

Personal Information Form

Introduction

The Ministerial Vocation Committee and the Office of the Stated Clerk of the Evangelical Presbyterian Church are responsible for denominational vocational services. As part of the process of “matching” ministers and congregations, the Office of the Stated Clerk provides resources and advice to both pastors and congregational search committees. To that end, we ask congregations and ministers to complete information forms as an introduction to each other, and a first step in the process of calling a minister for a congregation. For both the individual pastor and the congregation, this is an opportunity for self-study and for evaluation of current ministry and goals. This calls for honesty, effort, and commitment to open communication.

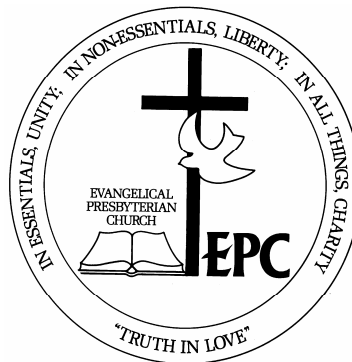
The Personal Information Form presents the unique skills, gifts and experiences of a pastor. Search committees are encouraged to approach this information respectfully and prayerfully. It is our hope that this will be of help in facilitating the search process. It is also important to keep in mind that these Information Forms are an initial introduction. The second phase of the process will be more in depth interviews with those who appear to be most compatible with the congregation’s vision.

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Please return the completed document to:

Office of the Stated Clerk
Evangelical Presbyterian Church
29140 Buckingham Avenue, Suite 5
Livonia, MI 48154
Phone: (734) 261-2001 Fax: (734) 261-3282



Form developed January, 2001

Part I: Statement of Consent*

We are called to honesty and a commitment to open communication as we seek to build the body of Christ. In that spirit, we ask that you confirm your agreement to the following statements by your signature below:

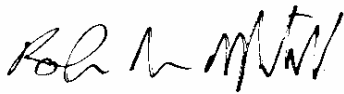
I attest that the information contained in my Personal Information Form is true and complete to the best of my knowledge.

I authorize the persons and entities, such as members of search committees of a prospective calling body or appropriate staff persons, to make inquiries regarding all statements contained in my Personal Information Form. I also authorize all persons referred to in the Profile as references, members of congregations I have served, or personal/professional colleagues to supply verification of the information provided in the Personal Information Form. I understand that such persons may comment on and state their opinions regarding all matters addressed in the profile, including without limitation, my background and character. To encourage such persons to speak openly and responsibly, I hereby release them from any claims or liabilities arising from their responses and comments if made in good faith and without malice.

I authorize staff of the Office of the Stated Clerk of the General Assembly to circulate, distribute, and otherwise share information gathered in connection with my Personal Information Form to representatives of calling bodies. I hereby release the Evangelical Presbyterian Church, its agencies, and all contractors or employees of the Evangelical Presbyterian Church or its agencies from any claims or liabilities in connection with the Personal Information Form or its distribution.

I understand that I may receive copies of all written information, which is submitted to the Office of the Stated Clerk in connection with the Personal Information Form, if I make a request in writing. I may submit additions to my file to supplement or reply to any matters included in my file.

*A copy of this consent form will be available to reference sources.

Date signed: 20 March 2007	Signature: 
Printed or typed name:	Robinson W. Mitchell

I am in a position to consider a call at this time.

- Yes X No Possibly

It is unlikely I will consider a call before _Summer 2008_

Part II: Personal Information (Please print or type)

Name: Mitchell, Robinson Wade

(Last)

(First)

(Middle)

Preferred Address: 6633 Laurel Valley Dr.

Bartlett, TN 38135

Alternate Address: _____

Preferred Telephone: (901) 255-2798 (home) Alternate Telephone: (901) 320-2969 (work)___

Fax: () _____ E-mail: didaskw@comcast.net _____ Date: 14MAR2007

1. List factors that affect you or your family and will influence your relocation (e.g., dual career, or physical or mental disability that may require accommodation):

My family and I are in good health. We are able to undertake any normal rigors of life.

