



WAYMAKER.CHURCH

ON HOLY SEXUALITY

As Waymaker.Church continues to walk in obedience to our call to share the good news of Jesus' death and resurrection with the world, we find it necessary to articulate the role of sexuality in the life of a follower of Jesus. We, the elders and leaders of Waymaker.Church, desire to clearly describe what Waymaker.Church does and does not believe about sexuality and the Christian life to provide unity in faith and mission. As such, we offer the following observations, affirmations, and denials supported by Scripture to outline our beliefs.

PURPOSE

Our culture is divided on sex. Questions of identity, integrity, consent, and morality are unearthed by our sexual desires. Both contemporary and Christian culture claim their sexual ethic leads to the ideal human experience, yet their visions and means of achieving said ideal are wildly different. Furthermore, the American church has historically failed to present its beliefs on the role of sexuality in the Christian life with humility, grace, and love for its neighbors.

Therefore, this statement exists to humbly articulate the sexual ethic of Waymaker.Church. For those outside our community, this statement aims to explain how we at Waymaker.Church derive our beliefs on human sexuality to inform and enable individuals as they consider becoming part of our community. For those who call Waymaker.Church home, this statement serves to define the sexual boundaries each individual must uphold to be in alignment with Waymaker.Church's teachings and practices. Thus, the ultimate purpose of this statement is to provide a clear explanation of the sexual ethic proclaimed by Waymaker.Church.

FOR A DEFINITION OF TERMS USED IN THIS DOCUMENT, PLEASE SEE THE SECTION
LABELED "GLOSSARY."



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OBSERVATIONS

CREATED ORDER

1: WE OBSERVE Humanity is created ontologically and individually in the image of God in two sexes and two genders—male and female. (Gen. 1:27, Ps. 139:13-16)

2: WE OBSERVE Human gender and sexuality are integral to the divine mandate to “be fruitful and multiply,” and humans are by nature designed for sexual unity. (Gen. 1:28, 2:18)

3: WE OBSERVE The first human sexual relationship was a divinely established lifelong monogamous pairing between a man and a woman, which represents God’s ideal for human sexuality. (Gen. 2:21-24, Matt. 19:4-6)

4: WE OBSERVE Human sexuality existed pre-fall and portrays the intimacy of God’s desired relationship with humanity. (Gen. 2:25, Song. 8:6-7, Eph. 5:31-32)

5: WE OBSERVE God’s intention for human sexuality is twofold—the creation of children to spread His image throughout the world and the demonstration of sacrificial covenant love between a man and a woman. (Gen. 1:27-28, 2:24-25, Rom. 12:1-2, 1 Cor 7:3-4, Eph 5:28)

FALL

6: WE OBSERVE The introduction of sin into creation through humanity’s rebellion warped and distorted God’s original design for all humanity, including sexuality. (Gen. 3:7-3, 4:19, 6:2-4, Rom. 1:24-27)

7: WE OBSERVE The pattern of sinful humanity is to attempt to remake and reshape reality in their image and in accordance with their warped and distorted desires. (Gen. 11:3-4, Ex. 32:3-4, Rom. 1:21-23)

8: WE OBSERVE When sinful humanity rebels through indulging sinful sexual desires, the result is spiritual and relational dysfunction and death. (Rom. 1:24-32, 2 Peter 2:17-19, Jude 3-11)



REDEMPTION

9: WE OBSERVE Through His death and resurrection, Jesus brought freedom and justice to all who are trapped and enslaved by sin and thus has and is restoring what sin disordered, including humanity's sexuality and sexual desires. (Rom. 3:23-26, 6:4-11, Col. 1:13-22, 2:13-15)

10: WE OBSERVE All who trust in Jesus' victory over the power of sin, evil, and death and give their allegiance to Him as the resurrected king of creation become God's people. (Rom. 5:6-11, 8:15-17, Eph. 1:19-23, Heb. 2:11-18)

