

# Presbyterian Church in America

Office of the Stated Clerk  
1700 North Brown Road, Suite 105, Lawrenceville, GA 30043  
Phone 678-825-1000 Fax 678-825-1001 Email: [pastorsearch@pcanet.org](mailto:pastorsearch@pcanet.org)

## MINISTERIAL DATA FORM

### PART I -- BASIC DATA (Please type or print)

1. **FULL NAME:** William Bradford Robson (Brad) DATE COMPLETED 1/14/2010
2. **HOME ADDRESS:** 195 Glennaire Ridge TELEPHONE: 314.732.5624  
CITY: St. Louis STATE: Missouri ZIP: 63129  
EMAIL: [Bradford.Robson@gmail.com](mailto:Bradford.Robson@gmail.com)
3. **ORDINATION:** N/A
4. **CURRENT MEMBERSHIP:** Good Shepherd PCA, Pastor Bill Wade
5. **EDUCATION:** Name of Each Institution Attended Degree Yr. Grad.  
(a) College: Trinity Christian College B.A. Theology and Church and Ministry Leadership May 2007  
(b) Seminary: Covenant Theological Seminary Masters of Divinity May 2010

6. **EXPERIENCE:** Month & Year

<u>Church or Field</u>	<u>City &amp; State</u>	<u>Presbytery</u>	<u>Begun/Ended</u>
Loch Raven PCA (Assistant to the Pastor)	Baltimore, MD	Chesapeake	July 2010-Current
Good Shepherd PCA (Pastoral Intern)	St. Louis, MO	Missouri	October 2008- Current
Missouri Presbytery Internship	St. Louis, MO	Missouri	April 2009-Current
College Ministry Staff (Grand Teton NP)	Moran, WY	N/A	Summer 2006
Young Life College Leader	Hinsdale, IL	N/A	2004-2006
Willow Creek PCA (Youth Ministry Intern)	Winter Springs, FL	Central Florida	Summer 2004

7. **CURRENT POSITION** Assistant to the Pastor: Youth and Young Families
8. **Date of Birth:** 1/30/1985 (26 years old) Place of Birth: Pompton Plaines, NJ
9. **MARITAL STATUS**
  - (a) Married
  - (b) Wife's Full Name: Ashley Brooke Robson  
Date of Marriage 10/24/2009 Wife's Date of Birth 05/10/1985 (26 years old)
  - (c) HAVE YOU EVER BEEN DIVORCED? NO (If so, please state the circumstances below, including the attitude of your Presbytery at this time.)
  - (d) Children: N/A
10. Please be specific in answering the following:

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(a) IF YOU ARE NOT NOW A MEMBER OF THE PRESBYTERIAN CHURCH IN AMERICA, DO YOU INTEND TO SUPPORT AND BE ACTIVE IN THE DENOMINATION? N/A

(b) ARE YOU IN AGREEMENT WITH THE SYSTEM OF DOCTRINE, DISCIPLINE AND GOVERNMENT OF THE PRESBYTERIAN CHURCH IN AMERICA? Yes

11. (a) PRESENT PASTORATE: N/A

(b) REMUNERATION: N/A

(c) DO YOU OPERATE AN AUTOMOBILE IN YOUR WORK? N/A

12. REFERENCES: List 5 to 6 persons who would be in a position to give an objective evaluation of your training and experience.

NAME	ADDRESS (Street, City, State, Zip)	PHONE (With Area Code)
Pastor Patrick Allen	2600 Marriottsville Rd., Marriottsville, MD. 21104	410.442.5800
Pastor Bill Wade	6587 Telegraph Road, St. Louis, MO 63129	314.846.2988
Elder Jim Armbrrecht	4285 Massabielle Dr., St. Louis, MO 63129	314.894.2638
Deacon George Chopin	5900 Oakville Woods Place, St. Louis, MO 63129	314.846.6880
Dr. Robert A. Peterson (Seminary Prof)	12330 Conway Road, St. Louis, MO 63141	314.434.4044
Elder Dr. Frank Wicks	14628 Summer Blossom, Chesterfield, MO 63017	636.394.4722

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## PART II -- SUMMARY OF PREFERENCES

(Check all of which you are willing to consider.)

