



General Catalog 2024--2028

Evangelical Methodist Church
General Board of Ministerial Education
PO Box 17070
Indianapolis, IN 46217

General Catalog

Haggard School of Ministry

Evangelical Methodist Church

THE EVANGELICAL METHODIST CHURCH

The “*2022 Discipline of the Evangelical Methodist Church*” provides a brief history of Methodism as described by its founders, John and Charles Wesley. “*In 1729 two young men in England, reading the bible, saw that they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw likewise that man are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise up a holy people.*” (Paragraph 2, p. 9)

From Methodism’s beginnings in 1737, the Methodist Church has experienced numerous theological challenges resulting in departures from the biblical and historic teachings of its original founders. These departures resulted in the rise of several denominations which intended to maintain a firm hold on the teachings of scriptural holiness as understood and taught by the Wesleys.

Among those departures came the birth of the Evangelical Methodist Church under the leadership of Dr. J. H. Hamblen.

“With a firm conviction that the gulf that separates conservative and liberal thought in the church is an ever-widening chasm which can never be healed, the Evangelical Methodist Church came into being to preserve the distinctive doctrines of primitive Methodism, founded upon the inspiration and authenticity of the Bible and upon the Articles of Religion as set forth by John Wesley.

“On May 9, 1946, in the city of Memphis, Tennessee, a small group of preachers and laymen met together for consultation and prayer, endeavoring to cope with the growing apostasy of the church. After long hours of waiting before God in prayer, they felt definitely led of God to organize the Evangelical Methodist Church.” (Paragraph 11, p. 11)

The Articles of Religion, as set forth by John Wesley form Chapter 1. of “*The Constitution*” of the Evangelical Methodist Church and clearly state what we believe as a denomination.

Chapter 1. Articles of Religion

I. Of Faith in the Holy Trinity.

¶21. There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead, there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God, who was made very man.

¶22. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person; never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the Resurrection of Christ.

¶23. Christ did truly rise again from the dead, and took again His body, with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and there sitteth until He return to judge all men at the last day.

IV. Of the Holy Ghost.

¶24. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

V. Of the Sufficiency of the Holy Scriptures for Salvation.

¶25. The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testaments, of whose authority was never any doubt in the church.

The names of the Canonical Books:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Song of Solomon, Four prophets the Greater, Twelve prophets the less. All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. Of the Old Testament.

¶26. The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof necessity to be received in any Commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. Of Original or Birth Sin.

¶27. Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. Of Free Will.

¶28. The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God without the grace of God by Christ enabling us, that we may have a good will, and working with us, when we have that good will.

IX. Of the Justification of Man.

¶29. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: whereof, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. Of Good Works.

¶30. Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be evidently known as a tree is discerned by its fruit.

XI. Of Works of Supererogation.

¶31. Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. Of Sin After Justification.

¶32. Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And, therefore, they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XIII. Of the Church.

¶33. The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments, duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. Of Purgatory.

¶34. The Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

XV. Of Speaking in the Congregation in Such a Tongue as the People Understand.

¶35. It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

XVI. Of the Sacraments.

¶36. Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called sacraments—that is to say Confirmation, Penance, Orders, Matrimony, and Extreme Unction—are not to be counted for sacraments of the gospel, being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign of ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as we worthily receive the same way have they a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith, I Cor. XI. 29.

XVII. Of Baptism.

¶37. Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

XVIII. Of the Lord's Supper.

¶38. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and have given occasion to many superstitions.

The body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XIX. Of Both Kinds.

¶39. The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. Of the One Oblation of Christ finished upon the Cross.

¶40. The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. Of the Marriage of Ministers

¶41. The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore, it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. Of the Rites and Ceremonies of Churches

¶42. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word.

Whosoever, through his private judgment, willingly and purposely, doth openly speak against the rites and ceremonies of the church to which he belongs, which are not repugnant to the work of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

*XXIII. Of the Rulers of the United States of America**

¶43. The President, the Congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States, according to the division of power made to them by the Constitution of the United States, and by the Constitution of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

*The twenty-third Article of Religion in the Disciplines of all our church in foreign lands shall read:

XXIII. Of the Duty of Christians to the Civil Authority.

It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be.

XXIV. Of Christian Men's Goods.

¶44. The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

XXV. Of a Christian Man's Oath.

¶45. As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

*XXVI. Perfect Love.**

¶46. Perfect love is that renewal of our fallen nature by the Holy Spirit, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only

delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our hearts and to walk in His holy commandments blameless.

[*Explanation: Christian perfection is a state of righteousness and true holiness, which every regenerate believer may obtain. It consists in being cleansed from all sin, loving God with all the heart, soul, mind, and strength, and loving our neighbor as ourselves. This gracious state of perfect love is obtainable in this life by faith, both gradually and instantaneously, and every child of God should earnestly seek to grow in grace. It does not deliver us from temptations, infirmities, ignorance, and mistakes, which are common to man. We accept as our doctrinal interpretation, *Wesley's Sermons*, *Wesley's Notes on the New Testament*, *Wesley's Journal*, and *Wesley's A Plain Account of Christian Perfection*.]

