



Personal Information Form

Name: Willis Adair Date: March 21, 2017

The Ministerial Vocation Committee and the Office of the Stated Clerk of the Evangelical Presbyterian Church provide 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 as 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.

Ministers and Candidates are welcome to send completed Personal Information Forms to Search Committees for positions in which they have interest. No prior denominational approval is necessary. Completed Forms should also be sent to the Office of the Stated Clerk of the General Assembly. Candidates Under Care of Presbyteries are required to submit a completed Personal Information Form before written ordination examinations are issued.

For those seeking to transfer ordination credentials to the EPC, please see the information on <https://www.epc.org/transferringtotheepc> before filling out this form.

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Evangelical Presbyterian Church
5850 T.G. Lee Blvd, Suite 510
Orlando, FL 32822

Phone: 407-930-4239
Fax: 407-930-4247
E-mail: epchurch@epc.org

Part 1: 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 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: <u>March 21, 2017</u> Signature: <u></u>
Printed or typed name: <u>Willis Adair</u>

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

- Yes No Possibly

It is unlikely I will consider a call before _____

Part 2: Personal Information (please print or type)

Name: _____	_____	_____
Adair	Willis	John Bennett
(Last)	(First)	(Middle)
Preferred Address: 81 Marble Drive Rocky Point NC 28457		
Alternate Address:		
Preferred Phone: (910) _____	<input type="checkbox"/> Home	<input type="checkbox"/> Work <input checked="" type="checkbox"/> Cell
Alternate Phone: (910) _____	<input type="checkbox"/> Home	<input type="checkbox"/> Work <input checked="" type="checkbox"/> Cell
E-mail: <u>wadair@gmail.com</u>		

1. Work History:

Previous Ministry Positions	Dates
Family and Children's Pastor at Grace EPC	2013 - Ongoing
IT Dir/Senior Leadership, Yahweh Center Children's Village, Castle Hayne, NC	2006 - 2016
Church Planter at Crossmark Church in Hampstead NC	2006 - 2009
Interim Pastor, The Living Fish, Wilmington, North Carolina	2006 - 2006
Small Group and Youth/Children's Pastor at the Bridge Wilmington NC	2004 - 2006
Youth&Children's Pastor, Ebenezer Baptist, South Mills, NC	2003 - 2004
College and Career Lay leader, FBC, Youngsville, NC	2001 - 2003

Present/Last Position (if you are currently not in a ministry position)	Dates
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Name: Willis Adair

**Switching my ordination to EPC
I am coming under care of the
Mid-Atlantic Presbytery in April.**

3. Ordination Status

Ordained by: Wilmington Baptist Association Date: 2006

If not ordained:

Church Membership: GRACE EPC, HAMPSTEAD NC (include city & state)

Candidate under care of Mid-Atlantic Presbytery (Presbytery)

EPC (denomination) since 2014 (date)

4. Educational Background:

a. Name of Institution	Dates Attended	Degree Achieved
Southeastern Seminary	2004-2006, 2017	MA in Ethics, Theology, & Culture* *pending thesis acceptance
Liberty University	2005-2006	
The College at Southeastern	1998-2003	BA in Biblical Studies, History, and History of Ideas (Philosophy)

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

NC Baptist Association Church Planter's Conference 2006
Acts 29 Church Planting Conference 2007 in Raleigh NC
Acts 29 Advance the Church 2008 in Durham NC
Acts 29 Church Planting Conference 2009 in Memphis GA

c. Community and Civic Activities:

Operation Christmas Child	2012 - Ongoing
Trail Life USA	2015 - Ongoing
Food Bank of North Carolina	2016 - Ongoing
Habitat for Humanity	2013 - 2016
North Grove EPC	2010 - 2012
Yahweh Center	2005 - 2007
Douglas Evangelistic Outreach	2000 - 2003

d. Presbytery and General Assembly Activities:

Mid-Alantic Presbytery	2013
Mid-Alantic Presbytery	2017

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e. Ecumenical Activity:

Inter-Christian faith activities with local groups in Raleigh, Hampstead, and Wilmington churches. Para-church activities include Campus Crusade for Christ, Young Life, Habitat For Humanity, and Acts 29 throughout the Southeast from Durham NC, Raleigh NC, to Memphis GA.

f. Special Interests, Hobbies:

Spending time with my wife and family, camping, hiking, reading, gaming, blogging, photography, DIY projects, and trying to get back into biking and running. I also enjoy research and writing and am working on three tentative works including "Redeeming Sexuality and Culture", "God after Jesus: How the Gospel Changes Everything", and "All God's Children: Baptism, Covenant, and the Division of the Evangelical Soul".