### TYPE OF CHURCH

Church with Multiple Staff	X
Church with Solo Pastor	X
Multiple Churches	_____
New Church Development	_____
Non-PCA Church	X
Tent Making	_____
Overseas Ministry	_____
Other	_____
(Specify)	_____
No preference	_____

### SIZE CHURCH

Under 100 members	
101-250 members	
251-500 members	
501-800 members	_____
801-1,000 members	_____
1,001-1,600 members	_____
Over 1,600 members	_____
No preference	X

### SPECIALIZED MINISTRIES

Minister of Music	_____
Minister to Youth	X
Minister to Senior Citizens	_____
Part-time or Short-term Minister	_____
Christian School	_____
Other	_____
(Specify)	_____

### TYPE OF POSITION

Pastor (Solo)	_____
Senior Pastor	_____
Associate Pastor	X
Assistant Pastor	X
Interim or Supply	_____
Pastoral Counselor	_____
Other Position	_____
(Specify) Youth Director	X
No preference	_____

### TYPE OF COMMUNITY

Inner city	_____
Urban (Downtown)	X
Urban (Residential)	X
Suburban	X
Small Town	_____
Rural	_____
College	_____
Retirement	_____
Resort/Recreational	X
Agricultural	_____
No preference	X

### GEOGRAPHICAL AREA

Continental USA	X
Eastern Canada	_____
Western Canada	_____
California	X
Pacific Northwest	X
Southwest	X
Rocky Mountain States	X
Plain States (MO, KS, NE)	X
Texas/Oklahoma	X
Upper Mid West (Siouxlands)	X
Mid South (AR, TN, KY)	X
Southern States (LA, MS, AL)	X
Southeast (GA, SC, NC)	X
Florida	X
Appalachian (W PA, WV, VA)	X
Mid Atlantic (Phila., DE, NJ, MD, VA)	X
Midwest (IN, IL, OH)	X
Northeast	X
New York	_____
Great Lakes	X
Other	_____
(Specify)	_____
No preference	_____

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## EVALUATION OF PASTORAL ACTIVITIES

*\*This section was completed by 6 people who know me. The answers are an average of those responses\**

A. On a scale of 1 to 7, evaluate your expertise and weakness in your ministry. (Circle "7" for the areas of greatest strength and circle "1" for the area of least ability.)

	Very Strong	Strong	Slightly Strong	Average	Slightly Weak	Weak	Very Weak
Preaching	7	6	5	4	3	2	1
Teaching	7	6	5	4	3	2	1
Evangelism	7	6	5	4	3	2	1
Discipleship	7	6	5	4	3	2	1
Worship Leadership	7	6	5	4	3	2	1
Church Administration	7	6	5	4	3	2	1
Team Work	7	6	5	4	3	2	1
Counseling	7	6	5	4	3	2	1
Leadership Training	7	6	5	4	3	2	1
Christian Education	7	6	5	4	3	2	1
Pastoral Visitation	7	6	5	4	3	2	1
Stewardship Ministry	7	6	5	4	3	2	1
Diaconal Ministry	7	6	5	4	3	2	1
Youth Work	7	6	5	4	3	2	1
College & Career Ministry	7	6	5	4	3	2	1
Ministry to Senior Citizens	7	6	5	4	3	2	1
Singles Ministry	7	6	5	4	3	2	1
Recreational Activities	7	6	5	4	3	2	1
Presbytery/General Assembly Involvement	7	6	5	4	3	2	1
Community Service	7	6	5	4	3	2	1
Other: 1 Reply: Friendship	7	6	5	4	3	2	1

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### PART III -- PASTORAL ACTIVITIES (Continued)

B. I WOULD BE MORE COMFORTABLE IN A CONGREGATION THAT PLACED THE PRIORITIES ON MY MINISTRY THE FOLLOWING WAY:

[Circle 4 for a congregation which would place highest priority on the activity; Circle 0 for a congregation which would place lowest priority on the activity. Circle 2 or 3 for intermediate priorities. Choose not less than four (4) or more than six (6) of the activities on which you place highest priority.]