THE HAGGARD SCHOOL OF MINISTRY

The Haggard School of Ministry was established by the Evangelical Methodist Church in 2012 and is named after Dr. Cornelius P. Haggard, the 13th President of Azusa Pacific College, now Azusa Pacific University. Dr. Haggard was a highly respected academician, theologian, and a key leader in the earliest days of the Evangelical Methodist Church. It was his commitment to theological education and ministry that the Church sought to memorialize in the naming of the Haggard School of Ministry

HSOM operates under the supervision of the General Board of Ministerial Education and is responsible for appointing a dean, overseeing curriculum development, securing and approving academically qualified faculty, approving operational policies, qualifications for admissions, and tuition and fees where applicable.

MISSION STATEMENT

The mission of the Haggard School of Ministry is to prepare and equip candidates for ministry in the Evangelical Methodist Church for service to the kingdom of God.

GOALS

When undergraduate and/or graduate theological education is not possible, the Haggard School of Ministry provides quality preparatory ministerial education to candidates seeking to answer God's call to Christian service. Our goals are:

1. To provide academic courses that will enable ministerial candidates to gain proficiency in general education, Bible, theology, and pastoral ministry,
2. To provide students with the biblical, theological, and practical skills necessary to perform the ministerial tasks to which they have been called,
3. To instill in candidates a commitment to Christ-like living,
4. To inspire candidates to embrace Wesley's vision for worldwide evangelism, *The World, My Parish*.

OBJECTIVES

Upon the completion of this program of study a student is expected to:

1. Have a deeper and more complete understanding of biblical, theological, practical ministry subjects,
2. Be competent to exegete and communicate biblical and theological truth through pastoral ministry methods,

3. Gain a deeper understanding of the claims of Christ on a sin-laden world and possess a passion to share those claims,
4. Be competent in the pastoral/practical skills necessary to perform professional ministry tasks and expectations.

HSOM ADMISSIONS

EMC Conference Superintendents and the General Board of Ministerial Relations (GBMR) interview interested candidates for ministerial credentials.

Optional programs of study include Elder, Local Preacher, and Deacon/Deaconess. The Lay Exhorter Program of Study is open to any church member with a letter of reference from the local pastor and/or a recommendation from the Annual Church Conference.

For persons interested in taking HSOM courses for “*Personal Enrichment*” we welcome EMC congregants 18 years of age or older, with a high school diploma or equivalent, to make application. All courses are taught at the undergraduate (college) level and may count for academic credit at Ohio Christian University.

You may access an application by clicking here: [Haggard School of Ministry Application](#)

For more information please contact the HSOM Dean, [Dr. Brian Donley](#).

RECOGNITIONS

The Haggard School of Ministry is a ministerial preparatory program of study for persons interested in pursuing ministries within the Evangelical Methodist Church but who do not have an undergraduate degree. HSOM is not regionally or nationally accredited. It is hoped however, that by the utilization of academically qualified faculty, professionally developed courses, and rigorous course requirements, undergraduate institutions might recognize the quality of the education offered and provide appropriate undergraduate credit.

LIBRARY AND ACADEMIC RESEARCH

The Haggard School of Ministry does not possess a library. Students will use online resources, local libraries, church libraries, and where possible ask for borrowing and research privileges from local colleges, universities, or theological schools.

PROGRAMS OF STUDY

Elders Orders Program of Study

Elders Orders courses that satisfy the Haggard School of Ministry (HSOM) requirements for Elders Orders are listed below. These can be completed in two years of full-time enrollment.

General Education

GE101a & b—Developing a Christian Worldview—(3 Sem Hrs)--Online

Bible

BI101—Bible Study Methods—(3 Sem Hrs)--Online

BI102—Hermeneutics—(3 Sem Hrs)--Online

BI103—Old Testament Survey—(3 Sem Hrs)--Online

BI104—New Testament Survey—(3 Sem Hrs)--Online

BI201—Pentateuch—(3 Sem Hrs)--Resident EMC Hqs

BI202—Romans—(3 Sem Hrs)--Resident EMC Hqs

History

HI101—This Is The EMC—(1 Sem Hr)—Online/Journey

HI102—Church History Survey—(3 Sem Hrs)--Online

Theology

TH201—Theology of Music in Worship—(3 Sem Hrs)--Online

TH202—Theology of John Wesley—(3 Sem Hrs)--Online

TH203—Theology I—(3 Sem Hrs)--Resident EMC Hqs

TH204—Theology II—(3 Sem Hrs)--Online

Practical Ministry

PM101—Homiletics—(3 Sem Hrs)--Online

PM102—Conflict Resolution—(3 Sem Hrs)--Resident

PM203—Pastoral Care and Counseling—(3 Sem Hrs)--Online

PM204—Evangelism and Discipleship—(3 Sem Hrs)--Online

ACADEMIC REQUIREMENTS FOR OTHER CREDENTIALLED MINISTRIES

Local Preacher Program of Study

Local Preachers will complete the following courses:

