

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
17197 N. Laurel Park Dr., Suite 567
Livonia, MI 48152-7912
Phone: (734) 742-2020 Fax: (734) 742-2033
E-mail: epchurch@epc.org



November 2009

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: 5/7/2010	Signature: _____
Printed or typed name: Brian Post	

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

- Yes No Possibly

It is unlikely I will consider a call before:

Denomination:

Date received as Candidate:

Personal Information – continued

Name: Post, Brian

3. Educational Background:

a. Name of Institution	Dates Attended	Degree Achieved
Bear Creek High School, Lakewood, CO	1973-1977	Diploma
University of Colo, Boulder, CO	1977-1981	BA
Gordon-Conwell Theological Seminary, S. Hamilton, MA	1982-1985	MA

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

University of Colo, Boulder, 1985-1987; 27 credit hours toward a Ph.D. in history.

Denver Theological Seminary, 1991-1993, various credits to combine with my MA for an M.Div. equivalent.

c. Community and Civic Activities:

Home bible study leader, Boulder, Colorado, 1979-1981.

Table leader with the CU, Boulder Fellowship of Christian Athletes huddle, 1979-1981, 1985-1987.

Assistant track coach, Bear Creek High School, 1988-1989.

Assistant tennis coach, Bear Creek High School, 1988.

Secretary, Swiss-American Society, Luzern, Switzerland, 2007-2008.

Secretary, Parent-Teacher Organization, Riverside International School, Zug, Switzerland, 2007-2008.

Member Toastmasters International, 2007-present.

d. Presbytery and General Assembly Activities:

National Youth Ministry Committee, 1989-1991.

Presbytery of the West, Ministerial Committee, 2000-2004; chairperson for final two years.

e. Ecumenical Activity:

During my years in youth ministries, we did several retreats combined with a variety of evangelical churches.

f. Special Interests, Hobbies:

Outdoors and mountaineering activities and personal fitness.

Reading history.

Guitar - acoustic steel string (6 and 12), classical.

Mandolin

Old movies (40s-60s), especially musicals.

43 year Denver Bronco fan - no kidding - very damaged.

g. Languages you can speak (and level of proficiency):

German - conversational.

New testament Greek - use for study of New Testament.

Ancient Hebrew - very rusty, but hope to revive it.

Modern Hebrew - 1 1/2 years in college. I remember almost nothing.

Latin - I still recognize phrases when I come across them, but I haven't used it for years.

h. Types of supervision/accountability you have found helpful in your ministry:

My wife, Bonnie, is my most candid and effective source of personal accountability.

I very much like the accountability of working with a lay board of elders.

I also very much like a few iron-sharpens-iron relationships with fellow ministers.

Part III: Narrative

Name: Post, Brian

1. Life Story: In one page, describe your life's journey. Include key incidents that were significant in your formation as a person and your call to ministry. State your personal ideals and goals.

I was born in 1959 in Denver, CO and raised in the western suburbs of Westminster and Lakewood. My dad had no Christian faith, and my mother was raised in an Assemblies of God church (AOG). Up to the age of seven, my mom took us to a local AOG congregation, but we were just visitors rather than part of the community. My parents divorced when I was seven, and my mom grew discouraged in her faith and we quit going to church. However, the seeds of the Gospel were planted in my heart. I believed there was a God, there was right and wrong, there was heaven and hell and that Jesus had something to do with it all.

During my early teen years, I made friends with a fighting, foul-mouthed, vandalizing group of young guys, and I became like them. My conscience warned me that this was wrong, and I entered a three year period of increasing tension over how I lived and how I wanted to live. I was consciously afraid of hell, and I often resolved to change my behavior. Under the influence of my peers, however, I quickly broke my resolve and continued on as a foul-mouthed vandal. My fears about going to hell increased with each cycle.