11: WE OBSERVE The decision to believe in and follow Jesus renders the individual dead to their old patterns of thinking and way of life and provides them with a new identity as a member of God's people. (Rom. 6:2-11, Rom. 7:4-6, 2 Cor. 5:14-17, Gal 2:20, Eph 2:1-7, Phil 3:1-10, 3:17-21, Col 2:6-12, 3:1-4)

12: WE OBSERVE The Holy Spirit empowers God's people to live in congruence with His divine ideal for human relationships in the present, and therefore in freedom from bondage to sin. (John 14:15-29, 16:5-13, Rom. 8:1-4, 8:12-14, Gal. 5:16-18, 5:24-25, Eph. 3:14-21)

THE LIFE OF THE BELIEVER

13: WE OBSERVE God's people are called to submit themselves to and live under the authority of His divine ideal for human relationships, which are recorded and preserved in Scripture. (Ex. 19:3-6, Deut. 6:1-6, Pro. 1:1-7, Eccl. 12:13-14, Matt. 5:17-20, Rom. 8:5-11, 12:1-2, 2 Tim. 3:14-17)

14: WE OBSERVE Obedience to this divine ideal brings individual and corporate abundance, while rejection and disobedience bring death and dysfunction. (Gen. 3:17-19, Ex. 34:6-7, Deut. 30:15-20, Pro. 9:10-12, Rom. 5:12-21, 1 Cor. 10:1-13, Gal. 6:7-10, James 1:22-25)

15: WE OBSERVE A consistent distinctive of God's people is the conformity of their sexuality to the created order and divine ideal. (Ex. 20:14, 22:19, Lev. 18:1-23, Matt. 5:27, Rom. 13:11-14, 1 Cor. 6:12-19, 2 Cor. 12:21, 1 John 3:7-9)

16: WE OBSERVE Scripture affirms only two forms of sexual activity as licit for followers of Jesus: lifelong monogamous marriage with a member of the opposite sex, or celibacy. (Matt. 19:11-12, 22:20, 1 Cor. 7:1, 1 Tim. 3:1-2, Heb. 13:4)

17: WE OBSERVE The consistent witness of Scripture denounces any form of sexual activity outside lifelong monogamous marriage with a member of the



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opposite sex or celibacy as illicit for followers of Jesus. (Rom. 13:13, 1 Cor. 5:1-2, 5:9-11, 6:15-16, Gal. 5:19-21, 1 Thess. 4:3-8, 1 Peter 4:2-3, 2 Peter 2:9-10)

18: WE OBSERVE The call of the believer is to progressive transformation into the virtues and lifestyle of the new creation—as demonstrated by Jesus—which results in repentance and thus the rejection of sinful sexual desires and practices. (Matt. 5:27-30, Rom. 13:11-14, 2 Cor. 7:1, Eph. 4:17-24, 5:1-9, Col. 3:1-17, James 2:12-15)

19: WE OBSERVE Scripture’s portrait of sexuality within marriage is one of self-sacrificial love modeled after the self-sacrificial love of Jesus. (John 10:17-18, 1 Cor. 7:3-5, Eph. 5:21-33, Phil. 2:3-4, 1 John 3:16)

THE CALL OF THE CHURCH

20: WE OBSERVE Jesus accepted, loved, and cared for individuals who wrestled with sinful sexuality or were rendered social outcasts due to the impact of the fall. (Matt. 8:1-4, Mark 5:1-18, Luke 4:17-20, 5:27-31, 7:36-50, 19:1-10, John 4:1-40, John 8:1-11)

21: WE OBSERVE The Church is a community of individuals rescued from bondage to sin via their allegiance to Jesus as the resurrected King of all creation, and at the same time also wrestle with sin that dwells within them as a result of the fall. (Rom. 7:14-25, 8:1-14, Eph. 2:1-7, Col. 1:21-22, 1 Peter 2:9)

22: WE OBSERVE The call of the Church is to participate in the ongoing redemption and restoration of creation through the power of the Holy Spirit. (Matt. 5:13-16, 2 Cor. 2:14-16, 5:11-21)

