

World Gospel Church

Youth Discipleship Pastor Job Description

Submit resume, cover letter, and separate responses to the questions listed on page 2 to

pastorsearch@worldgospelchurch.org

Qualifications:

1. Personal: A life of godliness and character beyond reproach. Acts justly, shows mercy, and walks humbly as a gifted leader, shepherd, and communicator. Has a passion for the Word of God, relationships, and to bring the lost to Jesus.
2. Church: Demonstrates an agreement with the WGC By-Laws and philosophy of ministry. Meets the qualifications of pastor/elder as in the Pastoral Epistles and operates with gifting complementary to the senior pastor and other staff.
3. Educational: College graduate with Bible and theological training (MDiv progress or MDiv preferred)
4. Experiential: Youth ministry in a church setting is preferred.
5. Doctrinal: Evangelical, as defined by the National Association of Evangelicals and in agreement with the Articles of Faith of World Gospel Church.
6. Ministry Philosophy: Highly relational ministry that embodies a disciple making life as defined by WGC Disciple Making Definitions and Methodology.

Responsibilities:

1. Seeks a Spirit-led, relational environment for teaching and training our students and their families for service for Jesus and helps them go into outreach activities with WGC for our community and the world. Integrates youth ministry into the broader life of the church.
2. Plans and oversees student Sunday school, service projects, mission trips, retreats, budgets, and leads or participates in associated meetings, classes, and life groups.
3. Leads the development of promotional materials for student events, including maintenance of the appropriate pages of the WGC website.
4. Supervises the development and strategic implementation of a comprehensive vision for the Student Ministry as a part of WGC's overall vision and disciple making goals.
5. Recruits, trains, develops, and counsels students and their leaders to have a passion for the lost and to grow in their faith, gifts, and abilities.
6. Interacts with other churches, local ministries, and the local schools in opportunities to have the WGC students/family partnerships to bring the gospel to our community.
7. Participates and fosters continuity and open communications within the WGC staff and ministries.
8. Participates in all aspects of worship services.

9. Available and pursues shepherding and counsel with competency in current youth and mental health issues.
10. Serves on the Student Ministry and Education Committees.
11. Follows a personal development plan set up by the senior pastor and pursues ongoing development of skills, understanding, and strategic pursuit of youth regarding the developing challenges they face.
12. Coordinates ministry activities, mission trips, and schedule with the Senior Pastor and relevant committees as part of an effective pastoral team.
13. Provides updates to the elder council and is available to attend elder council meetings as requested.
14. Performs other duties as assigned by the Senior Pastor.

Accountability:

The Youth Pastor shall be accountable to the Senior Pastor or, in his absence, the Elder Council.

Questions for Youth Pastor application

1. First, describe your personal testimony of coming to faith in Jesus Christ. Then, describe your call to pastoral ministry and why you sense God is leading you to apply for the Youth Pastor position at WGC.
2. How do you believe that your leadership style and previous ministry experience equip you to serve as Youth Pastor?
3. Please review the “Making Disciples: Biblical Foundations for World Gospel Church” document. How do you resonate with the philosophy of ministry that is described in that document?
4. How does your personal and family life reflect your commitment to Christ and your approach to pastoral ministry?
5. What do you think are the greatest issues and challenges facing youth today?

Please answer these and submit them in a separate document.

MAKING DISCIPLES

BIBLICAL FOUNDATIONS FOR WORLD GOSPEL CHURCH

FOUNDATIONAL | DEFINITIONS

DISCIPLE

A follower¹ and companion² of Jesus who becomes more like Jesus as he loves like Jesus³ and leads others to follow Jesus⁴.

¹Matt. 4:17-20, Matt. 16:24-26, John 10:1-5, John 10:22-30 | ²John 15:9-17, Matt. 11:25-30, John 17:20-26 | ³Romans 8:29-30, Eph. 4:15-16, Eph. 5:1-2, Gal. 5:13-14 |

⁴Matt. 28:18-20, Rom. 10:14-17, Col. 1:28-29

SPIRITUAL GROWTH

Spiritual growth is the work of the Holy Spirit in the life of a disciple in becoming more like Jesus in every way.¹ It is a process that starts at the moment the person receives Christ by faith (i.e. the new birth) and continues on for the rest of their life on earth. In this way, a new disciple grows from immaturity into maturity, and from maturity into greater and greater Christlikeness.²

