



Calvary Chapel Sydney Application for Worship Ministry

Thanks for your interest in serving at Calvary Chapel Sydney! The following questions are designed to help us know you better. Once you have attended for a while and consider CCS your church home you are welcome to fill out this application to initiate the screening process.

All information you supply will be treated as confidential. The completed form can be scanned and emailed to admin@calvarysydney.com or handed to a Board Member in hard copy. The application will be held securely, reviewed by the Board, and you will be advised of the decision as soon as possible.

Full Name: _____

Address: _____

City: _____ Post Code: _____

Phone: _____ Mobile #: _____

Email: _____

Age: _____ Birth Date: _____

Marital Status: _____ Spouse's Name: _____

Names and Ages of Children: _____

Place of Employment: _____ Work Phone: _____

What type of work do you do? _____

Have you ever been convicted of a crime? Y N

Have you ever been convicted of molesting or abusing a child? Y N

Why do you want to serve in the worship team? _____

Please write your testimony describing when and how you came to know Christ as LORD and Savior (feel free to use additional paper). _____

Please describe your walk with God at the present time: _____

How long has Calvary Chapel Sydney been your home church? _____

Prior to attending Calvary Chapel Sydney, where did you attend regularly? Please provide the church name, website, pastor whom we could contact, and duration of your time there.

What are your hobbies or general interests? _____

Please briefly state your beliefs on the following, including Bible references to support as applicable.

Do you believe that the Scriptures are infallible and inspired by God? _____

Is Jesus God? How do you know? _____

What is your understanding of the Trinity? _____

Do you have assurance of salvation? How? _____

Why should a person be baptized and what is the significance of baptism? _____

Have you been baptized in water? _____

Do you believe you have been baptized with the Holy Spirit? Explain. _____

Why is the resurrection of Christ important? _____

Are the gifts of the Holy Spirit available and active today? Explain. _____

What are gifts God has given you? _____

How would you define worship? _____

Please provide two references with addresses (not relatives) we may contact:

1) Name: _____ Years known: _____ Phone: _____

Mailing Address: _____

City: _____ Post Code: _____

OR Email: _____

2) Name: _____ Years known: _____ Phone: _____

Mailing Address: _____

City: _____ Post Code: _____

OR Email: _____

Please list a Pastor, Board Member, or parishioner at Calvary Chapel Sydney as a reference:

Name: _____ Years known: _____ Phone: _____

Email: _____

Calvary Chapel Sydney requires all worship ministry members to be in essential agreement with the CCS Statement of Faith. If you find you disagree with secondary portions of the statement (e.g. evolution, marriage, etc.) you may still be granted permission to serve if you agree not to promote your view of the doctrine in a manner which is deemed to openly advocate, argue in favour of, or offer with the purpose of proselytising your position to the people attending CCS. Doctrines which depart from the CCS Statement of Faith should not be taught. If there are areas of doctrine with which you disagree, please explain differences and provide scripture references. Any explanations can be written on the bottom of this form or on additional attached sheets.

By signing below, you acknowledge that you have read, understood and essentially agree with the CCS Statement of Faith and faithfully promise not to advocate, proselytise, or argue in favour of what is contrary to this Statement. In signing you also provide permission for Calvary Chapel to contact the supplied references if we desire, and affirm the information contained in this application is correct to the best of your knowledge.

Signature: _____ Date: _____

Calvary Chapel Sydney, Enterprise Park 13-14, 9 Hoyle Ave, Castle Hill, NSW, 2154

Mailing Address: P.O. Box 1021, Castle Hill, 1765

Calvary Chapel Sydney Statement of Faith

The Holy Scriptures: We believe the Holy Scripture of the Old and New Testaments to be the verbally and plenary inspired Word of God. The Bible is inerrant, infallible, and God-breathed, and therefore is the final authority for faith and life. The sixty-six books of the Old and New Testament are the complete and divine revelation of God to man. The Bible shall be interpreted in context according to the normal grammatical-historical meaning. The King James and New King James versions shall be the official translations used by the church. We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life, which define man's responsibilities. (2 Tim. 3:16-17; 2 Pet. 1:20-21; Jude 1:3; Eph. 1:10, 3:2-10; Col. 1:24-25)

The Godhead: We believe in one Triune God, eternally existing in three persons – Father, Son, and Holy Spirit – each co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections. (Deut. 6:4; Matt. 28:19; Eph. 2:18; 4:4-6; 2 Cor. 13:14; John 14:10, 26)

The Person and Work of God the Father: We believe God the Father is an infinite, eternal, unchanging Spirit, perfect in holiness, wisdom, power, justice, love, and righteousness. He is the Creator of all things. He concerns Himself graciously and mercifully in the affairs of men, hears and answers prayer, and saves from sin and death by granting eternal life to all those who come to Him through repentance and faith in Jesus Christ. (Deut. 33:27; Ps. 90:2; 102:27; John 3:16; 4:24; 1 Tim. 1:17; Titus 1:3)

