



Brief description of Christ Church Intown:

Christ Church InTown is a PCA (Presbyterian Church in America) church plant in Jacksonville's historic Murray Hill neighborhood. Now in our tenth year, we are a gospel-centered, missional community committed to sharing God's story of redemption through our liturgy, teaching, and life together. Our worship thoughtfully blends contemporary and traditional elements, uniting the richness of the church's heritage with faithful expressions for today.

We emphasize biblical teaching, authentic community, warm hospitality, and equipping believers for Christ's mission. Learn more at www.christchurchintown.org.

The Role

The worship leader cultivates a culture of worship by leading the congregation in song, instrumentation, and spoken liturgy that directs hearts and minds to God's Word. This role includes shepherding and developing worship team members, fostering a spirit of servanthood, and nurturing a commitment to prayer. Above all, the worship leader is called to musically embody the beauty and wonder of God's redemptive story, helping the congregation glorify and enjoy Him together.

Essentials:

Active believer

Team Builder

- Your job isn't to lead the church in worship every week yourself, but to develop our volunteers with a focus on empowering and equipping them to also lead the congregation.
 - o For example, several of our volunteers are capable of selecting songs and leading. As the leader of the team the goal is to continue to empower them and others in this practice so the team grows.

Align with church's doctrinal beliefs.

- Please see attached file regarding some key theological distinctives.
- For a fuller articulation of our beliefs you can read the Westminster Confession of Faith and the Larger and Shorter Catechisms.
 - o These can be found online as pdf files at <https://www.pcaac.org/bco/westminster-confession/> or digitally at <https://opc.org/confessions.html>

Hours:

Part time - 20 hours / week

\$2000 / month

Available for Sunday morning worship services and weekly Wednesday evening rehearsals.

Potential opportunity for growth as the church grows.

Qualities:

- Leadership
- Team development
- Administration
- Preferred - Able to laugh and have fun! We are laid back and joyful congregation.

Overview / Responsibilities:

- Prayerfully plan, manage, and organize the worship team including oversight responsibility for quarterly scheduling and ensuring any availability gaps are covered.
- Select songs in cooperation and alignment with the Senior Pastor's sermon series and/or text for Sundays.
- Coordinate the administration of song selection, choosing song keys appropriate for the team and congregation to sing along.
- Lead musically and relationally for rehearsals on Wednesday evenings and Sunday morning worship services.
- Work together with our administrator to ensure lyrics and songs are sent for accurate bulletin printing along with ProPresenter slides for service.
- Oversee and work in cooperation with the audio and visual team for helping with equipment and execution of needs pertaining to the worship ministry.

Qualifications:

- Be a faithful member of the church and congregation.
- Strong and affirmed ability to lead worship in singing while playing guitar and/or piano.
- Technical aptitude for sheet music and chord charts as needed.
- Experience leading worship and managing volunteers in a church context or para-church ministry context.
- Team driven and open to feedback with a willingness to adapt to changes involved within the life of a church.

How to apply? What's the process?

Please provide your cover letter, current resume and brief video example of one or two worship songs. Email to charles@christchurchintown.org

Upon review, we will contact you if we feel you are potentially good fit for the role.

DISTINCTIVES AT CHRIST CHURCH INTOWN, PCA

Christ Church InTown is a Member of the Presbyterian Church in America

The Presbyterian Church in America (PCA) is organized according to a representative and connectional system of church government, rooted in biblical principles and articulated in the *Westminster Standards*. At its core, the PCA adheres to a Presbyterian polity, meaning that churches are governed by a body of elders (presbyters) rather than a single bishop or congregational vote. Each local church is overseen by a **session**, which consists of **ruling elders** elected by the congregation and the **teaching elder** (pastor). A key distinctive of PCA polity is the parity of elders, meaning that ruling elders and teaching elders share equal authority in governing the church. While teaching elders are ordained ministers who preach and administer the sacraments, ruling elders—though not typically engaged in full-time vocational ministry—share in the governance and shepherding responsibilities of the church.

In addition to the session, each church has a **diaconate**, composed of deacons who are responsible for mercy ministry, service, and the stewardship of church resources. While the diaconate does not exercise spiritual authority, deacons play a crucial role in the life of the church by caring for the needy, managing financial and physical resources, and assisting in practical aspects of church ministry.

Beyond the local level, PCA churches are connected through **presbyteries** and the **General Assembly**. A presbytery is a regional governing body made up of both ruling and teaching elders from multiple churches, responsible for ordaining ministers, overseeing doctrine and practice, and providing support to congregations. The General Assembly is the highest court of the church, consisting of representatives from all presbyteries, and it makes decisions on doctrinal issues, church discipline, and denominational matters. The parity of elders extends to these courts, where ruling elders and teaching elders deliberate and vote together, ensuring that church leadership is not solely in the hands of the clergy but includes those called from the congregation as well.

This system ensures both local church authority and broader ecclesiastical accountability, following the Reformed conviction that Christ alone is the head of the church, and that governance should be exercised by biblically qualified elders acting in accordance with Scripture. While deacons do not participate in the courts of the church, their work is vital in supporting the church's ministry and in modeling Christ's love through acts of service and mercy.