Housing Allowance Preferred Manse Preferred No Preference

With respect, the latter part of this question doesn't really apply – If I'm accepted as a church planter, I am aware that housing may be my own responsibility. Philosophically, I think pastors should have the opportunity to put equity into a residence, and so in the abstract I am inclined toward a housing allowance, although I understand that particularly for some rural churches in particular a manse is necessary and proper.

2. Work History:

Present/Last Position (if you are currently not in a ministry position)

- Schering-Plough Corp. (Systems Engineer)
 - AutoZone, Inc. (Systems Engineer)
- (detailed CV available upon request)

Dates of Service

Jan 2007-Present
May 95 – Dec 2006

Previous Ministry Positions

- Missionary-Representative in Moscow, Church of God (Cleveland)
- Translator for Russian pastors in seminary, COGTS

Dates of Service

1992-3
1993-4

Personal Information – continued

Name: Robinson W. Mitchell

3. Educational Background:

a. Name of Institution	Dates Attended	Degree Achieved
<ul style="list-style-type: none">• Excelsior College (formerly Regents)	1998-1999	BSL
<ul style="list-style-type: none">• Reformed Theological Seminary	1999-present	Seeking MAR

b. Continuing Education/Professional Development (please include dates):

Although I could not attend these conferences live I have obtained complete audio and literature from the following conferences and events:

- Reformation Conference 2004 (John Piper, Acts 29) (Plenary sessions and workshops)
- Acts 29 Church Planting Boot Camp, Seattle 2005
- Acts 29 Church Planting Boot Camp, Dallas 2005
- Acts 29 Church Planting Boot Camp, Orlando 2006
- Acts 29 Church Planting Boot Camp, Seattle 2006
- Acts 29 Church Planting Boot Camp, San Diego 2006
- Acts 29 Regional – Preaching Jesus from Scripture, September 2006
- Reform & Resurge 2006 (Tim Keller, Ed Stetzer, Josh Harris et al)
- Redeemer Vision Campaign 2005 (Tim Keller)
- Desiring God 2006 Conference (John Piper, Tim Keller, D.A. Carson et al)

c. Community and Civic Activities:

- MS 150 Bike Ride (Multiple Sclerosis) 1998-2004
- Juvenile Diabetes Walk for the Cure 2005-6

d. Presbytery and General Assembly Activities:

- Ruling Elder, Providence Reformed Presbyterian Church (ARP)
- Elder Designate, ARP Mississippi Valley Presbytery, Spring 2004
- Elder Designate, ARP Synod, Summer 2005
- ARP Mississippi Valley Presbytery, Outreach North America Committee 2004-5
- ARP Mississippi Valley Presbytery, Church Revitalization Subcommittee 2004-5

e. Ecumenical Activity:

- Regular attendance at Memphis Area Church Development Luncheon (Hope Presbyterian) 2004-2006
- Translation for visiting Russian pastors/missionaries – regularly since 1997 – Germantown Presbyterian, Providence Baptist Church
- Moderator, Apologia Internet Discussion list on Yahoo – 1997 to Present. Steady subscriber list of about 250 believers and unbelievers of various stripe.

f. Special Interests, Hobbies:

- Open Source Software (an adjunct to my profession as a systems engineer)
- Web infrastructure and systems design
- Process improvement
- Astronomy
- Celtic Music

- g. Languages you can speak (and level of proficiency):
- Russian – near native fluency
 - Polish – good communicative facility
 - Spanish – some communicative facility
- h. Types of supervision/accountability you have found helpful in your ministry:
- Being a ruling elder for three years in the ARP was very helpful, and was instrumental in my calling – being subject to the advice and consent of other elders and my pastor was helpful.
 - Very helpful has been interaction with Bruce Harrington, whose pastoral and leadership insights, as well as his example of Christlike service, has been seminal. We continue to meet on approximately a monthly basis.
 - Interaction with Christian leaders and church planters at the Memphis Church Development luncheon.
 - Interaction with fellow short term mission team members and pastoral staff at 2PC

Part III: Narrative

Name: Robinson W. Mitchell

In early 1986 I was a 27 year old, alcoholic atheist in the USAF on the island of Okinawa when a God I didn't believe in confronted me and miraculously delivered me from the desire to drink, though I didn't become a Christian for another year, when he used a cleaning lady to show me that I was a sinner in need of salvation.