Bible

BI101—Bible Study Methods—(3 Sem Hrs)--Online

History

HI101—This Is The EMC—(HSOM)—Online/Journey

Theology

TH101—Basic Bible Doctrine—(3 Sem Hrs)--Online

TH203—Theology I—(3 Sem Hrs)--Resident EMC Hqs

Practical Ministry

PM101—Homiletics—(3 Sem Hrs)—Online

PM102—Conflict Resolution—(3 Sem Hrs)--Resident

PM202—Pastoral Care & Counseling—(3 Sem Hrs)--Online
PM204—Evangelism & Discipleship—(3 Sem Hrs)--Online

Local Preachers may choose to pursue Elders Orders at a later date and would complete the remaining courses listed in the Elders Orders Program of Study listed above.

Deacon/Deaconess Program of Study

Bible

BI101—Bible Study Methods—(3 Sem Hrs)--Online

History

HI101—This Is the EMC—(1 Sem Hr)—Online/Journey

Theology

TH101—Basic Bible Doctrine—(3 Sem Hrs)--Online

Practical Ministry

*PM200—Christian Care-giving—(3 Sem Hrs)—Resident (5 students minimum)

OR PM203—Pastoral Care & Counseling—(3 Sem Hrs)--Online

Lay Exhorters

Lay Exhorters are licensed by the Annual Church Conference, or by a Special Conference and may assist the pastor in preaching and pastoral responsibilities at the discretion of the pastor and church leadership. Although there are no academic requirements for licensure, Lay Exhorters may choose to enroll in the following courses to enhance their abilities and gifts in ministry.

Bible

BI101—Bible Study Methods—(3 Sem Hrs)--Online

History

HI101—This Is the EMC—(1 Sem Hr)—Online/Journey

Theology

TH101—Basic Bible Doctrine—(3 Sem Hrs)—Online

Practical Ministry

PM101—Homiletics—(3 Sem Hrs)—Online

PM202—Pastoral Care and Counseling—(3 Sem Hrs)--Online

CREDENTIAL CANDIDATE POLICIES

The Haggard School of Ministry (HSOM) provides Programs of Study for candidates seeking credentials in the Evangelical Methodist Church or for personal enrichment.

EMC credential candidates are encouraged to pursue undergraduate and graduate degrees at EMC approved institutions (see list of EMC Approved Undergraduate Institutions).

EMC credential candidates without an undergraduate degree will enroll in HSOM and follow the prescribed Resident and Online curriculum for their chosen "*Program of Study*" (see below).

POLICIES REGARDING CANDIDATES FOR ELDERS ORDERS

Elders Orders candidates will complete HI101—This Is The EMC, taught annually.

Elders Orders candidate without an undergraduate degree will be interviewed by the General Board of Ministerial Relations and will enroll in the Haggard School of Ministry (HSOM)

Elders Orders candidates with a bachelor's degree from an approved college/university will be interviewed by the General Board of Ministerial Relations to insure preparedness for ministerial service and Admission on Trial. (Candidates may be required to take additional courses in the HSOM).

Elders Orders candidates with a bachelor's degree from non-approved colleges/universities will be interviewed by the General Board of Ministerial Relations before enrolling in the Haggard School of Ministry (HSOM).

Elders Orders candidates with graduate degrees from approved seminaries or schools of theology will be interviewed by the General Board of Ministerial Relations before being recommended for Admission on Trial.

Elders Orders candidates with graduate degrees from non-approved seminaries or schools of theology will be interviewed by the General Board of Ministerial Relations and one member of the General Board of Ministerial Education. A determination by the GBMR will be made regarding the candidate's commitment and preparedness for service in Wesleyan-Arminian churches. Elders Orders candidates may be required to pursue further theological study at HSOM.

POLICIES REGARDING CANDIDATES FOR LOCAL PREACHER LICENSE

Local Preacher candidates with or without an undergraduate degree will enroll in the Haggard School of Ministry Local Preacher Program of Study and complete all required courses prior to recommendation for licensure.

POLICIES REGARDING CANDIDATES FOR DEACON/DEACONESS ORDERS

Deacon/Deaconess candidates with or without an undergraduate degree will enroll in the Haggard School of Ministry Deacon/Deaconess Program of Study and complete all required courses prior to recommendation for orders.

POLICY ON PLAGIARISM

The following statement on plagiarism is an excerpt from the Council of Writing Program Administrators.

What Is Plagiarism?

In instructional settings, plagiarism is a multifaceted and ethically complex problem. However, if any definition of plagiarism is to be helpful to administrators, faculty, and students, it needs to be as simple and direct as possible within the context for which it is intended.

Definition: In an instructional setting, plagiarism occurs when a writer deliberately uses someone else's language, ideas, or other original (not common-knowledge) material without acknowledging its source.

This definition applies to texts published in print or on-line, to manuscripts, and to the work of other student writers.

Most current discussions of plagiarism fail to distinguish between:

- 1. submitting someone else's text as one's own or attempting to blur the line between one's own ideas or words and those borrowed from another source, and*
- 2. carelessly or inadequately citing ideas and words borrowed from another source.*

Such discussions conflate plagiarism with the misuse of sources.

