

newcovenant

STATEMENT OF FAITH

Since 1977 New Covenant's statement of faith has been the doctrinal standards of the Methodist Church as found in the Book of Discipline. Our new statement of faith draws its content from Part I of the Transitional Book of Doctrines and Discipline of the future Global Methodist Church. It contains the historic Christian creeds, a new statement of traditional Wesleyan theology, and all of the existing United Methodist doctrinal standards. This document contains a summary and links to a longer document containing the full doctrinal standards.

I. STATEMENT ON HOLY SCRIPTURE

The canonical books of the Old and New Testaments (as specified in the Articles of Religion) are the primary rule and authority for faith, morals, and service, against which all other authorities must be measured.

II. FOUNDATIONAL CREEDS OF CHRISTIANITY

The following summaries of the apostolic witness disclosed in Scripture have been affirmed by many Christian communities, and express orthodox Christian teaching and New Covenant's understanding of the Christian faith.

A. THE APOSTLES' CREED

I believe in God, the Father Almighty, Maker of Heaven and Earth; And in Jesus Christ his only Son, our Lord; Who was conceived by the Holy Spirit, Born of the Virgin Mary, suffered under Pontius Pilate, Was crucified, dead and buried; The third day he rose from the dead; He ascended into Heaven, And sitteth at the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the Holy Spirit, The holy catholic* church, The communion of saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

*universal

B. THE NICENE CREED (A.D. 381)

We believe in one God, the Father, the Almighty, Maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through Him all things were made. For us and for our salvation He came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic* and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

*universal

III. WESLEYAN WAY OF SALVATION

This summary of the “way of salvation,” or “order of salvation” was adopted by the Wesleyan Covenant Association in 2019. It seeks to provide more specificity than the popular 3-part description of prevenient, justifying, and sanctifying grace.

The gift of grace is available to all persons. Our Father in Heaven is not willing that any should be lost ([Matthew 18:14](#)), but that all may come to “the knowledge of truth” ([1 Timothy 2:4](#)). With St. Paul, thus, we affirm the proclamation found in [Romans 10:9](#), “That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised Him from the dead, you will be saved.”

Grace is the manifestation of God’s love toward fallen creatures, to be freely received and freely given. This undeserved gift works to liberate humanity from both the guilt and power of sin, and live as children of God, freed for joyful obedience. In the classic Wesleyan expression, grace works in numerous ways throughout our lives, beginning with the general providence of God toward all.

God’s preventing grace refers to “the first dawning of grace in the soul,” mitigating the effects of original sin, even before we are aware of our need for God. It prevents the full consequences of humanity’s alienation from God and awakens conscience, giving an initial sense of God and the first inclinations toward life. Received prior to our ability to respond, preventing grace enables genuine response to the continuing work of God’s grace.

God’s convincing grace leads us to what the Bible terms “repentance,” awakening in us a desire to “flee the wrath to come” and enabling us to begin to “fear God and work righteousness.”

God’s justifying grace works by faith to bring reconciliation to God through the atoning sacrifice of Jesus Christ, what God does for us. It is pardon for sin and ordinarily results in assurance, “God’s Spirit witnessing with our spirit that we are children of God.”

God’s sanctifying grace begins with God’s work of regeneration, sometimes referred to as “being born again.” It is God’s work in us as we continually turn to Him and seek to be perfected in His love. Sanctification is the process by which the Holy Spirit works to replace sin with the fruit of the Spirit. With Wesley, we believe that a life of holiness or “entire sanctification” should be the goal of each individual’s journey with God.

Our ultimate hope and promise in Christ is glorification, where our souls and bodies are perfectly restored.

IV. STATEMENTS OF SOCIAL ETHICS

Given our current time and context, we highlight and affirm the following moral and ethical principles, derived from Scripture and our doctrinal standards. (These statements are identical to the Wesleyan Covenant Association’s Statement of Moral Principles.)

Gender Equality

Scripture teaches that men and women are of equal value in the eyes of God. Accordingly, the church should treat women and men equally. We believe that both women and men are called to and gifted for ordained and licensed ministry, and both genders are able to hold any role of leadership within our church.

Equality

We believe that all persons are of sacred worth. Therefore, we gladly welcome all who seek to grow in their relationship with God to attend worship services and participate in the church's ministries. No person shall be disqualified from becoming a member of a local congregation, holding a leadership position in the church, or becoming an ordained or licensed clergy based on race, color, nationality, national origin, marital status, or economic condition. We specifically renounce all racial and ethnic discrimination and commit ourselves to work toward full racial and ethnic equality in the church and in society.