Growth occurs over time by God's grace as we seek to walk with Christ alongside other disciples.³ Immature disciples need the committed care of mature disciples to participate in God's maturing work. Mature disciples also need close friendships with other mature disciples to continue their personal growth. Spiritual disciplines, such as prayer, reading the Word, and fasting, also promote growth.⁴

¹Rom. 8:4; 2 Cor. 3:18; Gal. 3:3, 5:16-25 | Tit. 3:5. ²Romans 8:29; 1 Cor. 13:1-8; Eph. 4:11-16 & 22-24 | ³Acts 2:42; 1 Thess. 5:11; Heb. 3:13, 10:24-25; 1 Jn. 3:14-16 | ⁴Mt. 6:6; Rom. 12:1-2; Mt 6:16-18.

SPIRITUAL MATURITY

A mature disciple is someone who has shown themselves committed to living their life in Christ Jesus as his disciple according to God's Word with love towards God and others¹; who has a clear understanding and conviction of the essentials of the faith²; who is properly equipped to continue growing in the faith for greater and greater fruitfulness³; and who can then serve as a model for other Christians to imitate.⁴

¹Col. 2:6, Eph. 2:8-10, Eph. 4:11-14, Mark 12:30-31 | ²Col 2:7 and Heb. 5:12-6:2 see also WGC Articles of Faith | ³2 Timothy 3:14-17, Col. 1:9-12, Psalm 1:1-3 | ⁴Phil. 3:17 and 1 Cor. 11:1

DISCIPLE-MAKING

The intentional relationships of a disciple that help to make and mature disciples that multiply.

FOUNDATIONAL | METHODS

RELATIONSHIP

Since a relationship of love is at the core of who our Triune God is in himself ¹, and since Jesus was sent by the Father to the world in love² and founded his ministry upon loving relationships with his disciples, and since Jesus called them to imitate his love for them in their love for one another³ and has sent us out on the same mission,⁴ we recognize that loving relationships are the primary context for making, maturing and reproducing disciples. Not only were loving relationships Jesus' method of ministry,⁵ they were also imitated in the apostle's ministries⁶ and perpetuated in their instructions to the church.⁷ Therefore, we view ministry through a relational context. Ministry events and programs are not intended to merely gather a crowd but are a means of facilitating intentional relationships.

¹ 1 John 4:8-10, John 17:5,24 | ² John 3:16, 6:38 | ³ John 15:9,12 | ⁴ John 20:21 | ⁵ All 4 Gospels |

⁶ 2 Tim. 3:10-11, 2 Thess. 3:7-9 | ⁷ 2 Tim. 2:2, Titus 2:3-5, Eph. 4:11-13

RELATIONAL IMPACT

Practically speaking, the greater the time invested and commitment to Jesus and other members among members of an intentional discipling group, the greater the impact could be on those participants' spiritual maturity. However, with increased time and commitment of the individuals, there is a corresponding decrease in the number of participants that can be in a particular group for it to remain effective. For this reason, discipling groups should be limited in size (3-5 people). Other important, and necessary, aspects in the life of the Church occur in gatherings of larger numbers, but they cannot substitute for limited, concentrated, and committed discipling relationships.

GOSPEL-CENTERED

While the good news of Jesus Christ is the only news that gives eternal life to those who respond in faith¹, it is also central to a disciple's life, growth, and fruitfulness. The truth that we are accepted by God, not based on our righteousness, but based on Christ's righteousness accounted to us by faith², guards us from the error of dead legalism. The truth that we have been given the Holy Spirit by faith³—who leads us into all truth⁴, comforts us⁵, gifts us⁶ and empowers us for service⁷, and conforms us

into the likeness of Christ⁸—guards us from the errors of fruitlessness and licentiousness. The truth that we are sinners who continually fall short of the glory of God⁹, and deserve death as wages of our sin¹⁰, guards us from spiritual pride. The truth that we are adopted children of our Heavenly Father,¹¹ and are more loved than we could ever dare hope¹², guards us from life-quenching guilt and spiritual despondency. Groups operating in gospel truth foster an atmosphere of faith, repentance, humility, holiness, commitment, openness about personal sin, trust, and patience. Therefore, when the gospel of Jesus Christ is at the center of our relationships, it not only guards us from error, but has the power to mature us into greater and greater Christlikeness.

Moreover, because the work of making disciples is extending the call of Jesus from his original Disciples to us today, we speak of Jesus' call to follow him (versus "WGC's disciple-making plan"). Because the gospel is at the center, how truly we live the gospel is the measure of our success (versus number of groups, attendance, finances, or other metrics).

