



## PROPOSED DOCKET

Fourteenth Meeting of the EPC Presbytery of the Pacific Southwest

May 12-13, 2022

Sierra Presbyterian Church

175 Ridge Road, Nevada City, CA 95959

530-265-3291

*Please note: The Presbytery proceedings today are being recorded.*

### THURSDAY, MAY 12, 2022

- |         |  |                              |
|---------|--|------------------------------|
| 1:00 pm | <b>Call to Order and Opening Prayer</b>  | TE Lana Roberts, Moderator   |
|         | <b>Declaration of Quorum</b>   | RE Mark Eshoff, Stated Clerk |
| 1:10    | <b>Welcome</b>   | TE Mike Griffin              |
|         | <b>Introduction of Guests</b>  | Moderator Roberts            |
| 1:25    | <b>Worship</b>   |                              |
|         | <b>Call to Worship</b>   | Moderator Roberts            |
|         | <b>Worship in Music</b>  | Sierra Worship Team          |
|         | <b>Sermon</b>  | Kennerly King                |
|         | The sermon this morning will be given by Kennerly King, candidate for Assistant Pastor of Spiritual Formation at Covenant Presbyterian Church, San Diego, CA. She will be preaching on Acts 2:36-41, a passage assigned to her by the Ministerial Committee.   |                              |
| 1:45    | <b>Moderator's Time of Prayer</b>  | Moderator Roberts            |
| 2:05    | <b>Stated Clerk's Report</b>   | Stated Clerk Eshoff          |
|         | Presbytery Voting Guidelines   |                              |
|         | Annual Teaching Elder Reports  |                              |
|         | Absences without Excuse (January 21-22, 2022)  |                              |
|         | Parity List  |                              |
|         | Changes to the Proposed Docket   |                              |
|         | <b>Approval of the Docket</b>  |                              |
| 2:15    | <b>Ministerial Committee Report</b>  | TE David Abdo, Chair         |
|         | <b>Examination of Kennerly King</b>  |                              |
|         | Kennerly King has been called as Assistant Pastor of Spiritual Formation at Covenant Presbyterian Church, San Diego, CA. She has signed her Ministerial Obligation Form and Ethical Affirmation Form. She has been examined by the members of the Ministerial Committee and her current Terms of Call have been reviewed and approved by the Committee. She will participate in the next Discovery Workshop. |                              |
|         | Kennerly's examination began with a sermon on a passage assigned by the Ministerial Committee. The Presbytery is to examine her on her knowledge of theology and   |                              |

sacraments, her faith in Christ, her calling to the ministry and the nature of the office of a minister of the Word, polity, the Reformed tradition, the Bible, and her spiritual journey. Kennerly has one exception to the Westminster Standards. (*Attachment 1 – pgs. A2-A19*)

**Two to three questions in each category in the following order:**

- Views on Theology, Sacraments, English Bible
- Views on the Book of Order, history of the Church and the Reformed tradition
- Christian experience, progress in spiritual growth, and the nature of the office of Teaching Elder
- Exception to the Westminster Standards

**Representatives speaking on behalf of Kennerly King**

TE Patrick King  
TE Dave Fenska

**MOTION:** To approve the examination of Kennerly King, including her exception to the Westminster Standards, and receive her into full membership in the EPC Presbytery of the Pacific Southwest.

**MOTION:** To approve the Administrative Commission consisting of RE's Cathy Metts, Bob Parrish, and Patti Ranger from Covenant Presbyterian Church, San Diego, CA and Stephen Morris from Covenant Presbyterian Church, Orange, CA, and TE's Dave Fenska from EPC World Outreach and Patrick King from Covenant Presbyterian Church, San Diego, CA, to ordain and install Kennerly King as Assistant Pastor of Spiritual Formation at Covenant Presbyterian Church, San Diego, CA on May 15, 2022 at 11:30 am.

2:55 Break

3:15 **Session Review Committee** RE Janet Goodman, Chair  
RE Goodman will report on the reviews from the January 2022 meeting and update the Presbytery on how to improve the effectiveness of Session Minutes.

**Scheduled Reviews for May:**

Clayton Community Church, Clayton, CA  
Community Presbyterian Church, Danville, CA  
First Armenian Presbyterian Church, Fresno, CA  
First Presbyterian Church, Fresno, CA (including previous year)  
Fowler Presbyterian Church, Fowler, CA  
Millbrook Presbyterian Church, Fresno, CA  
New Life Community Church, Covelo, CA  
Saint John's Assyrian Presbyterian Church, Fresno, CA  
San Ramon Presbyterian Church, San Ramon, CA  
Sanger Community Church, Sanger, CA

3:25 **Treasurer's Report** RE Connie Badgley, Treasurer

- 2022 Year-to-Date POPS YTD Financials (*Attachment 2 - pgs. A20-A23*)
- 2022 Year-to-Date POPS Askings Report (*Attachment 3 - pg. A24*)

3:30 **Pacific Women's Link** RE Rebecca Duvall

3:35 **Ministry Update – Hope Presbyterian Church, Folsom, CA** TE Dave Huusko

*Note on examination of candidates to come under care of the Presbytery:*

Candidates will briefly share their spiritual journey, their sense of call and why they have chosen the EPC. The Presbytery may then examine the Candidate on the following:

- Christian experience and growth
- The motive for seeking ordination in the EPC
- The candidate's call to the Ministry

#### **Examination of Matthew McCleary**

Matthew is ready to come under the care of this Presbytery. He is currently under care of the Session of Fremont Presbyterian Church, Sacramento, CA and serves there as Minister for Congregational Life. The Session has recommended him to the Presbytery as a Candidate Under Care.

#### **Representative speaking on behalf of candidate**

**MOTION:** To approve Matthew McCleary to come under care of the EPC Presbytery of the Pacific Southwest and approve TE (TBD) as advisor to Candidate McCleary.

#### **Constitutional Questions to the Candidate**

Moderator Roberts

- As you understand God's working in your heart and life, do you continue to believe yourself called to the office of Teaching Elder?
- Do you now submit yourself to the care and supervision of this Presbytery as you prepare yourself for this office?
- Do you renew your commitment as a Christian, in humble reliance upon the grace of the Holy Spirit, to live as becomes a follower of Jesus?

#### **Prayer for the Candidate**

#### **Charge given to the Candidate**

#### **Ministerial Committee Report (continued)**

#### **Examination of Dustin DeVriend**

Dustin DeVriend is currently the Executive Pastor at Christ Community Church, a Reformed Church in America (RCA) congregation in Carmichael, CA. Dustin is seeking to transfer his ordination from the RCA to the EPC. The church has applied for membership in the EPC and Presbytery of the Pacific Southwest and Dustin will become the Associate Pastor of Administration. Dustin has signed his Ministerial Obligation Form and Ethical Affirmation Form. He has been examined by the members of the Ministerial Committee and his current Terms of Call have been reviewed and approved by the Committee. He will participate in the next Discovery Workshop. He is recommended to the floor of the Presbytery for approval.

Dustin's examination begins with a sermon on a passage assigned by the Ministerial Committee. The Presbytery is to examine him on his views of theology and sacraments, his faith in Christ, his calling to the ministry and the nature of the office of a minister of

the Word, polity, the Reformed tradition, the Bible, and his spiritual journey. Dustin has one exception to the Westminster Standards. (*Attachment 4 – pgs. A25-A38*)

**Sermon:** Ephesians 2:6-10

**Two to three questions in each category in the following order:**

- Views of Theology, Sacraments, English Bible
- Views of the Book of Order, history of the Church and the Reformed tradition
- Christian experience, progress in spiritual growth, and the nature of the office of Teaching Elder

**Representatives speaking on behalf of Dustin DeVriend**

**MOTION:** To approve the examination of Dustin DeVriend, including his exception to the Westminster Standards, and receive him into full membership in the EPC Presbytery of the Pacific Southwest.

5:20      **Endorsement for GA Next Gen Committee**      TE Dave Ricketts  
TE Megan Bergem from First Presbyterian Church, Fresno, CA has been nominated to serve on the General Assembly Next Gen Committee. Her nomination requires the endorsement of the Presbytery.

**MOTION:** To endorse TE Megan Bergem as a nominee for membership on the General Assembly Next Gen Committee.

5:30      Dinner

7:00      **Worship Service**  
TE Mike Griffin and the Worship Team from Sierra Presbyterian Church will lead the Presbytery in Worship and Communion. An offering will be taken to support the POPS New Church Development Fund, which provides support to church plants within our Presbytery.

# PROPOSED DOCKET

Fourteenth Meeting of the EPC Presbytery of the Pacific Southwest  
May 12-13, 2022

*Please note: The Presbytery proceedings today are being recorded.*

## FRIDAY, MAY 13, 2022

8:00 am Breakfast

9:00 **Call to Order and Opening Prayer** TE Lana Roberts, Moderator

**Appreciation to the Volunteers and Staff of the Host Church**

9:05 **Worship and Prayer**

**Call to Worship**

Moderator Roberts

**Worship in Music**

Sierra Worship Team

**Sermon**

Greg Alderman

The sermon this morning will be given by Greg Alderman, currently Pastor of Christ Community Church, Carmichael, CA. He will be preaching on John 15:12-17, a passage assigned to him by the Ministerial Committee.

**Moderator's Time of Prayer**

Moderator Roberts

9:45 **Ministerial Committee Report** (continued)

### **Examination of Greg Alderman**

Greg Alderman is currently the Pastor of Christ Community Church, a Reformed Church in America (RCA) congregation in Carmichael, CA. Greg is seeking to transfer his ordination from the RCA to the EPC. The church has applied for membership in the EPC and Presbytery of the Pacific Southwest. Greg has signed his Ministerial Obligation Form and Ethical Affirmation Form. He has been examined by the members of the Ministerial Committee and his current Terms of Call have been reviewed and approved by the Committee. He will participate in the next Discovery Workshop. He is recommended to the floor of the Presbytery for approval.

Greg's examination began with a sermon on a passage assigned by the Ministerial Committee. The Presbytery is to examine him on his views of theology and sacraments, his faith in Christ, his calling to the ministry and the nature of the office of a minister of the Word, polity, the Reformed tradition, the Bible, and his spiritual journey. Greg has three exceptions to the Westminster Standards. (*Attachment 5 – pgs. A39-A52*)

### **Two to three questions in each category in the following order:**

- Views of Theology, Sacraments, English Bible
- Views of the Book of Order, history of the Church and the Reformed tradition
- Christian experience, progress in spiritual growth, and the nature of the office of Teaching Elder

**Representatives speaking on behalf of Greg Alderman**

**MOTION: To approve the examination of Greg Alderman, including his exceptions to the Westminster Standards, and receive him into full membership in the EPC Presbytery of the Pacific Southwest.**

**10:35 Reception of Christ Community Church, Carmichael, CA**

The congregation of the Christ Community Church in Carmichael, CA voted to request dismissal from the Central California Classis of the Reformed Church in America (RCA) in March 2022 and to join the EPC Presbytery of the Pacific Southwest. The church has filed a Petition to be Received as a member of POPS at this meeting. The RCA Classis of Central California voted to dismiss the congregation upon being received by our Presbytery. The Ministerial Committee has examined the elders of the church and has found them to have adequate understanding of and commitment to EPC doctrine, polity and history.