23: WE OBSERVE The Church accomplishes this calling through living as a redemptive community that models Jesus’ acceptance and sacrificial love towards all people and invites them into a transformative relationship with Jesus. (Matt. 5:43-48, Luke 10:25-37, Phil. 2:1-11,)

24: WE OBSERVE The Church’s status as the people of God and a redemptive community is an act of God’s grace and mercy, rendering each believer unable to condemn those still in bondage to the power of sin—including sexual sin. (Rom. 3:23-27, 1 Cor. 1:26-31, 6:9-11, Eph. 2:1-10, 1 John 2:9-11)

25: WE OBSERVE As a redemptive community, the Church is called to encourage and equip each other to reject sinful desires and practices, while simultaneously pursuing greater transformation into the virtues and lifestyles



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of the new creation. (Rom. 12:3-13, 15:1-6, Eph. 4:1-5, 5:10-14, Titus 2:11-15, Heb. 3:12-13, James 2:14-26, Jude 20-21)

26: WE OBSERVE When followers of Jesus choose to reject transformation and pursue the sinful patterns and desires of their old life, the Church is called to pursue them with kindness that leads to repentance and restoration. (Matt. 18:15-16, 18:21-35, Gal. 6:1-3, 2 Thess. 3:6-15, 2 Tim. 2:25-26, James 5:13-19, Jude 22-23)

27: WE OBSERVE When followers of Jesus refuse to pursue or embrace conformity to God's ideal for human sexuality the Church is called to address the issue in a manner consistent with the commands of Scripture. (Matt. 18:17, 1 Cor. 5, 1 Tim. 1:18-20, Titus 3:10-11, Rev. 2:14-15)

BASED ON THESE OBSERVATIONS, WE OFFER THE FOLLOWING AFFIRMATIONS AND DENIALS:

AFFIRMATIONS AND DENIALS

HOLY SEXUALITY

WE AFFIRM The created goodness of human sexuality and sexual desire. (Observations 1, 2, 4, 5)

WE AFFIRM All forms of human sexuality are in need of restoration and redemption. (Observations 6, 7, 8)

WE AFFIRM The decision to believe in and follow Jesus fundamentally alters the identity of an individual by permanently severing them from their past way of life. (Observations 9, 10, 11, 12, 13)

WE AFFIRM All followers of Jesus live in tension between their fallen nature that exists in rebellion towards God and thus seeks to indulge sinful desires, and their new self, which desires to conform to His divine ideal. (Observations 6, 7, 8, 10, 11, 13, 18, 21, 22, 25)

WE AFFIRM God's ideal for human sexuality requires His people to battle their fallen nature by resisting temptation and rejecting deeply held desires that may initially appear good, enticing, or beneficial. (Observations 3, 5, 7, 8, 15, 16, 17, 18, 25)

WE AFFIRM That human sexuality is only properly expressed in one of two divinely established and equally valid callings—lifelong monogamous marriage with a member of the opposite sex, which bears witness to the created order,



or celibacy, which points forward to the new creation. (Observations 1, 3, 5, 13, 15, 16, 17)

WE AFFIRM Both lifelong monogamous marriage with a member of the opposite sex and celibacy are equally valid callings that produce goodness, joy, abundant life, and kingdom impact for followers of Jesus. (Observations 2, 3, 4, 5, 12, 13, 14, 15, 16, 17)

WE AFFIRM All followers of Jesus who are not in a lifelong monogamous marriage with a member of the opposite sex are called to practice celibacy until marriage. (Observations 3, 7, 13, 16, 17)

WE AFFIRM Even within a lifelong monogamous marriage with a member of the opposite sex, followers of Jesus must continually reject temptations to indulge sinful sexual desires. (Observations 6, 7, 8, 15, 18, 19, 25)

WE AFFIRM The mandate of the Church to be a redemptive community where all individuals can freely share their experiences, wounds, and desires and receive grace, compassion, and freedom in Jesus. (Observations 20, 21, 22, 23, 24)