Ethical writers make every effort to acknowledge sources fully and appropriately in accordance with the contexts and genres of their writing. A student who attempts (even if clumsily) to identify and credit his or her source, but who misuses a specific citation format or incorrectly uses quotation marks or other forms of identifying material taken from other sources, has not plagiarized. Instead, such a student should be considered to have failed to cite and document sources appropriately. (www.wpacouncil.org)

HSOM students found guilty of plagiarism will be referred to the HSOM Dean for appropriate action as deemed necessary and may be referred to the General Board of Ministerial Relations for ethical misconduct.

POLICY ON USE OF GENERATIVE ARTIFICIAL INTELLIGENCE

Use of or consultation with generative AI will be treated as assistance from others. Use of generative AI tools to complete an assignment or exam is prohibited unless given clear and specific parameters by the instructor. Students must cite the use of generative AI in accordance

with The Chicago Manual of Style, 17th Edition (other than incidental use) and disclosing such assistance when in doubt.

POLICY ON RESEARCH PAPER WRITING STYLE

All research papers assigned by faculty members will use The Chicago Manual of Style, 17th Edition, (sometimes referred to as the Turabian Style). Faculty members, at their discretion, may allow modifications to this writing style. Students may familiarize themselves with this writing style at the following link: [Perdue Owl](#)

POLICY ON ETHICAL BEHAVIOR

The Haggard School of Ministry is an educational endeavor preparatory to various ministry vocations. It is expected that students enrolled in HSOM will commit themselves to the highest standards of Christian ethical behavior. HSOM enrollment assumes that students will avoid cheating, plagiarism, falsehoods, and in communication with fellow students, faculty, and staff will communicate in a respectful, courteous, and godly manner.

POLICY ON REMEDIAL ENGLISH

Students whose written English skills are deemed deficient may be asked to complete a Developmental Writing course through Straighterline.com or other comparable programs (see HSOM application form). [Straighterline](#)

A separate tuition fee for this course is the responsibility of the student and is paid directly to Straighterline.

POLICY ON “INCOMPLETE” COURSE WORK

All coursework must be completed within two weeks following the last day of the course as listed in the course calendar. If the work is not returned by that date a grade of INC (Incomplete) will be submitted by the instructor to the Registrar and Dean. The Dean may grant one additional extension after which a grade of “F” will be assigned, and the course will need to be repeated. The student may offer a written appeal to the General Board of Ministerial Education regarding the grade and the course repetition. The decision of the GBME is final.

GRADING SYSTEM AND QUALITY POINTS

Grade	Percentage	Points
A	96-100	4.0
A-	94-95	3.7
B+	92-93	3.3
B	88-91	3.0
B-	86-87	2.7
C+	83-85	2.3
C	80-82	2.0
C-	77-79	1.7
D+	74-76	1.3
D	70-73	1.0
D-	67-69	.7
F	66 or below	0.0
Pass	70 or above	None
Fail	below 70	None
VWD	Withdrew, never attended	
VWP	Withdrew passing with acceptable grades	
INC	Incomplete, under exceptional conditions student is allowed to complete course within a time negotiated between the HSOM Dean, Professor, and student.	

2022--2024 TUITION AND FEE POLICIES

Tuition Plans

Credential	Courses Required	Tuition
Deacon/Deaconess	4	\$675
Local Preacher	8	\$1,550
Elders	20	(\$2,025 per year) or \$4,050 total

Tuition for students needing only individual courses to complete credential requirements will pay \$225 per course.

Continuing Education Units (CEU)--\$50 per CEU (CEU's require 10 contact hours per unit). Faculty members will verify and forward attendance to the Registrar.

Auditors—all HSOM courses are open to anyone interested in attending. Audit Fee--\$50.

Payment plans can be arranged by contacting the Registrar (317) 780-8017 or email: [General Secretary](#)

Transcripts will not be released to the General Board of Ministerial Relations or any other entity until tuition has been paid in full.

Financial Policies

- Course syllabi will be released by the HSOM Dean when financial arrangements with the Registrar have been satisfied.
- If a student pays annual tuition fees and fails to complete a course in eight weeks, or fails to enroll in any of the offered courses there will be no refund.
- If a student paying annual tuition fees fails to complete the course in the allotted eight weeks the student will be charged an additional \$50 until all work is completed. The student must complete the course within the year or re-enroll in the course the following year with a \$75 tuition assessment.
- If a student paying annual tuition fees fails to enroll in a course the student will be required to take the course the following year and will be assessed \$75 for the course missed.
- If a student fails to complete a course within the prescribed timeframe (eight weeks), the student will be required to take the course the following year at the prevailing per course rate.