**MOTION: To receive Christ Community Church of Carmichael, CA, into membership in the EPC Presbytery of the Pacific Southwest effective May 13, 2022.**

**MOTION: To approve the Administrative Commission consisting of TE's Nancy Duff and (TBD), and RE's Chris Larsen from Fair Oaks Presbyterian Church, Lynn Jordan, Vicki Meyer and Mark Eshoff from Fremont Presbyterian Church, to install the Session and the congregation of Christ Community Church of Carmichael, CA into the EPC Presbytery of the Pacific Southwest and install Greg Alderman as Pastor and Dustin DeVriend as Associate Pastor of Administration on May 15, 2022 at 1:00 pm.**

10:50      **Recognition of Christ Community Church**      Moderator Roberts and Stated Clerk Eshoff

11:00      Break

11:20      **Special Presentation – “The Five Irreducible Questions of Clarity”**      Greg Gibbs  
Greg Gibbs is Senior Lead Navigator for Auxano, and is currently the team captain of the Auxano Generosity division. Greg focuses his attention on two major areas of counseling leaders - Generosity and Vision Clarity. Greg also serves as the Executive Pastor at Vintage Church in Santa Monica, California - a ten-year old multi-site church west of Los Angeles.

12:15 pm      Lunch

[The Session Minutes Review Committee will meet for their orientation during Lunch]

1:15      **Special Presentation (continued)**

2:15      **Mission Committee Report**

2:35 **Care of Candidates Committee Report** (continued)

**Examination of Grace Babayan**

Grace is ready to come under the care of this Presbytery. She is currently under care of the Session of Clayton Community Church, Clayton, CA. The Session has recommended her to the Presbytery as a Candidate Under Care.

**Representative speaking on behalf of candidate**

**MOTION:** To approve Grace Babayan to come under care of the EPC Presbytery of the Pacific Southwest and approve TE (TBD) as advisor to Candidate McCleary.

**Constitutional Questions to the Candidate**

Moderator Roberts

**Prayer for the Candidate**

**Charge given to the Candidate**

3:10 Break

3:30 **How God is Working – Fair Oaks Presbyterian Church**

TE Josh Hall

3:40 **Update on POPS Church Revitalization**

TE Mike Griffin, Church Revitalization Liaison

3:50 **Ministerial Committee Report** (continued)

TE Abdo will present several changes requested by POPS teaching elders and recommended by the Ministerial Committee.

Transfers:

**MOTION:** To transfer TE Mark Almlie to the Covenant Order of Evangelical Presbyterians (ECO) Presbytery of the Rivers of Life, pending his acceptance by that presbytery.

**MOTION:** To transfer the credentials of TE Dave Brogren (Active-Retired) to the EPC Presbytery of the East pending his acceptance by that Presbytery.

**MOTION:** To approve the dissolution of the relationship between TE Jonathan Dennis and Woodlake Presbyterian Church, Woodlake, CA effective March 31, 2022.

**MOTION:** To transfer the credentials of TE Jonathan Dennis to the EPC Presbytery of the Mid-Atlantic pending his acceptance by that Presbytery.

New Calls:

**MOTION:** To approve the call of TE Tony Winterowd to work Outside the Bounds as Pastor of Visitation at First Christian Reformed Church, Hanford, CA.

**MOTION:** To approve the call of TE Fred Tanizaki to work Outside the Bounds as Interim Pastor of Palos Verdes Baptist Church, Rolling Hills, CA.

Change in Status:

**MOTION:** To approve the change in status of TE Scott Farmer from Active-Retired to Associate-Retired.

**MOTION:** To approve the dissolution of the relationship between TE Nancy Duff and Centerpoint Community Church, Roseville, CA, effective March 31, 2022.

**MOTION:** To approve the change in status of TE Garrett Brown from Assistant Pastor for Administration to Associate Pastor for Administration.

**MOTION:** To approve the Administrative Commission consisting of TE's Josh Hall and Cliff Graves from Fair Oaks Presbyterian Church and RE's Chris Larsen and Andy Robertson from Fair Oaks Presbyterian Church, Alan Foster from Fremont Presbyterian Church and Mark Bauman from Sierra Presbyterian Church to install TE Garrett Brown as Associate Pastor of Administration at Fair Oaks Presbyterian Church, Fair Oaks, CA on May 15, 2022 at 10:00 am.

#### **Update on current searches**

TE Abdo will provide a brief update on the status of numerous pastoral openings in the Presbytery:

Moraga Valley Presbyterian Church - Pastor  
Centerpoint Community Church - Pastor  
Covenant Community Church, Vacaville - Pastor  
Millbrook Presbyterian Church - Pastor  
First Presbyterian Church, Hanford – Pastor  
Woodlake Presbyterian Church – Pastor  
Wintersburg Presbyterian Church – Pastor (on hold)  
Centerville Presbyterian Church – Associate Pastor  
First Armenian Presbyterian Church – Associate Pastor  
First Presbyterian Church, Fresno – Assistant Pastor  
Fremont Presbyterian Church – Assistant Pastor

- |      |  |                      |
|------|--|----------------------|
| 4:20 | <b>POPS Nominating Committee Report</b>  | RE Bill Myers, Chair |
| 4:30 | <b>Draft Ascending Overture</b><br>The Session of Covenant Presbyterian Church, Orange, CA has presented an overture for endorsement by our Presbytery to potentially be forwarded to the 43 <sup>rd</sup> General Assembly in 2023. This overture will be considered at the next POPS meeting in October 2022 and is presented at this meeting for reading only. (Attachment 6 – pg. 52)  | Stated Clerk Eshoff  |
| 4:40 | <b>Omnibus/Consent Motion</b> <ol style="list-style-type: none"><li>1. That the Minutes of the Thirteenth Stated Meeting of the EPC Presbytery of the Pacific Southwest, January 21-22, 2022 be approved as posted (these minutes are available on the website).</li><li>2. That the Administrative Commission to install Mark Wright as Pastor of Heritage EPC, Santa Maria, CA be dismissed with appreciation for their service to the Presbytery, to the pastor, and to the congregation. The commission's minutes are on file with the Stated Clerk.</li></ol> | Moderator Roberts    |



3. That the Administrative Commission to install Paul Irwin as Associate Pastor of Worship at Fowler Presbyterian Church, Fowler, CA be dismissed with appreciation for their service to the Presbytery, to the pastor, and to the congregation. The commission's minutes are on file with the Stated Clerk.
4. That the Administrative Commission to install Garrett Brown as Assistant Pastor of Administration at Fair Oaks Presbyterian Church, Fair Oaks, CA be dismissed with appreciation for their service to the Presbytery, to the pastor, and to the congregation. The commission's minutes are on file with the Stated Clerk.
5. To accept the report of the Ministerial Committee to appoint TE Ryan Teramoto as Acting Moderator of the Session of Wintersburg Presbyterian Church, Santa Ana, CA effective April 19, 2022, and to express sincere thanks to TE Scott Larson of Covenant Presbyterian Church, Orange, CA for his service to Wintersburg Presbyterian Church as Acting Moderator and to the Presbytery.
6. Approve those Teaching Elders Ministering Out of Bounds to continue their ministry for the year 2022: TE Greg Ehlert (Campus Pastor/InterVarsity Staff, San Diego, CA); TE Melaku Mekuria (Pastor, Maranatha Ethiopian Christian Fellowship, San Diego, CA); TE Mgrdich Melkonian (Pastor to Pastors, Armenian Missionary Association of America); TE Rick Nylund (Pastor, Neighborhood Church, Pleasant Hill, CA); TE Kurt Teng (Pastor, Bakersfield Reformed Gospel Church, Bakersfield, CA); TE Fred Tanizaki (Pastor, Palos Verdes Baptist Church, Rolling Hills, CA).

**MOTION: To approve the Omnibus/Consent Motion**

4:50

**New Business**

Moderator Roberts

**Important Upcoming Dates**

June 21-24, 2022	EPC General Assembly Ward Presbyterian Church, Northville, MI (Detroit area)
October 4-6, 2022	POPS Pastor's Retreat Mission Springs Conference Center, Scotts Valley, CA
October 7-8, 2022	Presbytery of the Pacific Southwest Meeting (#15) Location TBD
January 27-28, 2023	Presbytery of the Pacific Southwest Meeting (#16) Covenant Presbyterian Church, Orange, CA

**Hosting Opportunities**

Member churches are reminded that opportunity is available to host the Presbytery at its future meetings. Contact the Stated Clerk if you are interested in offering an invitation.

We are looking for churches to host **Discovery Workshops** in 2022. Contact the Stated Clerk if you are interested in offering an invitation.

5:00

**Adjournment and Closing Prayer**

Moderator Roberts

Please leave nametags on the table near the exit as you leave.  
Go in peace.



**Presbytery of the Pacific Southwest**  
5770 Carlson Drive  
Sacramento, CA 95819  
(916) 452-7132

**Presbytery Meeting Docket**  
**May 12-13, 2022**

**ATTACHMENTS**

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2. 2022 POPS Year-to-Date Financial Statements	A20-A23
3. 2022 POPS Year-to-Date Per Member Asking Report	A24
4. Personal Information and Statement of Faith – Dustin DeVriend	A25-A38
5. Personal Information and Statement of Faith – Greg Alderman	A39-A52
6. Ascending Overture (for reading only)	A53

## Part 2: Personal Information

(please print or type)

1. Name: King Kennerly Louise Webster  
(Last) (First) (Middle)

Preferred Address:

3370 Granada Avenue  
San Diego, CA 92104

Alternate Address:

Preferred Phone: 619-642-1680 ☒ Cell ☐ Work ☐ Home

Alternate Phone: \_\_\_\_\_ ☐ Cell ☐ Work ☐ Home

Email: kking@covenantsd.org

### 2. Work History:

Previous Ministry Positions	Dates
Director of Spiritual Formation at Covenant Church	2019-Curr.
Director of Sunday Operations at Covenant Church	2017-2019
Children's Director at Covenant Church	2015-2017

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

### 3. Ordination Status

Ordained by (church/city/state): \_\_\_\_\_

Ordination Date: \_\_\_\_\_

If not ordained:

Church Membership (church, city, state): Covenant Church, San Diego, CA

Candidate Under Care of (denomination and presbytery): EPC, Presbytery of the Pacific South

\_\_\_\_\_ since (date): May 2021

### 4. Educational Background:

a. Name of Institution	Dates Attended	Degree Achieved
Beeson Divinity School	2008-2011	MDiv
Wheaton College	2003-2006	BA

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

A Missional Reading of Scripture Conference, Calvin College, 2013

The Gospel Coalition Conference, 2012

Evangelical Theological Society, 2011

Name: Kennerly King

c. Community and Civic Activities:

Participate with Hope for San Diego in several service opportunities each year  
Organized a clean up day in lower income neighborhood with youth  
Worked on a team serving the homeless at a local soup kitchen

d. Presbytery and General Assembly Activities:

Helped host POPS Presbytery meeting at Covenant Church in 2019  
Attended several General Assembly meetings since 2012  
Attended three Midwest Presbytery meetings in 2013-2014

Name: Kennerly King

e. Ecumenical Activity:

Beeson Divinity School is an ecumenical evangelical institution incorporating Presbyterians, Baptists, Lutherans and Anglicans. As a student at Beeson, I studied and lived in an ecumenical community.