¹ Acts 4:12 | ² Eph. 2:8-9, Rom. 3:21-26 | ³ Gal. 3:11-14 | ⁴ John 16:13 | ⁵ Acts 9:31, 2 Thess. 2:16 | ⁶ 1 Cor. 12:4-7 |

⁷ Acts 1:8, Rom. 15:13 | ⁸ Rom. 8:26-30 | ⁹ Rom. 3:23 | ¹⁰ Rom. 6:23 | ¹¹ Rom. 8:15, Eph. 1:5 |

¹² Eph. 3:14-21, Rom. 5:1-11

BIBLE-SATURATED

Discipling relationships must be founded upon and saturated with the Scriptures. Believing that the Word of God is "living and active", that it alone has the power to pierce our hardened hearts to give us life,¹ and that it is effective "for teaching, for reproof, for correction, and for training in righteousness,"² we make the Scripture the foundation of our relationships and our standard of practice. We look to the Scriptures not merely to stimulate our intellects, but so that we might know the mind of Christ in order to obey him³. Therefore, supplemental materials (video or book studies) demonstrate their benefit as they point to and apply the Scriptures actively and faithfully.

¹ Heb. 4:12 | ² 2 Tim. 3:16-17 | ³ 1 Cor. 2:6-16, Mark 12:28-31

SHEPHERDING

Because disciple-making at all levels exists in relationship, leaders and disciplers view themselves as involved in the care of Jesus' flock and as his under-shepherds. While some, like elders and pastors, hold formalized roles,¹ all who are leading a flock (e.g., small group of disciples or a family unit) are both commissioned and responsible to provide care appropriate for their role to the needs of those in the "flock" as well as engage elders and pastors as appropriate to provide care and leadership.²

¹ Eph. 4:11-12 | ² 1 Cor. 12:24-27

DISCIPLE-MAKING CONTEXTS

Primary contexts for making disciples, whether focusing on building up immature believers or strengthening mature believers, are within the family and same-gender small groups. Disciple-makers may need to be involved in more than one group (e.g., their immediate family and a same-gender group), but because of limited time, having more than 2-3 such discipling contexts should be avoided. Other opportunities for larger group and less concentrated service and relationships may be possible as well.¹ While Scripture identifies parents as the primary disciplers of their children, parents also need the benefit of discipling relationships to promote their spiritual growth.

¹*We see this in the ministry of Jesus as he operated in different contexts: the multitudes, a broad group of disciples, the Twelve, and the three (Peter, James, and John).*

UNIFIED APPROACH

We see a unified approach to making disciples that does not separate evangelism (calling people to discipleship) and discipleship (following Jesus). The gospel a person receives is the gospel a person grows in and lives out for the rest of his or her life¹. Living out the gospel is not presented as optional for those who receive the Good News of being united to Christ and adopted into the family of God but instead is portrayed as the daily practice and goal of every believer.

¹ *2 Peter 3:18; Eph. 2:8-10; Col. 2:6-7*

ARTICLE EIGHT ARTICLES OF FAITH

The activities and practices of the Church shall be at all times, consistent with the following:

In the name of the Triune God - Father, Son and Holy Spirit - we declare and confess before all people the following

Articles of Faith:

SECTION 1. THE TRIUNE GOD

We believe that there is but one living and true God, everlasting, without body and parts, infinite and unchangeable in power, wisdom, holiness and love. He is the Creator, Sovereign Ruler and Preserver of all things whether visible or invisible. In the divine unity of his Godhead there exists three Persons, of one substance and being, power and perfection: God the Father, God the Son and God the Holy Spirit. God is personal, self-existent and unchangeable and He alone possesses omnipotence, omniscience and omnipresence.

SECTION 2. CREATION AND PROVIDENCE.

We believe that this Triune God created the heavens and the earth, all that is in them, whether visible or invisible, and that He alone sustains, protects and governs his creation with gracious regard for the welfare of mankind, to the glory of His name.

