

DISCOVER

College Wesleyan Church



Welcome to Discover CWC! These three sessions are designed to share the values and practices of College Wesleyan Church, explain the historical development of The Wesleyan Church denomination, and offer opportunities for you to get to know some fellow congregants in the process. More than informative, may these times be formational as you seek to commit yourself to the life of Christ within a local body of believers.

My Discover CWC Schedule

Session 1: _____
Date

Session 2: _____
Date

Session 3: _____
Date

Circle the day you'll meet:

Sundays
Mondays
Tuesdays
Wednesdays
Thursdays
Fridays
Saturdays

Time: _____

College Wesleyan Church & Local Church Membership

While always being a part of the larger global Church, every local church has its own history that has formed its own value system, its own terminology and language, unique to the local community it's within. In this session, you'll discover more about the culture of CWC, as well as what it means to become a member of a local church.

Whole Group Discussion

Introductions: Let each person share (1) who they are, (2) how they got connected to College Wesleyan Church, and (3) what prompted them to pursue membership? [10 min]

The Mission of College Wesleyan Church

College Wesleyan Church exists to make more and better disciples who transform the community and resource The Church.



Steve DeNeff, Lead Pastor at CWC, shares about the church's mission and the ways the church pursues this mission. [7 min]

Reflect: Consider what you heard that excites you? Why do you think this is significant to you? [3 min]

Discussion: Go around the room and share some of your thoughts from above. [5 min]

TERMS TO REMEMBER

Soul Shift | sōl SHift | changes, or shifts, within a person's soul marking a new and holy way of living:

- Me to You
- Slave to Child
- Seen to Unseen
- Consumer to Steward
- Ask to Listen
- Sheep to Shepherd
- Me to We

Membership in a Local Church



Bud Bence, Emeritus Professor of Church History and CWC parishioner, shares about the history and significance of membership in a local church. [5 min]

Reflect: Consider what you heard that surprised you or excited you? How does this inform your pursuit of membership in this local church? [3 min]

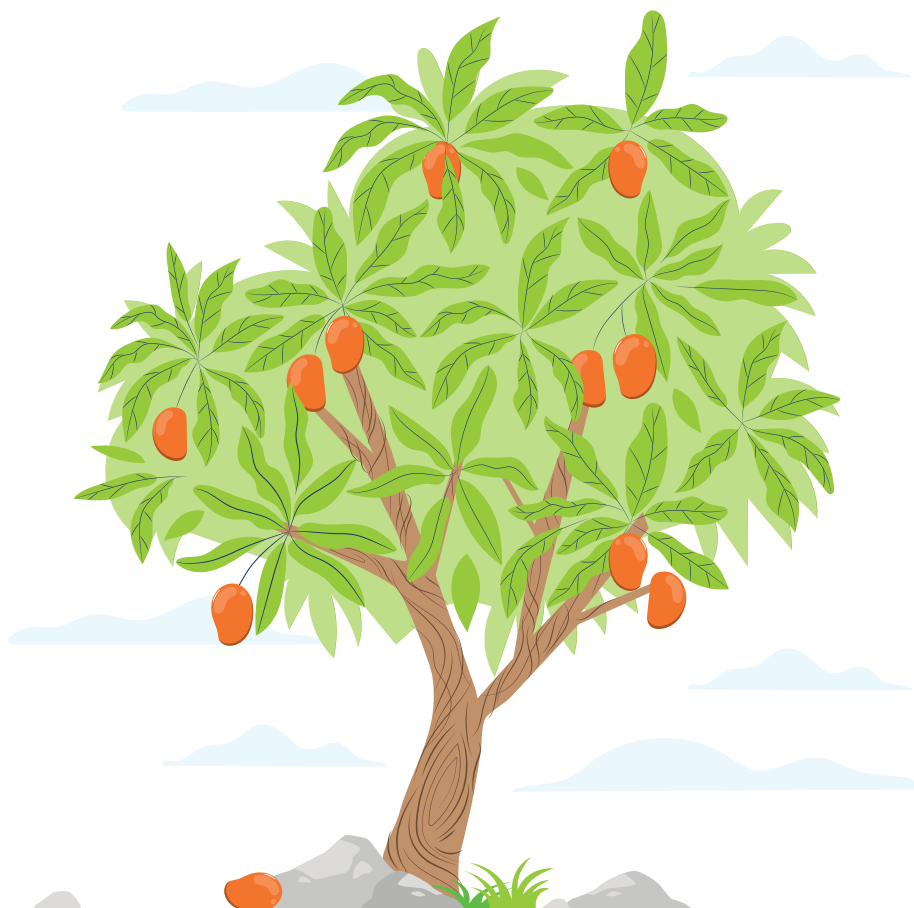
Discussion: Go around the room and share some of your thoughts from above. [5 min]

The facilitator of your group will pray a final prayer of blessing. The organized time is over, but all are invited to linger as time allows.



In the back of this workbook are resources and information to help you get more acquainted with College Wesleyan Church and the denomination of The Wesleyan Church (TWC). Some of this we will go over in sessions to come; others are included for your reference. Take some time and look through this over the next few weeks.

NOTES / THOUGHTS



Let your roots grow down into him, and let your lives be built on him. Then your faith will grow strong in the truth you were taught, and you will overflow with thankfulness (Col. 2:7).

