



WESLEYAN CHURCH

_____ District

**DBMD NO. 1
PERSONAL DATA INVENTORY QUESTIONNAIRE**

This inventory is designed to introduce you to your District Board of Ministerial Development (DBMD) and inform them concerning your present situation as you apply for district ministerial standing. You are expected to fill out the inventory frankly and carefully in order that the DBMD might know you and your background better and thereby assist you in your progress toward ministerial credentials. It is your responsibility to answer all questions as they apply to your situation. If space is not adequate, feel free to attach supplemental sheets.

IDENTIFICATION DATA**Date Form was completed:** _____

1. Name in full _____ Sex ____ Birth date _____

2. Address _____ City _____

State/Prov. _____ Zip _____ Phone, Hm (____) _____

Phone, Cell (____) _____

Phone, Wk (____) _____

Social Security/SIN # _____ E-Mail: _____

Are you a citizen of the United States/Canada? ____ If not explain: _____

3. Military record: If none, check here ____, and move to Family Relationships.

List branch of service, rank and years served _____

Type of discharge _____ Special training _____

FAMILY RELATIONSHIPS

4. How many children are in your parent's family? _____

What position are you? _____

5. Briefly survey your childhood home environment, parents' relationship to each other, affection in the home, and your religious training.

6. Are your parents living? **(If both parents are deceased, move to marital status question 12)** Father _____ Mother _____
7. Name of father _____
Name of mother _____
8. Do your parents live together? _____ Divorced? _____ Remarried? _____
9. Are your parents professing Christians? Father _____ Mother _____
10. Of what denomination is each a member, if any? _____
11. What is your family's attitude toward the prospect of you entering the ministry?
Supportive? _____ Passive? _____ Opposed? _____

MARITAL STATUS

12. Single _____ Married _____ Widow(er) _____
If single, are you contemplating marriage? _____
13. If engaged, give planned date of marriage _____
Name of fiancé _____ Birth date _____ Social
Security/SIN# _____
Is Fiancé a citizen of the United States/Canada? _____
If not explain: _____
14. Explain any hesitancy or resistance your spouse or fiancé may have with your desire to become a minister. (Persons not married or not presently engaged, go to question 28.)
15. If married, spouse's name _____ Birth Date _____
Social Security/SIN# _____
Is spouse a citizen of the United States/Canada? _____
If not explain: _____
16. Date of marriage _____ Spouse's education _____
17. Are you and your spouse maintaining a life of sexual purity and faithfulness in your marriage covenant? _____

- 18. Have you or your spouse ever been involved in sexual activity with a minor? _____
- 19. Are you now living with your spouse? _____ If not, give explanatory statement.

- 20. Have you or your spouse been divorced? _____ If so, give explanatory statement.
If Divorced, has it been more than once? _____

- 21. Have you () or your spouse () had a previous marriage terminated by death?

- 22. If so, please give date and other information which might help your DBMD
understand your situation and loss.

- 23. Is your spouse employed? _____ If so, list her/his position: _____
- 24. Does your spouse plan to continue employment after you are engaged in active
ministry? _____
If so, what type of employment? _____
- 25. Does she/he profess to be converted? _____ Entirely sanctified? _____
- 26. Is there any hesitance or problem that you know of at this time which might affect
your ability to serve effectively? _____
- 27. List the ways your spouse might contribute to/complement your ministry.

FAMILY DEPENDENTS

28. Number of children _____ List in order.

Name	Sex	Birth Date	Dependent	Living
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

29. Other dependents: _____

HEALTH INFORMATION

30. Do you have any serious health or emotional issues that affect your ability to minister to others? _____ If so, state the nature of these.
31. What do you consider your present state of health to be? _____

OTHER PERSONAL DATA

32. Give names of all patriotic, civic, social, fraternal, or athletic societies to which you belong or have belonged.
33. Have you ever been a member of any organization commonly considered politically subversive? _____ If so, please attach explanatory statement.
34. Have you ever been a user of tobacco, alcohol, or other harmful drugs? _____ If so, explain how you were delivered from such uses.
35. What is your attitude toward the above practices or other personal habits which are injurious physically or hurtful to one's influence?
36. Have you ever been convicted of, or pled guilty or "no contest" to, any criminal offense? _____ If yes, explain fully on a separate sheet (identify each conviction or plea of guilty, when and where each incident occurred, and the sentence received).

EMPLOYMENT AND FINANCES

37. Give your employment record, listing the places where you have worked (begin with the most recent), including the name and address of the employer, the position you held, and the dates employed.