SECTION 3. JESUS CHRIST

We believe in Jesus Christ, the Word of the Father, the second person of the Triune Godhead, the eternally begotten Son, of one substance with the Father and by the conception of the Holy Spirit was born of the Virgin Mary so that two whole perfect natures, that is to say his Godhead and manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man. He was sinless in his life, truly suffered, was crucified, dead and buried, to reconcile us to his Father, and to be a sacrifice, not only for original guilt, but also for the actual sins of men and women. This same Jesus arose bodily from the dead on the third day. He ascended into heaven to the right hand of the Father, the

Majesty on high. He is now enthroned to intercede for us. He will return from heaven in a second personal advent. He will be the judge of all men and women. He will reign in righteousness and will consummate his redemptive mission. This blessed hope of the Christian inspires us to holy living, to missionary witness and to sacrificial service.

SECTION 4. THE HOLY SPIRIT

We believe in the Holy Spirit, the third person of the Triune Godhead. He is of one substance with the Father and the

Son, from whom He has proceeded and is coequal with them in being, power and eternity. It is his ministry to glorify Jesus Christ and He is ever present and active in the Church of Christ. He convicts the world of sin, regenerates those who repent and believe and He sanctifies and empowers the believers for godly living and service. He is given to each believer and indwells each believer. The Holy Spirit sovereignly bestows and distributes His gifts within the Church. His gifts are given for the purpose of ministry and the edification of believers. Gifted believers become God's gift to his Church. The Spirit places priority on grace and the fruit of the Spirit above the gifts. No one gift of the Spirit is distributed to all believers. Strict regulatory restrictions are given by the Spirit for the use of only one gift - speaking in tongues.

SECTION 5. HOLY SCRIPTURES

We believe that the Bible is in its entirety the uniquely inscripturated Word of God, given through men inspired by God. The divine initiative, activity and superintendence in the process of inspiration imparts inerrancy to the original documents. By God's supernatural providence the sixty-six books of the Old and New Testament canon were preserved with such integrity that for all intents and purposes, our translations are based on an adequate equivalent to the autographs of Scripture. They are the revealed will of God and are therefore the final authority in all matters of faith and practice. It is a present day ministry of the Holy Spirit to teach us and to guide us into all truth regarding the understanding, interpretation and application of the Holy Scriptures.

SECTION 6. THE CHURCH

We believe in the universal body of Christ composed of all true believers in Christ which is the Church of which

Christ is the Head. All who are born again are baptized into this one Church by the Holy Spirit. Christ builds his own Church. This Church does not become fractured by the fact that there is more than one denomination, nor does it become one through church union, for there can never be more than one true body of Christ and its membership record is in heaven, not on earth. All true Christians are members of one another. Christ has commissioned his Church to obey his Great Commission and to reach the whole world with the Gospel. The Word of God is to be preached by men divinely

called; the sacraments or ordinances (Baptism and the Lord's Supper) are to be duly administered; worship services are to be maintained for the praise of God, the edification of believers and the conversion of the lost to Christ as Savior and Lord.

SECTION 7. THE SACRAMENTS

We concur with the fathers of the Protestant Reformation that a sacrament has three distinguishing marks: it was explicitly commanded by Christ; it is a visible symbol of an invisible grace; and it is viewed as the seal of the covenant

God has made with us in Christ. We believe that Christ established two sacraments: Baptism and the Lord's Supper.

We believe that baptism witnesses to a person's faith in Jesus Christ as a personal Savior, the acceptance of the benefits of Christ's atoning death, and the intention to live a life of holiness and righteousness in obedience to the teachings of Scripture. Baptism is not the means nor condition of salvation, but symbolizes one's being cleansed from sins, being incorporated into Christ, and being initiated into the Church through the inward baptism of the Holy Spirit. Baptism is also a public testimony of a good conscience towards God, and, as such, is the privilege and duty of every believer.

Though many devout Christians practice infant baptism, we administer baptism only to those who exercise personal faith in Christ and bear witness to saving grace. We practice infant dedication as an expression of the faith of the parents and their intention to rear their child in the knowledge of the Christian faith and in the fellowship of the Church. The mode of baptism is left to the judgment and understanding of each believer.

THE LORD'S SUPPER

The Lord's Supper or Holy Communion is a symbol of the atoning sacrificial death of Christ for the sin of the world.

For those who rightly and worthily receive communion, the broken bread is, by faith, a spiritual partaking of the body of Christ; and likewise the cup of blessing is, by faith, a spiritual partaking of the blood of Christ. To receive this sacrament

unworthily is to bring condemnation upon oneself. Participation in the Lord's Table is a proclamation of Christ's death, a declaration of his presence among his people, and an affirmation of his coming again. The manner of observing the Lord's Supper is not prescribed in Scripture.