What's a Wesleyan & Where Did We Come From?

Every local church has a story. The unique story of a church or a denomination is like the roots of a tree. The values of a church, their practices, and the type of people it produces are like the branches, the leaves, and the fruit. A tree's identity is formed by and supported by something that came long before. So, let's look back at where we came from to better know who we are.

..... Whole Group Discussion

Activity: Using the space below, create a timeline of your personal history of religious influence: past churches, other religions, authors, movements, people, etc. and how they shaped and formed you. [5min]

Then share the highlights with the rest of the group. [10 min]



TODAY



The Wesley Brothers



Bud Bence, Emeritus Professor of Church History and CWC parishioner, shares about the beginnings of the denomination we know today as The Wesleyan Church. [10 min]

Discuss: What is something you didn't know, or perhaps surprised or excited you? Why do you think it stood out to you? [3 min]

NOTES:

Discuss: What about this movement seems like something CWC still values or practices? [3 min]

NOTES:

THINGS TO REMEMBER

John (1703-91) & Charles (1707-88) Wesley:

Brothers, and Anglican Priests, whose experiences of assurance developed into methodical societies and eventually the Methodist movement in both England and America.

The Methodist Episcopal Church (1784):

The first established Methodist denomination in the colonies rooted in the Wesleys' theology but independent of the Church of England (i.e., Anglican Church).

The Wesleyan Methodist Church (1891):

The denomination eventually formed by churches that withdrew from the Methodist Episcopal Church throughout the early 1840s in support of the abolition of slavery.

Scan the QR codes for in-depth videos on the listed movements:





The Merger



Bud Bence continues to share about the development of *The Wesleyan Church*. [10 min]

Discuss: What is something you didn't know, or perhaps surprised or excited you? Why do you think it stood out to you? [3 min]

NOTES:

Discuss: What about this movement seems like something CWC still values or practices? [3 min]

NOTES:

THINGS TO REMEMBER

The Holiness Movement:

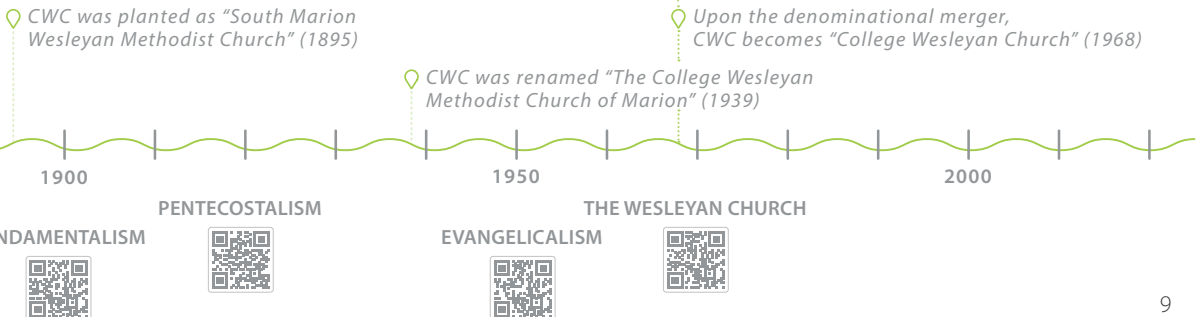
The 19th-century focus on the doctrine of sanctification (i.e., more than forgiveness)—emphasizing the work of the Holy Spirit to transform one's whole life.

Pilgrim Holiness Church

(1897): *The established result of holiness unions, associations, and churches that united to promote worldwide holiness evangelism.*

The Wesleyan Church

(1968): *The new denomination formed by the merger of the Wesleyan Methodist Church and the Pilgrim Holiness Church on June 26, 1968.*



Basic Beliefs



Jonathan Morgan, Professor of Theology and CWC parishioner, shares briefly about the basic beliefs of The Wesleyan Church (often referred to as the Articles of Religion). [5 min]

NOTES:

THINGS TO REMEMBER

The Discipline of The Wesleyan Church:

The denominational manual articulating what we believe and how we conduct ourselves.

orthodox:

The traditionally accepted right belief of the historic and universal Christian Church (in contrast to “Orthodox,” which specifically refers to the Orthodox Church).

Arminian

The belief that Christ died for all and that God has given everyone a choice to choose or reject him. Wesleyans believe God has predestined the Church (in contrast to the Calvinistic belief that God has predestined individuals).

Holiness

The belief that God wants to transform us from the inside out by filling us with his Spirit—completely changing us to love as we ought to love, and live as we ought to live.



Check out the “Resources” section to see how **The Wesleyan Church** fits within the universal Church (pp 16-17), their **Basic Beliefs** (i.e., The Articles of Religion; pp 18-22), published **Position Statements** on contemporary issues (p 23), as well as their **Governing Structure** (p 26).

After looking over these resource pages and discussing any questions you might have, the facilitator will pray a final prayer of blessing. The organized time is over, but all are invited to linger as time allows.

The Life of a Member

Membership in a local church is not a title or a status as much as it is a relationship—an ongoing commitment of people devoted to God, to each other, and to the community they live within. So let’s look at the ongoing rhythms and opportunities within the local church that seek to maintain Christ’s centrality in your life, as well as cultivate new areas of growth and ministry.