- 38. Have you ever been dismissed from a job (other than laid off due to lack of available work)? If so, what was the job and the reason for your dismissal?

- 39. If you are currently unemployed, upon whom are you dependent? _____

- 40. Have you held a position where you had to plan your own time? ____ What position? _____

- 41. Have you ever been in a position where others were under your supervision? ____ What position? _____

- 42. List the total amount of indebtedness you presently have: \$_____. What is the amount necessary per month to service your debt? \$_____.

- 43. Are you presently or have you ever been in arrears on repayment of any debt or obligation? ____ If so, explain.

- 44. Could your financial obligations, in any way, interfere with your influence as a minister? ____ If so, how?

- 45. Will you make every effort to assure that your influence will not be marred nor bring reproach to the gospel, either by your personal obligations or your lifestyle? _____

EDUCATIONAL RECORD

	Name	Dates attended	Degree or Certificate
46.	High School _____	_____	_____
	_____	_____	_____

If you have a high school equivalency diploma, give number and year of issue:

47. College _____

48. Seminary _____

49. Other _____

50. Are you now enrolled or do you plan to enroll in one of our Wesleyan colleges or one of the approved seminaries? _____

51. Have you completed any part of the pre-ordination/commissioning course of study? _____
(See the academic requirements list in the back of this packet)
If so, what courses? _____

52. Are you aware of the academic requirements for ordination/commissioning and if licensed by the district, is it your purpose to pursue immediately the course of study and be ordained/commissioned? _____

RELIGIOUS EXPERIENCE AND CHURCH RELATIONSHIP

53. Name the church or churches you have attended up to the present time.

54. Of which local Wesleyan church are you now a member? _____

55. How long have you held membership in that church? _____

56. Is your spouse or fiance(e) a member of a Wesleyan Church? _____ If not, in what church does she/he hold membership? _____

57. Describe the relationships which have existed between you and your local church(es).

58. When were you converted? _____ Describe your Christian development to the present time.

59. When were you baptized? _____
60. Are you entirely sanctified? _____ If not, will you seek this experience and walk in the light God reveals regarding this experience? _____
61. Have you ever held any ministerial position with any church or religious institution? If so, state institution(s) and dates. _____ Have you ever resigned from, or been dismissed from, such a position? ____ If yes, explain fully on a separate sheet (describe when and where each resignation or dismissal occurred, and the basis for each such case). _____
62. Do you feel a definite call to the Christian ministry? _____ Describe how you were called.
63. Is it your goal to make the ministry your life's work? _____
64. Do you feel led to any specific type of ministry at this time? _____
65. Describe your personal habits in the matter of Bible reading and prayer.
66. Describe your practice of personal evangelism.
67. Describe your involvement in the lives of others which is producing spiritual growth on their part.
68. Do you believe in, and are you practicing, storehouse tithing as defined in *Discipline* 465? _____

"Storehouse tithing is a scriptural and practical performance of faithfully and regularly placing the tithe into that church to which the member belongs. Therefore, the financing of the church shall be based on the plan of storehouse tithing, and The Wesleyan Church shall be regarded by all its people as the storehouse. All who are a part of The Wesleyan Church are urged to contribute faithfully one-tenth of all their increase as a minimum financial obligation to the Lord and freewill offerings in addition as God has prospered them."

69. Have you read, and do you fully subscribe to, the Articles of Religion of The Wesleyan Church as found in the Constitution? (See the Article of Religion at the end of this form or go to paragraphs 210-250 of the *Discipline*.) _____
State any reservations you may have at this time.
70. What reservations might you now have in enforcing any of the above Membership Commitments in a local church where you may serve? (Membership Commitments are listed on the end of this form and in the *Discipline* 265)
71. Can you support the entire Church with her departments and institutions? _____
Have you read, and do you govern your personal life by The Membership Commitments of The Wesleyan Church _____ State any reservations you have.
72. What experience have you had in preaching?
73. What offices have you held in the local church? (Sunday school, Wesleyan Youth, etc.)

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74. Are you prepared to report regularly to the district? _____
75. Describe any hesitancy you may have in accepting the authority, discipline, nurture, and guidance of the District Board of Ministerial Development in regard to evaluating your gifts, graces, and usefulness as you work toward ordination.
76. Why have you chosen to minister as a part of the Wesleyan Church?
77. Have you ever been a ministerial student or licensed minister in another denomination/local church? _____
78. Please explain the circumstances under which you left the previous denomination/church.
79. The Wesleyan Church believes that God calls both men and women into ordained/commissioned ministry. Will you support this position?
80. In what year do you anticipate you will be ready to be ordained/commissioned?

