



Please attach a recent family, couple or individual photo here

Midwest Church Extension
APPLICANT
QUESTIONNAIRE

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Thank you for your interest in Midwest Church Extension! All individuals being considered for ministry with Midwest Church Extension are required to complete this application and submit it to the mission. Resumes and other pertinent supplementary materials may be submitted, but they are not to be regarded as a substitute for this application. Please exercise care in answering all of the questions to the best of your ability. Your application will be given careful and prayerful consideration.

PERSONAL / FAMILY DATA

Applicant Name & Address					
Home Phone		Office Phone		Cell Phone	
E-mail address			Personal Web Page		
Date of Birth			Social Security #		
Marital Status – please check all that apply					
Status	<input checked="" type="checkbox"/>	How long	Status	<input checked="" type="checkbox"/>	How long
Single	<input type="checkbox"/>		Widowed	<input type="checkbox"/>	
Engaged	<input type="checkbox"/>		Divorced	<input type="checkbox"/>	
Married	<input type="checkbox"/>		Remarried	<input type="checkbox"/>	
Married to Divorcee	<input type="checkbox"/>				
Spousal Information					
Name		Date of Birth		Social Security #	
Anniversary Date					
Children					
Name		Date of Birth		Date of Birth	

Pastoral and Other Ministry Experience

In the space below please list the pastorates and other ministries which you have served in the past. Begin with the most recent and work back in time.

Ministry Name	Location	Your Position	Dates of service

Academic Training

In the space below please list the academic training which you have received on the post-secondary and graduate levels. Begin with the most recent and work back in time.

Educational Institution	Location	Years attended	Year of Graduation	Degree Earned

Important Doctrinal and Philosophical Issues

Please answer the following questions (most of them should be answered in 4-5 sentences at most):

DOCTRINE

In as concise a way as possible, explain what a man must know and do in order to be saved.

What is your perspective on Church Planting as it relates to the Great Commission (Matthew 28.19-20; Acts 1.8)?

Given the fact that the Bible demands personal and ecclesiastical separation, how do you apply that practically in your own life? ... in the life of the church?

<u>What is the biblical purpose and process for exercising discipline in the local church?</u>
<u>What would be your practice in regard to leading the ordinance of the Lord's Table?</u>
MINISTRY PHILOSOPHY
<u>Explain your view of the role of the Pastor in relation to church leadership.</u>
<u>What is your position in regard to the marriage of believers with unbelievers?</u>
<u>What is your position as it relates to divorce, and divorce and remarriage?</u>
<u>Describe your approach to the use of different musical styles in a typical worship service.</u>
<u>How would you structure the ministry as it relates to the children and young adults in your church.</u>
<u>What is your understanding of expository teaching and your use of it in ministering from the Word of God?</u>
<u>Which Bible translations do you endorse for use by those who wish to study the Bible?</u>

In what ministry roles are women allowed to serve within the local church?

Spiritual Journey (Applicant)
Please describe, in narrative form, the course of your spiritual development from the circumstances leading to the point of your salvation until the present time. Please include in the narrative: 1) a recounting of significant experiences (both good and bad), 2) key lessons you have learned along the way, 3) an assessment of your spiritual gifts, and 4) a personal evaluation of your strengths and weaknesses. Use both sides of this page if necessary.

Spiritual Journey (Spouse)

Please describe, in narrative form, the course of your spiritual development from the circumstances leading to the point of your salvation until the present time. Please include in the narrative: 1) a recounting of significant experiences (both good and bad), 2) key lessons you have learned along the way, 3) an assessment of your spiritual gifts, and 4) a personal evaluation of your strengths and weaknesses. Use both sides of this page if necessary.

Financial Information			
<i>Use the worksheet in the space below to summarize the financial needs of your family. Add any additional categories as needed. This information is to give a broad picture of your financial needs.</i>			
Anticipated Monthly Obligations		Anticipated Monthly Income	
Item	Amount	Source	Amount
Food		Continuing Support (from current sources)	
Housing		Spouse Employment	
Vehicle		Other Sources (please list)	
Medical			
Insurance			
Retirement			
Debt Retirement			
Clothing			
Total		Total	