Whole Group Discussion

Activity: Look over the Soul Shifts listed below (Pastor Steve referenced these in session 1). Thinking back on your life, can you recall a time that one of these shifts occurred in you? If you need further explanation on any of them, your facilitator should be able to expound. If you’re willing, share a synopsis of your experience with the group. [20 min]

<p>Me to You: The shift from being preoccupied with one’s self to caring for another.</p>	<p>Consumer to Steward: The shift from a scarcity mindset of hoarding to an abundance mindset—becoming thankful caretakers within God’s creation.</p>
<p>Slave to Child: The shift from striving to prove or earn one’s righteousness to resting in God’s promise and work of adoption.</p>	<p>Ask to Listen: The shift from a utilitarian approach to prayer to a relational approach in which one seeks to know God more by listening to the ongoing triune conversation.</p>
<p>Seen to Unseen: The shift from a limited view of the world based on one’s own perception to an awareness and participation in the often unseen work of the Spirit.</p>	<p>Sheep to Shepherd: The shift from seeking one’s own development to working toward someone else’s.</p>
<p>Me to We: The shift from being autonomous to giving one’s self to the Christian community.</p>	

..... Membership as Discipleship (*a shift from Me to We*)

Joining College Wesleyan Church is about discipleship. We are shifting from only needing to care about our self, to choosing to care about this local Body of Christ. We shift from asking “What is best for me?” to asking “What is best for us?”; from asking, “What do I get from this community?” to “What can I give to this community?” It is a commitment to take so seriously God’s invitation to participate in his kingdom-coming work, that we admit we cannot do it alone. So we give ourselves to a local body to accept one another, encourage one another, serve one another, confess to and forgive one another, teach one another, and pray for one another.

Gathered People



Daniel Rife, Director of Liturgy and Formation at CWC, explains the two postures of the local church member—gathered Worship and sent worship—and expounds on gathered Worship. [5 min]

Discuss: What did you hear that was new to you or excited you? [3 min]

NOTES:

Sent People



Daniel Rife expounds on the sent worship of God’s people. [5 min]

Discuss: What did you hear that was new to you or excited you? [3 min]

NOTES:



Turn to pages 28-29 to see the many different serving opportunities at College Wesleyan Church along with contact information for associated staff.

Membership Process

In order to become a member of CWC (and The Wesleyan Church [TWC]), there are a few faith milestones you must confess:



Believe - You have a relationship with Christ. You give testimony to the inner witness of God's Spirit that you are a child of God.



Baptism - You have received the sacrament of Baptism (either as an infant or an adult at CWC or any orthodox Christian church).*



Beliefs - You can respect and comfortably agree with the Articles of Religion of The Wesleyan Church (see pp 18-22).



Becoming - You commit to living out the mission and vision of TWC, to grow in holiness, and seek a maturity of faith by participating in discipleship relationships within CWC (see pp 24-25).

If you haven't been baptized and would like to start that journey, fill out this form:



*Because Baptism is primarily God's work and gift of grace, no one needs to be re-baptized, but all are invited weekly to remember and reaffirm their baptism at the fonts by the sanctuary doors.

If all the above is true for you, and you'd like to continue toward becoming a member of College Wesleyan Church (and, therefore, The Wesleyan Church), following this session, scan the QR code below and complete the linked form (or go to <https://collegewes.com/discoverCWC> and find the link to the Membership Application).



Upon receiving your application, the Local Board of Administration will vote to confirm your membership of College Wesleyan Church and The Wesleyan Church. After such confirmation, a new member reception will occur within a Sunday Worship Service to celebrate your commitment to this local body of believers.

After walking through the next steps of becoming a member, and discussing any questions you might have, the facilitator will pray a final prayer of blessing. The organized time is over, but all are invited to linger as time allows.