Please sign the following statements:

I understand that ordination/commissioning by The Wesleyan Church is a privilege granted me, not a right that I claim. I hereby acknowledge the authority of the Church in granting ordination/commissioning to those who, after thorough examination, are believed to have the gifts, graces, fruit and call of God. Further, I understand that though I may complete all of the academic requirements for ordination, it does not guarantee my ordination/commissioning.

Date _____ Signature _____

The information provided on this form is confidential. It is only for use by the Wesleyan District Board of Ministerial Development and Wesleyan Church officials and will not be released or provided to any other parties

I hereby freely give permission for the use of this information by the district and general officials of The Wesleyan Church and waive my right to examine any confidential information about me provided by other persons.

Date _____ Signature _____

Please return this form by _____

Send this completed form to:

Your District Board of Ministerial Development (DBMD) Chair

The pages that follow this page are for your information and should not be sent to the DBMD

Article II. Articles of Religion

I. Faith in the Holy Trinity

210. We believe in the one living and true God, both holy and loving, eternal, unlimited in power, wisdom, goodness, the Creator and Preserver of all things. Within this unity there are three persons of one essential nature, power and eternity — the Father, the Son and the Holy Spirit.

II. The Father

212. We believe the Father is the Source of all that exists, whether of matter or spirit. With the Son and the Holy Spirit, He made man in His image. By intention He relates to people as Father, thereby forever declaring His goodwill toward them. In love, He both seeks and receives penitent sinners.

III. The Son of God

214. We believe in Jesus Christ, the only begotten Son of God. He was conceived by the Holy Spirit and born of the Virgin Mary, truly God and truly man. He died on the cross and was buried, to be a sacrifice both for original sin and for all human transgressions, and to reconcile us to God. Christ rose bodily from the dead, and ascended into heaven, and there intercedes for us at the Father's right hand until He returns to judge all humanity at the last day.

IV. The Holy Spirit

216. We believe in the Holy Spirit who proceeds from the Father and the Son, and is of the same essential nature, majesty, and glory, as the Father and the Son, truly and eternally God. He is the Administrator of grace to all mankind, and is particularly the effective Agent in conviction for sin, in regeneration, in sanctification, and in glorification. He is ever present, assuring, preserving, guiding, and enabling the believer.

V. The Sufficiency and Full Authority of the Holy Scriptures for Salvation

218. We believe that the books of the Old and New Testaments constitute the Holy Scriptures. They are the inspired and infallibly written Word of God, fully inerrant in their original manuscripts and superior to all human authority, and have been transmitted to the present without corruption of any essential doctrine. We believe that they contain all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man or woman that it should be believed as an article of faith, or be thought requisite or necessary to salvation. Both in the Old and New Testaments life is offered ultimately through Christ, who is the only Mediator between God and humanity. The New Testament teaches Christians how to fulfill the moral principles of the Old Testament, calling for loving obedience to God made possible by the indwelling presence of His Holy Spirit.

The canonical books of the Old Testament are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

The canonical books of the New Testament are: Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude and Revelation.

VI. God's Purpose for Humanity

220. We believe that the two great commandments which require us to love the Lord our God with all the heart, and our neighbors as ourselves, summarize the divine law as it is revealed in the Scriptures. They are the perfect measure and norm of human duty, both for the ordering and directing of families and nations, and all other social bodies, and for individual acts, by which we are required to acknowledge God as our only Supreme Ruler, and all persons as created by Him, equal in all natural rights. Therefore all persons should so order all their individual, social and political acts as to give to God entire and absolute obedience, and to assure to all the enjoyment of every natural right, as well as to promote the fulfillment of each in the possession and exercise of such rights.

VII. Marriage and the Family

222. We believe that every person is created in the image of God, that human sexuality reflects that image in terms of intimate love, communication, fellowship, subordination of the self to the larger whole, and fulfillment. God's Word makes use of the marriage relationship as the supreme metaphor for His relationship with His covenant people and for revealing the truth that that relationship is of one God with one people. Therefore God's plan for human sexuality is that it is to be expressed only in a monogamous lifelong relationship between one man and one woman within the framework of marriage. This is the only relationship which is divinely designed for the birth and rearing of children and is a covenant union made in the sight of God, taking priority over every other human relationship.