WE AFFIRM The mandate of the Church to call its members to progressive transformation of their character and desires through repentance, community, worship, and the practice of spiritual disciplines. (Observations 11, 12, 13, 15, 18, 21, 25, 26, 27)

WE DENY That sexual desires or sexual orientation constitute the fundamental identity of an individual. (Observations 9, 10, 11, 12)

WE DENY That sexual activity is required to experience the fullness of human flourishing or that the mere existence of sexual desire provides license to satisfy said desires. (Observations 13, 14, 15, 16, 17, 18, 25)

WE DENY Any teaching that rejects, distorts, or devalues the image of God in an individual based on their sexuality or gender. (Observations 1, 6, 9, 10, 11, 20, 21, 22, 23, 24)

WE DENY That sexual sins are more abhorrent or deserving of more condemnation than other forms of sin such as greed, pride, gluttony, et cetera. (Observations 6, 22, 23, 24,)



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WE DENY As permissible for followers of Jesus any form of sexual activity within a lifelong monogamous marriage with a member of the opposite sex that is motivated by selfish desire. (Observations 3, 4, 5, 13, 15, 16, 17, 19, 21, 22, 23, 24, 25, 26, 27)

WE DENY As permissible for followers of Jesus any form of sexual activity outside of the union of a married man and woman or that reduces the human person to an instrument of pleasure or means of satisfying an individual appetite or need. (Observations 3, 4, 5, 7, 8, 13, 15, 16, 17, 19, 21, 22, 23, 24, 25, 26, 27)

SEXUAL ORIENTATION

WE AFFIRM The goodness of the innate human desire for love, sexual intimacy, and companionship. (Observations 1, 2, 4)

WE AFFIRM Due to the fall, followers of Jesus can possess intrinsic orientation towards a desire for love, sexual intimacy, and companionship from members of the same sex. (Observations 6, 7)

WE AFFIRM Same-sex attraction and desires are not God's design for human sexuality but are instead a result of the fall. (Observations 1, 2, 3, 5, 6, 7, 8, 13, 15, 16, 17)

WE AFFIRM A moral distinction between same sex-attraction and desire—which may not be a volitional, individual choice—and same-sex sexual behavior, which is a conscious individual action. (Observations 12, 13, 15, 16, 17, 18, 21, 24, 25)

WE AFFIRM The call of all followers of Jesus—including those with same sex-desires—to one of two divinely established and equally valid callings—lifelong monogamous marriage with a member of the opposite sex, which bears witness to the created order, or celibacy, which points forward to the new creation. (Observations 1, 2, 3, 4, 5, 9, 10, 11, 12, 13, 15, 16, 17)

WE AFFIRM That God gives empowering grace for followers of Jesus with same sex-desires to resist temptations to indulge desires for sexual intimacy with members of the same sex. (Observations 9, 10, 11, 12, 18, 22, 23, 25)

WE AFFIRM Followers of Jesus with same sex-desires who resist the temptation to indulge those desires bear witness to the transforming power of the gospel to the Church and the world. (Observations 9, 10, 11, 12, 13, 14, 18, 22, 23, 25)



WE AFFIRM Obedience to the calling of either lifelong monogamous marriage with a member of the opposite sex or celibacy requires the love, grace, community, and support of the Church. (Observations 21, 22, 23, 24, 26, 27)

WE AFFIRM In resisting temptation, all followers of Jesus—including those with same sex-desires—reveal and discover the transformation of their character, which is cause for worship and rejoicing. (Observations 9, 10, 11, 12, 13, 14, 18, 22, 23, 25)

WE DENY As permissible for followers of Jesus any hostility, cruelty, or inhospitable attitude towards individuals with same-sex desires. (Observations 6, 9, 10, 11, 12, 20, 21, 22, 23, 24)

WE DENY Any teaching which proclaims same-sex desires are eliminated by the decision to believe in and follow Jesus or requires followers of Jesus with same-sex desires to repent for merely experiencing desire for members of the same sex. (Observations 6, 11, 12, 18, 21, 22, 23, 24)