RESOURCES



Making Sense of Wesleyans within the Greater Church

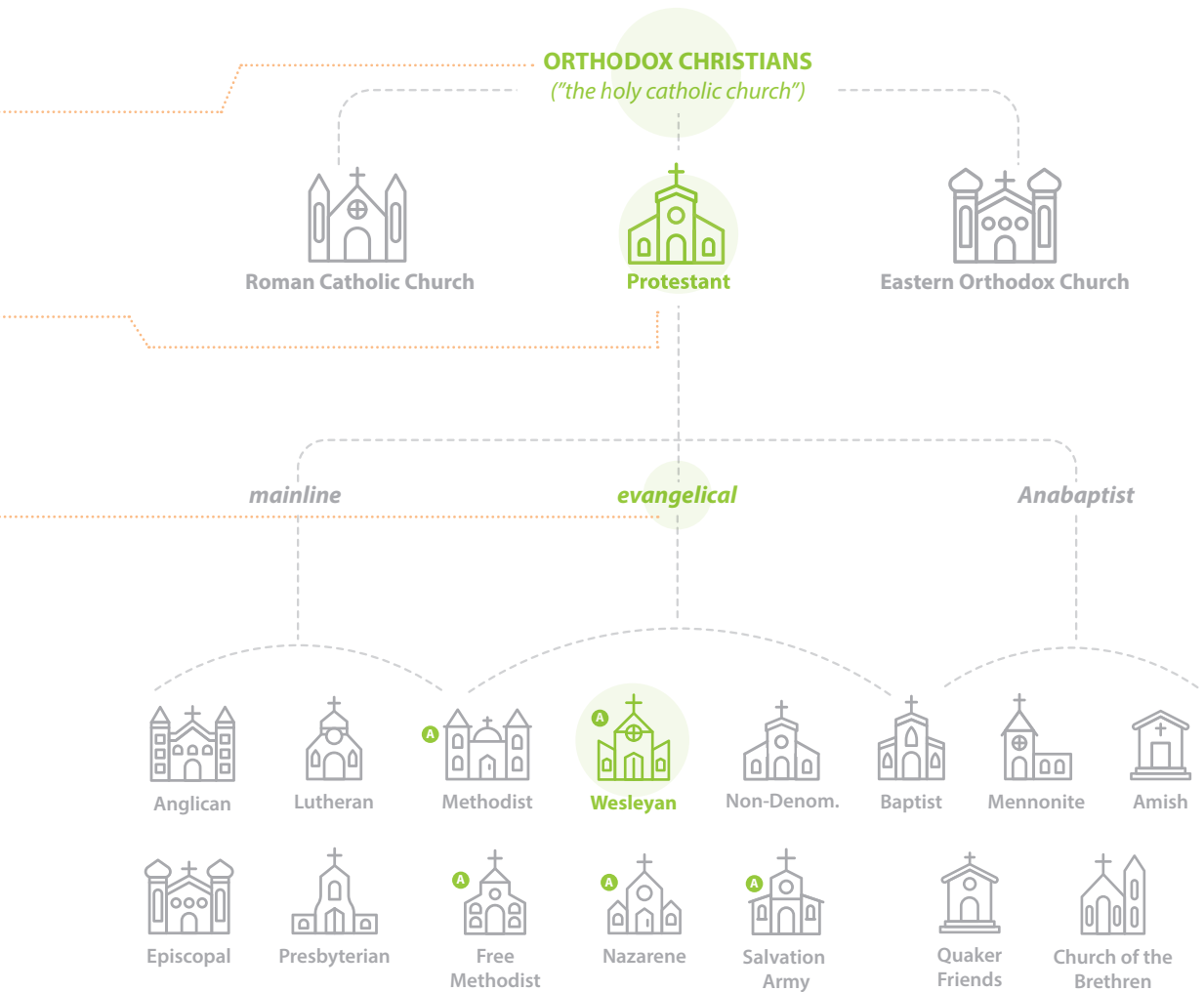
Wesleyans are **orthodox Christians**, affirming the traditional beliefs of the “**holy catholic church**” as the Apostles’ Creed refers (“*catholic*” means *unified/universal church*, in contrast to “*Catholic*” which specifically refers to the Roman Catholic Church). They believe eternal truth and life are found in the teaching and saving acts of Jesus Christ, the Son of God.

Wesleyans are **Protestants**. They believe salvation is God’s free gift of grace (i.e., not obtained by human effort or rituals of the Church). They test their beliefs and actions by Scripture, rather than accepting the authority of church councils or the Pope.

Wesleyans are **evangelicals**. They believe salvation comes through a personal relationship with God through Jesus Christ. They also believe the Bible is the authoritative and truthful (inerrant) Word of God. They are committed to spreading the Gospel to others.

A = *Arminian/holiness churches*

Wesleyans are **Arminians**, emphasizing **holiness** (rooted in the teachings of two brothers: John and Charles Wesley). They believe salvation is available to anyone who desires to be saved (understanding the doctrine of predestination as referring to the preordaining of the *Church*, versus the Calvinist perspective that *individuals* are elected to be saved). They believe this freedom extends throughout all of life; therefore, they oppose the belief that Christians can never lose their salvation (i.e., eternal security). Wesleyans hold that God’s grace is sufficient to keep a believer from sin; however, repeated and defiant unbelief and disobedience might result in a believer falling away from faith.



Basic Beliefs of The Wesleyan Church

1. *We believe* in the **Trinity**, one God in three persons—Father, Son and Holy Spirit. God is “Being”—everything else that exists does so because of God. God is holy and God is love.

(Gen. 1:1; 17:1; Ex. 3:13–15; 33:20; Deut. 6:4; Ps. 90:2; Isa. 40:28–29; Matt. 3:16–17; 28:19; John 1:1–2; 4:24; 16:13; 17:3; Acts 5:3–4; 17:24–25; 1 Cor. 8:4, 6; Eph. 2:18; Phil. 2:6; Col. 1:16–17; 1 Tim. 1:17; Heb. 1:8; 1 John 5:20)

2. *We believe* **God created all things** and human beings are unique from all other creatures because God made them in His own likeness. We allow for differing views on when and how this creating activity occurred.

(Ps. 68:5; Isa. 64:8; Matt. 7:11; John 3:17; Rom. 8:15; 1 Peter 1:17)

3. *We believe* in **Jesus Christ**, the eternal Son of God, who became a human person for our salvation. He was born of a virgin, was crucified, rose again, ascended into heaven and will return again at the close of human history.