During my sophomore and junior years in high school, I attended the vibrant Fellowship of Christian Athletes (FCA) huddle at Bear Creek High School. It was through FCA that I asked Christ into my life in February, 1976, and I began to understand salvation by grace through faith in the death and resurrection of Christ. This was a gutter-to-glory conversion for me that broke my cycle of resolve-failure-fear, caused me to change my peers to the FCA guys and put me on the daily path of following Christ with energy and joy. During the next year, I attended a local Reformed Church in America (Dutch) church, read Scripture widely, studied apologetics, shared my faith with students and teachers and considered becoming a minister.

In college I had no career goal except to learn. So I followed my FCA buddies to CU, Boulder where I continued to be involved in FCA, attended Tom Stipe's new and growing Calvary Chapel and continued to grow in my faith in Christ. I studied international relations, and I taught a local bible study at my apartment. During college, I met Bonnie, who was born in Ft. Collins and was attending CSU. We were married in the summer of 1981 right after I graduated, and we moved to Ft. Collins for her to finish her final year of school.

In 1982 Bonnie graduated, and we moved to Massachusetts to study at Gordon-Conwell Theological Seminary. My goal was to get a Ph.D. in history and to teach in a secular university in order to be a light for Christ there. After seminary in 1985, we went back to CU, Boulder where I started my Ph.D. After two years, however, I realized that history was my hobby and ministry was my passion. So I stopped my Ph.D. work and in 1987 became the youth director at Bear Creek EPC. During the six years there, I learned to love the local church, was captivated by the pulpit and ordained in the EPC. Bonnie and I also had our first three children. In 1994 I became the solo pastor at Dillon Community Church. For the next thirteen years, we served there with joy, grew our family to four kids and by God's grace saw the congregation grow from 100-350 people, expanded the building and paid off the debt.

In 2006, Bonnie and I responded to a long-simmering desire to serve overseas in missions by becoming the solo pastor at the International Church of Luzern in Luzern, Switzerland. This season was very good and very traumatic. The cross-cultural experience was good, and the church grew from 75 to 105. The kids' schooling situation fragmented the family, and after two years we decided that had to change. At this point I became the middle school social studies teacher at the Black Forest Academy (BFA); a school for missionary kids located in southwest Germany. From August of 2008 until now, we changed ministry to BFA, moved to Germany and pulled our hurting family back together.

We have very much enjoyed our service at the BFA, but my pastoral calling and our love for Colorado has stayed strong. Our roots are in the EPC, and we also want to serve there again. Our daughter, Eliza, graduates in June, 2011, and we see that as the time to come home and pastor again. While I really like teaching at a Christian school, my deepest longings are to glorify God through worship, to preach and teach His word, to develop discipleship and outreach ministries and to strengthen the leadership structure at a local church.

Christ Fellowship Church strongly appeals to us because it comprises several values in our lives: a small church that's eager to grow, EPC and Colorado where our roots are very deep, stated priority of children and youth, the energy, intellectual passions and young people of a university town, Ft. Collins where we also already have roots and finally vision for training seminarians. Sounds exciting to us!

2. Please describe briefly (Confine your answers to one page):

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

Leadership means to cast vision and to leverage resources to achieve that vision. I believe in leadership by team and by consensus. When a new direction needs to be taken or something needs to be improved, I usually assemble a team of invested people. Then I facilitate team brainstorming, problem solving, goal setting and the plan to achieve those goals. One of my God-given skills is often to see what issues are involved in a given situation. So I like to put those issues as I understand them before the team and let the team come to a consensus about whether those really are the issues and what the solutions may be. I don't mind adding my insights to the discussion, but my input is not any more important than anyone else's on the team.

I really like seeing a team of people go through this process and accomplish something in which everyone plays a significant part. Part of this process is allowing people to find a way to contribute that fits their skills and interests. This involves a combination of letting people find their role but of also encouraging people to try tasks that they may not have chosen for themselves in order to discover or develop new skills. Regardless, my success is found in the success of the team. I don't want to do it all, I don't have the skills or time to do so, and a good team will accomplish more than an individual.