Through a barracks friend who was a Pentecostal I began worshipping in that movements, and later in 1990, in England, I began a ministerial internship with the Church of God, Cleveland, TN (CoG), while attending the Christian Servicemen's Center sponsored by the CoG there. This was where I first began preaching. While in England I met the young lady from Poland who would become my wife, and also began to work with CoG World Missions doing translation work, and developed relationships with CoG leaders and their Russian counterparts. Through this work I was called to mission work in Russia, and when my enlistment ended in 1992, I went to Russia for the CoG in Moscow.

I was ill-prepared and naïve, but I ministered as a coordinator and youth pastor, and also discipled a group of grannies from fall of 1992 through spring of 1993, and was fired from my position due to a difference of philosophy with the team leader.. I returned to the States downcast and depressed, and began translating for Russian pastors at the CoG Seminary. While there I began to pose theological questions which led me to conclude that I could no longer embrace Pentecostalism, though I didn't know where in the Body of Christ I belonged.

At this time my Polish lady friend finally accepted my proposal of marriage at about the same time that the Russian pastors went home and funding ended. I got a job as a systems engineer, and began a career in IT to pay the bills as I began what would become a year and a half researching the various movements in Protestantism, through which I gradually came to understand not only their history but their theological distinctives as well. I found in the works of people who called themselves "Reformed" a level of scholarship and honesty I had not encountered before, and through reading R.C. Sproul, J.I. Packer, Michael Horton and others, I was led home to the Reformed Tradition shortly after Milka and I were married in 1995 and moved to Memphis for a new job opportunity with AutoZone.

We began attending Hope Presbyterian and I got to know Bruce Harrington, whose gentle discipleship and example was so formative for me. Through Bruce I was introduced to Ron Sadlow at 2PC, and in 1998 started translating for the World Missions conferences there almost every year since. In 1999 I also began to take extension courses at RTS through 2PC, and went on short-term missions trips in 2001 (Ukraine) and 2006 (Vladivostok).

We left Hope church for an opportunity to participate in leadership and teaching at Providence ARP church, which was also close to our home. Though I had no interest in evangelism or outreach, I was invited to join the outreach committee for that church, and decided to take on the task with all the diligence I could. Through this experience, and later, after being elected as a Ruling Elder, chairing the church Outreach Committee and participating at the Presbytery Committee, God brought me into contact with first outreach, then revitalization, and materials on church planting, and ignited in me a passion for an area I previously had no interest in. This has been my central orientation for the last four years, and also the reason we decided prayerfully to move back to the EPC, even after an offer to take over directorship of the ARP ministry in Moscow, called Opora. If the call to church planting is genuine, as I think it is, then I feel much more theologically and culturally in tune with the EPC than the ARP, and also if I were to plant a church, I think the EPC leadership will be much healthier for a new church.

The calling to church plant here in the US is surprising – I had genuinely expected to return to the mission field. But strategically I feel that God would have us plant here – a successful plant may be able to support many more indigenous missionaries, and thus be much more effective than I would be working full-time in Russia. We came back to the EPC in 2PC rather than Hope because of the biblical strength of 2PC, although I still have great respect and admiration for the leaders at Hope, and learn much from interacting with them and the pastor's network that meets there.

2. Please describe briefly (Confine your answers to two pages):

- a. My leadership style: (How you include others in decision-making, administrative style, ways you deal with conflict, etc.)