Marriage and Sexuality

We believe marriage and sexual intimacy are good gifts from God. In keeping with Christian teaching through the ages and throughout the Church universal, we believe that marriage is the uniting of one man and one woman in a single, exclusive union. We believe that God intends faithfulness in marriage and celibacy in singleness.

Human Dignity

We believe that every person must be afforded compassion, love, kindness, respect and dignity. Hateful and harassing behavior or attitudes directed toward any individual or group are to be repudiated and are not in accord with Scripture nor sound doctrine.

Accountability: All New Covenant's pastors, ministry staff and volunteer teachers are accountable to teach the historic Christian faith in accordance with these doctrinal and moral standards.

In keeping with our Methodist heritage, we also affirm the following standards from the Global Methodist Church's Doctrine and Discipline, which are also considered part of our Supplemental Statement of Faith

New Covenant Church

Supplemental Statement of Faith

The following creeds, statements, and standards embody the “faith once for all entrusted to the saints” ([Jude 3](#)) and serve as a bulwark against false teaching, providing the framework for the praise of God in our teaching (orthodoxy), the development of our collective theology, and the launching point for our living and service (orthopraxis.)

V. ADDITIONAL CREEDS

THE DEFINITION OF CHALCEDON (A.D. 451)

Following the holy fathers, we teach with one voice that the Son of God and our Lord Jesus Christ is to be confessed as one and the same Person, that He is perfect in Godhead and perfect in manhood, truly God and truly man, of a reasonable soul and body consisting of one substance with the Father as regards His Godhead, and at the same time of one substance with us as regards His manhood, like us in all respects, apart from sin. Begotten of His Father before the ages as regards His Godhead, but in these last days born for us and for our salvation of the Virgin Mary, the God-bearer. This one and the same Jesus Christ, the only begotten Son of God, must be confessed to be in two natures, without confusion, without changes, without division, not as parted or separated into two persons, but one and the same Son and only begotten God the Word, our Lord Jesus Christ. Even as the prophets from earliest times spoke of Him, and our Lord Jesus Christ Himself taught us, and the creed of the fathers has handed down to us.

VI. METHODIST CONSTITUTIVE STANDARDS

A. THE ARTICLES OF RELIGION OF THE METHODIST CHURCH (A.D. 1571, 1784, 1939)

Article I - Of Faith in the Holy Trinity

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and good, the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

Article II - Of the Word, or Son of God, Who Was Made Very Man

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who 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 actual sins of men.

Article III - Of the Resurrection of Christ

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he returns to judge all men at the last day.

Article IV - Of the Holy Ghost

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

Article V - Of the Sufficiency of the Holy Scriptures for Salvation

The Holy Scripture containeth all things necessary for salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testaments of whose authority was never any doubt in the church. The names of the canonical books are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less. All the books of the New Testament, as they are commonly received, we do receive and account canonical.

Article VI - Of the Old Testament

The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

Article VII - Of Original or Birth Sin

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

Article VIII - Of Free Will

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Article IX - Of the Justification of Man

We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort.

Article X - Of Good Works

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

Article XI - Of Works of Supererogation

Voluntary works—besides, over and above God's commandments—which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them man does declare that he does not only render unto God as much as he is bound to do, but that he does more for His sake than of bounden duty is required; whereas Christ saith plainly: When you have done all that is commanded you, say, we are unprofitable servants.

Article XII - Of Sin After Justification

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore, they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

Article XIII - Of the Church

The visible church of Christ is a congregation of faithful men and women in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

Article XIV - Of Purgatory

The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

Article XV - Of Speaking in the Congregation in Such a Tongue as the People Understand

It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood by the people.

Article XVI - Of the Sacraments

Sacraments ordained of Christ are not only badges or tokens of Christian man's

profession, but rather they are certain signs of grace, and God's good will toward us, by which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him. There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord. Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Supper of the Lord, because they have not any visible sign or ceremony ordained of God. The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

Article XVII - Of Baptism

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The Baptism of young children is to be retained in the Church.