- |  | Low Priority<br>0 | 1 | 2        | High Priority<br>3 4 |
|--|-------------------|---|----------|----------------------|
| 1. WORSHIP LEADERSHIP<br>(Pastor and Session work to develop a rich worship life, educating the congregation for meaningful participation.)  | 0                 | 1 | 2        | <u>3</u> 4           |
| 2. PROCLAMATION OF THE WORD<br>(The word of God is preached with urgency and conviction, bringing it to bear on the changing needs of individuals, the community, and the world. High priority of pastor's time placed on sermon preparation.)   | 0                 | 1 | <u>2</u> | 3 4                  |
| 3. SPIRITUAL DEVELOPMENT OF MEMBERS<br>(Pastor shares members' struggles regarding the Christian faith, with opportunity provided for individuals and groups to reflect on beliefs, concerns, doubts regarding Christian understanding of the spiritual dimensions of life.)           | 0                 | 1 | 2        | 3 <u>4</u>           |
| 4. CONGREGATIONAL VISITATION<br>(Church officers and pastor develop and carry out a systematic plan for visitation of the entire congregation with special attention to prospective members and those with special needs.)   | 0                 | 1 | 2        | <u>3</u> 4           |
| 5. HOSPITAL OR EMERGENCY VISITATION<br>(Those in hospitals or emergency situations are regularly visited; network developed to keep pastor and others informed of crisis situations; needs of ill or bereaved are met.)  | 0                 | 1 | 2        | <u>3</u> 4           |
| 6. CONGREGATIONAL FELLOWSHIP<br>(Emphasis placed in developing fellowship, helping members to know one another; groups encouraged which give members the opportunity to love and support one another.)   | 0                 | 1 | 2        | 3 <u>4</u>           |
| 7. COUNSELING SERVICES<br>(A counseling program initiated for assisting those in and outside the Church; appropriate referrals made when needed.)  | 0                 | 1 | <u>2</u> | 3 4                  |
| 8. EVANGELISM<br>(Pastor and congregation share faith in Christ as personal Savior in total lifestyle; seek to lead others within and outside the Church to accept Jesus Christ: congregation is informed, trained, helped to establish effective evangelism programs for the church.) | 0                 | 1 | 2        | <u>3</u> 4           |
| 9. DISCIPLESHIP TRAINING   | 0                 | 1 | 2        | 3 <u>4</u>           |

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10. ENCOURAGING THE MINISTRY OF THE LAITY (Creative ideas and directions developed together with the Session; many persons with appropriate skills stimulated to become involved in services.)	0	1	<b>2</b>	3	4
11. MISSION BEYOND THE LOCAL COMMUNITY (Awareness of the Church's worldwide mission and opportunities for corporate and individual involvement; specific projects identified; persons challenged to support, study and/or visit mission programs on six continents.)	0	1	2	<b>3</b>	4
12. DEVELOPMENT AND SUPPORT OF EDUCATION AND TRAINING PROGRAM (Session and pastor identify the educational needs of persons of all ages and backgrounds, developing programs to meet needs; church education supported; educational goals are congruent with the total mission of the Church.)	0	1	<b>2</b>	3	4
13. TEACHING RESPONSIBILITY (Pastor accepts an active teaching role, interpreting and teaching the Scriptures, theological concepts, history of the Church and current events; provides instruction for Church Officers; educational leaders, confirmands and new members.)	0	1	2	<b>3</b>	4
14. INVOLVEMENT IN LOCAL COMMUNITY PROBLEMS AND ACTIVITIES (Concern for identifying social problems in the community; work done with groups seeking solutions. Time and skills committed to community groups. Information and encouragement provided which enable members to become informed and involved.)	0	1	2	<b>3</b>	4
15. ECUMENICAL AND INTERFAITH ACTIVITIES (Involvement with other congregations and the denominations in the community in presenting a united Christian witness in the community.)	0	1	<b>2</b>	3	4
16. CONGREGATIONAL COMMUNICATION (Two-way communication encouraged, information gathered and shared that will assist problem solving and decision making; varying opinions elicited and all encouraged to listen to opposing points of view.)	0	1	2	<b>3</b>	4
17. ADMINISTRATIVE LEADERSHIP (Pastor accepts appropriate administrative responsibilities, in climate of delegated tasks and shared leadership; volunteers and professional staff encouraged to use their ideas and skills. Work done on developing accountability.)	0	1	2	<b>3</b>	4
18. STEWARDSHIP AND COMMITMENT PROGRAMS (Session and pastor develop a planned stewardship education program to communicate the financial needs of the local church and mission beyond the local church; congregation challenged to commitment to Church's work.)	0	1	<b>2</b>	3	4