WE DENY Any teaching which proclaims sexual orientation is an intrinsic component of an individual's identity which must be embraced to experience the fullness of human flourishing. (Observations 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 21, 22, 23, 25)

WE DENY As permissible for followers of Jesus any same-sex sexual act, romantic relationship, civil union, or marriage. (Observations 1, 3, 5, 6, 7, 9, 11, 13, 14, 15, 16, 17, 21, 22, 23, 24, 25, 26, 27)



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GENDER IDENTITY

WE AFFIRM God’s creation of humanity ontologically and individually as “male and female” in biological sex and gender identity. (Observations 1, 2, 3, 4, 5)

WE AFFIRM The sovereignty of God in the creation of the biological sex and gender identity of each individual. (Observations 1, 2)

WE AFFIRM The fallen nature of creation from God’s originally designed ideal, and that gender dysphoria is a manifestation of the fall. (Observations 6, 7, 8)

WE AFFIRM Gender dysphoria causes significant physical, psychological, and spiritual suffering to those afflicted by it. (Observations 8, 14)

WE AFFIRM All human suffering deeply grieves God, so much so that He suffered in His own person through the cross. (Observation 9)

WE AFFIRM Through His death and resurrection Jesus defeated the power of sin that ultimately causes all human suffering—including gender dysphoria—and enabled His followers to be restored to God’s original design and intent for humanity. (Observations 9, 10, 11, 12, 20, 21, 22)

WE AFFIRM The power of the Holy Spirit to comfort, rescue, and redeem those afflicted by gender dysphoria. (Observations 10, 11, 12, 20, 23, 24, 25)

WE AFFIRM The call of the church and individual followers of Jesus to welcome, accept, and build redemptive relationships with those who suffer from the impact of sin, including those afflicted by gender dysphoria. (Observations 10, 12, 13, 14, 20, 21, 22, 23, 24, 25)

WE DENY Any ontological distinction between an individual’s biological sex and their gender identity. (Observations 1, 2)

WE DENY Any teaching which proclaims gender dysphoria is eliminated by the decision to believe in and follow Jesus or requires followers of Jesus to repent for merely experiencing gender dysphoria. (Observations 6, 18, 21)

WE DENY As permissible for followers of Jesus any hostility, cruelty, or inhospitable attitude towards individuals afflicted by gender dysphoria. (Observations 12, 13, 18, 20, 21, 22, 23, 24, 25)



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WE DENY As permissible for followers of Jesus any attempt to remake or reshape their bodies to change their biological sex or gender identity. (Observations 1, 2, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 18, 21, 22, 23, 24, 25, 26, 27)

THEREFORE, WAYMAKER.CHURCH HAS IMPLEMENTED THE FOLLOWING PRACTICES:

OUR PRACTICES

AT WAYMAKER.CHURCH We ground all our teaching and practices in humility, hospitality, and love for our neighbors, instead of approaching topics of sexuality with pride, hypocrisy, and shame.

AT WAYMAKER.CHURCH We refuse to define people by their past, problems, politics, or sexual preferences, and welcome all people—regardless of sexual orientation or gender identity—to attend our gathering, experience the freedom and transformation offered by Jesus, and become part of our redemptive community.

AT WAYMAKER.CHURCH We affirm and teach heterosexuality and cisgender identity as God’s ideal and design for human sexuality and gender, and do not affirm heterosexual sexual relationships or sexual acts outside a lifelong monogamous marriage with a member of the opposite sex, same-sex relationships or sexual acts, or transgender identity as permissible for followers of Jesus.

AT WAYMAKER.CHURCH We welcome all people to serve in our community regardless of sexual orientation or gender identity but do not allow individuals who publicly reject conforming their sexuality to God’s ideal and design (as described in this document) to serve in leadership positions or our Family Ministries.

AT WAYMAKER.CHURCH We welcome all people to step into intentional community via small groups, so long as they strive to conform all aspects of their lives—including their sexuality—to God’s ideal and design.

