

# PROPOSED DOCKET



**Fifteenth Meeting of the EPC Presbytery of the Pacific Southwest  
October 21-22, 2022  
Fremont Presbyterian Church  
5770 Carlson Drive, Sacramento, CA 95819  
916-452-7132**

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

## **FRIDAY, OCTOBER 21, 2022**

8:00 am	Breakfast	
9:00	<b>Call to Order and Opening Prayer</b>	TE Lana Roberts, Moderator
	<b>Declaration of Quorum</b>	RE Mark Eshoff, Stated Clerk
9:10	<b>Welcome</b>	TE David Burke
	<b>Introduction of Guests</b>	Moderator Roberts
9:20	<b>Worship</b>	
	<b>Call to Worship</b>	Moderator Roberts
	<b>Worship in Music</b>	Fremont Worship Team
	<b>Sermon</b>	TE Eric Amundson
	The sermon will be given by Eric Amundson, who has been called as Transitional Pastor at New Hope Presbyterian Church, Kent, WA. He will be preaching on John 10:22-30, a passage assigned to him by the Ministerial Committee.	
9:40	<b>Moderator's Time of Prayer</b>	Moderator Roberts
10:00	<b>Stated Clerk's Report</b>	Stated Clerk Eshoff
	Presbytery Voting Guidelines	
	Absences without Excuse (May 13-14, 2022)	
	Changes to the Proposed Docket	
	<b>Approval of the Docket</b>	
10:10	<b>Address from Rosemary Lukens, EPC General Assembly Moderator</b>	
10:30	<b>Q &amp; A with the GA Moderator</b>	
10:50	Break	

**Examination of Eric Amundson**

TE Eric Amundson has been called as Transitional Pastor at New Hope Presbyterian Church, Kent, WA. Because he now resides in Southern California, he is seeking to transfer his membership from the EPC Presbytery of the Alleghenies to the Presbytery of the Pacific Southwest, and be approved to work temporarily Outside the Bounds of our Presbytery in a Transitional Pastor role. He has been examined by the members of the Ministerial Committee.

Eric'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. Eric 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 Eric Amundson**

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

**MOTION:** To approve the Outside the Bounds call of Eric Amundson as Transitional Pastor of New Hope Presbyterian Church, Kent, WA.

Because Eric is serving temporarily out of bounds as Transitional Pastor at New Hope Presbyterian Church in Kent, WA, he will be formally installed in that role at this point in our meeting.

**Session Review Committee**

RE Janet Goodman, Chair

RE Goodman will report on the reviews from the May 2022 meeting and update the Presbytery on how to improve the effectiveness of Session Minutes.

**Scheduled reviews for October 2022:**

Covenant Presbyterian Church, Orange  
Covenant Presbyterian Church, San Diego  
Easton Presbyterian Church  
First Presbyterian Church, Bakersfield  
First Presbyterian Church, Hanford  
Heritage EPC

Kingman Presbyterian Church  
The Table  
Valley Community Church  
Woodlake Presbyterian Church  
Wintersburg Presbyterian Church

Lunch

- 1:00      **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*)
- 1:10      **2023 POPS Operating Budget**  
The POPS Council recommends approval of the 2023 POPS Budget (*Attachment 4 – pgs. A25-A26*)
- MOTION:** To approve the 2023 POPS Operating Budget and the 2023 Per Member Asking amount of \$15.00 per member.
- 1:20      **Church Health Report**      TE Mike Griffin, Church Health Coordinator
- 1:35      **Pacific Women's Link**      RE Rebecca Duvall
- 1:40      **Ministry Update – First Presbyterian Church, Fresno, CA**      TE Jeremy Vaccaro
- 2:00      **Care of Candidates Committee Report**      TE Jay Hull, Chair
- 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 Ryan Balbi**
- Ryan is ready to come under the care of this Presbytery. He is currently under care of the Session of Christ Community Church, Carmichael, CA and currently serves there as Interim Teaching Pastor. The Session has recommended him to the Presbytery as a Candidate Under Care.
- Representative speaking on behalf of candidate**
- MOTION:** To approve Ryan Balbi to come under care of the EPC Presbytery of the Pacific Southwest and approve TE (TBD) as advisor to Candidate Balbi.
- 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**
- 2:40      Break

3:00

**Ministerial Committee Report (continued)**

TE David Abdo, Chair

**Examination of Matt Young**

TE Matt Young has been called as Assistant Pastor of Outreach at Covenant Presbyterian Church, Orange, CA. He is seeking to transfer his membership from the EPC Presbytery of the West to the Presbytery of the Pacific Southwest. 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.