Evangelical Methodist Church
***List of Approved Higher Education Institutions**

Approved Undergraduate Institutions

Anderson University
Asbury University
Azusa Pacific University
Eastern Nazarene College
Greenville University
God's Bible School and College
Hobe Sound Bible College
Houghton College
Indiana Wesleyan University
Kentucky Mountain Bible College
Kingswood University (NB, Canada)
Mid-America Christian University
Mid-America Nazarene University
Ohio Christian University
Oklahoma Wesleyan University
Olivet Nazarene University
Pillar College
Point Loma Nazarene University
Seattle Pacific University
Southern Nazarene University
Southern Wesleyan University
Spring Arbor University

Trevecca Nazarene University
Warner Pacific College
Warner University

Approved Seminaries and Schools of Theology

Anderson School of Theology
Asbury Theological Seminary
Evangelical Seminary (Myerstown, PA)
Kingswood University (NB, Canada)
Mount Vernon Nazarene University
Ohio Christian University
Oklahoma Wesleyan University
Southern Nazarene University
Southern Wesleyan University
Wesley Biblical Seminary
Wesley Seminary at Indiana Wesleyan University

*The GBME and GBMR will honor nationally and/or regionally accredited degrees from higher educational institutions not listed above but credential candidates may be required to take additional Bible and Theology courses through HSOM.

Course Structure

Non-resident courses are designed as a three-semester hour undergraduate course unless otherwise specified and incorporate a minimum of 128-144 hours of reading, quizzes, exams, reports, papers, class discussion, and instruction over a period of eight weeks. The instructor will meet with the class via Skype, Facetime, Zoom or other visual communication platforms a minimum of once a week for six to eight weeks for lectures and/or group discussion of weekly assignments. Students will engage in a minimum of six weekly online discussion forums with the instructor and fellow students followed by an additional two weeks to complete research, reading, and writing assignments.

Resident courses are designed as a three-semester hour undergraduate course (unless otherwise specified), in a five-day intensive. Students will be given assignments prior to the residential phase of the course as well as post-residential assignments incorporating a minimum of thirty-five to forty hours of research, reading, and writing. Daily reading and writing assignments will be expected during the weeklong residence instruction. Students should expect to complete additional course assignments after the weeklong residence phase.

Courses will ONLY be available at the prescribed dates listed in the Course Calendar below, the HSOM Dean must approve exceptions to this policy and a \$100 fee will be added to the cost of the individual course. Exceptions will be granted for residential courses with the approval of the HSOM Dean.

Writing Across the Curriculum will be a key component of every course. Proper sentence and paragraph construction, grammar, and language skills contribute to depth of knowledge, critical thinking skills, and independent thought processes. Faculty members will evaluate all written assignments and provide useful comments and assistance to encourage qualitative writing skills.

Spiritual Formation—Faculty members will incorporate some aspect of spiritual formation in each course: Journaling, Devotional Reading, Scripture Memorization, Prayer, Solitude/Meditation, etc.

General Education

GE101a & b—Developing a Christian Worldview—(3 sem hrs over two semesters)

This is a basic orientation to training for Christian ministry. Its purpose is to introduce candidates for the ministry to the world of ideas today that challenge biblical truth. Candidates will compare Christian faith to secularism, the primary system of thought in secular education in America today. The methodology involves the use of Focus on the Family's *"The Truth Project."* The course is divided into two sections over a period of two semesters. The course is designed to build a systematic and comprehensive biblical framework by studying God's blueprint for all of life. *GE101a* will encompass six lessons, *Veritology, Philosophy and Ethics, Anthropology, Theology, Science, and History*. *GE101b* will encompass six lessons, *Sociology, Unio Mystica, the State, the American Experiment, Labor, and Community and Involvement*. (Required for Elders)

Bible

BI101—Bible Study Methods—(3 sem hrs)

Through the use of inductive Bible study methodology, students will learn the basic principles of biblical interpretation. Students will learn how to make observations, develop interpretive questions, understand the nuances of figurative, symbolic, and literal language structure, and how to make applications based on biblical principles. (Required for Deacon/Deaconess, Local Preacher, Elder)

BI102—Hermeneutics—(3 sem hrs)

Advanced Bible study methods will be examined in this course. Special emphasis will be placed on contextual aspects, language, culture, literary forms such as parables, hyperbole, allegory, metaphor, poetry, etc. Students will use these methods of scriptural analysis to develop theological ideas, principles, and make meaningful applications to contemporary culture. (Required for Elder)

BI103—Old Testament Survey—(3 sem hrs)

This course encompasses three-fold emphasis to the texts of the Old Testament, an introductory, a core, and a hermeneutical emphasis. The introductory emphasis, focuses on items of a critical nature such as authorship, dating, audience, and purpose are considered. The core emphasis focuses on a study of the contents of the canonical text, its cultural background, and its relationship with the New Testament. The hermeneutics emphasis focuses on learning and practicing an inductive approach to scriptures. (Required for Elder)

BI104—New Testament Survey—(3 sem hrs)

This course combines a basic introduction to the canonical New Testament with a study of hermeneutics. The introductory emphasis, focuses on items of a critical nature such as authorship, dating, audience, and purpose are considered. The core emphasis focuses on a study of the contents of the canonical text, its cultural background, and its relationship with the Old Testament. The hermeneutics emphasis focuses on learning and practicing an inductive approach to scriptures. (Required for Elder)