Miscellaneous Items	
<i>Membership in IFCA International is a condition for acceptance of this application.</i>	Yes/No
1. Have you read, and are you in full agreement with, each point of doctrine contained in IFCA International's " Articles of Faith and Doctrine " (MCE APPENDIX A)?	
2. Have you read the " Points of Doctrinal Clarification " (MCE APPENDIX B) and do you affirm your understanding and full agreement with each of the points therein?	
3. Are you currently a member of IFCA International?	
4. If you are not currently an IFCA International member are you willing to apply for membership?	
5. <i>The following are specific causes for rejection of applications to IFCA International: use of liquor, tobacco, narcotics, immorality, divorce, marriage to a divorcee, membership in an oath-bound society, unfavorable references, doctrinal and constitutional disagreement. Are any of these issues likely to cause your application to IFCA International to be rejected? If "yes", please explain:</i>	
6. Have you ever been convicted of a criminal offense? (Exclude any convictions for which the record was by court order, expunged or statutorily erased; exclude any misdemeanor convictions for which probation has been completed or discharged and the case has been judicially dismissed)	

References

Please provide the following information for five (5) people who know you and your ministry and who can serve as a reference for you. These individuals need to be those who can tell us about your employment, ministry, character, skills, communication, family relationships etc. We will contact these individuals, and may also contact some secondary references as well.

Name		Address	
Phone Number	E-Mail Address	Nature and length of relationship	
Name		Address	
Phone Number	E-Mail Address	Nature and length of relationship	
Name		Address	
Phone Number	E-Mail Address	Nature and length of relationship	
Name		Address	
Phone Number	E-Mail Address	Nature and length of relationship	
Name		Address	
Phone Number	E-Mail Address	Nature and length of relationship	

I/we hereby certify by my/our signature(s) below that the answers that have been given in this questionnaire are truthful and complete to the best of my/our knowledge.

_____ Date: _____
Signature

_____ Date: _____
Signature of Spouse

MCE APPENDIX A
IFCA International
Articles of Faith and Doctrine

Section I. Articles of Biblical Faith

Each and every person, church, or organization, in order to become or remain a member of IFCA International, shall be required to subscribe to the following articles of faith:

1 The Holy Scriptures

We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God, the final authority for faith and life, inerrant in the original writings, infallible and God-breathed (2 Timothy 3:16,17; 2 Peter 1:20,21; Matthew 5:18; John 16:12,13).

2 The Godhead

We believe in one Triune God, eternally existing in three persons - Father, Son, and Holy Spirit – coeternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections (Deuteronomy 6:4; 2 Corinthians 13:14).

3 The Person and Work of Christ

- a. We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful men (John 1:1,2,14; Luke 1:35).

- b. We believe that the Lord Jesus Christ died on the cross for all mankind as a representative, vicarious, substitutionary sacrifice, and that the sufficiency of this atoning sacrifice to accomplish the redemption and justification of all who trust in Him is assured by His literal, physical resurrection from the dead (Romans 3:24,25; 4:25; Ephesians 1:7; 1 Timothy 4:10; Hebrews 2:9; 1 Peter 1:3-5; 2:24; and 2 Peter 2:1).

- c. We believe that the Lord Jesus Christ ascended to heaven, and is now exalted at the right hand of God, where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate (Acts 1:9,10; Hebrews 9:24; 7:25; Romans 8:34; 1 John 2:1,2).

4 The Person and Work of the Holy Spirit

- a. We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; and, that He is the supernatural agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption (John 16:8-11; 2 Corinthians 3:6; 1 Corinthians 12:12-14; Romans 8:9; Ephesians 1:13,14).

- b. We believe that He is the divine teacher who guides believers into all truth; and, that it is the privilege and duty of all the saved to be filled with the Spirit (John 16:13; 1 John 2:20,27; Ephesians 5:18).

5 The Total Depravity of Man

We believe that man was created in the image and likeness of God, but that in Adam's sin the race fell, inherited a sinful nature, and became alienated from God; and, that man is totally

depraved, and, of himself, utterly unable to remedy his lost condition (Genesis 1:26,27; Romans 3:22,23; 5:12; Ephesians 2:1-3, 12).

6 Salvation

We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of our sins (Ephesians 2:8-10; John 1:12; Ephesians 1:7; 1 Peter 1:18,19).

7 The Eternal Security and Assurance of Believers

a. We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 6:37-40; 10:27-30; Romans 8:1,38,39; 1 Corinthians 1:4-8; 1 Peter 1:5).

b. We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word; which, however, clearly forbids the use of Christian liberty as an occasion to the flesh (Romans 13:13,14; Galatians 5:13; Titus 2:11-15).