I try to provide two things for decision-making: a structure that allows for input, but a vision to shoot for. Recently I served on a sequestered jury in a murder trial as the foreman, and without trying to sway my fellow jurors, led the deliberations through breaking down the individual elements that provided the specification for the indictments. In this way the jurors could discuss and vote on each element of each charge, and when each element had been thus voted on, the final verdict was straightforward. In that case the job was simply to provide structure but not leadership.

In meetings I try to stay focused on major goals, and to try not to get bogged down in minutiae. If I can provide a general direction and a structure, I can lead others to develop their own path – I don't need to micromanage, and can delegate and allow others to experiment and fail -- an important lesson I learned in language school and later from a sailing instructor. Allow people to take chances and make mistakes, then allow them to go back over what went wrong, providing just enough direction to help them along in the next attempt.

But someone has to be what one leader calls “the ox.” When everyone is pushing his or her agenda or vision, someone has to own the main vision and, like an ox, keep pulling in the right direction until everyone is aligned that way.

- b. My worship emphases: (preaching style, preferred worship emphases and style, etc.)

As a missionary I am a strong believer in indigenization – one must study, speak the language of the target people group, and present the Gospel in their cultural context and style. Think of St. Patrick, of Hudson Taylor. Too often we think that missionary principles belong only abroad, but we need to bring them home, as there are entire segments of the population the church has been either ignoring or bewildered by, and this is just as true in the Bible Belt as it is on the East and West Coasts, though it manifests differently here.

As a preacher I have to speak to a couple of different needs, but they all come down to Gospel exposition. Church people need to hear religion deconstructed because we (and I include myself) are so prone to substitute religion for the Gospel. The unchurched need to hear the same deconstruction of religion, because they think that when you talk to them about the Gospel, you're inviting them to become religious moralists, and that is as true here in the Bible Belt as it is on the Coasts, though here the unchurched tend to have had more exposure to churches and thus have a greater probability of having had a bad church experience.

With regard to style, I think that worship style should be culturally relevant to the target people group (thinking as a missionary) while simultaneously anchored in Biblical content – Worship needs to give a congregation both roots and wings, so I would be inclined to include ancient and traditional liturgical elements, but present them in a fresh cultural contextualization, ever mindful of Lesslie Newbigin's caution that we steer between syncretism and sectarianism carefully, for if we fear one more, we will surely fall into the other.

I am most comfortable with expositional preaching, going right through books, and I think this is the preferred Sunday morning sermon style, though use of the liturgical calendar is helpful in discipleship and seasonal sermons that fit can be helpful. I think that Sunday morning is not the main time to engage in discipleship, that the better venue for this is a small group gathering where there is prayer, care, discipleship and food. I think that this may possibly take the place of Sunday School.

c. My ministry gifts/skills/strengths:

I have loved teaching for many years and have intentionally devoted time and effort to developing my teaching skills. Part of this is being a voracious reader, reading 2-3 books per week, mostly on ministry topics (no time for novels). But as much as I love teaching, it must include both intellectual and affective dimensions. Church is not primarily an information event – which is one of the unfortunate assumptions of many 20th century evangelical churches, especially in the Reformed Tradition. Teaching must apply the Gospel to life – and I specifically say Gospel here in the broader context of Tim Keller’s observation that all of theology is Gospel exposition: The Gospel is *not* the beginning stuff that gets us in the door so we can study the weighty things – theology – later on. The Gospel is not the ABCs, but the A to Z of Christianity.

Part of what made me a missionary is the experience of having lived in many places – I’ve lived for four years in Japan, three in England, a year in Russia. And that experience has given me a love for getting to know people where they are and learning to do things the way they do, to speak their language to the extent I can, without pretending that I’m something I’m not, eat what they eat, and celebrate those aspects of a different culture that resonate with the Gospel, and every culture has such things. Enjoying people who are not like us is part of how God has wired both my wife and me. This has made it possible for me to get to know and build relationships with unbelievers.