Since then, I have continued to hold and develop interpersonal relationships with lay people and clergy in a number of various denominations.

f. Special Interests, Hobbies:

Outdoor activities (running, biking, hiking, etc.)

Reading

Soccer

Name: Kennerly King

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

English, fluent

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

Mentoring relationships have been the most influential and helpful type of accountability in my ministry experience and personal spiritual health.

Kennerly King  
Name: \_\_\_\_\_

### Part 3: Narrative

**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.

The phrase "a heritage of faith" is a helpful summary of my formation. I grew up in a faithful Christian home. My father is a pastor and seminary professor and my mother a teacher. My parents have passed on to me the same heritage of faith in Jesus that they were taught from my grandparents who were missionaries, stay-at-home parents, a nurse and a highschool math teacher. Through a variety of vocations, contexts, and personalities, I have seen powerful examples of faithful obedience to Jesus. My two older brothers were adopted before I was born. In light of this, I have grown up with a helpful picture of God's kingdom and God's love for all his children chosen and adopted. At a young age (5 yrs old), I remember lying in bed afraid (probably of the dark) and knowing I desperately needed God, no one else could really help me with this fear the way God could. I prayed asking God to be with me, to protect me and save me. Immediately I felt a sense of peace even though nothing around me had physically changed. I knew God was alive and real and true. And that has continued to be confirmed in various ways throughout my life. Since that night, I have continued to grow in my understanding of God and what it means to follow him. I recognize now that the fear I experienced as a child was the fear of being separated from God - the consequence of sin. As I have recognized sin in my life, I have experienced God's wonderful grace all the more. The same grace that gave me peace in the darkness as a child, I know now as the grace that has given me faith and hope in the forgiveness of my sins and the security of my relationship with God through Jesus by his Spirit. In my formation there have been several key factors that have shaped who I am. My family regularly had devotions together - times of studying the Bible, discussing its implications for the way we live and praying through our concerns and joys together. This practice along with weekly corporate worship have been set as rhythms in my life. I consider it a blessing that I have grown up in a context that taught me the importance of God's Word and community in the Christian life. Through my family and the local church, I have experienced baptism, communion, discipleship, hospitality, and meeting brothers and sister from other nations, all within a context of faithfully following Jesus. I believe that all God's children are called to act justly, love mercy, and walk humbly with our God (Micah 6:8). We all must do this with our unique gifts, interests and contexts. I grew up in a Christian home seeing local church ministry up close and personal. I did not especially see this as a context I wanted to work in while growing up. After college, I pursued work in a secular business environment. Quickly I felt an internal clash with this context and began to recognize the longing of my soul to make disciples of Jesus Christ. Around the same time, God was stirring in my husband a desire for vocational ministry as well. We didn't know what it would look like, but knew we wanted to be better equipped. Attending seminary together confirmed in each of us a desire to be in vocational ministry in the local church context. I hope to use my gifts and education for pastoral ministry to glorify Christ in making disciples: proclaiming the good news of the gospel; caring for souls; teaching, correcting, and equipping others through God's Word; and inviting all people to "come and see" Jesus through the fellowship of God's people.



Name: Kennerly King

**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.?)*

Leadership in the church must be firmly rooted in the cross of Jesus Christ. Jesus, the Son of God, sacrificially gave up his life to save his people. Those set apart to lead in the household of God are called to minister as jars of clay (2 Cor. 4:7-12). Leadership of the local body of Christ should be approached with a team basis. A plurality of overseers or elders are entrusted to shepherd the flock (Acts 20). Those called to lead the church are given the task of encouraging, equipping and enabling the church to glorify the triune God, Father, Son and Holy Spirit.

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

Weekly corporate worship is to be firmly rooted in the gospel of Jesus Christ. God's redeeming work should be clearly evident through prayer, music, sacraments and the preached Word of God. In prayer, the body of believers engages in corporate confession and supplication. Praise and hymn based community worship is a time for biblical truth and right doctrine to be expressed for the encouragement of one another. Preaching of the whole counsel of God through expository sermons effectively proclaims the Word of the Lord for the people of God. Administration of the Lord's Supper and baptism visibly proclaims the gospel of Jesus. Every facet of worship must be for the glory of God (1 Corinthians 10:31, Revelation 4:1-11).

Name: Kennerly King

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

God has given me a desire to serve him through pastoral ministry. In this role I aim to glorify God by equipping his people to advance his kingdom. I believe God has gifted me and provided opportunities for me to develop my strengths for ministry. He has given me an ability and desire to communicate Scripture clearly and thoughtfully so that listeners can integrate God's truth into their lives. God has also equipped me with the desire and gifts of nurturing disciple-making relationships with discernment and encouragement. I am also gifted in organizing and gathering people together. These gifts of communication, relationship-building and organizing are areas where the Lord has prepared me to serve him in his church.

**3. Comment briefly on your views as relates to:**

a. Spiritual giftedness

God gives all Christians spiritual gifts for the building up of the local body of believers. Spiritual gifts are given by the Holy Spirit for the purpose of ministering to the people of God. First Cor. 12, Eph. 4 and Romans 12 list the gifts given for the benefit of the church. Elders and deacons are set apart to encourage and develop the gifts of the body. The church is made up of many members with one head: Christ. All members of the body serving with their gifts are needed for a healthy Christ-centered church.

Name: Kennerly King

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

God is triune, Father, Son and Holy Spirit. The church must not overlook the role of the Spirit's gifts and it is equally important to have a biblically rooted understanding of how the Spirit equips believers. The church is the body of Christ. All parts are needed to function properly. Gifts of the Spirit are intended to equip the church for the ministry of proclaiming Christ crucified, until the Lord returns. I appreciate and agree with what the EPC Leadership Training Guide states, "God intends us to be filled with the Holy Spirit as part of the normal Christian life. The filling puts us in right relationship with each other and God. All Christians are exhorted and commanded to be filled by the Holy Spirit by being yielded to Him on an ongoing basis" (p. 128). I am also in agreement with the EPC Position Paper on the Holy Spirit and appreciate this statement, "As a Reformed denomination, we adhere strongly to our belief in the sovereignty of God, a belief that does not allow us either to require a certain gift or to restrict the Spirit in how He will work. Rather, we call upon all Christians to open their lives unto God's Spirit to fill, empower, and 'gift' as He sees fit" under the guidelines of Scripture and the local Session" (quoted in the EPC Leadership Training Guide, p. 132).

c. Women in ordained office

All Christians are called to the ministry of the Word (1 Corinthians 11:4-5; Titus 2:3-5), while preserving a unique role for leadership in the church in the office of elder and deacon. The Holy Spirit calls all believers to proclaim the gospel and disciple believers, but gifts some to teach and lead in the church. The active participation of men and women within the ministry of the church is vital for reflecting God's image to the world. Both genders are called to mutual submission in Christ (Ephesians 5:21) and must aim to encourage each others' giftedness under the authority of Scripture. Members of the body of Christ that God has gifted to teach, disciple and lead his church should be ordained to the office of elder or deacon. Men and women together are made in the image of God. Therefore, leadership in the church should eagerly reflect the image of God choosing leaders based on strengths and gifts in submission to God's wisdom. In submission to Scripture, I believe that both women and men who are called, equipped, and gifted should be able to be ordained and serve in any leadership roles in the church.

Name: Kennerly King

d. Presbyterian connectional system

The Presbyterian system of church governance beneficially combines local autonomy with corporate accountability. Governing authority is selected from the local body. This authority is balanced with connection to the regional presbytery and larger general assembly. Connection to a larger body of believers displays unity, protects against doctrinal error, and provides checks and balances for significant ecclesial decisions. This combination is a wonderful benefit to the local church and broader network.

**4. Do you agree with the system of government of the Evangelical Presbyterian Church?**

☒ Yes    ☐ No (please explain briefly):

**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?**

☒ Yes    ☐ No (please explain as part of your answer to #6 below)

Name: Kennerly King

**6. Do you take any exceptions to the *Westminster Confession of Faith and Catechisms*?**

☒ Yes    ☐ No

If yes, please identify the topic with the specific chapter, paragraph, or question number with which you take your exception. *(Note: you will need to submit a written statement of these exceptions to the Ministerial Committee and presbytery during the examination process.)*

WC 21:8 – I take exception with the language “rest the whole day from...recreations.” Recreation involving family, friends, or the church can serve the purpose of glorifying and enjoying God (WSC 1).

**7. Do you willingly offer the sacrament of infant baptism to Christian parents?**

☒ Yes    ☐ No (please explain briefly):



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## **Candidates Statement of Faith**

*Provide a brief statement in your own words for each item. Return to the Chair of the Candidates or Ministerial Committee before you are scheduled for your oral ordination exam.*

Candidate's Name Kennerly King Date March 1, 2022

### **1. The Bible (Bibliology)**

I believe that the Scriptures of the Old and New Testaments are the word of God inspired by the Holy Spirit. The Bible is without error in the original writings, completely trustworthy and authoritative in all matters of faith and practice.

### **2. God the Father (Theology proper)**

I believe in one God, the Creator and Sustainer of all, who eternally exists in Holy Trinity: the Father, the Son, Jesus Christ, and the Holy Spirit. God the Father reigns over all things with all power, knowledge, wisdom, and care. God is Father to those who are his adopted children by grace through faith in Jesus Christ.

### **3. Jesus Christ (Christology)**

I believe in one God, the Creator and Sustainer of all, who eternally exists in Holy Trinity: the Father, the Son, Jesus Christ, and the Holy Spirit. The Son, Jesus Christ, is truly God and truly man. He became flesh through the virgin birth, died on the cross for the sacrifice of sins, rose from the dead on third day, and ascended into heaven where he sits at the right hand of God the Father and intercedes for his people.