BI201—Pentateuch—(3 sem hrs)

Utilizing an inductive approach to the study of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, special attention will be given to such theological themes as creation, covenant, redemption, grace, and the development of civil, ceremonial, and moral law associated with the Israelites amidst competing cultures, theologies, and people groups. Special consideration will also be given to modern theories of biblical criticism. (Required for Elder)

BI202—Romans—(3 sem hrs)

The course will involve an exegetical and expositional study of Romans examining such theological themes developed by the Apostle Paul as the fall, the consequence of sin, justification, adoption, sanctification, holy living, glorification, etc. Attention will be given to the application of these themes in a post-Christian culture. (Required for Elder)

History

HI101—This is the EMC—(1 sem hr)

An overview of the history of the Evangelical Methodist Church including its polity, doctrinal distinctives, and organizational structure. Taught annually by the Cabinet of Superintendents. Under special circumstances a Conference Superintendent may teach *This Is the EMC* in his/her region and submit the completion of the course to the HSOM Dean and Registrar. (Required for Deacon/Deaconess, Local Preacher, Elder)

HI102—Church History Survey—(3 sem hrs)

This course will provide an overview of the history of Christianity from the age of the apostles to the 21st century, examining the teachings and the life of the church. Each of the major periods in the history of the church will be examined to determine the impact they have had on the church and society. Special attention will be given to the era leading up to, including, and following the advent of Methodism and its worldwide influence. (Required for Elder)

Practical Ministry

PM101—Homiletics—(3 sem hrs)

This course will provide a careful study of the classification, preparation, construction, and delivery of the different types of sermons. Inductive Bible study and research skills, outlining, storytelling, finding and filing sermon resource materials, and the importance of personal, spiritual, academic preparation will be covered. (Required for Local Preacher, Elder)

PM102—Conflict Resolution—(3 sem hrs)

This course is designed to equip the student with the knowledge and skills necessary to effectively manage interpersonal conflict. The content of this course includes an examination of the biblical teachings regarding conflict and conflict management, an exploration of the student's personal conflict management style, the importance of proactive management, the conflict mediation process, and how to create a conflict mediation team within the church or organization. (Required for Local Preacher, Elder)

***PM200—Christian Care-giving—(3 sem hrs)**

The Stephen Ministry equips and empowers lay caregivers to provide high-quality, confidential, Christ-centered care to people who are hurting. This course will utilize the lesson plans developed by the Stephen Ministries and will be a major component of the training of Deacons and Deaconesses in the Evangelical Methodist Church. (On demand only, must have five Deacon/Deaconess students, otherwise D/D substitute, PM202—Pastoral Care & Counseling)

PM203—Pastoral Care & Counseling—(3 sem hrs)

The Pastoral Care and Counseling class is holistic in its orientation. Its purpose is two-fold: This course is primarily an introspective journey, for we must initially ensure we have fully come to grips with the difficulties of life that all of us have incurred. Through this intra-personal and inter-personal approach, we will develop or strengthen our various skill-sets, so we can care and counsel others more effectively. It will also provide an introduction to bioethics in how to discuss, for example, Advance Directives, care for the dying, and how to walk through “the valley of the shadow” with those who must make end-of-life decisions for their loved ones. (Required for Local Preacher, Elder)

PM204—Evangelism & Discipleship—(3 sem hrs)

This course will examine Christ's great commission to His church, “*to make disciples.*” The course will focus on the pastor's personal role in witnessing to others, bringing people to faith in Christ, and developing them as disciples to do the same. Attention will be given to mobilizing a congregation to be active in evangelism and discipleship. (Required for Local Preacher, Elder)

Theology

TH101—Basic Bible Doctrine—(3 sem hrs)

This course will examine the biblical basis for our basic Christian beliefs such as: the inspiration and authority of Scripture, God, the Person and Work of Christ, the Person and Work of the Holy Spirit, Humanity, the Fall, and God's Plan of Redemption. (Required for Deacon/Deaconess, Local Preacher)

TH102—Theology of Music in Worship—(3 sem hrs)

A study of church music in worship and the tension it is experiencing that continues to create tension in the Body of Christ. Attention will be given to exploring how the different genres of church music have evolved over the centuries, coupled with an additional investigation to discover if any precedent in church history exists that would support the coupling of "secular music" with a "sacred text," creating a vehicle to attract those to Christ. Subsequent attention will be given to what must be done to begin minimizing such tension, providing an example for others to follow. (Required for Elder)

TH202—Theology of John Wesley—(3 sem hrs)

Utilizing primary source material this course will examine John Wesley's teachings and the development of Wesleyan theology. Students will examine Wesley's reliance upon the Scripture, history, experience, and tradition in the development the unique features of Wesley's theology: free will, prevenient grace and the fall of humanity, the scope of the atonement, Christian perfection, sin after salvation, etc. Emphasis will also be given to the application and exposition of these unique Wesleyan themes in a post-Christian world. (Required for Elder)

TH203—Theology I—(3 sem hrs)