(Ps. 16:8–10; Matt. 1:21, 23; 11:27; 16:28; 27:62–66; 28:5–9, 16–17; Mark 10:45; 15; 16:6–7; Luke 1:27, 31, 35; 24:4–8, 23; John 1:1, 14, 18; 3:16–17; 20:26–29; 21; Acts 1:2–3; 2:24–31; 4:12; 10:40; Rom. 5:10, 18; 8:34; 14:9; 1 Cor. 15:3–8, 14; 2 Cor. 5:18–19; Gal. 1:4; 2:20; 4:4–5; Eph. 5:2; 1 Tim. 1:15; Heb. 2:17; 7:27; 9:14, 28; 10:12; 13:20; 1 Peter 2:24; 1 John 2:2; 4:14)

4. *We believe* the **Holy Spirit** is also God and the Spirit works in our lives to draw us to God and empower us to become like Christ.

(Job 33:4; Matt. 28:19; John 4:24; 14:16–17; 15:26; 16:13–15; Acts 5:3–4; Rom. 8:9; 2 Cor. 3:17; Gal. 4:6)

5. *We believe* the **Bible is the Word of God** and was written and passed down to us under the inspiration and supervision of the Holy Spirit so that it is a completely reliable guide for our beliefs and our practices. This is how we interpret “inerrant.”

(Ps. 19:7; Matt. 5:17–19; 22:37–40; Luke 24:27, 44; John 1:45; 5:46; 17:17; Acts 17:2, 11; Rom. 1:2; 15:4, 8; 16:26; 2 Cor. 1:20; Gal. 1:8; Eph. 2:15–16; 1 Tim. 2:5; 2 Tim. 3:15–17; Heb. 4:12; 10:1; 11:39; James 1:21; 1 Peter 1:23; 2 Peter 1:19–21; 1 John 2:3–7; Rev. 22:18–19.

6. *We believe* God's purpose for creating us is that we might be conformed to his will and likeness. Our **relationship with God** affects all dimensions of our lives and our relationships with other persons.

(Lev. 19:18, 34; Deut. 1:16–17; Job 31:13–14; Jer. 21:12; 22:3; Micah 6:8; Matt. 5:44–48; 7:12; Mark 12:28–31; Luke 6:27–29, 35; John 13:34–35; Acts 10:34–35; 17:26; Rom. 12:9; 13:1, 7–8, 10; Gal. 5:14; 6:10; Titus 3:1; James 2:8; 1 Peter 2:17; 1 John 2:5; 4:12–13; 2 John 6)

7. *We believe* the **family** was instituted by God and that it is the most important human relationship. God intended for sexual relationships to occur only between two persons—one male and one female—who are united to each other in marriage.

(Gen. 1:27–28; 2:18, 20, 23–24; Isa. 54:4–8; 62:5b; Jer. 3:14; Ezek. 16; Hosea 2; Mal. 2:14; Matt. 19:4–6; Mark 10:9; John 2:1–2, 11; 1 Cor. 9:5; Eph. 5:23–32; 1 Tim. 5:14; Heb. 13:4; Rev. 19:7–8)

8. *We believe* human beings are accountable for our thoughts and actions. Apart from God's grace, humans are incapable of doing what is right in our their strength; but the **Holy Spirit draws all persons to God**, enabling them to choose what is right (salvation and a holy life.) We cannot save ourselves apart from God, but God will not save us apart from our **free choice** to accept His grace.

(Gen. 6:5; 8:21; Deut. 30:19; Josh. 24:15; 1 Kings 20:40; Ps. 51:5; Isa. 64:6; Jer. 17:9; Mark 7:21–23; Luke 16:15; John 7:17; Rom. 3:10–12; 5:12–21; 1 Cor. 15:22; Eph. 2:1–3; 1 Tim. 2:5; Titus 3:5; Heb. 11:6; Rev. 22:17)

9. *We believe* we are in need of God's grace because of our inward bent towards self: Sin. This includes **original sin**, where this inward bent began with the choice of Adam and Eve. This includes **willful sin**, where we knowingly choose to disobey God. It also includes **involuntary sin**, when we break God's law without realizing it. The need for grace covers a multitude of sins.

(Gen. 3; 6:5; Ps. 1; 32:1–5; 51; Is. 6:5; Jer. 17:9–10; Matt. 16:24–27; 22:36–40; Mk. 7:20–23; John 16:8–9; Rom. 1:18–25; 3:23; 5:12–14; 6:15–23; 7:1–8:9; 8:18–24; 14:23; I Cor. 3:1–4; Gal. 5:16–25; Eph. 2:1–22; Col. 1:21–22; 3:5–11; I Jn. 1:7–2:4; 3:7–10)

10. *We believe* **Jesus died for all** the sins of all persons who have ever lived. For those who die in moral ignorance, his grace covers their sins. For those with the ability to choose, his death redeems everyone who reaches out in faith to God.

(Isa. 52:13—53:12; Luke 24:46–47; John 3:16; Acts 3:18; 4:12; Rom. 3:20, 24–26; 5:8–11, 13, 18–20; 7:7; 8:34; 1 Cor. 6:11; 15:22; Gal. 2:16; 3:2–3; Eph. 1:7; 2:13, 16; 1 Tim. 2:5–6; Heb. 7:23–27; 9:11–15, 24–28; 10:14; 1 John 2:2; 4:10)

11. *We believe* coming to Christ for salvation requires that persons must first reject their past life of sin and unbelief and turn to God. This step of **repentance** prepares a person to accept forgiveness by faith, which is the only condition necessary to be saved.

