conduct thorough interviews with each nominee. (Weeks 5-8)
7. After prayerfully considering each nominee, the team will make recommendations to the Elders. Those nominees who have not been recommended to the Elders will be informed as to the reason. (Week 9)
8. The Elder team will meet with the nominees for training. (Weeks 10-17)
9. The Elder team will conduct the final interview with nominee and spouse. (Week 18-19)
10. The names of prospective Elders will be brought before the members of the church, who will be given 30 days to show just cause why any one of the prospective Elders would not be qualified to serve. Members must be willing to discuss his or her concern either privately with the candidate or with the candidate and two existing Elders. If the concern is not resolved, then the concern will be brought to the entire Elder team. (Weeks 20-23)
11. At the end of the 30 day period, if no just cause has been shown as to why the prospective Elders should not serve they will be presented to the church, affirmed as Elders. (Week 24)
12. This process will occur every year for those not sitting as Elders at that time.

Review Process

The review process is designed to give Elders a yearly opportunity to confirm God's call to and the congregation's affirmation for them as an Elder. The following process will be used for such a review.

1. The vice-chair of the Board of Directors will form a team of four other people consisting of life group leaders or ministry team leaders.
2. This team of five meet with each sitting Elder (except the lead pastor) to review the quality of their character and life.
3. After prayerfully considering each person, the team will make recommendations to the Elders as to whether or not this person should continue serving as an Elder.
4. If an Elder is not recommended for continued service, the concerns will be brought before the Elders for review and appropriate action.

5. Those Elders who are recommended for continued service to the church will be presented to the congregation for affirmation.
6. The names of these Elders will be brought before the members of the church, who will be given 30 days to show just cause why any of them would not be qualified to serve. Members must be willing to discuss his or her concern either privately with the candidate or with the candidate and two existing Elders. If the concern is not resolved, then the concern will be brought to the entire Elder team.
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8. This process will occur every year.

The Lead Pastor's Review – An annual review of the Lead Pastor will be conducted each year by the non-staff Elders. This review will consider input from staff and lay people in the church who work closely with the Lead Pastor.

Other Information

Duration – There is no set duration for the service of an Elder. Elders serve as they are called by God and recognized by the congregation.

Number of Elders –The New Testament does not mention a recommended number of Elders. We have chosen, for the purposes of community, wisdom, and accountability, that there will always be more than one Elder. The maximum number of Elders will be assessed based on the size of the church and the corresponding level of responsibilities.

Decision-making – In an atmosphere of prayer, the Elders will make decisions by consensus, striving to hear God speak through one unified voice. The Elders will not vote.

Gender – From reading the New Testament, we believe that the pattern of the early church was for men to serve as Elders. In our effort to be a New Testament church, we will follow that pattern as well and select men to serve as Elders. For those who have a question regarding what roles are acceptable for women at CrossWay, we have included here our statement On Women and the Church.

On Women and the Church

Women at CrossWay are free to serve in the church in any ministry capacity except for the role of an Elder. We believe that the New Testament pattern is that men served as Elders in the early church. Beyond that, women are free to use their spiritual gifts be it administration, mercy, teaching, helps, leadership, encouragement, etc. We realize that there are a few passages which prohibit women doing certain things in the church. However, there are examples in scripture of women doing the things which seem to be prohibited in the previous mentioned passages. Since we do not believe the Bible contradicts itself, there must be more to those prohibitive passages than a simple face value understanding. It is very important that each passage be interpreted correctly in light of its context within the particular book, the New Testament, and the Bible as a

whole. Having done so to the best of our ability we believe women are free to use their spiritual gifts to serve in the church, outside of Eldership, in a way that builds up the body of Christ. Women, as well as men, must serve with decency and in order, and in submission to the authority of the Elders.

(Scriptures that convey a limited role for women - 1 Corinthians 11:2-16; 1 Corinthians 14:34-36; 1 Timothy 2:8-15. Scriptures that convey a more open role for women - Acts 1:14; 2:16-18; 18:18-26; 21:9; Romans 16; Galatians 3:28.)