Article XVIII - Of the Supper of the Lord

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, too such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise, the cup of blessing is a partaking of the blood of Christ. Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

Article XIX - Of Both Kinds

The cup of the Lord is not to be denied to the lay people; for both the parts of the Supper of the Lord, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

Article XX - Of the One Oblation of Christ, Finished upon the Cross

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

Article XXI - Of the Marriage of Ministers

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore, it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

Article XXII - Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different and may be changed according to the diversity of countries, times, and man's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren. Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

Article XXIII - Of the Rulers of the United States of America

The President, the Congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states. And the said states are a sovereign and independent nation and ought not to be subject to any foreign jurisdiction.

Article XXIV - Of Christian Man's Goods

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Article XXV - Of a Christian Man's Oath

As we confess that vain and rash swearing is forbidden Christian man by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

Of Sanctification (from the Methodist Protestant Discipline)

Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and enabled, through grace, to love God with all our hearts and to walk in His holy commandments blameless.

Of the Duty of Christians to the Civil Authority

It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which are citizens or subjects or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be.

B. THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH (A.D. 1809, 1889, 1962)

Article I - God

We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well-being and salvation of man, to the glory of His name. We believe the one God reveals himself as the Trinity: Father, Son and Holy Spirit, distinct but inseparable, eternally one in essence and power.

Article II - Jesus Christ

We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As ministering Servant, he lived, suffered and died on the cross. He was buried, rose from the dead and ascended into heaven to be with the Father, from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by Him all will be judged.

Article III - The Holy Spirit

We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convinces the world of sin, of righteousness and of judgment. He leads man through faithful response to the gospel into the fellowship of the Church. He comforts, sustains and empowers the faithful and guides them into all truth.

Article IV - The Holy Bible

We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice. Whatever is not revealed in or established by the Holy Scriptures is not to be made an article of faith nor is it to be taught as essential to salvation.

Article V - The Church

We believe the Christian Church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by men and women divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers and the redemption of the world.

Article VI - The Sacraments

We believe the Sacraments, ordained by Christ, are symbols and pledges of the Christian's profession and of God's love toward us. They are means of grace by which God works invisibly in us, quickening, strengthening and confirming our faith in Him. Two Sacraments are ordained by Christ our Lord, namely Baptism and the Lord's Supper. We believe Baptism signifies entrance into the household of faith, and is a symbol of repentance and inner cleansing from sin, a representation of the new birth in Christ Jesus and a mark of Christian discipleship. We believe children are under the atonement of Christ and as heirs of the Kingdom of God are acceptable subjects for Christian Baptism. Children of believing parents through Baptism become the special responsibility of the Church. They should be nurtured and led to personal acceptance of Christ, and by profession of faith confirm their Baptism. We believe the Lord's Supper is a representation of our redemption, a memorial of the sufferings and death of Christ, and a token of love and union which Christians have with Christ and with one another. Those who rightly, worthily and in faith eat the broken bread and drink the blessed cup partake of the body and blood of Christ in a spiritual manner until He comes.

Article VII - Sin and Free Will

We believe man is fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Except a man be born again, he cannot see the Kingdom of God. In his own strength, without divine grace, man cannot do good works pleasing and acceptable to God. We believe, however, man influenced and empowered by the Holy Spirit is responsible in freedom to exercise his will for good.

Article VIII - Reconciliation Through Christ

We believe God was in Christ reconciling the world to Himself. The offering Christ freely made on the cross is the perfect and sufficient sacrifice for the sins of the whole world, redeeming man from all sin, so that no other satisfaction is required.

Article IX - Justification and Regeneration

We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ. We believe regeneration is the renewal of man in righteousness through Jesus Christ, by the power of the Holy Spirit, whereby we are made partakers of the divine nature and experience newness of life. By this new birth, the believer becomes reconciled to God and is enabled to serve Him with the will and the affections. We believe, although we have experienced regeneration, it is possible to depart from grace and fall into sin; and we may even then, by the grace of God, be renewed in righteousness.

Article X - Good Works

We believe good works are the necessary fruits of faith and follow regeneration, but they do not have the virtue to remove our sins or to avert divine judgment. We believe

good works, pleasing and acceptable to God in Christ, spring from a true and living faith, for through and by them faith is made evident.