The Person and Work of Christ:

1. We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit, born of the virgin Mary, in order that He might reveal God and redeem sinful men. (Is. 7:14, 9:6; Luke 1:35; John 1:1-2, 14; 2 Cor. 5:19-21; Gal. 4:4-5; Phil. 2:5-8)
2. We believe that the Lord Jesus Christ accomplished our redemption through his death on the cross as a representative, vicarious, substitutionary sacrifice. Those who repent, trust in Christ, and are born again have justification assured by His literal, physical, resurrection from the dead. (Acts 2:18-36; Rom. 3:22-25; 1 Pet. 1:3-5, 2:21-25; Eph. 1:7)
3. We believe that the Lord Jesus Christ ascended to heaven, and is now exalted at the right hand of God, where as our High Priest He fulfils the ministry of Representative, Intercessor, and Advocate. (Acts 1:9-10; Heb. 7:25; 9:24; Rom. 8:34; 1 John 2:1-2)

The Person and Work of the Holy Spirit:

1. We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment, and He is the supernatural Agent in regeneration, baptises all believers into the body of Christ, indwells and seals them unto the day of redemption. (John 16:8-11; Rom. 8:9; 1 Cor. 12:12-14; 2 Cor. 3:3-6; Eph. 1:13-14)
2. We believe that he is the Divine Teacher who assists believers to understand and appropriate the Scriptures, and it is the privilege and duty of all the saved to be filled with the Spirit. (John 16:13-15; Eph. 1:17-18, 5:18, 1 John 2:20, 27)

3. We believe that God is sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses evangelists, pastors, and teachers to equip believers in the assembly in order to perform the work of the ministry. (Rom. 12:3-8; 1 Cor. 12:4-11, 28; Eph. 4:7-12)
4. We believe that all the gifts of the Holy Spirit are for today, for the purpose of edifying the body and the glorification of Jesus Christ. All gifts are to be exercised decently and in order according to Scripture. (1 Cor. 12-14; Rom. 12; 1 Pet. 4:10-11)
5. We believe that the baptism with the Holy Spirit is a separate and distinct occurrence in the life of the believer. This empowers the believer to be a witness for Jesus Christ. (Acts 1:8, 2:38-39; Luke 11:13; 1 John 5:14-15)

The Complete Depravity of Man: We believe that man was created in the image and likeness of God, but that in Adam's sin the human race fell, inherited a sinful nature, and became alienated from God. In his natural condition man is totally depraved, and is of himself utterly powerless and unable to remedy his lost condition. (Gen. 1:26-27; Rom. 2:22-23, 5:12, 6:23; Eph. 2:1-3, 4:17-19)

Salvation: We believe that salvation is the gift of God brought to man by grace and received by grace through personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of all who will repent and trust in Him. (John 1:12; Acts 20:28, Eph. 2:8-9; 1 Pet. 1:18-19)

Eternal Security and Assurance for Believers:

1. We believe that all the redeemed are kept by God's power and are thus secure in Christ forever. (John 6:37-40, 10:27-30; Rom. 8:1, 38-39; 1 Cor. 1:4-8; 1 Pet. 1:4-5)
2. We believe it is the privilege of believers to rejoice in the assurance of their salvation through service and the testimony of God's Word, which forbids the use of Christian liberty as an occasion for the flesh. (Rom. 13:13-14; Gal. 5:13; Titus 2:11-15)

The Church:

1. We believe that the local church, which is the body and the espoused bride of Christ, is solely made up of born-again believers. (1 Cor. 12:12-14; 2 Cor. 11:2; Eph. 1:22-23, 5:25-27)
2. We believe in the universal church (a living spiritual body, of which Christ is the head) and all who are born again are a part of the Body of Christ. (Rom. 12:4-5; 1 Cor. 12:12-13; Eph. 4:15-16)
3. We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures. (Acts 14:27, 20:17, 28-32; 1 Tim. 3:1-13; Titus 1:5-11)
4. We believe in the autonomy of the local church free from any external authority or control. (Acts 13:1-4, 20:28; Rom. 16:1, 4; 1 Cor. 3:9, 16; 5:4-7, 13; 1 Pet. 5:1-4)
5. We recognize water baptism and the Lord's Supper as the scriptural ordinances of obedience for the church in this age. (Matt. 28:19-20; Acts 2:41-42; 18:18; 1 Cor. 11:23-26)

Separation: We believe that all the saved should live in such a manner as not to bring reproach upon their Saviour and Lord. They should remain separate from all religious apostasy, all sinful pleasures, practices and associations as commanded by God. (Rom. 12:1-2; 14:13; 2 Cor. 6:14-7:1; 2 Tim. 3:1-5; 1 John 2:15-17; 2 John 9-11)

The Second Advent of Christ: We believe in that “blessed hope,” the personal, imminent return of Christ who will rapture His church prior to the seven-year tribulation period. At the end of the Tribulation, Christ will personally and visibly return with his saints to establish his earthly Messianic Kingdom. (Dan. 2:44-45; 1 Thess. 1:10; 4:13-18; Titus 2:13; Rev. 20:1-6)