Through seminary, and through my own study of books, articles, web sites, and audio sermons and lectures, I think I am very well prepared educationally for the type of ministry I anticipate. Spiritually I am nowhere near where I ought to be – while I have a regular prayer and devotional life, I know that it is not what it ought to be or what it must be to embark on church planting. At the same time I have both fear and anticipation to see what God will really do through a sinful, inadequate man like myself.

d. My vision for ministry:

I want to see a church oriented toward two kinds of people: the formerly churchd who have said “Jesus – yes; church – no,” and people who have had no church background at all. Among these two groups, I want to set sights unapologetically toward training and discipling *men*. While there is nothing wrong with ministry to women, single moms, youth or kids, men are the strategic population: if we win men we win the whole shooting match.

A church is more than just a target population and building up numbers. The Church Growth movement that seemed to hold such promise from the 70s to the 90s didn’t bring about the kind of results that were hoped for due to a number of reasons, but I digress. The false gospel of today is not atheism, communism, the New Age, the occult or any of the bogeymen of late 20th century Christian bestsellers – it’s consumerism. The prosperity gospel exploits the basest consumerism outright; but many erstwhile evangelical churches have become vendors of religious goods and services for church-shoppers. I want to stand against that, and instead present an alternative vision of the church as transformative community within the community, incarnating Jesus where we are, working within and alongside of the community for the good of all, not just for the good of the church. This is the redemptive and restorational mission of the church. I want to build a church that glorifies God through lives transformed by the Gospel of Jesus Christ.

Narrative – continued

Name: Robinson W. Mitchell

3. Comment briefly on your views as relates to:

a. Spiritual giftedness

We all have natural talents, abilities and affinities. When someone becomes a part of the Body of Christ, God will often add a spiritual dimension to those natural gifts that already exist, and it is these that become part of the giftedness of the body as a whole. The motive gifts that God provides to the Body of Christ through its members are vital and integral to the church. Please see the next question regarding my views concerning specific charismatic gifts.

b. The charismatic movement

Among the mysteries of Christianity are the Trinity, including the perichoretic interpenetration and mutual indwelling of the persons of the godhead. Another related mystery is the human/divine nature of Scripture, the human and divine nature of Christ, and the supernatural indwelling of Christ in the church through the Holy Spirit. The church *is* charismatic, gifted by the Spirit. Any church that is not charismatic is not the true church.

Charismatic in this theological sense does not connote participation in or endorsement of the charismatic *movement*. On the one hand, I do not see exegetical ground in the Pauline corpus, where there are three enumerations of spiritual gifts and offices, to embrace a polemical position which says that certain gifts have ceased (specifically the sign gifts) while others continue (gifts like helping, administration, teaching, giving, celibacy). There is no exegetical warrant I can see for singling out certain gifts as no longer extant. All of the gifts listed appear to be given to the church, and particularly in 1 Cor 12, the gifts all terminate simultaneously at the Parousia.

That being said, much of what is termed “spiritual manifestation” among adherents of the charismatic movement appears to be much more earthly than is claimed. This is one of the many reasons why I am an ex-Pentecostal.

The church which does not believe in the supernatural dimension of Christianity is not really a church. On the other hand, the church which seeks spiritual manifestations above all else risks becoming a Holy Spirit cult. I have seen examples of both types of congregations. For my own position, I would say that I am open but cautious.

c. Women in ordained office

While I realize that the EPC allows women to hold every ordained position in the church, my own understanding of the Bible, particularly in the Corinthian epistles of Paul, is that women should neither be pastors nor elders. Women may be ordained as deacons, and as such, are important in the ministry of the church. As a pastor I will support, promote and defend the position that the local church is to be pastured by a man, led by a plurality of male elders, and served by male and female deacons.