8 The Two Natures of the Believer

We believe that every saved person possesses two natures, with provision made for victory of the new nature over the old nature through the power of the indwelling Holy Spirit; and, that all claims to the eradication of the old nature in this life are unscriptural (Romans 6:13; 8:12,13; Galatians 5:16-25; Ephesians 4:22-24; Colossians 3:10; 1 Peter 1:14-16; 1 John 3:5-9).

9 Separation

a. We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord; and, that separation from all religious apostasy, all worldly and sinful pleasures, practices and associations is commanded of God (2 Timothy 3:1-5; Romans 12:1-2; Romans 14:13; John 2:15-17; 2 John 1:9-11; 2 Corinthians 6:14-7:1).

b. We believe that sexual intimacy is a wonderful gift of God that is only to be expressed between one man and one woman (as genetically defined), within the love and bonds of marriage (Genesis 2:24-25; Matthew 19:4-6; 1 Corinthians 7:3-5; Hebrews 13:4). Therefore, we believe that any other form of sexual intimacy is both immoral and a perversion of God's gift (Leviticus 18:1-30; Proverbs 6:32; 1 Corinthians 6:18; Romans 1:26-27; 1 Thessalonians 4:3-8).

10 Missions

We believe that it is the obligation of the saved to witness by life and by word to the truths of Holy Scripture and to seek to proclaim the Gospel to all mankind (Mark 16:15; Acts 1:8, 2 Corinthians 5:19,20).

11 The Ministry and Spiritual Gifts

a. We believe that God is sovereign in the bestowment of all His gifts; and, that the gifts of evangelists, pastors, and teachers are sufficient for the perfecting of the saints today; and, that speaking in tongues and the working of sign miracles gradually ceased as the New Testament Scriptures were completed and their authority became established (1 Corinthians 12:4-11; 2 Corinthians 12:12; Ephesians 4:7-12).

b. We believe that the biblical offices of pastor and elder in the church, or their equivalents, are restricted to biblically qualified men (1 Timothy 2:12; 3:1-7; Titus 1:5-9).

c. We believe that God does hear and answer the prayer of faith, in accord with His own will, for the sick and afflicted (John 15:7; 1 John 5:14-15).

12 The Church

a. We believe that the Church, which is the body and the espoused bride of Christ, is a spiritual organism made up of all born-again persons of this present age (Ephesians 1:22,23; 5:25-27; 1 Corinthians 12:12-14; 2 Corinthians 11:2).

b. We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 20:17; 28-32; 1 Timothy 3:1-13; Titus 1:5-11).

c. We believe in the autonomy of the local church free of any external authority or control (Acts 13:1-4; 15:19-31; 20:28; Romans 16:1-4; 1 Corinthians 3:9,16; 5:4-7; 13; 1 Peter 5:1-4).

d. We believe in the ordinances of believer's water baptism and the Lord's supper as scriptural means of testimony for the church age (Matthew 28:19,20; Acts 2:41,42; 18:8; 1 Corinthians 11:23-26).

13 Dispensationalism

We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life which define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather divinely ordered stewardships by which God directs man according to His purpose. Three of these -- the age of law, the age of the Church, and the age of the millennial kingdom -- are the subjects of detailed revelation in Scripture (John 1:17; 1 Corinthians 9:17; 2 Corinthians 3:9-18; Galatians 3:13-25; Ephesians 1:10; Colossians 1:24,25; Hebrews 7:19; Revelation 20:2-6).

14 The Personality of Satan

We believe that Satan is a person, the author of sin and the cause of the fall; that he is the open and declared enemy of God and man; and, that he shall be eternally punished in the Lake of Fire (Job 1:6,7; Isaiah 14:12-17; Matthew 4:2-11; 25:41; Revelation 20:10).

15 The Second Advent of Christ

We believe in that "Blessed Hope," the personal, imminent, pre-tribulation and premillennial coming of the Lord Jesus Christ for His redeemed ones; and in His subsequent return to earth, with His saints, to establish His millennial kingdom (1 Thessalonians 4:13-18; Zechariah 14:4-11; Revelation 19:11-16; 20:1-6; 1 Thessalonians 1:10; 5:9; Revelation 3:10).