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#### 4. The Holy Spirit (Pneumatology)

I believe in one God, the Creator and Sustainer of all, who eternally exists in Holy Trinity: the Father, the Son, Jesus Christ, and the Holy Spirit. The Holy Spirit has come to bring honor and glory to Jesus Christ by convicting people of sin and bringing them to faith in Jesus Christ. He gives spiritual gifts, spurs on Christian character, and seals salvation for those who trust in Jesus Christ.

#### 5. Mankind (Anthropology)

I believe God created man and woman in his image. Humanity was the chief work of his creation. They were given the privilege to rule and subdue creation. In the beginning humans were free from sin and endowed with freedom to obey and follow their Creator. However, man and woman used this freedom to disobey God and fell into rebellion and sin. In consequence, all people are by nature dead in their sin, unable to save themselves from God's judgment.

#### 6. Sin (Hamartiology)

I believe that humanity by its own freedom sinned against God. Sin is turning away from the sovereign and gracious rule of the Triune God. It is turning toward self-rule. Sin is the disobedience of God's will and law. This act of rebellion against God by Adam and Eve brought the punishment and guilt of sin upon the whole human race.

#### 7. Salvation (Soteriology)

I believe that Jesus's substitutionary sacrifice on the cross is, by God's will and redemptive provision, essential for the salvation for all people who believe. Jesus's death on the cross was the atonement for sin. Jesus's resurrection from the grave defeated death. Salvation and eternal life are possible by grace alone through faith alone to those who trust in this salvific work of Jesus Christ.



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#### 8. Satan

I believe that Satan is a real spiritual being in rebellion against the Triune God. He aims to thwart God's rule and lead humanity away from the perfect and loving rule of God. Satan was defeated through the crucifixion and resurrection of Jesus Christ. All of creation awaits the final fulfillment of that victory at the second coming of Jesus Christ.

#### 9. Angels and Demons

I believe that angels and demons are real spiritual beings. Angels are committed to the glory and honor of the Triune God. Demons have turned from the rule of God and followed after the work of Satan. In the consummation of all things, angels will be vindicated in their work to praise the Father, Son, and Holy Spirit while demons will be condemned for their work to prevent the salvific work of God.

#### 10. The Church (Ecclesiology)

I believe the visible body of Christ is a congregation of believers associated by covenant in the faith and fellowship of the gospel, observing the sacraments of Christ, governed by the revealed will of God, and exercising the gifts, discipline, and privileges invested in them according to Scripture.

#### 11. The Spiritual Life of the Believer

I believe that by God's grace his people have been set free to obey, through the power of the Holy Spirit, the will of God as it is revealed in God's law. By understanding the law, Christians understand both their need for forgiveness and the power of God's grace to work faithfulness and obedience within them.



## 12. Future Things (Eschatology)

I believe in the bodily return of Jesus in power and glory as King of Kings and Lord of Lords. There will be a final, climactic, universal judgment, in which those in Christ will be resurrected to everlasting life in a new heaven and a new earth and those apart from Christ will be destined to everlasting punishment, separated from God forever.

## 13. Evangelism

I believe the people of God are called to proclaim the good news of Jesus Christ to the nations and disciple each other into mature relationships with Christ (Matthew 28:26-18). Proclaiming the gospel to a broken world is the work of evangelism. To be an evangelist is to carry a message. In the case of Christians it is a message of forgiveness from sin. Coupled with evangelism is the work of edification. This is the building up of believers in love and knowledge of Jesus Christ. Evangelism and edification are not mutually exclusive, but rather form the twin mission of the church. The church is called to be fishers of people (evangelism) and to shepherd and train the flock of Christ (edification).

## 14. Spiritual Gifts

I believe God gives all Christians spiritual gifts for the building up of the local body of believers. Spiritual gifts are given by the Holy Spirit for the purpose of ministering to the people of God. 1 Corinthians 12, Ephesians 4 and Romans 12 list the different gifts given for the benefit of the church. The gifts of the Spirit are to be practiced in conformity to Scripture's teachings. The elders and deacons of the church are set apart to encourage and develop the gifts of the body into maturity. The body of Christ is made up of many members with one head who is Christ. All members of the body serving with their gifts are needed for a healthy and rich Christ-centered community.



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Answer the following integration questions:

15. State your view of the Scriptures and the place the Scriptures will have in your ministry.

The Scriptures of the Old and New Testaments are the word of God inspired by the Holy Spirit. The Bible is without error in the original writings, completely trustworthy and authoritative in all matters of faith and practice. Therefore, the Scriptures are central to the work of the church and are the foundation of my ministry. My vision for ministry is to faithfully live and proclaim the Scriptures through the power of the Holy Spirit.

16. What distinctions of the Reformed faith appeal to you?

Three distinctive traits of the Reformed faith that draw me to this tradition are the commitment to the Word of God, elevation of God's grace, and form of church government. First, the Reformed faith has looked to the Scriptures for understanding faith and practice. In a culture that is becoming more subjective and suspicious of absolute truth the Reformed faith has remained committed to the teaching of Scripture. Second, this tradition has put the accent on God's mercy and grace as the means of salvation. Finally, the plurality of elders that form the church government of the Reformed faith seems to be the most biblically faithful model of governance as well as allowing the manifold use of the Holy Spirit's gifts in leadership.

17. What/Who is the Holy Spirit and how important is His ministry?

The one God exists in Holy Trinity: the Father, the Son, Jesus Christ, and the Holy Spirit. The Holy Spirit is the third person of the Trinity. He has come to bring honor and glory to Jesus Christ by convicting people of sin and bringing them to faith in Jesus Christ. He gives spiritual gifts, spurs on Christian character, and seals salvation for those who trust in Jesus Christ. His ministry is essential to illuminate truth, regenerate hearts, and spur on the church in worship, service, and evangelism.

18. What is your position on women in leadership roles in the church?

All Christians are called to the ministry of the Word (1 Cor. 11:4-5; Titus 2:3-5), while preserving a unique role for leadership in the church in the office of elder and deacon. The Holy Spirit calls all believers to proclaim the gospel and disciple believers, but gifts some to teach/lead in the church. Both genders are called to mutual submission in Christ (Eph. 5:21), encouraging each others' giftedness under the authority of Scripture. Women should be encouraged to do everything faithful women did in the Bible. The active participation of men and women within the ministry of the church is vital for reflecting God's image to the world. In submission to Scripture, I believe that both women and men who are called, equipped, and gifted should be able to be ordained and serve in any leadership roles in the church.

19. What do you see as the strengths and weaknesses of the Presbyterian form of government?

The Presbyterian system of church governance beneficially combines local autonomy with corporate accountability. Governing authority is from the local body. This authority is balanced with connection to the regional presbytery and larger general assembly. Connection to a larger body of believers displays unity, protects against doctrinal error, and provides checks and balances for significant ecclesial decisions. These benefits far outweigh the potential weakness of connection becoming cumbersome and more time consuming to make changes. What we may lack in nimbleness, we make up for in the strength of accountability and shared wisdom.

20. Explain your philosophy of ministry.

My vision for ministry is to faithfully live and proclaim the Word of God publically and in private. Through the power of the Holy Spirit I desire to build up the church internally and externally by obeying Jesus's command to make disciples. Disciple-making occurs broadly through the preached word and interpersonally through intentional relationships and small group settings. This ministry must be firmly grounded in the gospel of Jesus Christ. It is a message I humbly seek to accurately, thoughtfully and creatively communicate in word and deed to a fallen world (Acts 17:22-34, 1 Corinthians 9:1-23).



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21. Describe your approach to evangelism, both personally and as a pastor in a local church.

My approach as a follower of Christ to evangelism is rooted in worship, relationships, and neighborhoods. I aim to live and share the gospel in word and deed. This begins by weekly proclaiming the gospel of Jesus Christ every Sunday. As the church community gathers weekly members and guests will hear and see Jesus lifted high. Personally, my approach is that friends, family, co-workers, and particularly neighbors will see a life committed to following Christ on display. Through practice and proclamation conversation will happen about Christianity, Jesus, faith, and end of life. Living transparently in my spheres of influence is the primary way I personally approach evangelism. The key location for this approach is my neighborhood. Through friendships and small group gatherings I aim to share my life with those I live near. I would aim to also share this approach with a congregation as a member of a pastoral team.

22. As you reflect on your life, explain your sense of call to ministry.

I grew up as a pastor's kid, and I have seen the encouraging and the challenging aspects of vocational Christian service, which gave me a deep sense of the meaningfulness and responsibility for equipping God's people and inviting others to come and see Jesus. I have been involved in Christian service as a layperson, attended seminary, and am currently serving as Dir. of Spiritual Formation at Covenant Church. I lead women's Bible studies, oversee our community groups, help to connect new folks with our church family, organize our adult Sunday school classes, and have the privilege of periodically teaching classes and preaching during our Sunday worship services. I also regularly meet with several women to listen and encourage one another in following Jesus. All of these experiences have led me to a sincere desire to continue in vocational ministry for the glory of our God.

23. Elaborate on your convictions about personal accountability in your life and in the lives of Christians to whom you might minister.

Christians are called to life together in Christ. This calling of shared and accountable living begins for me with my marriage to Patrick. Daily we read and dialogue about God's Word, pray for each other and our community, and hold each other accountable to gospel living. I have been in numerous discipleship small groups. Throughout most of the year I meet regularly with several women from my local church to study Scripture together, pray for each other, and provide encouragement in our callings as wives, mothers, employees, friends, and most importantly Christians. Vibrancy in my walk with Christ is maintained through the rhythms of worship throughout the week. My practice of prayer and meditation on God's word roots each day in the grace of God. Sunday corporate worship establishes me in the mercy of God through prayers of adoration, confession of sin, assurance of pardon, hearing of the preached word, and communion. These rhythms of worship point me back to the life, crucifixion, and resurrection of Christ and the indwelling power of the Holy Spirit in my life. As a pastor, my prayer would be to train and equip others to follow in this same pattern of accountability and encouragement.