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19. EVALUATION OF PROGRAM AND STAFF (Systematic procedures used to evaluate programs and staff performance in accord with goals and objectives. Others trained to use these skills. Regular assessment and evaluation.)	0	1	<b>2</b>	3	4
20. CONGREGATIONAL AND DENOMINATIONAL RESPONSIBILITY (Value placed on balance between local church and Assembly responsibilities. Congregation and Session know and are involved in the work of the denomination.)	0	1	2	<b>3</b>	4
21. DIACONAL MINISTRIES (Ministering to the needs of those inside and outside of the Church.)	0	1	2	<b>3</b>	4

#### PART IV -- PERSONAL VIEWS AND PRACTICES

Please state briefly (one or two sentences) your personal views and practices using the following outline. Attach additional paper if necessary. On a separate piece of paper give a brief account of your conversion and Christian testimony.

##### A. Theological Conviction -- Brief Statement

**View of Scripture:** Scripture is the primary way God reveals himself to his creation. Scripture is the holy inerrant Word of God, and through its reading the Spirit works in our hearts giving us knowledge of God and his will. Through reading the Holy Scripture, we understand how God is active in the common paradigm the Bible outlines: creation→fall→redemption→consummation.

**World and Life View** God created the world and all that was in it and he declared, "It was good." When the Godhead created man, he said "let us make man in our image," something much different and special from the rest of the earthly creation. Since all of humanity is created in the image of God, each person that is created by God and given life in the womb is of extreme value to him. After Adam and Eve's decision to eat from the forbidden tree, sin and corruption tainted all of God's creation. God is committed to redeeming the brokenness in both the world and in his chosen people.

**Trinity** There is one living and true God. There are three persons in the Godhead who share equal power and glory: the Father, the Son, and the Holy Spirit. Each person of the Godhead has different roles in the salvation of God's people. Jesus acknowledges that he and his father are one when he prays "And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent" (John 17:3). And Peter recognizes the Godhead's equal power and glory when he writes to the Diaspora saying: "...according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood" (1Peter 1:2).

**Person and Work of Christ** Jesus Christ is the true Son of God, the second person in the Godhead, and was appointed by God to be the sinless sacrifice for God's people who initiated the fall in Genesis 3. Jesus was fully God and fully human. God's wrath was taken out on Christ so that we could be declared free from guilt. Because of this great work of Christ, as sinners we can come before the throne of God and be accepted as the righteous sons of God because Jesus stood in our place, and he defeated death on a cross (the resurrection).

**Justification** If we clearly understand the person and work of Christ, we know that we are justified before God not because of anything that we have done, or because we have faithfully been obedient to God's law (which none of us have), but when our sins are pardoned by God because of the gift Christ has given us in his death and resurrection. Therefore, justification is when God pronounces us, who are sinners, forgiven and righteous in his sight because of Christ's work on our behalf.

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**Sanctification** The meaning of sanctification is the continual work of God as the believer grows and matures in the likeness of Christ. We are sanctified and made holy by the Holy Spirit's working in our lives. As a believer, it should be our desire and prayer to become more and more sanctified to God, being made into the likeness of Christ, and living as God's holy people who are expectantly anticipating Christ's return.

**Covenant Theology** I believe that the covenant framework presented in the Bible is essential to understanding the entire story presented in God's word. Understanding God's action and covenant with his people through creation→fall→redemption→consummation is very important in understanding how God is working throughout history. Therefore, the covenants of redemption, works, and grace show us God's commitment to us from the beginning of creation to the end in the new creation.

**Covenant Baptism** Baptism is a covenant sign for God's people. In the same way that circumcision was a covenant sign for God's people that symbolized the removal of uncleanness in the Old Testament, baptism in the New Testament carries on this idea where one's sin and uncleanness is washed away with water. Like in the Old Testament where the male children are circumcised on the eighth day after birth, we can confidently baptize our covenant children as they too are part of God's covenant with Abraham: that he would bless and protect Abraham and his descendants. Also, Scripture does not command us not to baptize our children, but tells us that we are to be baptizing our covenant children in the same way God's people circumcised their children. Peter follows this line of thinking in Acts 2:38-39 when he says: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins.... The promise is for you and your children and for all who are far off—for all whom the Lord our God will call."