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

English
Spanish (Yo puedo un poquito y despacio.)

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

Pastoral accountability and mentoring.
Regular meetings with the Session.
Personal accountability partner.

Part 3: Narrative

Name: Willis Adair

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.

During my childhood, I once put on my father's belt. And of course, it did not fit. My life's journey has been discovering God's fit for my life and vocation. My earliest memories are being with my extended family at various church related events as I grew up in the rural Bible-belt of the 1980s. My early world changed as my parents wanted a fresh start by moving us to northern New Hampshire to be near my dad's extended family. My nominal Bible-belt Christianity faded as it was found to be irrelevant in northern culture. My personal faith was unguided and like Nicodemus in John 3, I needed someone to tell me about the work of the Holy Spirit. I practically abandoned both God and the Church as a pre-teen and early teen. My desires vacillated between longing backward to my early childhood and looking forward to a future career in technology. My maternal grandmother invited me to move back to NC when I was fifteen. She wanted me to attend a small Baptist high school and I saw it as a move that would bring me home and provide a chance to prepare for college. The school had compulsory chapel services. It was there that the Holy Spirit convicted me of my desperate need to be born again at seventeen. That night, I read through the first four chapters of John from a borrowed Bible. The Spirit moved me. He convicted me that neither the righteous Nicodemus or the unrighteous Samaritan woman had any hope apart from Jesus. I prayed "Jesus, if you are real, then save me." He did so! The Holy Spirit entered my life and began a work of restoration. I discovered that the cultural bible-belt was a poor fit compared to the right fit of the belt of Truth (Eph. 6:14).

I began to let go of my idols of the past and the future. I gave my life as a present-tense offering to Jesus. The verses in Hebrews 12:1-2 became my life verses as I asked Jesus to chart and perfect my path and journey. My original desire for a career in technology gave way to a desire for vocational ministry. This was a leap of faith. I was not confident in my ability to publicly speak, doubted if ministry could support a family, and wondered if anyone would want to listen to a guy with a thick Southern accent. I entered a Southern Baptist college and there began to be convicted by the Doctrines of Grace. I am a voracious reader and the works of Calvin, Lewis, Piper, Schaeffer, Spurgeon, and Kuyper captured my imagination for the glory and majesty of God. I graduated with the first triple major in the college's history. I took my first vocational ministry position in 2003 in a small rural SBC church in South Mills, NC working with children and youth.

I met my then future wife Olivia on a Christian website while working in South Mills. I quickly discovered she was my God orchestrated perfect fit for marriage. I chose to move to Wilmington after I proposed to her, which is where she lived. She had made a two-year commitment where she was working at the time and we wanted to honor that commitment. We married in my wife's EPC home church. God blessed us to get involved in a multi-racial church plant where I was ordained as a SBC Pastor. That church adopted a Saddleback model which was not a theological fit for us. We parted ways and I began to work full-time at a Christian non-profit for abused, neglected, and at-risk children as their Information Technology Director. I chose to be bi-vocational so my wife could transition to being a stay-at-home mom and God blessed us with our first daughter. I served in churches as an Interim Pastor and later as a Revitalization Pastor. I eventually became the Lead Pastor at a reformed SBC church plant. I began studying Acts 2 for a sermon series when God convicted me that my theological convictions regarding baptism and covenant was incomplete until I adopted covenant baptism. This led me towards fully embracing Presbyterianism as my right theological fit.