**EPC Presbytery of the Pacific Southwest**  
**Income and Expenses (as of April 30, 2022)**



	<u>Y-T-D Actual</u>	<u>April</u>	<u>Total Y-T-D</u>	<u>Annual Budget</u>	<u>Remaining Budget</u>
<b>INCOME</b>					
POP Church Support	\$29,010.40	\$8,208.20	\$37,218.60	\$147,000.00	\$109,781.40
Other Income	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
<b>Total Income</b>	<b>\$29,010.40</b>	<b>\$8,208.20</b>	<b>\$37,218.60</b>	<b>\$147,000.00</b>	<b>\$109,781.40</b>
<b>EXPENSES</b>					
<b>Care of Candidates Committee</b>					
Chairman Salary	\$1,250.01	\$416.67	\$1,666.68	\$5,000.00	\$3,333.32
Travel-Chairman	\$583.41	\$0.00	\$583.41	\$1,200.00	\$616.59
Travel-Committee	\$537.63	\$0.00	\$537.63	\$1,000.00	\$462.37
Candidate Subsidy	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$1,000.00</u>	<u>\$1,000.00</u>
<b>Total Care of Candidates Expenses</b>	<b>\$2,371.05</b>	<b>\$416.67</b>	<b>\$2,787.72</b>	<b>\$8,200.00</b>	<b>\$5,412.28</b>
<b>Church Planting Network</b>					
Focal Stipend	\$0.00	\$0.00	\$0.00	\$1,000.00	\$1,000.00
Assessments	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$200.00</u>	<u>\$200.00</u>
<b>Total Church Planting Network Expenses</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$1,200.00</b>	<b>\$1,200.00</b>
<b>Church Revitalization</b>					
Focal - Stipend	\$249.99	\$83.33	\$333.32	\$1,000.00	\$666.68
Travel	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$600.00</u>	<u>\$600.00</u>
<b>Total Church Revitalization Expenses</b>	<b>\$249.99</b>	<b>\$83.33</b>	<b>\$333.32</b>	<b>\$1,600.00</b>	<b>\$1,266.68</b>

**EPC Presbytery of the Pacific Southwest  
Income and Expenses (as of April 30, 2022)**

**Ministerial Committee**

Chairman Salary	\$7,500.00	\$2,500.00	\$10,000.00	\$30,000.00	\$20,000.00
Travel-Chairman	\$0.00	\$0.00	\$0.00	\$5,000.00	\$5,000.00
Travel-Committee	<u>\$307.21</u>	<u>\$0.00</u>	<u>\$307.21</u>	<u>\$500.00</u>	<u>\$192.79</u>
<b>Total Ministerial Committee Expenses</b>	<b>\$7,807.21</b>	<b>\$2,500.00</b>	<b>\$10,307.21</b>	<b>\$35,500.00</b>	<b>\$25,192.79</b>

**Mission Committee**

Program	\$1,312.50	\$0.00	\$1,312.50	\$7,000.00	\$5,687.50
Travel- Chair/Committee	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$500.00</u>	<u>\$500.00</u>
<b>Total Mission Expenses</b>	<b>\$1,312.50</b>	<b>\$0.00</b>	<b>\$1,312.50</b>	<b>\$7,500.00</b>	<b>\$6,187.50</b>

**Moderator**

Other Expenses	\$0.00	\$0.00	\$0.00	\$300.00	\$300.00
Stipend	\$500.01	\$166.67	\$666.68	\$2,000.00	\$1,333.32
Travel	<u>\$706.14</u>	<u>\$0.00</u>	<u>\$706.14</u>	<u>\$5,000.00</u>	<u>\$4,293.86</u>
<b>Total Moderator Expenses</b>	<b>\$1,206.15</b>	<b>\$166.67</b>	<b>\$1,372.82</b>	<b>\$7,300.00</b>	<b>\$5,927.18</b>

**Other Expenses**

Leadership Training/Discovery Workshop	\$0.00	\$0.00	\$0.00	\$500.00	\$500.00
Nominating Committee/Chair Travel	\$318.28	\$0.00	\$318.28	\$500.00	\$181.72
Session Minutes Review Committee	\$0.00	\$0.00	\$0.00	\$500.00	\$500.00
Pastors' Retreat Subsidy	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$2,300.00</u>	<u>\$2,300.00</u>
<b>Total Other Expenses</b>	<b>\$318.28</b>	<b>\$0.00</b>	<b>\$318.28</b>	<b>\$3,800.00</b>	<b>\$3,481.72</b>

**Presbytery Expenses**

Meals and Expense Subsidy	\$0.00	\$0.00	\$0.00	\$7,500.00	\$7,500.00
Resource/Teaching Honorariums	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$3,000.00</u>	<u>\$3,000.00</u>
<b>Total Presbytery Meeting Expenses</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$10,500.00</b>	<b>\$10,500.00</b>

**EPC Presbytery of the Pacific Southwest  
Income and Expenses (as of April 30, 2022)**

**Stated Clerk's Office Expenses**

Administrator's Salary	\$2,499.99	\$833.33	\$3,333.32	\$10,000.00	\$6,666.68
Clerk's Salary	\$9,000.00	\$3,000.00	\$12,000.00	\$36,000.00	\$24,000.00
Communications	\$225.00	\$0.00	\$225.00	\$900.00	\$675.00
Conference Service	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Miscellaneous Supplies	\$839.14	\$220.15	\$1,059.29	\$700.00	-\$359.29
TE Background Checks	\$199.00	\$0.00	\$199.00	\$300.00	\$101.00
Website and Computer Support	\$0.00	\$0.00	\$0.00	\$200.00	\$200.00
Travel- Clerk and Assistant	\$1,055.37	\$0.00	\$1,055.37	\$9,500.00	\$8,444.63
Commissions/Other Travel	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$200.00</u>	<u>\$200.00</u>
<b>Total Stated Clerk's Office</b>	<b>\$13,818.50</b>	<b>\$4,053.48</b>	<b>\$17,871.98</b>	<b>\$57,800.00</b>	<b>\$39,928.02</b>

**Treasurer's Expenses**

Review of Financial Records	\$500.00	\$0.00	\$500.00	\$500.00	\$0.00
Office Supplies	\$225.96	\$90.02	\$315.98	\$500.00	\$184.02
Officers and Directors Insurance	\$2,156.00	\$8.00	\$2,164.00	\$2,200.00	\$36.00
Professional Support	\$240.00	\$0.00	\$240.00	\$900.00	\$660.00
Stipend Salary	\$291.67	\$0.00	\$291.67	\$3,500.00	\$3,208.33
Travel	\$1,260.75	\$291.67	\$1,552.42	\$1,500.00	-\$52.42
Payroll Expenses	<u>\$1,099.69</u>	<u>\$366.56</u>	<u>\$1,466.25</u>	<u>\$4,500.00</u>	<u>\$3,033.75</u>
<b>Total Treasurer's Expenses</b>	<b>\$5,774.07</b>	<b>\$756.25</b>	<b>\$6,530.32</b>	<b>\$13,600.00</b>	<b>\$7,069.68</b>

<b>Total All Expenses</b>	<b>\$32,857.75</b>	<b>\$7,976.40</b>	<b>\$40,834.15</b>	<b>\$147,000.00</b>	<b>\$106,165.85</b>
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<b>Current Income (Loss)</b>	<b>(\$3,847.35)</b>	<b>\$231.80</b>	<b>(\$3,615.55)</b>	<b>\$0.00</b>
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**EPC Presbytery of the Pacific Southwest**  
**Fund Summary (as of April 30, 2022)**



Description	Prior Month Balance	Current Month Inflow	Current Month Outflow	Month-End Balance	
<b>Assets</b>					
Cash	\$125,134.09	\$8,308.20	\$7,976.40	\$125,465.89	
Other Assets	\$0.00	\$0.00	\$0.00	\$0.00	
<b>Total Assets</b>	<u>\$125,134.09</u>	<u>\$8,308.20</u>	<u>\$7,976.40</u>	<u>\$125,465.89</u>	Checkbook Balance
<b>DESIGNATED FUNDS</b>					
Chaplain's Travel Fund	\$1,910.01	\$0.00	\$0.00	\$1,910.01	
Disaster Relief Fund	\$0.00	\$0.00	\$0.00	\$0.00	
Educational Assistance Fund	\$2,842.00	\$0.00	\$0.00	\$2,842.00	
New Church Development	\$1,455.00	\$0.00	\$0.00	\$1,455.00	
Pastor's Care & Support	\$10,011.52	\$0.00	\$0.00	\$10,011.52	
Pastor's Retreat	\$707.44	\$0.00	\$0.00	\$707.44	
Women's Ministries	\$3,765.57	\$0.00	\$0.00	\$3,765.57	
WO Engage 2025	\$13,096.46	\$100.00	\$0.00	\$13,196.46	
WO Translation Fund	\$0.00	\$0.00	\$0.00	\$0.00	
<b>Total Designated Funds</b>	<u>\$33,788.00</u>	<u>\$100.00</u>	<u>\$0.00</u>	<u>\$33,888.00</u>	
Reserve/Undesignated	\$95,193.44	\$0.00	\$0.00	\$95,193.44	
Current Income (Loss)	(\$3,847.35)	\$8,208.20	\$7,976.40	(\$3,615.55)	
<b>Total Funds</b>	<u>\$125,134.09</u>	<u>\$8,308.20</u>	<u>\$7,976.40</u>	<u>\$125,465.89</u>	



**Presbytery of the Pacific Southwest  
Per Member Askings 2022**

	A	B	C	D	E
1	<b>Church</b>	<b>Members</b>	<b>Requested</b>	<b>Actual</b>	<b>% of</b>
2		<b><u>2020</u></b>	<b><u>PMA</u></b>	<b><u>Giving</u></b>	<b><u>Total</u></b>
3	Centerpoint	947	\$14,205		
4	Centerville	343	\$5,145	\$2,012	39%
5	Christ Church East Bay	207	\$3,105		
6	Clayton Community	148	\$2,220		
7	CPC Danville	1614	\$24,210	\$8,704	36%
8	Covenant Pres Orange	320	\$4,800	\$863	18%
9	Covenant Pres Reno	185	\$2,775	\$1,901	69%
10	Covenant Pres San Diego	112	\$1,680	\$555	33%
11	Covenant Community Vacaville	211	\$3,165		
12	Easton	197	\$2,955		
13	Fair Oaks Pres	984	\$14,760	\$1,875	13%
14	First Armenian	178	\$2,670	\$1,558	58%
15	First Pres Bakersfield	575	\$8,625	\$2,251	26%
16	First Pres Fresno	599	\$8,985	\$4,500	50%
17	First Pres Hanford	102	\$1,530	\$477	31%
18	Fowler	165	\$2,475		
19	**Fremont	939	\$14,085	\$5,000	35%
20	Heritage	36	\$540	\$119	22%
21	Hope	110	\$1,650		
22	Kingman	129	\$1,935	\$420	22%
23	Millbrook	31	\$465		
24	Moraga Valley	763	\$11,445	\$4,227	37%
25	New Life, Covelo	19	\$285		
26	San Ramon	212	\$3,180		
27	Sanger	94	\$1,410		
28	Sierra	300	\$4,500	\$1,000	22%
29	St. John's Assyrian	182	\$2,730		
30	The Table	40	\$600	\$600	100%
31	Valley Community	50	\$750		
32	Wintersburg	379	\$5,684		
33	Woodlake	<u>90</u>	<u>\$1,350</u>	<u>\$1,350</u>	<u>100%</u>
34	<b>Total</b>	<b>10,261</b>	<b>\$153,914</b>	<b>\$37,410</b>	<b>24%</b>
35					
36					
37	**Presbytery Office				