(Mark 1:15; Luke 5:32; 13:3; 24:47; John 3:16; 17:20; 20:31; Acts 5:31; 10:43; 11:18; 16:31; 20:21; 26:20; Rom. 1:16; 2:4; 10:8–10, 17; Gal. 3:26; Eph. 2:8; 4:4–6; Phil. 3:9; 2 Thess. 2:13; 2 Tim. 2:25; Heb. 11:6; 12:2; 1 Peter 1:9; 2 Peter 3:9)

12. *We believe* God through **Christ forgives** persons who believe and cancels the penalty for all past sins. At that same moment, Christ comes to dwell in the life of the believer, giving that individual the strength to walk with God and overcome the inner temptations to sin.

(Hab. 2:4; Acts 13:38–39; 15:11; 16:31; Rom. 1:17; 3:28; 4:2–5; 5:1–2; Gal. 3:6–14; Eph. 2:8–9; Phil 3:9; Heb. 10:38; John 1:12–13; 3:3, 5–8; 2 Cor. 5:17; Gal. 3:26; Eph. 2:5, 10, 19; 4:24; Col. 3:10; Titus 3:5; James 1:18; 1 Peter 1:3–4; 2 Peter 1:4; 1 John 3:1. Rom. 8:15; Gal. 4:5, 7; Eph. 1:5. Rom. 8:16–17; Gal. 4:6; 1 John 2:3; 3:14, 18–19)

13. *We believe* good works do not save a person or keep them saved. (We are saved by faith alone.) However, those who are in Christ should give evidence (fruit) of their new relationship by **walking in obedience** to his commands.

(Matt. 5:16; 7:16–20; John 15:8; Rom 3:20; 4:2, 4, 6; Gal. 2:16; 5:6; Eph. 2:10; Phil. 1:11; Col. 1:10; 1 Thess. 1:3; Titus 2:14; 3:5; James 2:18, 22; 1 Peter 2:9, 12)

14. *We believe* **believers can and do fall into sin**. By repentance and faith, a person can be restored to a right relationship with God. (Wesleyans have differing opinions on whether “falling away” [apostasy] results in one losing salvation or simply living a defeated and ineffective Christian life. In any case, **we reject the idea that one is incapable of becoming lost once they have been born again**, often called “eternal security.”

(Mal. 3:7; Matt. 18:21–22; John 15:4–6; 1 Tim. 4:1, 16; Heb. 10:35–39; 1 John 1:9; 2:1, 24–25)

15. *We believe* God begins to make us Christ-like (holy) from the moment of our new birth. As we grow in grace, we can reach a point where we surrender ourselves to God, asking Him to cleanse us from our natural tendency toward sin. Now we are free to walk in the Spirit, **victorious over sin**, but always retaining the freedom to choose to act contrary to God’s will.

(Gen. 17:1; Deut. 30:6; Ps. 130:8; Isa. 6:1–6; Ezek. 36:25–29; Matt. 5:8, 48; Luke 1:74–75; 3:16–17; 24:49; John 17:1–26; Acts 1:4–5, 8; 2:1–4; 15:8–9; 26:18; Rom. 8:3–4; 1 Cor. 1:2; 6:11; 2 Cor. 7:1; Eph. 4:13, 24; 5:25–27; 1 Thess. 3:10, 12–13; 4:3, 7–8; 5:23–24; 2 Thess. 2:13; Titus 2:11–14; Heb. 10:14; 12:14; 13:12; James 3:17–18; 4:8; 1 Peter 1:2; 2 Peter 1:4; 1 John 1:7, 9; 3:8–9; 4:17–18; Jude 24)

16. *We believe* the most important **spiritual gift** is the Spirit of God. While God chooses to give various gifts to members of his body, there is no one gift, like speaking in tongues, that has special merit.

(Luke 11:13; 24:49; Acts 1:4; 2:38–39; 8:19–20; 10:45; 11:17; Rom. 12:4–8; 1 Cor. 12:1–14:40; Eph. 4:7–8, 11–16; Heb. 2:4; 13:20–21; 1 Peter 4:8–11)

17. *We believe* **the Church** is made up of all true believers, whether Wesleyan or not. We are just one small branch of the larger Body of Christ.

(Matt. 16:18; 18:17; Acts 2:41–47; 9:31; 11:22; 12:5; 14:23; 15:22; 20:28; 1 Cor. 1:2; 12:28; 16:1; 2 Cor. 1:1; Gal. 1:2; Eph. 1:22–23; 2:19–22; 3:9–10, 21; 5:22–33; Col. 1:18, 24; 1 Thess. 1:1; 2 Thess. 1:1; 1 Tim. 3:15; Heb. 12:23; James 5:14)

18. *We believe* in two **sacraments**—baptism and the Lord’s Supper. We allow for various understandings of what occurs in both these sacraments. Some churches/pastors still practice infant baptism; others do not.)