In terms of administrative style, my desire is to find the people who like and are capable at administration and let them do as much of it as they can or care to. The rest then needs to be divided up among the team to make sure it all gets done. The team should also seek help from folks in the congregation to help out with aspects of the work.

Conflict and the need to resolve it is inevitable in working with people. I thrive on peace, and I very much dislike conflict. It's usually the evidence of something that needs fixing, however, and I've learned to view it that way. Let's face the conflict, find what's broken and try to fix it.

I try to deal with conflict by creating understanding through communication. People need to speak to be understood rather than to win a point. And people need to listen to understand rather than to prepare a response. This means talking about one's own feelings and reactions in a circumstance rather than hurling accusations at the other person. It also means responding to people's comments first with reflective listening before adding my perspective to the mix. I've found that this kind of communication creates empathy, unity and the desire to find a solution rather than to punish each other. Then we can get on with brainstorming solutions to the conflict.

If there are deeply hurt feelings, then it's much harder to get to solutions. First, there needs to be confession of sin and hurt, asking forgiveness and asking the Holy Spirit to use time to heal the hurts as trust is slowly rebuilt.

However, I have also learned that occasionally two parties simply will not agree on something and unity is impossible. Then each party needs to do what they think is right and entrust themselves to God's judgment.

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

First of all, I love worship. I love private worship. I love worship in small groups. I love large, corporate worship. I am captivated by the greatness of God and how worthy He is to be praised and proclaimed regardless of how we feel on a given day. So the first order of worship is that it is God-centered. We are there to highlight His glory, to tell of His deeds, and to submit to Him. My heart is hungry for this kind of worship, and I long to see others learn this hunger.

In terms of worship culture, I like a blended service. I grew up playing rock 'n roll guitar, and I like contemporary music in the church. However, the great hymns of the church should be purposely, systematically enjoyed and passed on to the next generation. They are a treasure in the English language not to be ignored. Volume and lighting should be handled so that people feel

connected to the worship leaders, hear themselves pray and sing rather than being blasted out by amplification and separated by stage lighting, such as in a concert. I also disagree with the contemporary useage that "worship" means the music. Music is very important, but worship is much bigger than music.

I enjoy the less formal, community church style service popular in the US these days. Worship should be relaxed, friendly and joyful. People should feel welcomed when they're there and not badgered when they're not. Dress in worship should be as people wish within the boundaries of modesty. People should feel free to dress up to honor God or to dress casually to enjoy their Abba relationship with God.

Being less formal does not mean, however, that we lose our connection with the great creeds and other precious liturgical elements that have proven their worth through the centuries. Such elements as the Lord's Prayer, the 23rd Pslam, the Apostles Creed and the Doxology should be skillfully mixed into worship often enough that people learn them well and use them in public and private worship without those elements losing their freshness. I've found that people are not only moved by these elements, but, in a world of constant change, people like staying connected to traditions that have survived the ages.

In terms of preaching, I am very much a product of the Reformed tradition. Faith comes by hearing and hearing by the word of God. Biblical preaching is the center-piece of worship, and done well people long for more. It feeds their faith like nothing else God has ordained. The mind needs to be enlightened by Scripture and the heart quickened by the compassionate challenge to obey.

I preach with a single big idea in each message that is taken from a text of Scripture. My "points" then are points of appliction. A big portion of each sermon is given to application to specific situations of daily life. I like to explain the meaning of the passage, clearly and quickly, then get on with why it matters and how it's applied.

My preaching style is conversational. I speak with common phrases, looking people in the eye, moving enough to address the entire congregation but not so much as to distract. I have notes with me, but I use them sparingly just to keep myself on tract. I often use PowerPoint to help people follow the flow of my ideas and to give pictures which help people remember and delight in the message. Also, I prepare a note sheet each week for people who want to write as they listen. This way I offer people the opportunity to engage the sermon on three levels: hearing, seeing and writing. For those who wish, I also write small group discussion questions for such groups to study the sermon topic more during the week.