VIII. Personal Choice

224. We believe that humanity's creation in the image of God included ability to choose between right and wrong. Thus individuals were made morally responsible for their choices. But since the fall of Adam, people are unable in their own strength to do the right. This is due to original sin, which is not simply the following of Adam's example, but rather the corruption of the nature of each mortal, and is reproduced naturally in Adam's descendants. Because of it, humans are very far gone from original righteousness, and by nature are continually inclined to evil. They cannot of themselves even call upon God or exercise faith for salvation. But through Jesus Christ the prevenient grace of God makes possible what humans in self effort cannot do. It is bestowed freely upon all, enabling all who will to turn and be saved.

IX. The Atonement

226. We believe that Christ's offering of himself, once and for all, through His sufferings and meritorious death on the cross, provides the perfect redemption and atonement for the sins of the whole world, both original and actual. There is no other ground of salvation from sin but that alone. This atonement is sufficient for every individual of Adam's race. It is unconditionally effective in the salvation of those mentally incompetent from birth, of those converted persons who have become mentally incompetent, and of children under the age of accountability. But it is effective for the salvation of those who reach the age of accountability only when they repent and exercise faith in Christ.

X. Repentance and Faith

228. We believe that for men and women to appropriate what God's prevenient grace has made possible, they must voluntarily respond in repentance and faith. The ability comes from God, but the act is the individual's. Repentance is prompted by the convicting ministry of the Holy Spirit. It involves a willful change of mind that renounces sin and longs for righteousness, a godly sorrow for and a confession of past sins, proper restitution for wrongdoings, and a resolution to reform the life. Repentance is the precondition for saving faith, and without it saving faith is impossible. Faith, in turn, is the only condition of salvation. It begins in the agreement of the mind and the consent of the will to the truth of the gospel, but issues in a complete reliance by the whole person in the

saving ability of Jesus Christ and a complete trusting of oneself to Him as Savior and Lord. Saving faith is expressed in a public acknowledgment of His Lordship and an identification with His church.

XI. Justification, Regeneration and Adoption

230. We believe that when one repents of personal sin and believes on the Lord Jesus Christ, that at the same moment that person is justified, regenerated, adopted into the family of God, and assured of personal salvation through the witness of the Holy Spirit.

We believe that justification is the judicial act of God whereby a person is accounted righteous, granted full pardon of all sin, delivered from guilt, completely released from the penalty of sins committed, by the merit of our Lord and Savior Jesus Christ, by faith alone, not on the basis of works.

We believe that regeneration, or the new birth, is that work of the Holy Spirit whereby, when one truly repents and believes, one's moral nature is given a distinctively spiritual life with the capacity for love and obedience. This new life is received by faith in Jesus Christ, it enables the pardoned sinner to serve God with the will and affections of the heart, and by it the regenerate are delivered from the power of sin which reigns over all the unregenerate.

We believe that adoption is the act of God by which the justified and regenerated believer becomes a partaker of all the rights, privileges and responsibilities of a child of God.

XII. Good Works

232. We believe that although good works cannot save us from our sins or from God's judgment, they are the fruit of faith and follow after regeneration. Therefore they are pleasing and acceptable to God in Christ, and by them a living faith may be as evidently known as a tree is discerned by its fruit.

XIII. Sin After Regeneration

234. We believe that after we have experienced regeneration, it is possible to fall into sin, for in this life there is no such height or strength of holiness from which it is impossible to fall. But by the grace of God one who has fallen into sin may by true repentance and faith find forgiveness and restoration.

XIV. Sanctification: Initial, Progressive, Entire

236. We believe that sanctification is that work of the Holy Spirit by which the child of God is separated from sin unto God and is enabled to love God with all the heart and to walk in all His holy commandments blameless. Sanctification is initiated at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously when believers present themselves as living sacrifices, holy and acceptable to God, through faith in Jesus Christ, being effected by the baptism with the Holy Spirit who cleanses the heart from all inbred sin. The crisis of entire sanctification perfects the believer in love and empowers that person for effective service. It is followed by lifelong growth in grace and the knowledge of our Lord and Savior Jesus Christ. The life of holiness continues through faith in the sanctifying blood of Christ and evidences itself by loving obedience to God's revealed will.

XV. The Gifts of the Spirit

238. We believe that the Gift of the Spirit is the Holy Spirit himself, and He is to be desired more than the gifts of the Spirit which He in His wise counsel bestows upon individual members of the Church to enable them properly to fulfill their function as members of the body of Christ. The gifts of the Spirit, although not always identifiable with natural abilities, function through them for the edification of the whole church. These gifts are to be exercised in love under the administration of the Lord of the church, not through human volition. The

relative value of the gifts of the Spirit is to be tested by their usefulness in the church and not by the ecstasy produced in the ones receiving them.