Ethically, I could not continue to minister as a Southern Baptist church planter since my view on baptism inclusion changed. My family joined North Grove EPC after we left our SBC church plant. God blessed us with our first son during this period. Pastor Bryan Slater asked me during this time to help serve as an advisor akin to the role of a ruling elder. We helped revive and grow the families and children's ministries at that church. After a season of prayer we helped re-vision and re-launch that congregation as Grace EPC transplanting it from Wilmington to Hampstead, NC. I was called to become the Pastor to Families and Children at Grace. We helped shape the church's vision for children and families' ministry and I practiced various other pastoral duties at Grace. Our family grew from four to six as God blessed us with our second son and later our second daughter.

We are running our race together as we look forward to seeing what chapter God is going to write next in our family journey, especially as we seek God's fit for my professional and ministerial journey to serve Christ and his Church. My personal ideals and goals are to serve Him again in full time pastoral ministry on a pastoral team. Whatever He writes, it is well with our souls as we seek to joyfully serve as footnotes in His story of amazing grace.

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2. Please describe briefly (confine your answers to space allotted):

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

Theologically, I draw from Jesus' servant leader model in Matthew 20:25-28. In Jesus' model, leadership is done through a servant attitude where authority is shown through compassion and service. Sociologically, the model called Servant Leadership presented in 1977 by Robert Greenleaf's Ten Principles of Servant Leadership sets a framework for discussing how this practically works. This uses what Salovey and Mayer later call Emotional Intelligence over using IQ or authority (1990). Administratively when leading, I primarily draw from Goleman's Primal Leadership (2002). First, Visionary Leadership inspires people to a common goal by casting the vision and allows team members to help accomplish the vision using their strengths. Second, a Coaching Leadership style focuses on aligning members strengths with the mission. This approach builds team rapport and trust. The third style is Democratic Leadership, which facilitates participation and builds on the other two styles. I personally do not function well in Autocratic (Pacesetter or Commanding) or Laissez-faire environments. In regard to conflict, I prefer a 4G peace-making model modified from Peacemakers Ministry. The 4Gs are Glorify God, Get introspective, Goal of Restoration, and Generous reconciliation (based on Matthew 5:9, 7:1-6).

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

Trinitarian worship that is reformed in theology, musically leaning towards blended to contemporary in style, uses Christ-centered expository preaching (though delivery style varies), and regularly exercises the sacraments.

- c. My call to ministry: *(What type of ministry role are you called to? What would effectiveness look like in that role?)*

My call to ministry is a God given joy and desire to make disciples for Jesus. The Gospel is accessible and applicable to believers and seekers of every age. My call is to help equip others to also take the Good News to all who need it while using the belt of Christ Truth to hold everything together (Eph. 6:10-17). This means constantly being vigilant to observe what is effectively reaching our culture for Christ. I enjoy preaching and teaching the Good News through gracious exegetical and topical teaching. Effective ministry takes Reformed theology and takes it to the sheep regardless of location and shows how it is daily applicable (John 10:16).

The message of the Gospel is more than knowledge that repentance leads to salvation but it is never less (John 3:16-21)! It is the amazing grace that God in his mercy and steadfast love saves sinners as individuals and families. I have a pastoral heart to teach how the Christian faith is the best and only consistent foundation of Truth for contemporary living (Eph. 6:10).

Effectiveness looks like shaping new leaders, helping build individuals, families, and marriages, and encouraging Christians to positively impact their communities. Solid pastoral ministry strives to share Jesus winsomely in our wider decaying culture. Practically, in normative church services, this looks like age-appropriate discipleship that integrates everyone regardless of age, ethnicity, or background in to the worship service. It also equips parents to be encouraged and confident as the primary disciple makers of their children and the congregation to support them.