At the same time I recognize that there are churches where women have served as elders and pastors and the church has benefited thereby. In no way do I desire to denigrate the practical contributions made by women in those positions, however I cannot see such pragmatic grounds as justifying what appears to be the clear teaching of the New Testament, so far as I understand it.

d. Presbyterian connectional system

Of the three possible structures of the church, I am convinced that Presbyterian connectionality is biblical and superior on several grounds over against the Episcopal hierarchical structure or the congregational structure. I observed abuses in a hierarchical church in which a church planter build a congregation only to have the bishop demand title to the property, whereupon the church planter was dismissed and a colleague of the bishop appointed to the pastorate. This is of course an egregious example, but it displays a serious shortcoming of the system. The congregational system lacks any mechanism by which a pastor might seek any avenue of appeal, and generally lacks any means of administering church discipline. Rule by a plurality of elders, and advice and consent by a Synodal body provides checks and balances in both directions.

Lastly, a plurality of elders appears to be biblical – Paul directed Titus to appoint πρεσβυτεροι (elders, plural) in all the towns where there were churches. The Jerusalem Council of Acts 15 appears to be a Synodal

gathering of elders, not a convocation of bishops (though the terms bishop and elder appear to be synonymous in the NT).

4. Please respond to the following questions. If you answer “No” to any of these questions, briefly explain your position.

a. Are you in agreement with the system of doctrine and government of the Evangelical Presbyterian Church? X Yes No

b. Do you subscribe to the *Westminster Confession of Faith* without reservation? Yes X No
I do subscribe to the Westminster Confession with the following reservations:

Chapter XXI, of Religious Worship and the Sabbath Day, states in paragraph 4 that prayer may not be made for those who have sinned the sin unto death. This negative command goes further than Scripture cited (1Joh 5:16). John says “I am not saying he should pray about that,” but stops short of a commandment not to pray. The WCF seems to go all the way to a negative commandment.

Paragraph 8 of the same chapter states: “This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up, the whole time, in the public and private exercises of his worship, and in the duties of necessity and mercy.”

To insist on religious grounds that people should abstain from recreations and further to be taken up the whole time in private exercises of worship comes dangerously close to Phariseeism. Jesus said that the Sabbath is made for man, not man for the Sabbath, and one can easily make the Sabbath a religious yoke and a burden, rather than a joy and a rest. In a practical sense, the concept of rest can for some connote active relaxation including physical exertion and exercise – this is a valuable component of rest especially for many who work in sedentary jobs.

On a theological basis I would be inclined to suggest that Jesus *is* our Sabbath, that we enter our rest in him, anticipating the eschaton. Furthermore, Paul’s admonition in Colossians 2:16 specifically states, “Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a *Sabbath day*.” (emphasis added.) With all due respect to the Westminster divines, they overstepped here.

In Chapter IV, paragraph one, the WCF says that the creation took place in the space of six days. I am fairly convinced that the Westminster divines understood this to mean six chronological, consecutive, literal 24-hour days, though I am not convinced that this is the best understanding of the Genesis text. Although I am not willing to be dogmatic on this point, it seems to me that the text of Genesis allows one to understand chapter one as containing a literary framework in which there are six days referred to, which are literal days, though they may not be consecutive, and may include parallel references. Chapter one can thus be understood as the Song of Creation, to use Timothy Keller’s phrase. I don’t hold this view dogmatically, as I lack certainty, but I am inclined toward it.

c. Do you willingly offer the sacrament of infant baptism to Christian parents? X Yes No

Part IV: Ministry Preferences and History (check as many as apply) Name: Robinson W. Mitchell

<u>Size of Church</u>	<u>Would Serve</u>	<u>Have Served</u>
Up to 150 members	<u> X </u>	<u> X </u>
150 to 300 members	<u> X </u>	<u> X </u>
300 to 500 members	<u> X </u>	<u> X </u>
500 – 1000 members	<u> X </u>	_____
Over 1000 members	<u> X </u>	_____