## Part 2: Personal Information

(please print or type)

1. Name: DeVriend Dustin Lee  
(Last) (First) (Middle)

Preferred Address:

7252 Willowbank Way  
Carmichael, CA 95608

Alternate Address:

Christ Community Church  
5025 Manzanita Ave.  
Carmichael, CA 95608

Preferred Phone: (916) 436-6103 ☒ Cell ☐ Work ☐ Home

Alternate Phone: \_\_\_\_\_ ☐ Cell ☐ Work ☐ Home

Email: dustin@cccnow.com

### 2. Work History:

Previous Ministry Positions	Dates
Executive Pastor @ Christ Community Church	7/21 - Now
Associate Pastor @ Christ Community Church	7/18 - 7/21
Young Adult and Youth Pastor @ Christ Community Church	6/16 - 7/18
Young Adult Intern (and in Seminary) @ Christ Community Church	7/12 - 6/16

Present/Last Position (if you are currently not in a ministry position)	Dates
Sac Valley Pool Service - Owner	5/06 - 6/12

Dustin DeVriend  
Name: \_\_\_\_\_

**3. Ordination Status**

Ordained by (church/city/state): Reformed Church in America - Classis of Central CA

Ordination Date: 1/15/2017

If not ordained:

Church Membership (church, city, state): \_\_\_\_\_

Candidate Under Care of (denomination and presbytery): \_\_\_\_\_

\_\_\_\_\_ since (date): \_\_\_\_\_

**4. Educational Background:**

a. Name of Institution	Dates Attended	Degree Achieved
Western Theological Seminary (Michigan)	8/2012 - 5/2016	M. Div.
American River College	2003-2005	Paramedic

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

Bible in a Year Plan - Yearly

Lead a Better Team - 3/2022

Global Leadership Summit - 2008-2018

Growing Generosity Cohort - 2018-2020

Exegetical Preaching Seminar; Dr. Lawson - One Passion Ministries - 2017

Read books on church health, leadership, and missional engagement

c. Community and Civic Activities:

Annual Food Drive with the Sunrise Food Ministry - Lead volunteer teams to serve.

Dustin DeVriend

Name: \_\_\_\_\_

d. Presbytery and General Assembly Activities:

Central CA Classis Servant Team (Executive Team) - 2018-Present

General Synod Delegate - 2016, 2018, 2019

Candidate Care Team - Central CA Classis - 2018-Present

Far West Regional Synod - Delegate - 2019-2021

+

e. Ecumenical Activity:

Supporting Carmichael HART

Winter Sanctuary - Local Carmichael churches who provide space for homeless to sleep indoors during the cold months.

f. Special Interests, Hobbies:

I love to build and remodel. For the past three years I have been working on our current home. This past summer I built an outdoor kitchen. In 2020, I remodeled our master bathroom and guest bathroom. In 2019, I remodeled our kitchen. My dad is a mechanic, so working with my hands has always been a joy. I love attending my daughters' softball games. We love to travel and vacation - usually Mexico or the CA coast.

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

English - I couldn't teach an English class, but I am sure I at least speak a certain dialect of it!

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

The type of supervision I appreciate is having one-on-one regular check-ins. At CCC we have our 6x5 Goals that every team member creates. We define the six goals that we will work on over five months. These are goals that will help our ministry area or leadership improve with focused attention given to a defined goal. I have started utilizing the Leadr app to help me as our Executive Pastor in working with our Staff in their own leadership development and accountability.

### Part 3: Narrative

**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 and raised in Fair Oaks, CA, with my biological mom and dad. We did not attend church and there were no faith practices taught in our home. In essence, we were a good non-religious family that lived the American Dream. I played sports throughout my childhood and into high school. My parents never displayed a loving marriage, but we went camping, boating, and on vacations a lot.

I met my wife in high school who was attending a Christian church, and I was that boyfriend that every Christian parent should cringe at their child dating. She no longer attended church and never talked about Jesus. From high school until early college, we lived the typical party life of hanging out with friends and drinking. I was working on getting my paramedic license to join the fire department. During my field internship in South Sac I went on a call for three kids who were hit by a car when they ran across Mack Road. I would have considered myself an atheist at this point due to all the death I had seen. I do not remember any parents being on scene, but when we got to the hospital, a mother was in the trauma room. She kept praying and weeping out loud, "Lord Jesus, don't let my son suffer! Lord Jesus, save my son!" I was dumbfounded that she thought this Jesus guy would save her son. I thought to myself, "Only the UC Davis Trauma docs would do that!"

I couldn't get this mom's lamenting off my mind, so I asked my wife (girlfriend then) about how any mother would want Jesus to save their kid. Her response, "If you want to learn about Jesus then you have to go to church." So I told her ok, we're going to church on Sunday and attended Christ Community Church in October 2005. After the first Sunday I asked my wife if she called the preacher guy to tell him I was coming because it felt like just the two of us were in the room. Three Sundays later I found myself asking Jesus to be my Savior and sought forgiveness for my sins. We jumped all-in and started serving in the middle school ministry, joined a young marrieds small group and I joined a men's group with a bunch of old dudes who loved on me through my sanctification process of sin being rooted out of me.

In 2010 I was nominated to be on the consistory (I thought that was for old people!) and was introduced to biblical church leadership and the importance of representing the headship of Jesus through the local church. The following year I kept having weird conversations with people telling me I would make a great teacher, or more scary, be a great pastor. I shrugged these conversations off. In 2011 I felt like I got hit across the head with a 4x4 from God in a whisper saying, "I'm calling you to be a pastor." I started a discernment process with Greg (CCC's Pastor) and was encouraged to join a new seminary cohort that was launching in 2012. I sold my business, started seminary and have served Jesus' church ever since. None of this could have happened without the support of my wife, Tanea!

**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.?)*

When I think of leadership I look to Mark 10:43-45: to be a leader is to be a servant. A servant leader is someone who does not see themselves above any particular task, but stays focused on what the Master has asked them to do. In a practical sense, we have specific responsibilities within a local church staff team, but when necessity arises to help another team member, a servant leader will not hesitate to jump in. Servanthood takes humility, which means we have to be open to other's ideas, strategies, and feedback; then devise a plan to move forward and make a decision. Doing this in collaboration with others leads to building trust, clarity and can unify a team. In regards to conflict, a servant leader will handle the matter in an honest, direct, and respectful manner, always keeping restoration and accountability in mind (Matt. 18 principles).

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

I prefer exegetical, but not geeking out on every other word doing an original word study. Exegetical preaching leads toward all of scripture being proclaimed and taught. It pushes preaching pastors to wrestle with texts that they are uncomfortable with.

I prefer worship styles that glorify God and are not filled with empty emotive phrases. Worship that focuses on the Lord reminds me of my wretchedness and the grace we receive through the life, death, and resurrection of Jesus Christ.

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

I believe I have found my ministry calling as an Executive Pastor. I love coming alongside the preaching pastor to alleviate administrative tasks to free them up for preaching the Word and keep their sanity! I enjoy coming alongside our staff to encourage them in their responsibilities and work with them to grow in their own calling. I am always keeping my eyes open to who the Lord is raising up as a leader and seek ways to support them in their own faith growth (knowledge and skills). Having a leadership (discipleship) development pipeline is a must at the local church level. As a previous business owner, personnel matters are easy for me to handle promptly in order to protect our staff and congregation. Like mentioned above, I stand with open hands to serve Jesus and His church wherever I am needed!

Name: \_\_\_\_\_

**3. Comment briefly on your views as relates to:**

a. Spiritual giftedness

Paul tells us we each have spritual gifts and that we are all part of one body, each part being just as important as the other (1 Cor. 12). Peter calls us to use the gift(s) God has given us to serve one another as faithful stewards of God's grace (1 Peter 4:10).

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

To be honest, I have difficulty with the Charismatic's usage of spritual gifts in worship, particularly speaking in tongues, healing and prophecy. Maybe that's why I am Reformed! I have seen these used to spiritually abuse a close friend of my wife. I have been at confrences or other churches that pray in tongues, totally neglecting the point Paul makes in 1 Cor. 14: to the outsider they sound like they are out of their mind!

c. Women in ordained office

I am in alignment with the EPC that this is a non-essential issue for me. I can and will be accountable to my session or presbytery on their stance regarding women in ordained office.

d. Presbyterian connectional system

Elder-ruled and Reformed governance is the balance between having a hierarchical governance (episcopal) and local congregationalism. There is a balance of accountability at various synod levels (or courts) to deal with different matters or doctrine, but also the freedom of a local church to be contextual in their neighborhood and city as long as they stay within the covenantal bounds of the Bible and governance of the Christian body they are joined to.

**4. Do you agree with the system of government of the Evangelical Presbyterian Church?**

☒ Yes    ☐ No (please explain briefly):

**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?**

☒ Yes    ☐ No (please explain as part of your answer to #6 below)

Name: \_\_\_\_\_

**6. Do you take any exceptions to the *Westminster Confession of Faith and Catechisms*?**

☒ Yes    ☐ No

If yes, please identify the topic with the specific chapter, paragraph, or question number with which you take your exception. *(Note: you will need to submit a written statement of these exceptions to the Ministerial Committee and presbytery during the examination process.)*

Chapter 21.7 last half - "Since the resurrection of Christ it has been changed to the first day of the week, called the Lord's day in Scripture, and is to be continued until the end of the world as the Christian Sabbath."

I agree with the need for Sabbath rest that is focused on renewing our faith in our Lord and trusting in Christ alone for our sustaining of life. Being a minister of the gospel there is an occupational hazard of working on the Lord's day, so our family observes a sabbath rest from Friday night until Saturday.

**7. Do you willingly offer the sacrament of infant baptism to Christian parents?**

☒ Yes    ☐ No (please explain briefly):





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## **Candidates Statement of Faith**

*Provide a brief statement in your own words for each item. Return to the Chair of the Candidates or Ministerial Committee before you are scheduled for your oral ordination exam.*

Candidate's Name \_\_\_\_\_ Date \_\_\_\_\_

1. The Bible (Bibliology)

2. God the Father (Theology proper)

3. Jesus Christ (Christology)



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4. The Holy Spirit (Pneumatology)

5. Mankind (Anthropology)

6. Sin (Hamartiology)

7. Salvation (Soteriology)



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8. Satan

9. Angels and Demons

10. The Church (Ecclesiology)

11. The Spiritual Life of the Believer



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## 12. Future Things (Eschatology)

## 13. Evangelism

## 14. Spiritual Gifts



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Answer the following integration questions:

15. State your view of the Scriptures and the place the Scriptures will have in your ministry.

16. What distinctions of the Reformed faith appeal to you?

17. What/Who is the Holy Spirit and how important is His ministry?



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18. What is your position on women in leadership roles in the church?