We Ascribe to The Westminster Standards as Our Standard of Doctrine

The **Westminster Standards**, consisting of the **Westminster Confession of Faith**, the **Larger Catechism**, and the **Shorter Catechism**, are the doctrinal foundation of the Presbyterian Church in America (PCA). These documents, written by the Westminster Assembly in the 1640s, summarize Reformed theology with a strong emphasis on the authority of Scripture, the sovereignty of God, covenant theology, justification by faith alone, and the means of grace. They provide a systematic articulation of biblical doctrine, covering topics such as the nature of God, salvation, the church, worship, and Christian living. The Westminster Standards also offer a detailed exposition of the sacraments, church discipline, and the moral law, grounding all teachings in the sufficiency of Scripture. Together, they serve as a comprehensive guide for faith and practice within the PCA.

For the PCA to **subscribe** to the Westminster Standards means that its officers—teaching elders, ruling elders, and deacons—affirm these doctrinal statements as a faithful summary of biblical truth. While the

PCA allows for minor exceptions to certain points of the Standards, all officers must vow to uphold them as their confessional standard. This subscription ensures doctrinal unity and consistency across the denomination while maintaining a commitment to the supremacy of Scripture. The Standards shape the preaching, teaching, worship, and governance of the church, ensuring that all doctrine and practice remain grounded in historic, biblical Reformed theology. By holding to the Westminster Standards, the PCA affirms its continuity with the historic Reformed faith and its commitment to proclaiming the gospel according to the whole counsel of God.

In Addition, the PCA Operates in Accordance with the Book of Church Order

The **Book of Church Order (BCO)** serves as the governing document for the Presbyterian Church in America (PCA), outlining the church's polity, procedures, and practices in accordance with biblical principles and the Westminster Standards. It provides detailed guidelines on church government, including the roles and responsibilities of elders and deacons, the structure of church courts (session, presbytery, and General Assembly), the administration of sacraments, church discipline, and the proper ordering of worship.

The PCA adheres to the BCO as a means of ensuring biblical order, accountability, and consistency across its churches while maintaining a connectional system of government. While Scripture remains the supreme authority, the BCO functions as a practical and authoritative guide for the application of Presbyterian polity within the denomination. Importantly, the "Form of Government" (Chapters 1-26), the "Rules of Discipline" (Chapters 27-46), and specific sections within the "Directory for Worship" (Chapters 56-58), which address the administration of the sacraments (Baptism and the Lord's Supper), are considered confessionally binding, meaning that officers in the PCA must subscribe to them along with the Westminster Standards, ensuring that sacramental practice remains consistent with Reformed doctrine.

We are Reformed

To say that the **Presbyterian Church in America (PCA) is Reformed** means that it holds to the historic doctrines of the Protestant Reformation, particularly as expressed in the **Westminster Confession of Faith and Catechisms**. Central to this is the doctrine of **God's sovereignty**, particularly in salvation, often summarized by the **doctrines of grace** (commonly associated with the five points of Calvinism). The PCA teaches that salvation is entirely a work of God's grace, from **unconditional election** before the foundation of the world to **effectual calling, justification, sanctification, and glorification**. Because of human depravity, no one can come to Christ apart from the regenerating work of the Holy Spirit. Christ's atonement is particular and efficacious for the elect, and those whom God saves will persevere in faith to the end. This high view of God's sovereignty not only shapes the PCA's preaching and teaching but also informs its worship, prayer, and evangelism, as believers trust in God's power to accomplish His redemptive purposes.

The PCA is also **Reformed in its covenant theology**, which views God's dealings with His people through a framework of **covenants**, rather than seeing a sharp discontinuity between the Old and New Testaments. This understanding leads to the practice of **infant baptism**, which the PCA holds as a sign and seal of the covenant of grace. Just as **circumcision** was given to the children of believing Israelites as a sign of God's covenant in the Old Testament, **baptism** is administered to the children of believing parents in the New Testament era. This does not guarantee salvation but marks the child as a member of the visible church, calling them to embrace the faith for themselves. The PCA's Reformed identity is thus deeply rooted in a high view of **God's sovereignty in salvation** and His covenantal dealings with His people, shaping both its doctrine and practice in a way that emphasizes the continuity of God's redemptive plan throughout Scripture.

We are Complementarian

The **Presbyterian Church in America (PCA)** holds to a **complementarian view** of gender roles, meaning that men and women are equal in dignity and worth before God but have distinct roles in the home and the church. This conviction is rooted in Scripture passages which teach that God has established an order of leadership that reflects His design for creation. In the church, the PCA affirms that the office of **elder (both teaching and ruling)** is reserved for qualified men, as elders are charged with the spiritual oversight, teaching, and governance of the congregation. This does not mean that women have no role in ministry; rather, the PCA encourages women to serve in various capacities within the church, such as discipleship, teaching other women and children, and engaging in mercy ministry. However, the PCA holds that **authoritative teaching and governing roles** in the church are biblically designated for men.

The PCA's complementarian position extends to the **office of deacon**, which the denomination understands as an ordained role of service and leadership in mercy ministry. The PCA holds that deacons should be **ordained men**, following passages like **1 Timothy 3:8-13**, though there has been ongoing discussion within the denomination regarding the involvement of women in diaconal work. Many PCA churches appoint **unordained women to assist in diaconal ministry**, recognizing their valuable contributions to mercy and service while maintaining the biblical distinction of ordained office. The PCA's commitment to complementarianism is a reflection of its adherence to the authority of Scripture and its desire to uphold biblical patterns of church leadership while affirming the significant role of women in the life and ministry of the church.