Position Type

Pastor (sole)	<u> X </u>	_____
Pastor (Head of Staff)	<u> X </u>	_____
Staff Ministry		
Associate	<u> X </u>	<u> X </u>
Assistant	<u> X </u>	_____
Congregational Care	_____	_____
Education	_____	_____
Outreach	_____	_____
Youth	_____	<u> X </u>
Other: <u> Missions </u>	_____	_____
Chaplaincy	_____	_____
Church Planting	<u> X </u>	_____
Tentmaking	<u> X </u>	_____
Temporary		
Occasional Supply	<u> X </u>	_____
Stated Supply	_____	_____
Interim Supply	_____	_____
World Missions	<u> X </u>	<u> X </u>
Home Missions	<u> X </u>	_____
Other: _____	_____	_____

Community Type

Rural (Country/Farming)	_____	_____
Suburban	<u> X </u>	_____
Town/Village	<u> X </u>	_____
Urban (Metropolitan)	<u> X </u>	_____
Urban (Inner City)	<u> X </u>	_____
College/University	<u> X </u>	_____
Multi-Cultural	<u> X </u>	_____
Ethnic (Specify: _____)	_____	_____

Geographic Areas

US West	<u> X </u>	_____
US Midwest	<u> X </u>	_____
US South	<u> X </u>	_____
US East	<u> X </u>	_____
US Middle Atlantic	<u> X </u>	_____
US Southeast	<u> X </u>	_____
Other: per God's call	<u> X </u>	_____

A. Self Appraisal

The purpose of this form is to provide search committees with a view of how you see yourself. Your references will be receiving the same items to consider. Try to be as candid as possible and indicate as honestly as you can what you believe your capabilities are in ministry.

Identify a maximum of 12 ministry emphases that you believe best describe you and your current ministry. Obviously, you have more than these. Please try to identify those that are strongest as you are now carrying out your calling. Write the 12 numbers for the characteristics you believe are strongest in the blanks provided at the end of this list. An item not chosen should not be deemed an indication of weakness. **Do not rank them.**

Write no more than 12 numbers in the blanks at the end of this list.

I...

- | | |
|---|--|
| 1. am an effective preacher/speaker. | 22. inspire a sense of confidence. |
| 2. continue to develop my theological and biblical skills. | 23. work regularly at bringing new members into the church. |
| 3. help people develop their spiritual life. | 24. regularly encourage support of the EPC's missions and outreach. |
| 4. help people work together in solving problems. | 25. reach out to inactive members. |
| 5. am effective in planning and leading worship. | 26. work regularly in the development of stewardship growth. |
| 6. have a sense of the direction of my ministry. | 27. am active in ecumenical relationships and encourage the church to participate. |
| 7. regularly encourage people to participate in denominational activities and programs. | 28. am a person who cultivates a close, devotional relationship with God. |
| 8. help people understand and act upon issues of social justice. | 29. write clearly and well. |
| 9. am a helpful counselor. | 30. work well on a team. |
| 10. minister effectively to people in crisis situations. | 31. am effective in working with youth. |
| 11. make pastoral calls on people in hospitals and nursing homes and those confined to their homes. | 32. organize people for community action. |
| 12. make pastoral calls on members not confined at home or in hospitals. | 33. am skilled in planning and leading programs. |
| 13. am a good leader. | 34. plan and lead well organized meetings. |
| 14. am effective in working with children. | 35. encourage people to relate their faith to their daily lives. |
| 15. build a sense of fellowship among the people with whom I work. | 36. am accepting of people with divergent backgrounds and traditions. |
| 16. help people develop their leadership abilities. | 37. encourage others to assume and carry out leadership. |
| 17. am an effective administrator. | 38. am mature and emotionally secure. |
| 18. am effective with committees and officers. | 39. have strong commitment and loyalty to the Evangelical Presbyterian Church. |
| 19. am an effective teacher. | 40. maintain confidentiality. |
| 20. have strong commitment to the educational ministry of the church. | 41. am a compassionate and caring person, sensitive to others' needs. |
| 21. am effective in working with adults. | 42. deal effectively with conflict. |

1,2,3,6,13,15,16,17,19,23,29,38

Comments:

Appraisal – continued

Name: Robinson W. Mitchell

B. Written References

As part of the Appraisal, you are also asked to choose five (5) persons who will take the “Appraisal Form” and give their response. We request that at least one of these respondents represent your current/last congregation and one your current/last Session. Please send the form and an envelope to each reference person, asking that they return the completed form to the Office of the Stated Clerk.