(Matt. 3:13–17; 28:19; Mark 1:9–11; John 3:5, 22, 26; 4:1–2; Acts 2:38–39, 41; 8:12–17, 36–38; 9:18; 16:15, 33; 18:8; 19:5; 22:16; Rom 2:28–29; 4:11; 6:3–4; 1 Cor. 12:13; Gal. 3:27–29; Col. 2:11–12; Titus 3:5. Matt. 26:26–28; Mark 14:22–24; Luke 22:19–20; John 6:48–58; 1 Cor. 5:7–8; 10:3–4, 16–17; 11:23–29)

19. *We believe* **Jesus Christ will return** at the close of history. We require no particular view on how or when the events of his coming will occur.

(Job 19:25–27; Isa. 11:1–12; Zech. 14:1–11; Matt. 24:1–51; 25; 26:64; Mark 13:1–37; Luke 17:22–37; 21:5–36; John 14:1–3; Acts 1:6–11; 1 Cor. 1:7–8; 1 Thess. 1:10; 2:19; 3:13; 4:13–18; 5:1–11, 23; 2 Thess. 1:6–10; 2:1–12; Titus 2:11–14; Heb. 9:27–28; James 5:7–8; 2 Peter 3:1–14; 1 John 3:2–3; Rev. 1:7; 19:11–16; 22:6–7, 12, 20)

20. *We believe* all persons will rise again and receive **resurrected bodies** at the end of history.

(Job 19:25–27; Dan. 12:2; Matt. 22:30–32; 28:1–20; Mark 16:1–8; Luke 14:14; 24:1–53; John 5:28–29; 11:21–27; 20:1—21:25; Acts 1:3; Rom. 8:11; 1 Cor. 6:14; 15:1–58; 2 Cor. 4:14; 5:1–11; 1 Thess. 4:13–17; Rev. 20:4–6, 11–13)

21. *We believe* everyone who has lived will stand before God to be **judged**.

(Eccl. 12:14; Matt. 10:15; 25:31–46; Luke 11:31–32; Acts 10:42; 17:31; Rom. 2:16; 14:10–12; 2 Cor. 5:10; 2 Tim. 4:1; Heb. 9:27; 2 Peter 3:7; Rev. 20:11–13)

22. *We believe* there is an **existence after this life**. The righteous will live in eternal happiness with God; the wicked will be eternally separated from God. The final destiny of a person will be based upon their accountability for what they have done in this present life.

(Dan. 12:2; Matt. 25:34–46; Mark 9:43–48; Luke 13:3; John 8:21–23; 14:2–3; 2 Cor. 5:6, 8, 10; Heb. 2:1–3; 9:27–28; 10:26–31; Rev. 20:14–15; 21:1—22:5, 14–15)

Wesleyan Church Position Statements

Though they are not one of the core doctrines of The Wesleyan Church (TWC), the following issues have official statements and stances from TWC, in order to help inform and guide the church in the everyday living.

Sanctify of Life

International View of Refugees

Domestic Violence

Gender Identity and Expression

Racial Reconciliation

Church and Culture (Military Service, Equal Rights, Marriage, Divorce, Abortion and more)

Economy

Women in Ministry

Global Poverty

Immigration

Creation Care

Homosexuality



Scan here to go to The Wesleyan Church website and read the official statements.

You can also go to www.wesleyan.org/gso/position-statements

Member Guides and Goals for Godly Living*

Toward God

- (1) To reverence the name of God and to honor the Lord's Day with rest and worship.
- (2) To abstain from all forms of spiritism, such as the occult, witchcraft, and astrology.

Toward Self

- (3) To exercise faithful stewardship through the wise use of time and material resources (considering the principle of tithing) and to demonstrate compassion to those in need.
- (4) To demonstrate a positive witness to the world by abstaining from all forms of gambling and by abstaining from using destructive substances, such as alcoholic beverages, tobacco and non-medicinal drugs and by refraining from membership in secret societies (due to their quasi-religious nature).
- (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 as a lifetime commitment. We affirm that marriage between one man and one woman is God's design. The dissolving of marriage by divorce should be a last resort after efforts toward reconciliation have failed.
- (7) To honor Christ in every phase of family life.

Toward The Church

- (8) To work together for the advancement of God's kingdom; to walk together in Christian fellowship 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.

- (10) The Wesleyan Church believes that the use of an ecstatic prayer language has no clear sanction for use in public worship and therefore its practice in worship services shall not be promoted among us.

Toward Others

- (11) To do good as much as is possible to all people as God gives opportunity.
- (12) To respect the rights of all persons, regardless of race, color or sex.
- (13) To live honestly and be just in all dealings.

The conditions of membership are:

- (1) Confession of faith in Jesus Christ as evidenced by an inner witness of new birth through the Holy Spirit and a commitment to pursue holiness in all things.
- (2) Christian baptism.
- (3) Respect and gracious acceptance of our Articles of Religion.
- (4) A commitment to live out the mission and vision of The Wesleyan Church through a discipling relationship within the local church.

**Listed in the Church Discipline as "Membership Commitments."*

College Wesleyan Church Governing Structure



CWC'S SIX STRATEGIC THEMES

TRANSFORMING

Jesus changes lives. He restores people to their original condition. At College Wesleyan Church we must offer more than forgiveness, but an actual break from the cycle that people are in so they are freed from their sins and from the effects those sins are having on their lives until Christ Jesus is "fully formed" in them. When we say "Transforming," we mean that College Wesleyan Church commits to partnering with God in changing lives and seeing true spiritual redemption.

