

Personal Data Inventory Questionnaire

(District Board of Ministerial Development Form #1)



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.

DISTRICT: _____

Identification Data

Today's Date:

Date of birth:

Gender:

Name in full:

Social Security #:

Address:

Phone:

Address:

E-mail:

1. Are you a citizen of the United States or Canada?

If no, please explain:

2. Military record: If none, check here and move to the Family Relationships section.

Branch of service:

Rank:

Years served:

Special training:

Type of discharge:

Family Relationships

3. How many children are in your parents' family? _____

What position are you? _____

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

5. Are you parents living? (If both parents are deceased, then move to **Marital Status** question 11)

Father living?

Mother living?

6. Name of father: _____

Name of mother: _____

7. Do your parents live together?

Separated?

Divorced?

Remarried?

8. Are you parents professing Christians

Father professes?

Mother professes?

9. What denomination is your father a member of, if any? _____

What denomination is your mother a member of, if any? _____

10. What is your family's attitude toward the prospect of you entering the ministry?

Supportive

Passive

Opposed

Marital Status

11. Please check your marital status below:

Single

Engaged

Married

Widow(er)

12. If single, are you contemplating marriage?

Persons not presently engaged or not married, go to question #15

13. If engaged, give planned date of marriage:

Name of fiancé:

Fiance's birthday:

Fiance's Social Security Number:

Is your fiancé a citizen of the United States or Canada?

If no, please explain:

Explain any hesitancy or resistance your spouse or fiancé may have with your desire to become a minister.

14. If married, what is your spouse's name:

Spouse's birthday:

Spouse's Social Security Number:

Date of marriage :

Spouse's education:

Is your spouse a citizen of the United States or Canada?

If no, please explain:

Is your spouse employed

If so, list his/her position and company:

Does your spouse plan to continue employment after you are engaged in active ministry?

If so, what type of employment:

Are you now living with your spouse?

If not, give explanatory statement:

Have you or your spouse ever been involved in sexual activity with a minor?

Are you and your spouse maintaining a life of sexual purity and faithfulness in your marriage covenant?

Does he/she profess to be converted?

Does he/she profess to be entirely sanctified?

List the ways your spouse might contribute to/complement your ministry:

Explain any hesitancy or resistance from your spouse which might affect your ability to serve effectively at this time:

Family Dependents

15. Number of children:

List your children below in order.

NAME

SEX

BIRTHDATE

DEPENDENT

LIVING

16. List any other dependants:

Health Information

17. Do you have chronic illnesses or physical defects?

If so, state the nature of these:

18. Have you ever had any serious illness?

Have you ever had any serious emotional problem?

If "yes" to either statement, give explanation:

19. What do you consider your present state of health to be:

Other Personal Data

20. Give names of all patriotic, civic, social, fraternal, or athletic societies to which you belong or have belonged:

21. Have you ever been a member of any organization commonly considered politically subversive?

If so, give explanatory statement:

22. Have you ever been a user of tobacco, alcohol, or other harmful drugs?

If so, explain how you were delivered from such uses:

23. What is your attitude toward the above practices or other personal habits which are injurious physically or hurtful to one's influence?

24. Have you ever been convicted of, or pled guilty or "no contest" to any criminal offense?

If yes, explain fully below, identifying each conviction or plea of guilty, when and where each incident occurred, and the sentence received:

Employment and Finances

25. Give your employment record beginning with the most recent and list the places you have worked:

EMPLOYER , CITY, STATE	POSITION HELD	BEGINNING DATE	ENDING DATE
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

26. 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 given for your dismissal?

27. If you are currently unemployed, upon whom are you dependent?

28. Have you held a position where you had to plan your own time?

What position?

29. Have you ever been in a position where others were under your supervision?

What position?

30. List the total amount of indebtedness you presently have:

What is the amount necessary per month to service your debt?

31. Are you presently or have you ever been in arrears on repayment of any debt or obligation?

If so, explain:

32. Could your financial obligations, in any way, interfere with your influence as a minister?

If so, how?