AT WAYMAKER.CHURCH We do not perform marriages or allow our facilities to be used for marriages for couples or individuals who are not pursuing holy sexuality.



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QUICK REFERENCE

The following matrix provides a visual guide to how these beliefs and practices contained in this document are implemented at Waymaker.Church. This matrix is intended to guide decision making as specific issues arise. (For definitions of terms used in this matrix, see the attached glossary.)

ACTION	CONDITION	DECISION
Attend Worship Gatherings	Pursuing or not pursuing Holy Sexuality	All individuals are welcome to attend our worship gatherings regardless of whether they are or are not pursuing and practicing Holy Sexuality.
Baptism	Pursuing or not pursuing Holy Sexuality	All individuals are welcome to experience baptism upon their profession of a decision to believe in and follow Jesus. Waymaker.Church baptizes individuals regardless of whether or not they are pursuing and practicing Holy Sexuality.
Attend Community Groups	Pursuing or not pursuing Holy Sexuality	All individuals are welcome to attend community groups so long as they are willing to take new and deeper steps towards Jesus. If toxicity occurs due to an individual's choice not to practice Holy Sexuality, membership can be reevaluated by the Groups Director.
Serving in a spiritual direction role (Care Team, Waymaker Worship, Group	Pursuing Holy Sexuality	All World Changers in spiritual direction roles must be practicing and pursuing Holy Sexuality.



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Leaders, Team/Service Leads, etc.)		Individuals who consistently engage in behavior that is incompatible with Holy Sexuality are prohibited from serving in spiritual direction roles.
Serving in Family Ministries (WayKids, Midway, WayYouth, etc.)	Pursuing Holy Sexuality	All World Changers in Family Ministry roles must be practicing and pursuing Holy Sexuality. Individuals who consistently engage in behavior that is incompatible with Holy Sexuality are prohibited from serving in Family Ministry roles.
Serving in Hospitality Roles	Pursuing or not pursuing Holy Sexuality	All individuals are welcome to serve in hospitality roles so long as they are willing to take new and deeper steps towards Jesus. If toxicity occurs due to an individual's choice not to practice Holy Sexuality, their ability to serve can be reevaluated by the service lead.
Waymaker.Church Staff, Employees, and Senior Leadership	Pursuing Holy Sexuality	All Waymaker.Church Staff, Employees, and Senior Leadership must be practicing and pursuing Holy Sexuality. Individuals who consistently engage in behavior that is incompatible with Holy Sexuality are prohibited from becoming



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		Waymaker.Church Staff, Employees, or Senior Leadership.
Contract Workers	Pursuing or not pursuing Holy Sexuality	All individuals may enter into contract arrangements with Waymaker.Church. If toxicity occurs due to an individual's choice not to practice Holy Sexuality, their contract may be reevaluated by Waymaker.Church Staff.

The following matrix provides a visual guide to how the beliefs and practices contained in this document are communicated to individuals at Waymaker.Church, and who is responsible for providing care and confrontation to individuals who choose to reject Holy Sexuality.

ACTION	COMMUNICATION OF BELIEF	CARE AND CONFRONTATION
Attend Worship Gatherings	Beliefs on Holy Sexuality are communicated through sermon series, the Waymaker.Church website, and upon individual request.	Waymaker.Church does not confront individuals who only attend worship gatherings about not pursuing or practicing Holy Sexuality, as care and confrontation require a relationship that can lead to restoration.
Attend Community Groups	Beliefs on Holy Sexuality are communicated through sermon series, group curriculum, and upon individual request.	Should an individual in community groups choose not to practice Holy Sexuality, the Group Leaders, Group Mentors, and Groups Director are responsible to confront them as soon as they are made aware.