The Staff

The Staff is empowered by the Elders to direct the day-to-day affairs of the ministries of the church. They are paid so that they can devote the best hours of their day to building and equipping ministries. The Staff's main job is to build and coordinate coaches, leaders, and teams of servant volunteers so that ministry can happen and the church's mission be accomplished. The specific Staff needs and roles will vary from time to time and one season of ministry to another. The Staff is led by the Lead Pastor.

The Board of Directors

The Board of Directors is empowered by the Elders to lead in specific areas as designated by the Elders. The board of directors exists to collectively bring their professional expertise to the service of CrossWay so that the pastors can better lead the church on the mission established and protected by the elders. The leaders of the following sub-teams will serve on the board of directors as a part of their ministry role: finance, human resources, information technology, facilities, and capital campaign. In addition to these individuals, the lead pastor, one other pastor, and one other elder will serve on the board of directors. The elders may also ask other individuals to serve on the board of directors as well. The board of directors shall manage the affairs of the church, in the following areas: finance, facilities, human resources, legal and insurance/risk management policy and practices, and other areas as directed by the elders. The tasks and projects of the Board of Directors can be created, adjusted, and dissolved at the discretion of the Elders.

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Number of Elders –The New Testament does not mention a recommended number of Elders. We have chosen, for the purposes of community, wisdom, and accountability, that there will always be more than one Elder. The maximum number of Elders will be assessed based on the size of the church and the corresponding level of responsibilities.

Decision-making – In an atmosphere of prayer, the Elders will make decisions by consensus, striving to hear God speak through one unified voice. The Elders will not vote.

Gender – From reading the New Testament, we believe that the pattern of the early church was for men to serve as Elders. In our effort to be a New Testament church, we will follow that pattern as well and select men to serve as Elders. For those who have a question regarding what roles are acceptable for women at CrossWay, we have included here our statement On Women and the Church.

On Women and the Church

Women at CrossWay are free to serve in the church in any ministry capacity except for the role of an Elder. We believe that the New Testament pattern is that men served as Elders in the early church. Beyond that, women are free to use their spiritual gifts be it administration, mercy, teaching, helps, leadership, encouragement, etc. We realize that there are a few passages which prohibit women doing certain things in the church. However, there are examples in scripture of women doing the things which seem to be prohibited in the previous mentioned passages. Since we do not believe the Bible contradicts itself, there must be more to those prohibitive passages than a simple face value understanding. It is very important that each passage be interpreted correctly in light of its context within the particular book, the New Testament, and the Bible as a

whole. Having done so to the best of our ability we believe women are free to use their spiritual gifts to serve in the church, outside of Eldership, in a way that builds up the body of Christ. Women, as well as men, must serve with decency and in order, and in submission to the authority of the Elders.

(Scriptures that convey a limited role for women - 1 Corinthians 11:2-16; 1 Corinthians 14:34-36; 1 Timothy 2:8-15. Scriptures that convey a more open role for women - Acts 1:14; 2:16-18; 18:18-26; 21:9; Romans 16; Galatians 3:28.)

The Staff

The Staff is empowered by the Elders to direct the day-to-day affairs of the ministries of the church. They are paid so that they can devote the best hours of their day to building and equipping ministries. The Staff's main job is to build and coordinate coaches, leaders, and teams of servant volunteers so that ministry can happen and the church's mission be accomplished. The specific Staff needs and roles will vary from time to time and one season of ministry to another. The Staff is led by the Lead Pastor.

The Board of Directors

The Board of Directors is empowered by the Elders to lead in specific areas as designated by the Elders. The board of directors exists to collectively bring their professional expertise to the service of CrossWay so that the pastors can better lead the church on the mission established and protected by the elders. The leaders of the following sub-teams will serve on the board of directors as a part of their ministry role: finance, human resources, information technology, facilities, and capital campaign. In addition to these individuals, the lead pastor, one other pastor, and one other elder will serve on the board of directors. The elders may also ask other individuals to serve on the board of directors as well. The board of directors shall manage the affairs of the church, in the following areas: finance, facilities, human resources, legal and insurance/risk management policy and practices, and other areas as directed by the elders. The tasks and projects of the Board of Directors can be created, adjusted, and dissolved at the discretion of the Elders.