33. 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

34.	Institution's Name	Dates Attended	Degree/Certificate
High School	_____	_____	_____
If you have a high school equivalency diploma, give number and year of issue:		<input type="text"/>	
College	_____	_____	_____
Seminary	_____	_____	_____
Other	_____	_____	_____

Are you now enrolled or do you plan to enroll in one of our Wesleyan colleges or one of the approved seminaries:

If so, please list:

Have you ever completed any part of the pre-ordination/commissioning course of study?

If so, what courses:

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

Religious Experience and Church Relationship

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

36. Which local Wesleyan Church are you a member of now?

How long have you held membership there:

37. Is your spouse or fiancé a member of a Wesleyan Church?

If not, in what church does he/
she hold membership?

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

39. When were you converted?

Describe your Christian development to the present time:

40. When were you baptized?

41. Are you entirely sanctified?

If not, will you seek this experience and walk in the light God reveals regarding this experience?

42. Have you ever resigned from, or been dismissed by, any ministerial position with any church or religious institution?

If yes, explain fully (describe when, where each resignation/dismissal occurred, and the basis for each such case):

43. Do you feel a definite call to the Christian ministry?

Describe how you were called:

44. Is it your goal to make the ministry your life's work?

45. Do you feel led to any specific type of ministry at this time?

46. Describe your personal habits in the matter of Bible reading and prayer:

47. Describe your practice of personal evangelism:

48. Describe your involvement in the lives of others which is producing spiritual growth on their part:

49. 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."

50. Have you read, and do you fully subscribe to the Articles of Religion of The Wesleyan Church as found in the Constitution? (See Articles 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:

51. 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*)

52. Can you support the entire Church with her department and institutions?

53. Have you read, and do you govern your personal life by The Membership Commitments of The Wesleyan Church?

State any reservations you have:

54. What experience have you had in preaching?

55. What offices have you held in the local church? (Sunday School, Wesleyan Youth, etc.)

56. Are you prepared to report regularly to the district?

57. 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?

58. Why have you chosen to minister as a part of The Wesleyan Church?

59. Have you ever been a ministerial student or licensed minister in another denomination/local church?

60. If you have left a previous denomination or church, please explain the circumstances under which you left:

61. The Wesleyan Church believes that God calls both men and women into ordained/commissioned ministry. Will you support this position?

If not, please explain:

61. In what year do you anticipate you will be ready to be ordained/commissioned?

Please sign the following statements:

The information provided on this form is confidential. It is only for use by the Wesleyan District Board of Ministerial Development and The 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 and the information in any other DBMD forms to be examined by the district and general officials of The Wesleyan Church. I waive my right to review any confidential information about me provided by other persons.

Further, 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, fruit and call of God. Also, I understand that though I may complete all the academic requirements for ordination/commissioning, it does not guarantee my ordination/commissioning.

By checking this box, I agree to the above statement and its terms.

Today's Date

You may go to **"File"** and attach this document directly to an e-mail.
Or you may save and send this document by selecting **"Save As"**
and attaching the saved document to an e-mail.
Another option is to print off this document and send it by mail.

This form is to be sent to your
District Board of Ministerial Development for review.

The following pages are for your information and do not need to be sent to the DBMD

Articles of Religion

1. Faith in the Holy Trinity

210. We believe in the one living and true God, both holy and loving, eternal, unlimited in power, wisdom, and 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.

2. 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, male and female, 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.

3. 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.

4. 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, 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.

5. 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.

6. 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.

7. 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.

8. 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.

9. 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.

10. 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.

11. 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.

12. 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.

13. 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.

14. 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.

15. 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.

16. 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 formally 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.

17. 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.

18. 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.

19. The Resurrection of the Dead

246. We believe in the bodily resurrection from the dead of all people—of the just unto the resurrection of life, and of the unjust unto the resurrection of damnation. The resurrection of Christ is the guarantee of the resurrection which will occur at Christ's Second Coming. The raised body will be a spiritual body, but the person will be whole and identifiable.

20. 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.

21. 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.

Covenant Membership Commitments

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 quasireligious 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.

Toward Family

(5) 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.

(6) To preserve the sanctity of the home by honoring Christ in every phase of family life and by demonstrating Christlike love (always avoiding spousal or child abuse), and by living peacefully with one another, thereby 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

(7) 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.

(8) 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.

(9) 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

(10) 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.

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

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