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		This confrontation must take place on an individual basis and must use the Matthew 18 construct.
Baptism	Waymaker.Church does not use baptism to communicate beliefs about Holy Sexuality.	Waymaker.Church does not use baptism as an opportunity to confront individuals about their decision not to pursue or practice Holy Sexuality.
Serving in a spiritual direction role (Care Team, Waymaker Worship, Group Leaders, Team/Service Leads, etc.)	Beliefs on Holy Sexuality are communicated through Waymaker Rally, sermon series, World Changer training, signed documents, and upon individual request.	Should an individual serving in a spiritual direction role choose not to practice Holy Sexuality, the full-time Ministry Director for their team is responsible to confront them as soon as they are made aware. This confrontation must take place on an individual basis and must use the Matthew 18 construct.
Serving in Family Ministries (WayKids, Midway, WayYouth, etc.)	Beliefs on Holy Sexuality are communicated through First Look, sermon series, World Changer training, signed documents, and upon individual request.	Should an individual serving in a Family Ministries role choose not to practice Holy Sexuality, the full-time Ministry Director for their team is responsible to confront them as soon as they are made aware. This confrontation must take place on an individual basis and



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		must use the Matthew 18 construct.
Serving in Hospitality Roles	Beliefs on Holy Sexuality are communicated through sermon series, relational interaction, and upon individual request.	Should an individual serving in a hospitality role choose not to practice Holy Sexuality, it is the responsibility of the Service and Team leads to build a relationship with the individual that will allow for coaching and confrontation that leads to spiritual growth and an individual decision to pursue Holy Sexuality.
Waymaker.Church Staff, Employees, and Senior Leadership	Beliefs on Holy Sexuality are communicated through statements on job applications, employee onboarding, staff meetings, Staff Summit, signed documents, and upon individual request.	Should a Waymaker.Church staff member, employee, or member of Senior Leadership choose not to practice Holy Sexuality, the individual's direct report and the Waymaker.Church Executive Team are responsible to confront them as soon as they are made aware. This confrontation must take place on an individual basis and must use the Matthew 18 construct.
Contract Workers	Waymaker.Church does not communicate its beliefs on Holy Sexuality to contract workers.	Waymaker.Church does not require Contract Workers to pursue and practice Holy Sexuality.



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		<p>Waymaker.Church Staff and Employees who manage contract workers should strive to build relationships with contract workers that will allow for coaching and confrontation that leads to spiritual growth and an individual decision to pursue and practice Holy Sexuality.</p>
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GLOSSARY

UNLESS OTHERWISE NOTED, ALL DEFINITIONS ARE TAKEN FROM "THE GLAAD MEDIA REFERENCE GUIDE (10TH EDITION)

Holy Sexuality: The rejection of sinful desires and pursuit of lifelong monogamous marriage with a member of the opposite sex or celibacy. (From Waymaker.Church)

Pursuit: A consistent pattern of behavior in favor of a desire. (From Waymaker.Church)

Practice: Visible actions that externally indicate a given pursuit. (From Waymaker.Church)

Heterosexual: An adjective used to describe people whose enduring physical, romantic, and/ or emotional attraction is to people of the opposite sex.

Same-sex attraction: Enduring physical, romantic, and/ or emotional attraction to people of the same sex.

Transgender: An umbrella term for people whose gender identity and/or gender expression differs from what is typically associated with the sex they were assigned at birth.

Cisgender: A gender identity that corresponds to the culturally determined gender roles for one's birth sex (i.e., the biological sex one was born with.) a cisgender man or cisgender woman is thus one whose internal gender identity matches, and presents itself in accordance with, the externally determined cultural expectations of the behavior and roles considered appropriate for one's sex as male or female. (From the APA Dictionary of Psychology)

Sex: The classification of a person as male or female. At birth, infants are assigned a sex, usually based on the appearance of their external anatomy.

Gender Identity: A person's internal, deeply held sense of their gender.

Gender Dysphoria: A conflict between a person's physical or assigned gender and the gender with which he/she/they identify. People with gender dysphoria may be very uncomfortable with the gender they were assigned, sometimes described as being uncomfortable with their body (particularly developments during puberty) or being uncomfortable with the expected roles of their assigned gender. (From the APA DSM-5)



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