XVI. The Church

240. We believe that the Christian church is the entire body of believers in Jesus Christ, who is the founder and only Head of the church. The church includes both those believers who have gone to be with the Lord and those who remain on the earth, having renounced the world, the flesh and the devil, and having dedicated themselves to the work which Christ committed unto His church until He comes. The church on earth is to preach the pure Word of God, properly administer the sacraments according to Christ's instructions, and live in obedience to all that Christ commands. A local church is a body of believers normally organized on gospel principles, meeting regularly for the purposes of evangelism, nurture, fellowship and worship. The Wesleyan Church is a denomination consisting of those members within district conferences and local churches who, as members of the body of Christ, hold the faith set forth in these Articles of Religion and acknowledge the ecclesiastical authority of its governing bodies.

XVII. The Sacraments: Baptism and the Lord's Supper

242. We believe that water baptism and the Lord's Supper are the sacraments of the church commanded by Christ and ordained as a means of grace when received through faith. They are tokens of our profession of Christian faith and signs of God's gracious ministry toward us. By them, He works within us to quicken, strengthen and confirm our faith.

We believe that water baptism is a sacrament of the church, commanded by our Lord and administered to believers. It is a symbol of the new covenant of grace and signifies acceptance of the benefits of the atonement of Jesus Christ. By means of this sacrament, believers declare their faith in Jesus Christ as Savior.

We believe that the Lord's Supper is a sacrament of our redemption by Christ's death and of our hope in His victorious return, as well as a sign of the love that Christians have for each other. To such as receive it humbly, with a proper spirit and by faith, the Lord's Supper is made a means through which God communicates grace to the heart.

XVIII. The Second Coming of Christ

244. We believe that the certainty of the personal and imminent return of Christ inspires holy living and zeal for the evangelization of the world. At His return He will fulfill all prophecies made concerning His final and complete triumph over evil.

XIX. The Resurrection of the Dead

246. We believe in the bodily resurrection from the dead of all mankind--of the just unto the resurrection of life, and of the unjust unto the resurrection of damnation. The resurrection of the righteous dead will occur at Christ's Second Coming, and the resurrection of the wicked will occur at a later time. The resurrection of Christ is the guarantee of the resurrection of those who are in Christ. The raised body will be a spiritual body, but the person will be whole and identifiable.

XX. The Judgment of All Persons

248. We believe that the Scriptures reveal God as the Judge of all and the acts of His judgment are based on His omniscience

and eternal justice. His administration of judgment will culminate in the final meeting of all persons before His throne of great majesty and power, where records will be examined and final rewards and punishments will be administered.

XXI. Destiny

250. We believe that the Scriptures clearly teach that there is a conscious personal existence after death. The final destiny of each person is determined by God's grace and that person's response, evidenced inevitably by a moral character which results from that individual's personal and volitional choices and not from any arbitrary decree of God. Heaven with its eternal glory and the blessedness of Christ's presence is the final abode of those who choose the salvation which God provides through Jesus Christ, but hell with its everlasting misery and separation from God is the final abode of those who neglect this great salvation.

The Membership Commitments of the Wesleyan Church

Toward God

(1) To reverence the name of God and to honor the Lord's Day by divine worship and spiritual edification, participating in those activities which contribute to the moral and spiritual purposes of this day.

(2) To seek only the leading of the Holy Spirit and to abstain from all forms of spiritism, such as the occult, witchcraft, astrology and other similar practices.

Toward Self

(3) To exercise faithful stewardship through the wise use of their time and material resources, practicing careful self-discipline in order to further the mission of Christ's church (remembering the principle of tithing which is basic to the New Testament standard of stewardship) and to demonstrate compassion to those in need.

(4) To demonstrate a positive social witness by abstaining from all forms of gambling and by abstaining from using or trafficking (production, sale or purchase)* in any substances destructive to their physical, mental and spiritual health, such as alcoholic beverages, tobacco and drugs (other than proper medical purposes of drugs); and by refraining from membership in secret societies and lodges which are oath bound, believing that the quasi-religious nature of such organizations divides the Christian's loyalty, their secret nature contravenes the Christian's open witness and the secret nature of their oaths is repugnant to the Christian conscience.