1. Name: Melissa Chipman
Address: 104 Miller Rd.
Covington, TN 38019
2. Name: Andrew F. Holmes (Drew)
Address: 3045 Cypress Lake Dr.
Memphis, TN 38119
3. Name: Rev. Bruce Harrington
Address: 6821 Corsica Dr.
Memphis, TN 38120
4. Name: Bob Neal
Address: 552 Thorn Ridge Cv.
Memphis, TN 38117
5. Name: Rev. Joseph Donahue
Address: 3545 Jenny Ln.
Bartlett, TN 38135

Appraisal – continued

Name: Robinson W. Mitchell

C. Telephone References

Search Committees will contact the persons listed here for a personal interview. This will take place as part of the second stage of the process for calling a pastor, after the initial list has been narrowed. It is important to keep this list current – probably updating it every two years, or when you are actively interested in making a move.

In this list of references, please include a person who has been part of the Session of the current/last congregation during your tenure.

1. Name: Melissa Chipman

Office Telephone: (na) Home Telephone: 901-476-9198

Address: 104 Miller Rd., Covington, TN 38019

How long and in what relationship have you known this person? 11 years colleague at AutoZone. I have been her colleague and supervisor, and she has also been my supervisor.

2. Name: Rev. Bruce Harrington

Office Telephone: (901)260-8553 Home Telephone: (901) 757-1930

Address: 6821 Corsica Dr., Memphis, TN 38120

How long and in what relationship have you known this person? 9 years, he was my discipler and pastor at Hope Church, and has been my mentor at RTS and now designated as such by the Session of 2PC.

3. Name: Bob Neal

Office Telephone: (901) 685-1236 Home Telephone: (901) 685-7772

Address: 552 Thorn Ridge Cv., Memphis, TN 38117-3651

How long and in what relationship have you known this person? Bob has been in the Chapel Class at 2PC under my teaching for the past year

Date Updated 20 March 2007

Part VI: Background Disclosure

To the person completing these statements:

It was noted in the introduction to this Personal Information Form that the process of filling out this material “calls for honesty, effort, and commitment to open communication.” Congruent with the concern for ethical performance of ministry in the Evangelical Presbyterian Church, and openness about issues that are sensitive to functioning in the public role of a pastor in a congregation, you are asked to respond to the following statements. There is opportunity for explanation if you so desire.

To the Search Committee or Session of a calling church:

It was also noted that those receiving these Personal Information Forms for consideration “approach this information respectfully and prayerfully.” Any practice of routinely rejecting profiles on a perfunctory basis, without a complete and thoughtful review of the explanations offered by the candidate is strongly discouraged. The information presented here is meant to provide an occasion for open, honest dialogue.

This disclosure statement will only be shared with an interested congregation as part of the second phase of the search process.

1A. Have you ever been the subject of official discipline by a Session or Presbytery of the Evangelical Presbyterian Church where you pastored?

Suspended Yes No

Deposed Yes No

1B. Is any official disciplinary action pending at the present time?

Yes No

1C. Have you ever been the subject of official disciplinary proceedings by another denomination that resulted in disciplinary action?

Yes No

1D. Are any official disciplinary proceedings by another denomination pending at the present time?

Yes No

Explanation of 1A – 1D:

2A: Has a civil lawsuit, criminal charge, or official ecclesiastical complaint been sustained against you for sexual discrimination, harassment, exploitation or misconduct, physical abuse, child abuse or financial misconduct?

Yes No