SECTION 8. THE DEPRAVITY OF MAN

We believe that man was created in the image of God and was innocent and pure. He was endowed with the ability to choose between right and wrong and he was thus morally responsible. By his free choice Adam rebelled against God, fell from original innocence and purity and received a fallen and sinful nature. All human beings born after Adam are born with this sinful nature and by their own sinful deeds each has become guilty before God. Apart from the grace of the Lord Jesus Christ, each person is not only entirely destitute of holiness, but is inclined to evil, and only evil continually; is lost in sin, dead in trespasses; and is without God and without hope.

SECTION 9. JUSTIFICATION

We believe that penitent sinners are justified, pardoned of all guilt, released from the penalty of sins committed and accepted as righteous people, not on the basis of the merits or efforts of the sinner, but only upon the basis of the atonement by Jesus Christ and the faith of the sinner in Christ's actions. Justification is the gracious judicial act of God fully acquitting the repenting and believing sinner.

SECTION 10. REGENERATION AND ADOPTION

We believe that regeneration or the new birth is the gracious work of God changing the moral nature of the repentant believer from darkness to light, from nature to grace, from death to life, and from bondage of sin to liberty in Christ. The believer becomes a new creature in Christ Jesus, is born of the Spirit and enters into a life of peace with God, obedience to the Word and will of God and love for all.

Adoption is the gracious act of God by which the justified and regenerated believer is constituted a child of God with the privilege of access to the Father, membership in the family of God and inheritance with Christ. Justification, regeneration and adoption are simultaneous in the heart of the repentant believer.

The Holy Spirit is the witness to salvation by the inner assurance He imparts to the believer. The fruit of His life within the soul of the believer is manifested as peace with God, love for the children of God, joy with Christ, the guidance of the Spirit and righteous conduct. Good works are the visible fruit of a life lived in Christ. They are not the condition of salvation but are the result of salvation.

SECTION 11. SANCTIFICATION

We believe that holiness is the will of God for His people. Sanctification is the work of God through the Spirit by which He makes believers holy. The experience of sanctification, which involves both crisis and process, begins when

Christian trusts Jesus Christ as Lord and Savior and is baptized by the Holy Spirit into Christ's body, the Church. The gift of the Holy Spirit enables believers to be holy in their conduct as they offer themselves to God. The normal Christian life is one of total surrender to God and a growing conformity to the image of Jesus Christ. This victorious lifestyle is nurtured by faith through prayer, study of the Scripture, active participation in the Church's worship, and witnessing, as well as through a continual infilling of the Spirit. God, who began the good work in the believer, will bring it to completion in the glorification of the individual believer and in the Church corporately when Christ returns for his bride.

SECTION 12. THE LORD'S DAY

We believe that Sunday is the Lord's Day and that it commemorates our Lord Jesus Christ's resurrection from the grave. It is an emblem of our eternal rest in heaven. It is essential to the welfare of the civil community and to the permanence and growth of the Christian Church. It should be reverently observed as a day of public worship and holy rest.

SECTION 13. THE FUTURE STATE

We believe in the imminent, bodily, visible and personal return of the Lord Jesus Christ to translate his Church, to reign with his Church, and to judge the wicked and Satan.

There will be the bodily resurrection of both the saved and the unsaved.

There will be eternal life and blessedness in heaven for the saved where they will be in the immediate presence of God. There will be the eternal death and punishment for the unsaved in hell, the lake of fire, where they shall consciously share the company of the damned in eternal separation from God.

SECTION 14. CHRISTIAN LIVING

We believe that the complement of orthodoxy must be a vital and viable Christian life. This simply means that the rational affirmations of a believer must be accompanied by realigned priorities and practices. The Apostle Peter exhorted the early followers of Christ that "as He who has called you is holy, be holy yourselves in all your conduct." In every letter the Apostle Paul included ethical exhortations, underscoring those positive qualities and practices which should mark out the lives of those who are followers of Christ. In the letter to the churches of Galatia, he contrasted the lives of

those who walk in the Spirit and bear the fruit of the Spirit and those who walk “in the flesh” and consequently manifest the works of the flesh. While no believer can profess to have perfected the practice of the Christian living, each one ought to evidence the process of being conformed to the image of God’s Son.