19. What do you see as the strengths and weaknesses of the Presbyterian form of government?

20. Explain your philosophy of ministry.



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21. Describe your approach to evangelism, both personally and as a pastor in a local church.

22. As you reflect on your life, explain your sense of call to ministry.

23. Elaborate on your convictions about personal accountability in your life and in the lives of Christians to whom you might minister.

## Part 2: Personal Information

(please print or type)

1. Name: Alderman Gregory Todd  
(Last) (First) (Middle)

Preferred Address:

3916 Renner St.  
Carmichael, CA 95608

Alternate Address:

Preferred Phone: 916-390-0417 ☒ Cell ☐ Work ☐ Home

Alternate Phone: \_\_\_\_\_ ☐ Cell ☐ Work ☐ Home

Email: greg.alderman.23@gmail.com

### 2. Work History:

Previous Ministry Positions	Dates
Christ Community Church, Carmichael, CA	06-pres.
First Reformed Church (Centerpoint), Sioux Center, IA	98-06

Present/Last Position (if you are currently not in a ministry position)	Dates
Sr. Pastor	06-pres.



Name: Alderman

### 3. Ordination Status

Ordained by (church/city/state): Reformed Church in America

Ordination Date: 07/26/1998

If not ordained:

Church Membership (church, city, state): \_\_\_\_\_

Candidate Under Care of (denomination and presbytery): \_\_\_\_\_

\_\_\_\_\_ since (date): \_\_\_\_\_

### 4. Educational Background:

a. Name of Institution	Dates Attended	Degree Achieved
UCLA	89-94	BA in History
Fuller Seminary	94-98	M.Div

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

Lombard Mennonite Institute for Mediation 2000

Carver Policy Governance 2002-2004

Biblical Foundation for Mission from Fuller 2005

Intercultural Communication from Sioux Falls Seminary 2004

c. Community and Civic Activities:

ATLAS Group 2000-present

ATLAS of Carmichael 2012-2018

HART of Carmichael 2018-present

Alderman  
Name: \_\_\_\_\_

d. Presbytery and General Assembly Activities:

Classis of Central California RCA President 2016-2020  
General Synod RCA VP; President; Moderator 2013-2015  
General Synod Executive Committee RCA 2002-2008

e. Ecumenical Activity:

Delegate of RCA to URC of Southern Africa 2008

f. Special Interests, Hobbies:

Board Governance, Change Management, Mediation  
Reading, Playing Games, Watching Sports, Golf

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

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

Board Governance style works best and is a healthy style of applying Presbyterian ecclesiology.

### Part 3: Narrative

**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 grew up in a family of 5, but when I really think about it, I experienced 2 families growing up. There was the family I was a part of as a youngest of 3 up until the age of 8. It was defined by my father's alcoholism that eventually wrecked it. After age 8, my parents split up, my sister went to college and my brother was out of the house shortly thereafter. From age 9 through to college, my home life was stable, healthier, and certainly more peaceful. My mom provided a stable and secure home in those years, and our relationship remains strong until this day.

As I left for college, I didn't realize it at the time, but I was searching for God. The home I grew up in didn't have a faith, but it was spiritually positive. I never heard anything negative about God, but I also never heard anything about God at all. When I started to explore the faith, I found encouragement and wonder from my mom.

My college years were shaped by my experience in NROTC preparing for a career in the Navy. During orientation, I formed a lifelong friendship with the first truly sincere follower of Jesus I had ever realized meeting. He witnessed to me that entire first year, and by the summer after my freshman year, thanks to his witness and my life hitting a point where I was ready to cry out to God, I turned my life over to Jesus Christ.

The first 18 months after my conversion didn't look much different than before I first believed. While I was definitely different on the inside, I was caught up in the common problem of trying to fit Jesus into the lifestyle choices that drove me to him in the first place. It was in the middle of my Junior year in college that I finally started the process of surrendering my life to the Lordship of Jesus Christ.

While still preparing for a career in the Navy, I started to really grow in my faith and I was experiencing the sanctifying power of the Holy Spirit as I came into alignment with His leading. In the summer of 1993, while experiencing victory over a pornography addiction I brought into my relationship with Jesus, I felt His call on my life to preach. I was hesitant at first to really believe that God would call me, but as I shared and asked others to pray for me, the conviction of being called into the ministry became overwhelming, and I transitioned my focus toward completely pursuing the call.

From those early days until now, I've had an evangelistic focus of leading the "Jacks of the church to reach the Greys of the world," because that was how God reached me. Coupling that with a passion for the Word of God, I've always worked toward making the Gospel of Jesus Christ relevant and understandable to the non-believer. My desire is to see people cross over real and imagined boundaries from non-faith to faith so that they would experience the joy of knowing the Lord Jesus as I have.

**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.?)*

Consensus - I believe good spiritual leaders work with groups of leaders to discern the leading of the Holy Spirit. This comes through listening to one another, reflecting on Biblical Truth, and demanding that we share the difficult things together rather than in "the meeting after the meeting." I believe that we discern the leading of the Spirit as a group, and that the spiritual leader's responsibility is to create an environment where we can do that together. So, when I lead staff, the church board, or a group of ministry leaders, the approach is always the same.

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

I believe in Word-centered worship, which is what the Reformers were all about. As a worship leader, I try to emphasize three movements: the approach to God, the Word of God, and the response to God. To that end, music style and liturgy are a distant second of importance to me as much as really trying to bring a focus on meeting Jesus through bringing the Scripture to life.

I've led during my entire career with multiple music styles and liturgical styles. I am very comfortable under the leadership of competent music ministers and work with those leaders collaboratively for the benefit of the community of faith.

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

I have served the last 25 years in two 1,000+ congregations as a Senior Pastor. While that has been my predominant experience, I am open to a future working in para-church ministry or as a staff pastor. I can see the possibility of working with churches in the areas of board governance, change management and mediation.

I certainly don't mean to sound trite, but I think effectiveness in ministry can be defined by the simple idea of leaving things in better shape than when you found them. So, for a Senior Pastor, that practically means that the church can succeed without me even before I would depart it, and that it would certainly thrive and continue a healthy pattern of growth long after I'm gone. That means my constant focus needs to be building the staff and members into the life of the church and not into a cult of personality dependant upon me.

Alderman  
Name: \_\_\_\_\_

**3. Comment briefly on your views as relates to:**

a. Spiritual giftedness

Leadership  
Preaching/Teaching  
Faith

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

I believe in the charismatic gifts, and even function in them in some worship settings, but my preferred style would be to practice them in smaller groups and not in public worship settings. I believe that is consistent with the instruction of Paul in 1 Corinthians 14.

c. Women in ordained office

I consider myself a soft complementarian (if that description is allowed!). While I am more comfortable with the idea of males in ordained leadership, I believe that 1 Timothy 3:11 should translate the key word referring to women as "Deaconesses." Also, it is clear that women played prominent roles in the early church as leaders. So, I see the logic of the egalitarian position. I'm really more interested in the concept of Biblical headship, because when we submit to headship, blessing is unleashed.

d. Presbyterian connectional system

I believe that together is better, and I trust the Presbyterian concepts of assembly. As someone in the Reformed tradition, I believe that the Holy Spirit works through us as we meet together and deliberate. I also want to be a part of a Presbyterian form of governance because I want to be a part of a collaborative mission and share mutual accountability for my vows to God.

**4. Do you agree with the system of government of the Evangelical Presbyterian Church?**

☒ Yes    ☐ No (please explain briefly):

Elder ruled local churches is my preferred biblical style of governance.

**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?**

☒ Yes    ☐ No (please explain as part of your answer to #6 below)

Alderman  
Name: \_\_\_\_\_

**6. Do you take any exceptions to the *Westminster Confession of Faith and Catechisms*?**

☒ Yes    ☐ No

If yes, please identify the topic with the specific chapter, paragraph, or question number with which you take your exception. *(Note: you will need to submit a written statement of these exceptions to the Ministerial Committee and presbytery during the examination process.)*

Chapter 21:8 – I do not believe that Sabbath observance requires resting entirely from recreation and other life-giving activities. Sabbath is meant to be restorative and bring our focus in relationship with God and His people. To that end, I believe that recreational activity as an observance of Sabbath is God-honoring.

Chapter 28:3 – I do not believe that there is one correct way to baptize.

Chapter 28:4 – I do not believe that infants “are to be baptized.” While I hold a conviction of covenant baptism (commonly called infant baptism), I believe that sincere believers can hold the Credo Baptist position.

**7. Do you willingly offer the sacrament of infant baptism to Christian parents?**

☒ Yes    ☐ No (please explain briefly):

Covenant baptism (baptism of households including infants) holds a long and historic practice going back to Acts 10, 16, 18 and 1 Corinthians 1. Household baptisms were also an historic practice of the first generation of Christians after the Apostles.



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## Candidates Statement of Faith

*Provide a brief statement in your own words for each item. Return to the Chair of the Candidates or Ministerial Committee before you are scheduled for your oral ordination exam.*

Candidate's Name Greg Alderman Date 4/19/2022

### 1. The Bible (Bibliology)

I accept the 66 books of the Bible as named in the Westminster Confession 1.2 as the authoritative Word of God not so much because the Church has handed them to me, but because when I read them they truly prove themselves to be the authoritative Word of God. I believe that the Bible is the only rule for life and faith. I believe that the Holy Spirit inspired the writers to write the Word of God so that we would know God's heart and mind.

### 2. God the Father (Theology proper)

I believe in the Trinity. I believe the One God chose to reveal Himself in three persons: the Father, the Son, and the Holy Spirit. Regarding the Father, I agree with the words of the Apostle's Creed and the Nicene Creed. Specifically, I believe in God the Father Almighty, the Maker and Creator of Heaven and Earth.

### 3. Jesus Christ (Christology)

I believe in the Trinity. I believe the One God chose to reveal Himself in three persons: the Father, the Son, and the Holy Spirit. Regarding the Son, I agree with the words of the Apostle's Creed and the Nicene Creed. Specifically, I believe the Son is The Only Begotten Son; conceived of the Holy Spirit and born of the Virgin Mary; suffered under Pontius Pilate was crucified, died, and was buried. I believe he is the Word of God become flesh and that He is fully God and fully Man. I believe that He is the only mediator between God and man.