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3. Comment briefly on your views as relates to:

a. Spiritual giftedness

Spiritual gifts are for the local church, should follow biblical guidelines, and they have not ceased.

b. Charismatic expression in worship (*manifestation of spiritual gifts*)

Charismatic expression in worship is permissible and should always be done orderly, for worship, and for edification (1 Corinthians 12). The ultimate goal should always be love and never self-exaltation.

c. Women in ordained office

I believe the Bible is clear that women are to be deacons along with the men (Romans 16:1). There is some possibility that women can be elders. The feminine Junia versus masculine Junius debate in Romans 16:7 allows for a biblical defense of women elders. The NT does not give a clear distinction between ruling verses teaching elders. I do not see women teaching elders as normative in the early Church or Church history. I do believe a biblical case can be made for female ruling elders (Romans 16:7, 2 Timothy 3:11-12). I am not willing to disfellowship over either side of this scenario.

d. Presbyterian connectional system

It is a Biblical system that allows for both local, regional, and national interconnection. There is always need for reform yet it is a system that overall is a bit of grace in our increasingly fractured world.

4. Are you in agreement with the system of government of the Evangelical Presbyterian Church? If no, please explain briefly: Yes No

5. Do you sincerely receive and adopt the **Westminster Confession of Faith and Catechisms** of this Church as containing the system of doctrine taught in the Holy Scriptures? If no, please explain as part of your answer to #6 below. Yes No

Name: Willis Adair

6. Do you take any exceptions to the **Westminster Confession of Faith and Catechisms**? If yes, please identify the topic with the specific chapter and paragraph or the question number to which you take your exception. Yes No

(Note: you will need to submit a written statement of these exceptions to the Ministerial Committee and Presbytery during the examination process)

Jodocus van Lodenstein in 1674 wrote that "The church is reformed and always being reformed according to the Word of God." This at times includes our confessions of faith. The four exceptions are not objections to anything in the WCF, WLC, or WSC but exceptions to linguistics and practical implications as purposed in the WCF. Those exceptions are based on Scripture and the cultural framework in which the Confession and Catechisms were born. There are three linguistic and one theological exception. The three linguistic include:

1. The phrase "in the space of six days" in Chapter 4.1. It should not be limited to only understood as a twenty-four period of time as the Hebrew word "yom" is not fully equivalent to the English word day (Genesis 1:5, 8, 13, 19, 23, 31). It is biblical and linguistically permissible to interpret yom as translated days in the WCF as more than a literal 24-hour period.

2. The use of the phrase "lawful power" in Chapter 20.4 needs the adjective just inserted before it for clarity for modern readers. It should read "just lawful power". This is necessary so modern readers can understand the intent of the Westminster Divines was to say civil or ecclesiastical magistrates may not be opposed if the laws that they are enforcing are just laws. As it stands there is confusion about Christian conscience and unjust laws. If the civil magistrate promotes injustice codified in law then Christians motivated by their freedom of conscience must resist those unjust laws (see Matthew 22:21, WCF 20.2, 3). Otherwise to willfully participate in an unjust law is resisting God by affirming in action what God calls evil (see Isaiah 5:20, 2 Timothy 3:1-5).

3. The idea of "singing of psalms" in Chapter 21.5 should include hymns and spiritual songs. It should not be limited to the singing of the psalter only even as it was the custom of the Divines. The clause "singing of psalms with grace in the heart" should also include spiritual songs such as hymns and contemporary worship music (see Ephesians 5:19, Colossians 3:16).

The lone theological exception is with Chapter 21.8. The Divines in their attempt to rightly limit the activity of Christians on the Sabbath "from thoughts about their worldly activities and recreations" created a possible scenario where Christians would judge one another's liberty in worship and rest. A practice that Jesus corrected the Pharisees for practicing against the disciples. The exchange in Luke 2:23-28, gives us the heart of Jesus towards the intent of the Sabbath. The intent of worship and rest is the purpose of Sabbath and God created the Sabbath as a gift to mankind as a special day to worship and rest in different ways as individuals and families. It should never be seen or made even unintentionally burdensome.