Because believers are “sinners saved by grace,” and in every instance are turning from a life of habits and practices which are contrary to the holiness of God, it was necessary for the apostles to insist that they could not follow Christ and continue to live as they had previously. Thus the Apostle Paul reminded the Corinthians that the unrighteous will not inherit the kingdom of God. He specifically mentions those engaging in fornication, idolaters, adulterers, those acting as partners in unnatural vice, homosexuals, thieves, the greedy, drunkards, slanderers, and extortionists. In the first chapter of Romans, he describes the unrighteous as those with impure lusts; those who dishonor their bodies; women who exchange natural relations for unnatural and men who gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men; and those who were filled with all manner of wickedness, evil, covetousness, malice, full of envy, murder, strife, deceit, malignity, gossipers, slanderers, haters of God, insolent, haughty, boastful inventors of evil, disobedient to parents, foolish, faithless, heartless, and ruthless. These practices are no more acceptable now than they were then.

We believe that God alone has ultimate authority to prescribe and describe the marital relationship. God’s plan for human sexuality is to be expressed only within the context of marriage. God created man and woman as unique biological persons made to complete each other. God instituted lifelong monogamous marriage between male and female as the foundation of the family and the basic structure of human society. For this reason, we believe that marriage is exclusively the union of one genetic man and one genetic woman. (Genesis 2:24; Matthew 19:5-6; Mark 10:6-9; Romans 1:26-27; 1 Corinthians 6:9)

It is significant that in the lists above, the Apostle makes no reference to divorce, a major cause for concern in our time. However, our Lord opposed those who opted for divorce on demand, arguing that the only sanction for divorce is violation of the marriage covenant. We believe that in instance of marital difficulty, the will of God is for reconciliation rather than for dissolution of the marriage covenant. When divorce occurs for non-Biblical reasons and the forgiveness of God has been received, we believe that this sin is to be treated as any other sin that has been forgiven.

While WORLD GOSPEL CHURCH never wishes to close its doors of ministry to anyone seeking to know Jesus

Christ as a personal Savior, we cannot receive those who continue in practice contrary to Scripture as members of the Church, nor appoint them to places of leadership in the Church, since Scripture itself states explicitly that they are not members of the Kingdom of God. We must reach out with compassion and love; but we cannot act in such a way that by our actions we indicate approval of their practices.

World Gospel Church Fact Sheet

Position: Full-Time Youth Pastor
World Gospel Church - 900 Gardendale Rd. Terre Haute, IN 47803

About the Position

We are seeking an evangelical youth pastor with youth ministry experience, who, through gospel-centered Biblical teaching and personal example, will lead and stimulate a church youth group culture characterized by impactful prayer, worship, community, relational discipleship, and outreach, to the glory of God.

About Us

At World Gospel Church we have a passion to take the good news of Jesus Christ to Terre Haute, Vigo County, and the world. What brings us together is our common faith in Jesus Christ as God's Son and our Savior. The message of Jesus Christ is called the good news because it is the news of God's love that sent His Son Jesus to become our Savior. We want to share that message with as many people as we can. Our name is reflective of that current and historical commitment to gospel-missions around the world.

Church Founded: 1956
Church Membership: 223
Average Sunday Attendance: 350
Mixture of homeschool, private, and public-school students

About our location

Terre Haute, Indiana Residents: 58,525
Vigo County Residents: 106,000

Four Universities in the city

- Rose-Human Institute of Technology
- Indiana State University
- Saint Mary-of-the-Woods College
- Ivy Tech University

Video about Terre Haute, created by Rose-Hulman Institute of Technology (https://youtu.be/eT_Qcr3NUKY)

Ministries:

Sunday Services: 8:30am & 11:00am

Sunday School/Life Groups: 10:00am

Sunday Evening: Youth Group 6:30pm (approx. 60, 6-12 grade students)

Wednesday: AWANA Clubs (approx. 70, pre-K - 5th graders)

Various nights of week: Life Groups meet in homes or at church

Staff

Senior Pastor

Youth Pastor (*to be hired*)

Facilities Manager

Custodian

Children's Director (part-time)

Office Manager (part-time)

Office Assistant (part-time)

Financial Secretary (part-time)

Nursery Director (part-time)

Kids Hope Director (part-time)

Two Worship Leaders (part-time)

Employee Benefits

Health Insurance

Retirement Contribution

Paid Vacation

Financials:

Average Monthly General Fund Income: \$62,500

Annual Global Outreach Budget: Approx. \$250,000

(General Fund and Global Outreach Fund are separate)

Assets:

Mortgage Free Facility

Parsonage

Global Outreach Endowment

For more information regarding the church, or to listen to past sermon audios, please access our website at: www.worldgospelchurch.org