This course will study the doctrines of anthropology, hamartiology, and soteriology with special emphasis upon the scriptural teachings regarding doctrine of biblical holiness, God's sanctifying grace, Christian character and conduct, and practical applications of holiness in ministry. Particular attention will be given to the historical and theological foundations from the Wesleyan-Arminian theological tradition. (Required for Local Preacher, Elder)

TH204—Theology II—(3 sem hrs over one semester)

This course will examine the biblical doctrine of the Trinity (Father, Son, and Holy Spirit), as well as the ecclesiology, and eschatology. Special attention will be given to the historical developments of these doctrines, their influence on the church and the practice of ministry. (Required for Elder)

HSOM COURSE CALENDAR **2024-2025**

Summer School--2024 **EMC International Hqs---Indianapolis, IN**

Date	Course	Time	Location	Required
1 July—25 Aug	BI201--Pentateuch	N/A	Online	Elder

22 Jul—26 Jul	8:00 AM—12:00—PM	1:00—5:00—PM
Monday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Tuesday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Wednesday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Thursday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Friday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Mon-Fri	PM200—Christian Caregiving—(D/D)	PM201—Christian Caregiving—(D/D)

First Semester **2024**

Date	Course	Time	Location	Required
5 Aug—17 Nov	GE101b---Developing a Christian Worldview	N/A	Online	Elder
12 Aug—29 Sep	TH204—Theology II	N/A	Online	Elder
12 Aug—29 Sep	PM204—Evangelism & Discipleship	N/A	Online	LP & Elder

Date	Course	Time	Location	Required
30 Sep—8 Dec	PM203—Pastoral Care & Counseling	N/A	Online	LP & Elder
30 Sep—8 Dec	TH202—Theology of John Wesley	N/A	Online	Elder

Second Semester **2025**

Course	Locations	Required
HI101—This Is the EMC	Taught annually by Superintendents 2025 Dates TBD	D/D, LP & Elder

Date	Course	Time	Location	Required
6 Jan—4 May	GE101a—Developing a Christian Worldview	N/A	Online	Elder
6 Jan—2 Mar	BI101—Bible Study Methods	N/A	Online	D/D, LP & Elder

Date	Course	Time	Location	Required
3 Mar—4 May	TH101—Basic Bible Doctrine	N/A	Online	D/D, LP
3 Mar—4 May	TH102—Theology of Music in Worship	N/A	Online	Elder

Date	Course	Time	Location	Required
5 May—29 Jun	BI103—OT Survey	N/A	Online	Elder
5 May—29 Jun	PM101—Homiletics		Online	LP & Elder

HSOM COURSE CALENDAR **2025--2026**

Summer School--2025 **EMC International Hqs—Indianapolis, IN**

Date	Course	Time	Location	Required
30 Jun—24 Aug	BI202--Romans	N/A	Online	Elder

21Jul—25 Jul	8:00 AM—12:00—PM	1:00—5:00—PM
Monday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Tuesday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Wednesday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Thursday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Friday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Mon-Fri	PM200—Christian Caregiving (D/D)	PM201—Christian Caregiving (D/D)

First Semester--2025

Date	Course	Time	Location	Required
25 Aug—19 Oct	GE101b---Developing a Christian Worldview	N/A	Online	Elder
25 Aug—19 Oct	PM204—Evangelism & Discipleship	N/A	Online	LP & Elder

Date	Course	Time	Location	Required
20 Oct—21 Dec	PM203—Pastoral Care & Counseling	N/A	Online	LP & Elder
20 Oct—21 Dec	TH202—Theology of John Wesley	N/A	Online	Elder

Second Semester-2026

Course	Location	Required
HI101—This Is the EMC	Taught annually by Superintendents 2026 Dates TBD	D/D, LP & Elder

Date	Course	Time	Location	Required
5 Jan—26 Apr	GE101b—Developing a Christian Worldview	N/A	Online	Elder
5 Jan—1 Mar	BI101—Bible Study Methods	N/A	Online	D/D, LP & Elder
5 Jan—1 Mar	BI102—Hermeneutics	N/A	Online	Elder

Date	Course	Time	Location	Required
2 Mar—3 May	HI102—Church History Survey	N/A	Online	Elder
2 Mar—3 May	TH101—Basic Bible Doctrine	N/A	Online	D/D, LP

Date	Course	Time	Location	Required
4 May—28 Jun	BI104—NT Survey	N/A	Online	Elder
4 May—28 Jun	PM101—Homiletics	N/A	Online	LP & Elder

HSOM COURSE CALENDAR **2026-2027**

Summer School--2026 **EMC International Hqs---Indianapolis, IN**

Date	Course	Time	Location	Required
29 Jun—23 Aug	BI201--Pentateuch	N/A	Online	Elder

27 Jul—31 Jul	8:00 AM—12:00—PM	1:00—5:00—PM
Monday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Tuesday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Wednesday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Thursday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Friday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Mon-Fri	PM200—Christian Caregiving—(D/D)	PM201—Christian Caregiving—(D/D)