The Eternal State: We believe in a literal heaven and a literal hell. We believe in the bodily resurrection of all people: the saved to eternal life, and the unsaved to judgment and everlasting punishment. All those who repent and place their faith in Jesus Christ will spend eternity in heaven with their Lord, while those who reject the free gift of salvation through Christ will spend eternity separated from God in hell. (Matt. 25:46; Mark 9:42-47; John 5:28-29; 11:25-26; Heb. 12:23; 1 Pet. 1:4; Rev. 20:5-6)

The Person of Satan: We believe that Satan is a created being, the author of sin and the cause of the fall of man. He is the open and declared enemy of God and the adversary and accuser of men, and he shall be eternally punished in the Lake of Fire. (Job 1:6-7; Is. 14:12-17; Matt. 4:2-11; 25:41; Rev. 20:10)

Creation: We believe that God created the universe in six literal, 24-hour periods. We reject macro-evolution, the Day-Age theory, and Theistic Evolution as unscriptural theories of origin. (Gen. 1-2; Ex. 20:11, John 1:1-3)

Civil Government: We believe that God has ordained and created all authority consisting of three basic institutions: the home, the church, and the state. Every person is subject to these governing authorities, but all are answerable to God and to be governed by His Word. God has given each institution specific Biblical responsibilities and are not to infringe upon the other. The home (biblical family structure), the church (Body of Christ), and the state (government) are equal and sovereign in their respective biblically assigned spheres of responsibility under God. (Rom. 13:1-7; Eph. 5:21-24; Heb. 13:17; 1 Pet. 2:13-17)

Biblical Sexuality and Divine Institution of Marriage: We believe that God created humans male and female to compliment and complete each other. God instituted monogamous marriage between one male and one female as the foundation of the family and the basic structure of human society. For this reason homosexuality and all other sexual preferences or orientations are sinful and unacceptable to God. Accordingly, this ministry will not perform any marriage ceremonies between two individuals of the same sex. It will not condone or recognize same-sex marriages, even if legislation is passed to provide recognition of such unions.

We believe that marriage is exclusively the legal union of one genetic male and one genetic female sanctioned by the State and evidenced by a marriage ceremony. We also believe that legitimate biblical sexual relations are exercised solely within marriage. Hence, sexual

activities such as, but not limited to: adultery, voyeurism, fornication, pre-marital sex, incest, polygamy, homosexuality, lesbianism, transgenderism, bisexuality, prostitution, paedophilia, and bestiality are inconsistent with the teaching of the Bible and the Church. Furthermore, lascivious behaviour, the creation, viewing, and/or distribution of adult or child pornography, and efforts to alter one's physical gender or gender-related appearance are incompatible with a true biblical witness. (Gen. 2:24; Matt. 19:4-6; Rom. 1:18-32; 1 Cor. 5:11; 6:9-11; 6:18-20; 7:1-9; Gal. 5:19-21; Eph. 5:3-7; 1 Tim. 1:9-11)

Divorce and Remarriage: We believe that God hates divorce and intends marriage to last until the death of either the man or woman. Divorce and remarriage is regarded as adultery except on the grounds of fornication or the unbelieving spouse leaves. (1 Cor. 7:15; Mal. 2:14-17; Matt. 19:3-12; Rom. 7:1-3)

Abortion: We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified murder of an unborn human life. We reject any teaching that the abortion of pregnancy due to rape, incest, birth defects, gender selection, birth or population control, or the mental well-being of the mother are acceptable. (Ps. 51:5; 139:14-16; Is. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:44)

Missions: We believe that God has given the church a great commission to proclaim the Gospel to all nations so there might be a great multitude from every nation, tribe, ethnic group, and tongue who believe on Jesus Christ as Saviour. As ambassadors of Christ, we must use all available means to go and/or support those who go to share the Gospel to the lost. (Mark 28:18-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 2 Cor. 5:20)

Giving: We believe that every Christian, as a steward of a portion of God's wealth entrusted to him, is obligated to support his local church financially. We believe God established the tithe as a basis for giving, and that under the New Covenant every Christian should give as led by the Holy Spirit cheerfully to support the church, to aid those in need, and to spread the Gospel. We believe that a Christian relinquishes all rights to direct the use of the offering once the gift is given. We believe the pastor and the elder board are to prayerfully seek the leading of the Holy Spirit for the use of funds. (Gen. 14:20; Lev. 27:30; Prov. 3:9-10; Acts 4:34-37; 1 Cor. 16:2; 2 Cor. 9:6-7; Eph. 4:28; 1 Tim. 5:17-18; 1 John 3:17)

Authority of Statement of Faith: The statement of faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all we believe. We do believe, however, the foregoing statement of faith accurately represents the teaching of the Bible and is therefore binding upon all congregants and leadership.