DISCOVERING

We are called by Christ to serve the "least of these." We are to give a voice to the oppressed, the unborn, the persecuted and those marginalized by society. We long to build a culture that listens for the injustices and hidden sins that create prisons for individuals and groups. Here we must join God's good work wherever it is happening. When we say "Discovering," we mean that College Wesleyan Church commits to listening to the World and to the Word to find true needs and positive solutions.

PREEMPTING

College Wesleyan Church thinks of "the logical consequence of things done in the present time" and works with our eternal God to actually change the future by doing something different in the present. We overcome tomorrow's evil with today's good. We want to make a true difference in the world that prevents the plans of the enemy and advances the cause of Christ. When we say "Pre-empting," we mean that College Wesleyan Church commits to preventing evil and causing good in the future through our action today.

RESOURCING

College Wesleyan Church provides solutions in the community and resources the best problem-solvers out there. We work to equip future leaders, often sending them around the world to influence the broader church. We are convinced that just meeting needs is not enough. We must also "resource people" along the lines of who God made us to be. God made us who we are as a congregation for a purpose and we want to align with His plan for using us. When we say "Resourcing," we mean that College Wesleyan Church commits to using the resources God gave us in all our circles of influence.

INCLUDING

It is the way of the world to separate, to emphasize distinctives (the ways in which we are different) out of fear that we will lose our identity if we give them up. But in Christ we come together out of a common need and a respect for the ways in which God has revealed Himself in the other person. When we include the poor, or the minority, or the children who cannot read, we do so not with condescension, but because they have something of God in them that we will never see until we include them in our family. When we say "Including," we mean that College Wesleyan Church commits to bringing those who are missing to the table of God.

BELONGING

We are not the Body of Christ as we ought to be until we have learned to love and to help each other belong to our family. We connect people in caring community and value the relational side of holiness in biblical community. We are the family of God that mirrors the connection of the Trinity. We are interconnected as branches within the Vine. When we say "Belonging," we mean that College Wesleyan Church commits to connecting people into a caring, biblical community.

College Wesleyan Church - Serving Opportunities

TENDING MINISTRIES

stewarding, celebrating, & caring for all CWC has been blessed with in both people & resources



OPERATIONS & DEVELOPMENT

email: Emily.Vermilya@collegewes.com

- Care Shepherds
- Occasional Receptionist
- Funeral Dinner Team
- Wellsprings of Freedom Team Member



CONNECTIONS & FAITH FRIENDS

email: Tim.Witte@collegewes.com

- Welcome Desk/Greeter (indoor or outdoor)
- New Guest Follow-Up
- Pew Shepherd (seek to know and care for those that regularly sit around you)

Faith Friends Volunteer (befriend a child or youth who would benefit from 1-on-1 support on Sunday mornings)



RESOURCING

email: Chip.Bos@collegewes.com

- Camera Operator
- Sunday Screen Media/Video Switcher
- Audio Engineer
- Platform Setup
- Story & Content Gatherer/Writer/Editor
- Photography/Video Capturing Volunteer
- Web Design Volunteer



FINANCE

email: Patrick.Riggs@collegewes.com

- Teller Team
- Accounting Team



FACILITIES

email: Joe.Ruder@collegewes.com

- Room Care (Sanctuary/Kitchen)
- Snow Removal Team
- Event Setup and Tear-Down

CULTIVATING MINISTRIES

curating gatherings & resources that reveal & respond to the story of God



DISCIPLESHIP

email: Ethan.Linder@collegewes.com

- Group Leader/Host
- Spiritual Directors
- Prayer Retreat Team
- Discipleship Mentors



CORPORATE WORSHIP

email: Jordan.Rife@collegewes.com

- Sacraments & Rituals Team (Communion server/usher | Baptism assistant)
- Ensemble (choir, winds, bells, strings)
- Music Team (instrumentalists or vocalist)
- Scripture Team



CHILDREN'S MINISTRY (*SPLASH*)

email: Stephanie.Freemyer@collegewes.com

- Weekday Cleanup and Supplies
- Classroom Teachers/Assistants (nursery through 4th grade)



YOUTH MINISTRY (*JCBodyshop*)

email: Elizabeth.Scull@collegewes.com

- 5th-8th Grade Life Group Leaders
- 9th-12th School Life Group Leaders
- Song/Music Leaders & Helpers
- Crossover Basketball Volunteers



COLLEGE/YOUNG ADULT MINISTRY

email: Delaney.Odle@collegewes.com

- Event Team Member (set up/tear down/greeting)
- Vocational or Spiritual Mentor (connecting students and practitioners of a shared domain to discuss how the Gospel might be translated within such vocation)

PLANTING MINISTRIES

facilitating relational opportunities for CWC to enact the kingdom of God in Grant County & beyond



LOCAL & GLOBAL OUTREACH

email: Beau.Hamner@collegewes.com

- Grant County Rescue Mission Volunteer
- Hope House Mentor/Bible-Study Leader
- English as a Second Language (ESL) Tutors
- ESL Child Care Volunteers
- Interpreter/Document Translator



FAMILY OUTREACH

(w/ Frances Slocum Elementary)

email: Vickie.Conrad@collegewes.com

- Kids Hope Mentor
- Adopt a Teacher/Staff Member
- Appreciation Luncheons
- Monthly Family Night Volunteer