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#### 4. The Holy Spirit (Pneumatology)

I believe in the Trinity. I believe the One God chose to reveal Himself in three persons: the Father, the Son, and the Holy Spirit. Regarding the Holy Spirit, I agree with the words of the Apostle's Creed and the Nicene Creed. Specifically, I believe the Holy Spirit is the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. I believe the Holy Spirit works in the life of the believer sanctifying them and shaping Christ-likeness. The Holy Spirit produces fruit that comes from this sanctifying process, and as the believer cooperates with the Holy Spirit and submits to Him, that process becomes an incredible miracle of transformation.

#### 5. Mankind (Anthropology)

I believe human beings are made male and female in the image of God and that we were created in a sinless state. It was through the sin of one man – Adam – that all have been affected by and infected with the consequences of sin. We are completely fallen in our nature and dead in our sin; completely unable to do anything on our own to rectify our broken condition.

#### 6. Sin (Hamartiology)

Sin entered the world through the sin of Adam. Sin is simply not doing what God said, doing what God said not to do, and/or simply thinking about anything that dishonors God. Every human being is born in sin as a result of Adam's sin. Our problem is that we do not realize that our sin has separated us from God.

#### 7. Salvation (Soteriology)

Salvation is the restoration of our relationship with God through the person and work of Jesus Christ. It is the restoration to what our relationship with God was always intended to be. Since sin is the problem, we needed a solution for that problem, which we could not provide. Therefore, God sent the Son to live a perfect life for me, die on the cross on my behalf, and rise from the grave so that I could have forgiveness of sin and inherit the gift of eternal life.





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#### 8. Satan

Satan is a real spiritual being who is a fallen angel. He is the person in the Garden who tempted Adam and Eve to sin. He is the person who manipulated and entered Judas Iscariot to betray our Lord. There are countless examples of his evil manipulation in the history of the church. He is the enemy of God's faithful and he quite literally hates our flesh and wants to destroy us. Our weapons for fighting him are described in Ephesians 6. We cannot defeat him in our own power, but only by the strength the Lord provides.

#### 9. Angels and Demons

Angels and Demons are real spiritual beings. Angels are the messengers and servants of the Most High God. Demons are fallen angels who have rebelled with Satan against the Lord.

#### 10. The Church (Ecclesiology)

The Church is the gathering of God's people into community for the purpose of forming a visible community of God's family on earth. It can be found whenever believers gather and practice three key things in their community: the true and right preaching of the Word, the proper practice of the Sacraments, and the proper administration of discipline. Discipline is the faithful oversight of the faithful that includes care, instruction and when necessary, correction and rebuke so that the faithful are walking in a God-honoring way. God has chosen that the Church would be the instrument of sharing the Hope of Jesus Christ with all those who do not believe.

#### 11. The Spiritual Life of the Believer

When a person receives Christ, the Holy Spirit takes up residence in them and seals them with the promises of God. The Holy Spirit begins the work of sanctifying the person into the image of God. The believer quite literally can choose to cooperate with the work of the Holy Spirit or hinder it through sin and disobedience. When we cooperate with the work of the Spirit, the process of sanctification can quite literally transform a person into a obviously visible new creation

## 12. Future Things (Eschatology)

Regarding the End Times, I believe in the core essential doctrines shared by all Christians: Jesus Christ will return, all will rise, and all will stand in judgment. For those whose judgment has already been taken by Jesus Christ on the Cross, they will be welcomed into the presence of God. For those who have not, they will live in eternal separation from God in a place the Bible calls hell.

## 13. Evangelism

Evangelism is the active proclamation that Jesus Christ is the only way a person can be saved. It is to be done by all believers in every aspect of their lives: word, deed, vocation, and lifestyle. It is to be the primary focus of the Church and it is the primary task of every believer.

## 14. Spiritual Gifts

I believe that all the spiritual gifts named in the New Testament – including the charismatic gifts – are available today to believers whom the Holy Spirit decides to give them to. I believe that every believer has at least one spiritual gift and the gifts are to be practiced in cooperation and coordination within the Church so that the Church is effective in its work in growing the Body, caring for the flock, and the work of Evangelism.



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Answer the following integration questions:

15. State your view of the Scriptures and the place the Scriptures will have in your ministry.

All of the life of the Church is to be focused on the Word of God. It starts with Word-centered Worship that fuels the faithful in their work of Evangelism. The Word is to be the primary means of Discipleship and should not be substituted for by any other material no matter how much wisdom that material might have. This does not mean outside sources might not be used, but always in supporting or augmenting the teaching of Scripture. The Word is to inform and drive our practice of Spiritual Gifts so that every Believer is equipped and employed in Ministry, and it is to be the basis of True Fellowship within the Church. Without the Word at the center, Christians just meet together like anyone else.

16. What distinctions of the Reformed faith appeal to you?

I love all the Reformed distinctives, but the Doctrine of Election has grown sweeter with time. I started out struggling with it, and now I cannot imagine my walk with Christ outside of viewing it through the lens of Election. Why? Because Christ first loved me! He chose me! He died for me and rose again so that I could have true life and life to the full. I didn't choose any of these things, nor would I ever have been aware of them had God not opened my eyes to them and my need for them. Now, I rest in the eternal security that I belong to my faithful savior Jesus Christ and that nothing – in life or in death – can separate me from the love of God that I have in Christ.

17. What/Who is the Holy Spirit and how important is His ministry?

The Holy Spirit – the Third Person of the Trinity – is the source of all true ministry and any real change. Ezekiel 37 reminds us that without the work of the Holy Spirit, we would be preaching to dry bones. Thankfully, God has chosen that we would be the instruments of the work of the Spirit and the literal conduits of His power. We are not the source of the power, nor are we the true display of it, which is Jesus Christ. We are the ones through whom God has chosen to do His work. Our joy is to see first-hand the work of the Spirit in our midst.



**EPC**

*A Global Movement of Evangelical Presbyterian Churches*

18. What is your position on women in leadership roles in the church?

I believe the issue of women in spiritual leadership is non-essential doctrine on which Christians can in good conscience have a genuine and sincere disagreement and still both be in Christ. I consider myself a soft-complementarian in the sense that I believe and feel most comfortable with male leadership in key spiritual positions. However, I think discussions of the topic often miss the real significant issue of headship, which is taught in the Bible. Headship matters, and our orientation to headship either releases blessing or hinders it. So, if a local church chooses that its headship will be egalitarian, those in the sphere of that church's authority need to cooperate with the head. The same is true if complementarian headship is chosen. The reason I want to be in the EPC as opposed to the PCA or ECO, is that it appears to me that the other 2 Presbyterian bodies have chosen to make this topic Essential when it should be Non-Essential.

19. What do you see as the strengths and weaknesses of the Presbyterian form of government?

I believe the Bible teaches that the best form of Government for God's people is Elder Ruled. The Elders are to seek the mind of God together and then speak with One Voice representing Jesus Christ. So, I believe in spirit Presbyterian governance captures this. Unfortunately, the practice of Presbyterians is often not Elder ruled, but a mild form of Congregationalism because rather than seeking to represent Christ above all, Elders tend to see themselves as representatives of factions of the congregation. This is not a unique weakness of Presbyterianism, but of all human government. The other significant weakness is that Presbyterian government can lend itself to a governance by committee, which becomes a killer of vision and leadership. Rather than the Elders ruling through oversight and accountability of a Lead Elder, the tendency is to shrink back and choose the pathway of least resistance and as little conflict as possible, which is quite often the killer of effective mission.

20. Explain your philosophy of ministry.

I believe in gift-based cooperative ministry where God's faithful are encouraged and employed in their gifts. I believe that the Leader of any ministry needs to be collaborative, but most responsible for ensuring that the team is taking its lead from the True Senior Pastor – Jesus Christ. I believe in Accountable Leadership where a Governing Board oversees, speaks to, and holds accountable a Senior Leader who is given authority and responsibility to lead a ministry.



# EPC

*A Global Movement of Evangelical Presbyterian Churches*

21. Describe your approach to evangelism, both personally and as a pastor in a local church.

I believe God puts all Christians into relationships with people who do not know the Lord so that we might have the opportunity to lead them to faith. I believe it is our responsibility to be the pastor – therefore – to everyone God puts in our path and not just other Christians that we like. We are to watch and pray for angles in order to share the love of Christ and the Gospel both in Word and Deed. We are to look for ways to care for them in practical, material, and spiritual ways. I believe that a local church is a gathering of pastors who are called to go out and shepherd their community.

22. As you reflect on your life, explain your sense of call to ministry.

I believe I am called to preach the Good News of Jesus Christ. I believe I am called to help equip the faithful for works of Service. Specifically, that call has been expressed by being a Senior Pastor for the last 25 years.

23. Elaborate on your convictions about personal accountability in your life and in the lives of Christians to whom you might minister.

I believe that in order to thrive in ministry I need to have a network of people who hold me accountable for every aspect of my life. Specifically, I have a group of 12 men who pray with me and ensure that I am Word-centered in my preaching. I have a man in my life who holds me accountable for staying on the straight and narrow regarding sexual practice and ethics. My wife knows who this accountability partner is and that she can call him at any time. I have always been ready and willing to submit to the different courts of my ministry to answer for my conduct and my doctrine. I have practiced mutual accountability in my staff relationships.

**Ascending Overture XXX**

To Amend the *Constitution: Volume 2 Westminster Confession of Faith and Catechisms*, Chapter 29 “The Lord’s Supper”

Current Constitution: Volume 2 Westminster Confession of Faith and Catechisms (2014):	Proposed Amendment:
Chapter 29 The Lord’s Supper 3. In the administration of the Lord’s supper Jesus has directed his ministers to declare to the congregation his words instituting this sacrament, to pray, and to bless the bread and wine, which are thus set apart from the ordinary use and put to holy use. His ministers are to take and break the bread, to take the cup, and (communicating themselves, too) to give both to the communicants – but not to anyone else not present at that time in the congregation.	Chapter 29 The Lord’s Supper 3. In the administration of the Lord’s supper Jesus has directed his ministers to declare to the congregation his words instituting this sacrament, to pray, and to bless the bread and wine, which are thus set apart from the ordinary use and put to holy use. His ministers are to take and break the bread, to take the cup, and (communicating themselves, too) to give both to the communicants – but <b>ordinarily</b> not to anyone else not present at that time in the congregation.
4. Practices contrary to the nature of this sacrament and to the institution of it by Christ are private masses or receiving the sacrament alone from a priest or anyone else; denying the cup to the congregation; and worshiping the bread and wine themselves by lifting them up or carrying them around for adoration or reserving them for any counterfeit religious use.	4. Practices contrary to the nature of this sacrament and to the institution of it by Christ are private masses or, <b>ordinarily</b> , receiving the sacrament alone from a priest or anyone else; denying the cup to the congregation; and worshiping the bread and wine themselves by lifting them up or carrying them around for adoration or reserving them for any counterfeit religious use.