**Covenant of Works and Grace** The covenant of works is clearly found in Genesis when God gives Adam the command not to eat from the forbidden tree. I believe that Adam was the federal head of all creation, and that this covenant promised life for obedience and death for disobedience (Hosea 6:7). Therefore, when Adam broke this covenant with God, all of mankind is guilty and must face death for their disobedience. The covenant of grace shows God's covenantal love for his people. This grace is initiated when God curses the serpent in Genesis 3, and hope is found in the seed that will crush this serpent's head. Ever since sin has entered the world, God's grace comes before the law (prologue to the 10 commandments).

**Dispensationalism** I believe that the Bible and WCF show the inaccuracy of dispensationalism and any form of premillennialism. I believe that question 87 in the Shorter Catechism implies that there will be one day of judgment because of the wording "the last day" and "a general resurrection;" there will not be several judgments and several resurrections. Therefore, I do not hold to any form of dispensationalism or premillennialism. It is important to note that regarding this topic, the WCF has not given us details regarding the type of second coming, but rather, they have made general statements about the last judgment and resurrection. I see biblical warrant and evidence for the Post-Mill and A-Mill views, and I personally submit to an A-Mill view.

**Five Points of Calvinism** I believe that the five points of Calvinism are various systematic themes that occur throughout the Bible. Further, it is my contention that Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints are all necessary theological convictions in Reformed churches. Understanding these theological convictions shows us our uttermost dependence on God and his redeeming and saving grace in our lives.

**Gifts of the Spirit** I believe that the gifts of the Spirit are primarily defined in: Rom 12:6-8; 1 Cor 12:4-11; Eph 4:11; and 1 Pet. 4:11. In these passages the gifts of the Spirit are described as prophecy, service, teaching, exhortation, giving aid, acts of mercy, wisdom, knowledge, faith, healing, miracles, tongues, interpretation of tongues, speaking, pastors and teachers, evangelists, apostles, and prophets. Certainly the Spirit bestows these gifts on the body for the edification of the church. Of these gifts, it is important to recognize that there will be a time when these gifts will cease to be active: 1 Corinthians 13:8. I believe that among these gifts that have ceased are: tongues, Apostles, Prophets.

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**Evangelism** Jesus told his disciples to “Go and make disciples of all nations....” Evangelism should be in the mindset of all Christians as we seek to bring broken people to the saving knowledge of Jesus Christ. The heart of every Christian should be to see all people, from all ethnicities, to enter into the Kingdom of God.

**Church Discipline** I believe that church discipline is necessary to protect the church from those that might try to harm it or its members. Therefore, there are proper steps that must be taken before someone is dismissed from fellowship with God’s people. However, the goal of church discipline should never be to “make an example of someone,” but the goal should be that his or her heart might turn from sin in true repentance.

**Personal Views on Smoking** I have not, nor will I ever, smoke cigarettes or any other kind of substance. However, I acknowledge that many people have started smoking cigarettes at an early age and have a tough time quitting. The Lord calls us to be stewards of what he gives us, and this includes our bodies. If we rely on or are dependent on cigarettes and nicotine, which causes our bodies physical harm, we are not being good stewards of what God has given us.

**Use of Alcohol** Wine was used in a variety of Old Testament celebrations such as the Passover. In Jesus’ first miracle at a wedding, he turned water into wine. As Jesus explained to his disciples what was soon going to happen to him, he took wine, and told them that this was his body, and that they were to take and drink. Jesus was fully God and fully human, and he was the sinless, unblemished sacrifice for God’s people. Jesus drank wine and did not sin. However, the Bible clearly gives numerous warnings that the excessive use of alcohol, when one becomes drunk, is sinful and causes harm (Pro. 23:20-21; Eph. 5:18). Therefore, I believe that the consumption of alcohol is not wrong as long as it is used in moderation.