I use lots of illustrations from history, current affairs, funny stories that I find in the media or from my own life. I tend to use illustrations to open and close the sermon so as to engage people from the beginning and to drive home the point at the end. I am comfortable being transparent about my own fallenness in sermons so that people don't feel like I'm the superstar. We're fellow travellers in this journey, and people should see that the minister is on the same road with them.

c. My ministry gifts/skills/strengths:

Spiritual gifts: God has gifted me with the heart and mind of a student - to study and understand. As a minister, much of this is applied to Scripture. Some people call this the gift of "knowledge". I am also primarily a preacher & teacher. I really enjoy public communication. I am also told that I naturally encourage people.

Learned skills - skills that haven't come naturally to me, but that I have grown to have on some level are leadership, music and adequate administration skills such as planning and organization.

Other values I hold are that I don't try to do everything myself, I believe in equipping others to serve, I don't have to have all the answers and I am not offended by correction.

d. My vision for ministry:

I am totally compelled by the ministry of the local church. It is here that God is glorified through worship, the followers of Christ are built up via teaching, service and fellowship, and the local community is reached through strategic outreach. As a pastor, I want to facilitate that in a local body of Christ's followers.

3. Comment briefly on your views as relates to: (Confine your answers to one page)
 - a. Spiritual giftedness

I believe what Paul writes in 1 Corinthians 12:7, "Now to each one the manifestation of the Spirit is given for the common good." The Holy Spirit calls and empowers all Christ's followers with various abilities to build up the Body of Christ (Ephesians 4:12). When people grow past being spectators and consumers in the church to become fellow servants, not only do they build up the Body through their service, but they grow to a new level of maturity themselves as they take part in Christ's cross of death to self (Luke 9:23-34) in order to become servant of others. (Matthew 20:24-28; Philippians 2:3-5) One of the primary responsibilities of a pastor is to equip people for these works of service (Ephesians 4:12)

- b. The charismatic movement

Twice in my life, I have been involved in a charismatic church, and I have very mixed feelings about the movement. I believe that a person receives the Holy Spirit at conversion, and there is no need to tarry for a second experience. Notice in Romans 8:9-11 that the Holy Spirit and the Spirit of Christ are used interchangeably. Therefore, if one has received Christ, he/she has received the Spirit, as well. However, I also believe that there are specific fillings or manifestations of the Holy Spirit given to empower people for faith and service. Samson in Judges 15:14-15 and Philip in Acts 8:26-39 are examples of such.

As part of these fillings, I believe that the signs and wonders gifts of the Holy Spirit are still in effect in our times - healings, tongues, spontaneous prophecy and the like. This is especially true in Sub-Saharan Africa, South America and Asia. It seems to me that the passages used to teach that these gifts were part of a now gone dispensation (ex.: 1 Corinthians 13:9 ff.) suffer from poor interpretation.

However, I have serious misgivings about the charismatic church culture as I have seen it. Too often people seek out the charismata in order to have an emotional high. This is a spiritual consumerism, which can replace the biblical goal simply to praise God, hear His word and submit our lives to His will whether we feel Him or not. Also people often want to experience such gifts so badly that they counterfeit the experience and thus fool both themselves and others. Very disturbing to me, as well, is the Benny Hinn-style showmanship, which too often attaches itself to the charismatic movement and is simply charlatanism. I also think that sometimes people want a miracle so badly that they decide to see one whether it's there or not. The charismatic movement also struggles to avoid the division between the haves and the have-nots; the spiritual elites with the special gifts and the rest of us. Because of all this, I've found the charasmatic movement to be quite divisive. It frightens people to whom it's strange, and its unhealthy aspects rightly alarms people.

So I am quite conflicted. I'm not interested in being the pastor of a charismatic church, but I am not against those churches. I don't want the charismatics in my congregation to practice spontaneous tongues, interpretation or prophecy in our worship services, but I don't mind people praying in tongues in their private lives, and I have often sought out the charismatics for intercessory prayer; they're good at it. I don't see as many miralces as I'd like, but I do pray for miracles and occasionally we see them when God wills it. I won't tell people to tarry for the Holy Spirit, but I will challenge us all to be filled with and keep in step with the Holy Spirit in our daily lives.