First Semester **2026**

Date	Course	Time	Location	Required
24 Aug—22 Nov	GE101b---Developing a Christian Worldview	N/A	Online	Elder
24 Aug—18 Oct	TH204—Theology II	N/A	Online	Elder
24 Aug—18 Oct	PM204—Evangelism & Discipleship	N/A	Online	LP & Elder

Date	Course	Time	Location	Required
18 Oct—20 Dec	PM203—Pastoral Care & Counseling	N/A	Online	LP & Elder
18 Oct—20 Dec	TH202—Theology of John Wesley	N/A	Online	Elder

Second Semester **2027**

Course	Locations	Required
HI101—This Is the EMC	Taught annually by Superintendents. 2027 Dates TBD	D/D, LP & Elder

Date	Course	Time	Location	Required
4 Jan—4 Apr	GE101a—Developing a Christian Worldview	N/A	Online	Elder
4 Jan—28 Feb	BI101—Bible Study Methods	N/A	Online	D/D, LP & Elder

Date	Course	Time	Location	Required
1 Mar—2 May	TH101—Basic Bible Doctrine	N/A	Online	D/D, LP
1 Mar—2 May	TH102—Theology of Music in Worship	N/A	Online	Elder

Date	Course	Time	Location	Required
3 May—27 Jun	BI103—OT Survey	N/A	Online	Elder
3 May—27 Jun	PM101—Homiletics		Online	LP & Elder

HSOM COURSE CALENDAR **2027-2028**

Summer School--2027 **EMC International Hqs---Indianapolis, IN**

Date	Course	Time	Location	Required
28 Jun—22 Aug	BI202--Romans	N/A	Online	Elder

26 Jul—30 Jul	8:00 AM—12:00—PM	1:00—5:00—PM
Monday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Tuesday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Wednesday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Thursday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Friday	TH203—Theology I (LP & Elder)	PM102—Conflict Resolution (LP & Elder)
Mon-Fri	PM200—Christian Caregiving—(D/D)	PM201—Christian Caregiving—(D/D)

First Semester **2027**

Date	Course	Time	Location	Required
23 Aug—21 Nov	GE101b---Developing a Christian Worldview	N/A	Online	Elder
23 Aug—17 Oct	TH204—Theology II	N/A	Online	Elder
23 Aug—17 Oct	PM204—Evangelism & Discipleship	N/A	Online	LP & Elder

Date	Course	Time	Location	Required
18 Oct—19 Dec	PM203—Pastoral Care & Counseling	N/A	Online	LP & Elder
18 Oct—19 Dec	TH202—Theology of John Wesley	N/A	Online	Elder

Second Semester **2028**

Course	Locations	Required
HI101—This Is the EMC	Taught annually by Superintendents. 2028 Dates TBD	D/D, LP & Elder

Date	Course	Time	Location	Required
3 Jan—9 Apr	GE101a—Developing a Christian Worldview	N/A	Online	Elder
3 Jan—27 Feb	BI101—Bible Study Methods	N/A	Online	D/D, LP & Elder

Date	Course	Time	Location	Required
28 Feb—30 Mar	TH101—Basic Bible Doctrine	N/A	Online	D/D, LP
28 Feb—30 Mar	TH102—Theology of Music in Worship	N/A	Online	Elder

Date	Course	Time	Location	Required
1 May—25 Jun	BI103—OT Survey	N/A	Online	Elder
1 May—25 Jun	PM101—Homiletics		Online	LP & Elder

Faculty

Donley, Brian C.

BA, Vennard College
M.Div., Asbury Theological Seminary
Th.M., Princeton Theological Seminary
Diploma, US Army Command & General
Staff College
D.Min., Drew University

Lindsey, John L.

BA, Vennard College
MAR, Asbury Theological Seminary
Th.M., Duke Divinity School
Ed.D., UNC-Greensboro

Massie, Marc

BS, Mississippi State University
M.Div., Wesley Biblical Seminary
Diploma, Naval War College
Ed.D., Northcentral University

Phillips, III, John H.

BA, UNC-Charlotte
M.Div., Wesley Biblical Seminary

Rains, Mark A.

BA, Asbury University
M.Div., Asbury Theological Seminary
CPE/Bioethics, Hershey Medical Center
Ph.D., Newburgh Theological Seminary

Strunk, Joshua C.

BA, John Wesley University
MA, Liberty Theological Seminary
M.Div., Liberty Theological Seminary
Ed.D., Liberty University

Ury, Diane N.

BA, Asbury University
MA, Wesley Biblical Seminary

White, C.D.

BS, East Carolina University

Withrow, Aaron P.

BA., Asbury University
M.Div., Wesley Biblical Seminary
D.Min., (cand), Gordon-Conwell
Theological Seminary

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BA., Glenville State College
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ML., Oxford Graduate School
PhD., Oxford Graduate School

Wilt, Melody

BA., Glenville State College
MAED., West Virginia University
PhD., Old Dominion University

York, Vanessa

BA., John Wesley College
MA., Liberty University
LCMH Counselor
TFCB Therapist

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