7. Do you willingly offer the sacrament of infant baptism to Christian parents? Yes No
If no, please explain briefly:

Part 5: Appraisal

Name: Willis Adair

- A. Self-Appraisal: What five key characteristics/gifts/skills would you bring to a ministry position?
1. Faithful Servant Leadership. Leadership through Jesus servant-oriented model in Mark 9:35.
 2. Audacious Godward Joy. Willing to take bold risks to share God is the source of joy (Rom. 15:13).
 3. Intentionally Relational. God made us to be relational to Him and others (Mat. 22:38-40).
 4. Holistic Approach. 3H's: Hope for tomorrow, Help for today, and Healing for yesterday (Rev. 21:5).
 5. Transparency in Grace & Truth. Following Jesus in professional & personal example (John 1:14).
- B. References: Choose five persons to fill out the written reference form at the end of this document and who are willing to be contacted by phone by a Search Committee and a Presbytery Ministerial Committee. If possible, one of these references should represent your current/last congregation Session. When providing the form to your reference, include a stamped envelope addressed to the General Assembly Office (address provided on first page).

1. Name: Dr. Bryan Slater
Address: 141 South Pointe Rd. Rocky Point NC 28457
E-mail: bryanslater@graceEPC.com Preferred phone: (910) 547-8891
Person's relationship to you: Former Pastor, has served on Session
2. Name: Rev. Travis Martin
Address: 221 Morgan Cove Dr. Burgaw, NC 28425
E-mail: tcamartin@hotmail.com Preferred phone: (910) 604-1871
Person's relationship to you: EPC Evangelist, current church member has served on session
3. Name: Pastor Chris Canuel
Address: 804 Charlotte Ave. Carolina Beach, NC 28428
E-mail: pastorchriscanuel@yahoo.com Preferred phone: (910) 470-3140
Person's relationship to you: Friend, Former Church Member
4. Name: Alan Courtright
Address: 214 Doral DR, Hampstead, NC 28443
E-mail: alan.courtright@gmail.com Preferred phone: (910) 233-4505
Person's relationship to you: Friend, Church Member at Grace EPC
5. Name: Carla Roberts
Address: 259 Mare Pond Place Hampstead, NC 28443
E-mail: roberts1977@charter.net Preferred phone: (910) 689-7607
Person's relationship to you: Former Employer at the Yahweh Center. She is the Founder.

Part 6: Background Disclosure

Name: Willis Adair

To the person completing these statements:

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:

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?

- | | | |
|-----------|------------------------------|--|
| Suspended | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |
| Deposed | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> 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:

Name: Willis Adair

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

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: March 21, 2017

Type or print your name: Willis Adair



Reference Form

Reference for Willis Adair

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 to update regularly 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 the attached reference form which includes 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 person 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 send the reference form directly to:

Office of the Stated Clerk
Evangelical Presbyterian Church
5850 T.G. Lee Blvd, Suite 510
Orlando, FL 32822
or
epchurch@epc.org

If the person asking for this reference provided the form to you as a hard copy, they should have also supplied a stamped envelope with this address for your use.

Reference Form for Willis Adair

Date: _____

Please answer as many of the following questions as you are able. If you have no knowledge or opinion on any of the questions, please check "unknown."

1. In what capacity and how long have you known the candidate?

2. In comparison with other ministers you have known, indicate:

	Serious deficiency (1)	Below Average (2)	Average (3)	Above Average (4)	Exceptional (5)	Unknown
Preaching ability	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> unknown
Worship leadership	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> unknown
Teaching ability	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> unknown
Engages in and fosters evangelism	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> unknown
Engages in and fosters discipleship	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> unknown
Ability to encourage others to develop their gifts	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> unknown
Earns loyalty of colleagues and others	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> unknown
Capacity to objectively evaluate own strengths and weaknesses	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> unknown
Physical health	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> unknown
Mental and Emotional health	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> unknown

3. Is this individual able to work successfully with others?

Reference for: Willis Adair

4. Does the individual show evidence of alcohol or other substance abuse? If so, please explain.

5. How does the individual handle anger or frustration?

6. Does the individual have any personal qualities that might hamper ministry effectiveness?

7. Would you recommend this individual as a minister?

8. Please state any reservations you have, if unable to recommend this individual as a minister.

9. Additional comments:

Signature: _____

Print Name: _____

Address: _____

E-mail: _____

Preferred Phone: _____