(5) To follow the teachings of the Scriptures regarding gender identity and sexual conduct.

Toward Family

(6) To follow the teachings of the Scriptures regarding marriage and divorce. We affirm that sexual relationships outside of marriage and sexual relationships between persons of the same sex are immoral and sinful. We further affirm that heterosexual monogamy is God's plan for marriage, and we regard sexual sin of the spouse, such as adultery, homosexual behavior, bestiality or incest, as the only biblical grounds for considering divorce, and then only when appropriate counseling has failed to restore the relationship.

(7) To preserve the sanctity of the home by honoring Christ in every phase of family life and by demonstrating Christ-like love (always avoiding violence, including physical, psychological, emotional, or sexual abuse toward one's spouse or family members, as well as sexual infidelity or desertion, any of which warrant church discipline for the offender and may justify separation or divorce if true repentance and appropriate counseling cannot bring about reconciliation), and by living peacefully with one another, thereby building up one's spouse and family members through word and deed, and encouraging the nurture and education of the children in the Christian faith so as to bring them early to the saving knowledge of Christ.

Toward The Church

(8) To work together for the advancement of God's kingdom and for the mutual edification of fellow believers in holiness, knowledge and love; to walk together in Christian fellowship by giving and receiving counsel with gentleness and affection; by praying for each other; by helping each other in sickness and distress; and by demonstrating love, purity and courtesy to all.

(9) To grow in the knowledge, love and grace of God by participating in public worship, the ministry of the Word of God, the Lord's Supper, family and personal devotions and fasting.

(10) To preserve the fellowship and witness of the Church with reference to the use of languages. The Wesleyan Church believes in the miraculous use of languages and the interpretation of languages in its biblical and historical setting. But it is contrary to the Word of God to teach that speaking in an unknown tongue or the gift of tongues is the evidence of the baptism of the Holy Spirit or of that entire sanctification which the baptism accomplishes; therefore, only a language readily understood by the congregation is to be used in public worship. The Wesleyan Church believes that the use of an ecstatic prayer language has no clear scriptural sanction, or any pattern of established historical usage in the Church; therefore, the use of such a prayer language shall not be promoted among us.

Toward Others

(11) To do good as much as is possible to all people as God gives opportunity, especially to those in the body of Christ; by giving food to the hungry, by clothing the destitute, by visiting or helping those who are sick or in prison; by instructing, correcting or encouraging them in love.

(12) To respect the inherent individual rights of all persons, regardless of race, color or sex.

(13) To live honestly, be just in all dealings and faithful in all commitments.

Academic Training Requirements of the Wesleyan Church

Category/Class	Class Number	Ordained	Commissioned	Lay Special Worker	Lay Minister
<u>General Ed</u>					
Sociology or Cultural Anthropology	C21	Required			
Psychology	C22	Required			
Philosophy/Ethics	C31	Required			
<u>Bible</u>					
					*Choose one from C03, C04 or C14
*Old Testament Intro	C03	Required	Required	Required	*
*New Testament Intro	C04	Required	Required	Required	*
**Methods of Bible Study	C14	Required	Required	Required	*
Old Testament Elective	OT1	Required			
New Testament Elective	NT1	Required			
<u>History</u>					
General Church History	C25	Required	Required		
*Wesleyan History/Discipline	C35	Required	Required	Required	Required
<u>Theology</u>					
*Intro to Theology	C05	Required	Required	Required	Required
Advanced Theology	C32	Required			
Doctrine of Holiness	C42	Required	Required	Required	
<u>Practical Ministries</u>					
					*Choose two from among C23, C28, C29, C33, C34, C36, C38, and C44
Christian Education	C23	Required	Required	Required	*
Spiritual Formation	C26	Required	Required		
Evangelism/Church Health	C28	Required	Required	Required	*
Global and Intercultural Ministries	C29	Required			*
*Intro to Homiletics	C33	Required	Required		*
Pastoral Ministries	C34	Required	Required		*
Worship	C36	Required			*
*Church Leadership/Management	C38	Required	Required		*

Expository Preaching	C43	Required			
Pastoral Counseling	C44	Required	Required		*
Elective in Specialty				Required	
Elective in Specialty				Required	
<u>Supervised Ministry</u>					
Supervised Ministry	C55	Required	Required		

** These are the six courses required to become a licensed minister, which is the first step toward ordination or commissioning.*

*** Methods of Bible Study should be taken very early in a students studies. It is strongly recommended that Methods of Bible Study be one of the first classes that a student completes.*