16 The Eternal State

a. We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment (Matthew 25:46; John 5:28,29; 11:25,26; Revelation 20:5,6,12,13).

b. We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul and body are reunited to be glorified forever with the Lord (Luke 23:43; Revelation 20:4-6; 2 Corinthians 5:8; Philippians 1:23; 3:21; 1 Thessalonians 4:16,17).

c. We believe that the souls of unbelievers remain, after death, in conscious misery until the second resurrection, when with soul and body reunited they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment (Luke 16:19-26; Matthew 25:41-46; 2 Thessalonians 1:7-9; Jude vv. 6,7; Mark 9:43-48; Revelation 20:11-15).

Section 2. Movements Contrary to Faith

a. Ecumenism

Ecumenism is that movement which seeks the organizational unity of all Christianity and ultimately of all religions. Its principal advocates are the World Council of Churches and the National Council of the Churches of Christ in the United States of America.

b. Ecumenical Evangelism

Ecumenical Evangelism is that effort to promote the Gospel by bringing fundamentalists into an unequal yoke with theological liberals and/or Roman Catholics and other divergent groups.

c. Neo-Orthodoxy

Neo-Orthodoxy is that theological movement which affirms: the transcendence of God, the finiteness and sinfulness of man, and the necessity of supernatural divine revelation of truth; but, while using evangelical terminology, seriously departs from orthodoxy: in accepting the views of destructive higher criticism, in denying the inerrancy of the Bible as historic revelation, in accepting religious experience as the criterion of truth, and in abandoning important fundamentals of the Christian faith.

d. New Evangelicalism (Neo-Evangelicalism, New Conservatism)

These terms refer to that movement within evangelicalism characterized by a toleration of and a dialogue with theological liberalism. Its essence is seen in an emphasis upon the social application of the Gospel and weak or unclear doctrines of: the inspiration of Scripture, Biblical creationism, eschatology, dispensationalism, and separation. It is further characterized by an attempt to accommodate biblical Christianity and make it acceptable to the modern mind. We believe that these movements are out of harmony with the Word of God and the official doctrine and position of IFCA International and are inimical to the work of God.

Section 3. Covenant of Faith

In subscribing to these articles of faith, we by no means set aside, or undervalue, any of the Scriptures of the Old and New Testaments; but we deem the knowledge, belief and acceptance of the Truth as set forth in our Doctrinal Statement, to be essential to sound faith and fruitful practice, and therefore requisite for Christian fellowship in IFCA International.

MCE APPENDIX B Points of Doctrinal Clarification

From time to time during the application process, some have asked about different points contained in IFCA International's Articles of Faith and Doctrine. Here are some helpful clarifications regarding MCE's position in relation to four points which generate commonly recurring questions:

Person and Work of Christ

Article IV. Section 3.b states: "We believe that the Lord Jesus Christ died on the cross for all mankind as a representative, vicarious, substitutionary sacrifice, and that the sufficiency of this atoning sacrifice to accomplish the redemption and justification of all who trust in Him is assured by His literal, physical resurrection from the dead." **When we say "all mankind" we mean that Christ's atonement is sufficient for every person without exception.**

The Two Natures of the Believer

Article IV. Section 8 states: "We believe that every saved person possesses two natures, with provision made for victory of the new nature over the old nature through the power of the indwelling Holy Spirit; and, that all claims to the eradication of the old nature in this life are unscriptural." **MCE considers the belief equating the old nature with the flesh to be an acceptable expression qualifying one for missionary status with the mission.**

The Ministry and Spiritual Gifts

Article IV. Section 11.a states: "We believe that God is sovereign in the bestowment of all His gifts; and, that the gifts of evangelists, pastors, and teachers are sufficient for the perfecting of the saints today; and, that speaking in tongues and the working of sign miracles gradually ceased as the New Testament Scriptures were completed and their authority became established." **The New Testament lists other spiritual gifts (such as serving, exhortation, giving, leadership, mercy, helps) that are left unmentioned in our Articles of Faith and Doctrine. We acknowledge that these gifts of ministry continue, just as we acknowledge that God works supernaturally according to His sovereign will.**

Dispensationalism

In Article IV. Section 13 we state: "We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life which define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather divinely ordered stewardships by which God directs man according to His purpose. Three of these -- the age of law, the age of the Church, and the age of the millennial kingdom -- are the subjects of detailed revelation in Scripture." **We require agreement with the careful wording and specific language of this statement, and to the clear distinction between Israel and the Church that this statement requires.**