Article XI - Sanctification and Christian Perfection

We believe sanctification is the work of God's grace through the Word and the Spirit, by which those who have been born again are cleansed from sin in their thoughts, words and acts, and are enabled to live in accordance with God's will, and to strive for holiness without which no one will see the Lord. Entire sanctification is a state of perfect love, righteousness and true holiness which every regenerate believer may obtain by being delivered from the power of sin, by loving God with all the heart, soul, mind and strength, and by loving one's neighbor as oneself. Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously and should be sought earnestly by every child of God. We believe this experience does not deliver us from the infirmities, ignorance, and mistakes common to man, nor from the possibilities of further sin. The Christian must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. He must respond wholly to the will of God so that sin will lose its power over him; and the world, the flesh, and the devil are put under his feet. Thus, he rules over these enemies with watchfulness through the power of the Holy Spirit.

Article XII - The Judgment and the Future State

We believe every man stands under the righteous judgment of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead, the righteous to life eternal and the wicked to endless condemnation.

Article XIII - Public Worship

We believe divine worship is the duty and privilege of man who, in the presence of God, bows in adoration, humility and dedication. We believe divine worship is essential to the life of the Church, and that the assembling of the people of God for such worship is necessary to Christian fellowship and spiritual growth. We believe the order of public worship need not be the same in all places but may be modified by the church according to circumstances and the needs of man. It should be in a language and form understood by the people, consistent with the Holy Scriptures to the edification of all, and in accordance with the order and Discipline of the Church.

Article XIV - The Lord's Day

We believe the Lord's Day is divinely ordained for private and public worship, for rest from unnecessary work, and should be devoted to spiritual improvement, Christian fellowship and service. It is commemorative of our Lord's resurrection and is an emblem of our eternal rest. It is essential to the permanence and growth of the Christian Church, and important to the welfare of the civil community.

Article XV - The Christian and Property

We believe God is the owner of all things and that the individual holding of property is lawful and is a sacred trust under God. Private property is to be used for the manifestation of Christian love and liberality and to support the Church's mission in the

world. All forms of property, whether private, corporate, or public, are to be held in solemn trust and used responsibly for human good under the sovereignty of God.

Article XVI - Civil Government

We believe civil government derives its just powers from the sovereign God. As Christians we recognize the governments under whose protection we reside and believe such governments should be based on, and be responsible for, the recognition of human rights under God. We believe war and bloodshed are contrary to the gospel and spirit of Christ. We believe it is the duty of Christian citizens to give moral strength and purpose to their respective governments through sober, righteous, and godly living.

VII. NORMATIVE WESLEYAN STANDARDS

Representing Methodism's articulation of the Christian faith, the Wesleyan Standards have, to one degree or another, been broadly shared between the spiritual descendants of the eighteenth-century evangelical renewal led by John and Charles Wesley. These standards written by John Wesley himself teach us what it means to be Methodist or Wesleyan, and the teachings of our communities should be consistent with them. For full details of the Wesleyan Standards please see the [WCA / GMC draft Doctrines and Discipline](#).

A. FORTY-FOUR STANDARD SERMONS OF JOHN WESLEY

B. THE EXPLANATORY NOTES ON THE NEW TESTAMENT

C. THE GENERAL RULES OF THE UNITED SOCIETIES (summarized)

There is only one condition previously required of those who desire admission into these societies: "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul it will be shown by its fruits. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation,

First: By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced. It is expected of all who continue in these societies that they should continue to evidence their desire of salvation,

Secondly: By doing good; by being in every kind merciful after their power; as they have an opportunity, doing good of every possible sort, and, as far as possible, to all people. It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation,

Thirdly: By attending upon all the ordinances of God; such are:
The public worship of God.
The ministry of the Word, either read or expounded.
The Supper of the Lord.
Family and private prayer.

Searching the Scriptures.
Fasting or abstinence.

VIII. LITURGICAL NORMS AND GUIDELINES

New Covenant Church maintains as our liturgical standards the orders of worship found in the United Methodist Hymnal (1989) and the United Methodist Book of Worship (1992), with the freedom to adapt according to the needs and mission of our local congregation, while always continuing in worship “to the Father, through the Son, in the Holy Spirit,” expressing theology consistent with the standards above.

These include:

- A. The Orders of Sunday and Daily Service
- B. The Rites and Ritual of the Church, including but not limited to:
 - a. The Services of Baptismal Covenant, including rites for Membership and Confirmation
 - b. The Services of Holy Communion
 - c. The Service of Death and Resurrection
 - d. The Service of Christian Marriage
 - e. The Services of Consecration & Ordination
 - f. The Service for Covenant Renewal