The big picture is that I am not against the charismatic movement for fear that I would be against something that, despite its flaws, God is still involved in. This is how Gamaliel reacted in Acts 5:33-39 to the message of Christ that he didn't understand well enough. Therefore, I've just decided for the most part to let it alone. If it's of men, it will fail. If it's of God, then I don't want to be against it. In the 21 years and three churches that I have been a pastor, this seemed to fit the culture of the church where I served, and it even gave the few charimatics in the congregation the freedom to belong as long as they were content with a non-charismatic worship style.

- c. Women in ordained office

This is another one of those issues about which I have mixed feelings. When I examine the Scriptural position of both sides, I can understand and empathize with both. I have never served in a church with

women pastors or women elders, however, I have served with them in presbytery, and that has not been a problem for me. So my concerns on this issue fall along these lines:

Those who believe that women can and should hold these offices need to ground themselves in Scripture rather than just being driven along by the battle of the sexes. If women do serve in these offices, they need to be women who don't have a chip on their shoulders about this issue. Women who are angry and confrontational about this issue should not hold these offices. Women's ordination should not drain energy away from the central mission of making disciples of all nations. I'm sure that Satan would love to see a church divert itself away from the Great Commission in order to argue and divide over this issue.

So, if a church feels strongly about men-only elders and pastors, I can serve in that environment as long as women with the gift of leadership are honored and encouraged to use that gift in other meaningful ways. If a church feels strongly that women can serve as elders and pastors, I can also serve in that environment as long as the women leaders are humble and the issue is not divisive to the whole congregation. Either way, let's get on with the Great Commission.

d. Presbyterian connectional system

I am an EPC pastor on purpose because I believe in the connectional system. I have participated in, submitted to and treasured my connectionalism in the Presbytery of the West for 17 years. Whenever God leads us back to the Presbytery of the West, I plan to participate in it fully, and I look forward to it.

Narrative – continued

Name: Post, Brian

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? Yes No

b. Do you subscribe to the *Westminster Confession of Faith* without reservation? Yes No

As is allowed by our Presbytery, I take exception to certain minor aspects of the Westminster Confession (WC). For instance, the WC states that God is without emotion, and I don't believe that's true. Also, I am not a strict sabbatarian as the WV requires. While I probably rest more than many on the sabbath, I am also content getting work done, if necessary, or going to an entertainment event with my family. However, I take exception to no major doctrine or system of government in WC.

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

Part IV: Ministry Preferences and History (check as many as apply)

Name: Post, Brian

Size of Church

Would Serve

Have Served

- Up to 150 members
- 150 to 300 members
- 300 to 500 members
- 500 – 1000 members
- Over 1000 members

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Position Type

- Pastor (sole)
- Pastor (Head of Staff)
- Staff Ministry
 - Associate
 - Assistant
 - Congregational Care
 - Education
 - Outreach
 - Youth
 - Other: Children's
- Chaplaincy
- Church Planting
- Tentmaking
- Temporary
 - Occasional Supply
 - Stated Supply
 - Interim Supply
- World Missions
- Home Missions
- Other:

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Community Type

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

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Geographic Areas

- US West
- US Midwest
- US South
- US East
- US Middle Atlantic
- US Southeast
- Other:

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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, 5, 6, 13, 20, 23, 28, 30, 33, 36, 41

Comments:

1 & 2 are done to accomplish 3, 16, 35 & 37. 11 & 12: pastoral calling is very important, but more than just the pastor needs to take responsibility for this. 14 and 31: I am effective with children and youth, but that's not my focus and I do it only occasionally. 7, 24 & 39: denominational activities are important, but when forced to prioritize this list, then the local ministry must be done first. 41 involves 40. 13 involves 18, 22, 26, 37 & 42.

Appraisal – continued

Name: Post, Brian

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: White, Bob, Board chairperson at my last church, International Church of Luzern.