### **Conversion and Christian Testimony**

Having grown up in the church, and my father being an elder and heavily involved in the church, I dedicated my life to Christ at a young age. My parents did a wonderful job of teaching me the love and grace of Christ, and I eagerly wanted to serve him. My family moved to Florida after I finished seventh grade, and I faced many trials and temptations moving to a new location, having to make new friends and new beginnings. There were many times I questioned God's goodness and faithfulness in my life, and many of my actions proved it. It wasn't until about 10th grade, where I met the new Youth Pastor at our church, Willow Creek (Central Florida Presbytery), Frank Taylor, that I realized I wasn't fully living for Christ. It was on a mission trip to Cherokee, North Carolina, that I made a commitment to actively love and serve the Lord, and to fully trust Him in all of his goodness. During the rough times through 7th and 10th grade, I never once doubted that I was a Christian. I simply had many trials, temptations, and questions regarding the Christian faith. Through Frank developing a mentor-like friendship with me, I was pointed back to the Christ-Centered gospel. From then on I served my youth group through music, discipleship, and organization. After my first year of college I went back to Willow Creek and was the Youth Ministry Intern (completing my College internship requirements). To this day Frank is still a mentor to me, and has helped me discern my calling in the future ministry.

I feel called to the Gospel ministry because of God's grace in my life. I love kids, specifically those in high school and middle school. Because of my questions and times of struggle when I was a youth, I feel that I can meet kids where they are and point them to the Cross. I feel that God has gifted me with a passion to teach in a unique way that reaches young people, not just teaching them moral lessons and how to be better people or better Christians, but teaching them the living Bible and the abounding love of Christ that it proclaims. Being good doesn't earn our salvation, but we are good because of our gratitude for what has been done for us! My heart's desire is for all people to know the grace and love that only comes from knowing Christ--especially young people who are daily exposed to a shifting and changing culture that questions Christianity. It is my desire to proclaim that when we are unfaithful, God is faithful; when we are not loving, God is loving. Through

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working with youth in college as a Young Life Student Counselor, doing an Internship at Willow Creek as the Youth Intern, through being on the Ministry Staff of A Christian Ministry in a National Park (where I helped lead worship services, disciplined, and developed relationships with co-workers in Grand Teton NP, Wyoming), and now being affirmed by my Session at Good Shepherd, I feel that God has called me to his Gospel ministry and I can't say no! It is only by his grace and love that I feel called to the ministry of bringing God's message of love and grace to his people.

B. Personal Practices

Indicate approximately how much time (per day or per week) you spend on each of the following:

1. **Devotional Life** I spend about an hour a day in devotional time with the Lord. Most of my devotional life is spent through prayer, reading, silence, reflection, and writing.
2. **Place of Family** Most weeknights after school and work I spend time with my wife at home, and every weekend I spend with my wife.
3. **Sermon Preparation** N/A... I spend about 15-20 hours in sermon prep when I preach.
4. **Hobbies and Recreation** 3-5 Hours a week... Hiking, disc golf, walking, dog training.
5. **Pastoral Work** I spend about 15-20 hours a week in developing lesson outlines, organizing and leading activities, teaching, studying, communicating, visiting, and completing internship requirements.
6. **Community Activities** On average 1-2 hours a week.
7. **Church Administration** See #5
8. **Other studies** N/A I devote all of my study time to finishing my Masters of Divinity and in personal devotion and public ministry.

C. Personal Lifestyle

**Task Oriented** I am a very task oriented person. I complete every duty that I am assigned to in efficient time with a high quality of work.

**People Oriented** I also am an extrovert so I love being around people. I feel that I am reenergized when I spend time with family, friends, and my church.

**Both** All in all, I am both task oriented and people oriented.

D. Miscellaneous N/A

**Recent continuing education** Masters of Divinity, Covenant Theological Seminary

**Awards** Honors list, College

**Published writing** N/A

**Special evangelism training** I learned in great detail the importance of evangelism and having a heart for lost people in the evangelism classes that Dr. Jerram Barrs has taught at Covenant Seminary. His great insight, which flows from his close relationship with Francis Schaeffer, has been extremely helpful in giving me a biblical perspective on evangelism in today's world.

**Key experience in ministry** All of my experience (attached in my resume) has been vital to my growth as I ministry in the church. Clearly my Pastoral Internship at Good Shepherd Church has prepared me well for

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vocational ministry. Also, the many opportunities I have had to serve the youth in the church have given me much experience as I prepare to follow God's call on my life as a minister to youth and families in the church.

**Future goals** My future goals are not to move on from vocational youth ministry, but that I would remain committed to the youth in the church as they grow in their relationship with Christ. It is my goal to remain at a church for many years as I serve, lead, train, and teach many generations of youth.

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