Address: Erlenweg 34, 5608 Stetten AG, Switzerland

E-mail address: bob.white@bluewin.ch

2. Name: Terrell, Rob and Sonia

Address:

E-mail address: rterrell568@hotmail.com

3. Name: Mitchell, Rob

Address: POB 35, Silverthorne, CO 80498-0035

E-mail address: coloradamitch@comcast.net

4. Name: Burnett, Patti

Address: PO Box 907, Frisco, CO 80443-0907

E-mail address: ptb@q.com

5. Name: Carlton, Lloyd

Address: 1744 S. Vancouver Ct., Lakewood, CO 80228

E-mail address: plcarlton@q.com

Appraisal – continued

Name: Post, Brian

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: White, Bob, Switzerland is eight hours later than Colorado.

Office Telephone: ()

Home Telephone: (011 41) 56 496 2208

Address: Erlenweg 34, 5608 Stetten AG, Switzerland

How long and in what relationship have you known this person?

4 years, board chairperson at the International Church of Luzern, Luzern, Switzerland.

2. Name: Terrell, Rob

Office Telephone: ()

Home Telephone: (317) 849-0449

Address: 6256 Eller Creek, Fishers, IN 46038

How long and in what relationship have you known this person?

3 years, parishioner and fellow servant in church programs at International Church of Luzern.

3. Name: Burnett, Patti

Office Telephone: ()

Home Telephone: (970) 668-0956

Address: O Box 907, Frisco, CO 80443-0907

How long and in what relationship have you known this person?

15 years, parishioner and fellow servant in church programs at Dillon Community Church, Dillon, CO

Date Updated: 5/6/2010

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

Background Disclosure – continued

2B. Have you ever been convicted of a felony?
 Yes No

Explanation of 2A – 2B:

3A. Has your employment ever been changed because you attempted or actually engaged in:

- | | | |
|--|------------------------------|--|
| 1. Sexual discrimination, harassment, exploitation or misconduct | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |
| 2. Physical abuse | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |
| 3. Child abuse | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |
| 4. Financial misconduct | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |

3B. Has your employment ever been changed in order to avoid facing or to avoid being terminated because of charges of actual or attempted

- | | | |
|--|------------------------------|--|
| 1. Sexual discrimination, harassment, exploitation or misconduct | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |
| 2. Physical abuse | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |
| 3. Child abuse | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |
| 4. Financial misconduct | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |

Explanation of 3A – 3B:

I recognize that presbyteries are required to perform a background investigation on all individuals seeking candidacy or membership. I further recognize my responsibility to update this background disclosure in a timely manner should there be a change of status in any of the issues named above.

Signature: _____ Date: 5/6/2010

Type or print your name: Post, Brian

Reference Form

For Personal Information Form Evangelical Presbyterian Church

Reference for Post, Brian

You have received this reference form from a person who values your opinion. The material you provide will be placed with other materials to comprise the individual's Personal Information Form for use in the Evangelical Presbyterian Church. The Office of the Stated Clerk encourages persons regularly to update or prepare a new Personal Information Form. **Therefore, being asked to provide a reference does not necessarily imply that the person is interested in a change in position.** Committees may use the material you provide in the future if the person seeks a change.

You are being asked to provide as clear a picture of this person as possible through a forced-choice checklist and an opportunity to comment. Indicate the qualities evidenced in this person's ministry at this time as you have encountered them. Bear in mind that other congregations and/or ministries rely on the completeness and accuracy of the information that you provide.

For your information, the pastor for whom you are completing this reference form has signed the following statement of consent, which is on file at the Office of the Stated Clerk of the General Assembly:

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.

When you have completed the information, please use the enclosed envelope to send it directly to:

Office of the Stated Clerk
Evangelical Presbyterian Church
17197 N. Laurel Park Dr., Suite 567
Livonia, MI 48152
Phone: (734) 742-2020 Fax: (734) 742-2033
E-mail : epchurch@epc.org