Matt's examination begins with a sermon on 1 Peter 2:9-11, 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. Matt has one exception to the Westminster Standards. (*Attachment 5 – pgs. A27-A44* )

**Sermon**

**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 Matt Young**

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

**MOTION:** To approve the Administrative Commission of TE's Patrick King from Covenant Presbyterian Church, San Diego, CA and Ryan Teramoto from Wintersburg Presbyterian Church, Santa Ana, CA, and RE's Shawn Smith and Catherine Gudvangen from Covenant Presbyterian Church, Orange, CA and Bob Parrish and Rick Priebisius from Covenant Presbyterian Church, San Diego, CA to install Matt Young as Assistant Pastor of Outreach at Covenant Presbyterian Church, Orange, CA for a term of one year on November 13, 2022 at 5:30 pm.

3:50

**Mission Committee Report**

TE Dave Fenska, EPC World Outreach Liaison  
TE Sam Knottnerus, POPS E2025 Home Team Chair

4:10

**National Leadership Team Report**

Dean Weaver, GA Stated Clerk, will share a message to the Presbytery via video.

4:20

Break



4:40      **Nominating Committee Report** RE Bill Myers, Chair  
RE Myers will introduce nominees for several POPS committee positions. Positions on the Care of Candidates Committee, Mission Committee, and Nominating Committee are still available.

**MOTION:**    To approve TE Lana Roberts as Moderator of the Presbytery of the Pacific Southwest for 2023.

**MOTION:**    To approve nominees for the following committees:  
TE Jason Yum for Care of Candidates (Class of 2024), TE Bryan Yeo, Centerpoint PC, Roseville, CA for Care of Candidates (Class of 2025), RE Marty Brown, Hope PC-Folsom, CA for Care of Candidates (Class of 2025), RE Stephen Morris, Covenant PC, Orange, CA for Mission (Class of 2025), TE Meagan Bergem, FPC, Fresno, CA for Nominating (Class of 2023), and RE Janet Goodman, Covenant PC Reno, NV for Session Review (Class of 2025).

4:50      **Ascending Overture from Covenant Presbyterian Church, Orange, CA**  
In May 2022, the Session of Covenant Presbyterian Church, Orange, CA presented an overture for endorsement by our Presbytery to potentially be forwarded to the 43<sup>rd</sup> General Assembly in June 2023. The overture was made available to the Presbytery at the May 2022 POPS meeting for reading only and will be considered at this meeting. A representative from the church will speak to the motion. Input on the motion has also been received from Bob Garment, EPC Chief Parliamentarian. The Overture and the input from the Parliamentarian are attached. (*Attachment 6 – pgs. A45-A46*)

**MOTION:**    To endorse the Ascending Overture from the Session of Covenant Presbyterian Church, Orange, CA regarding changing the wording in the Westminster Confession, Chapter 29 - The Lord's Supper.

5:10      **Retirement Recognition – TE Heidi Johnson**  
Heidi Johnson was ordained as a teaching elder and installed as Associate Pastor for Care at Community Presbyterian Church, Danville, CA in November 2013. She was previously a member of Centerpoint Community Church in Roseville, CA, where the Session wholeheartedly recommended her for the Gospel ministry. Her gifts of leadership, compassion and care, coupled with her doctrinally sound, clear and practical counsel have been a blessing to all with whom she has ministered.

**MOTION:**    To approve the change of status of TE Heidi Johnson from Associate Pastor for Care at Community Presbyterian Church, Danville, CA to Associate-Retired, effective September 1, 2022, with great appreciation for her service to the church and to the Presbytery.

5:30      Meeting Recess and Dinner

7:00      **Worship Service** – in the Fremont Sanctuary  
The POPS Worship Service will be led by TE David Burke and the staff and leaders from Fremont Presbyterian Church. Communion will be served and an offering will be received for the POPS Pastors Care and Support Fund.

## PROPOSED DOCKET



### Fifteenth Meeting of the EPC Presbytery of the Pacific Southwest October 21-22, 2022

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

#### SATURDAY, OCTOBER 22, 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**

9:10 **Worship and Prayer**

**Call to Worship** Moderator Roberts

**Worship in Music** Fremont Worship Team

**Sermon** Matthew McCleary

The sermon this morning will be given by Matthew McCleary, candidate for Assistant Pastor for Congregational Life at Fremont Presbyterian Church, Sacramento, CA. He will be preaching on Luke 15:8-10, a passage assigned to him by the Ministerial Committee.

**Moderator's Time of Prayer** Moderator Roberts

9:50 **Ministerial Committee Report** (continued)

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

Matthew McCleary has been called as Assistant Pastor for Congregational Life at Fremont Presbyterian Church, Sacramento, CA and is seeking ordination in our Presbytery. He has completed 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.

Matthew's examination began with a sermon on a passage assigned by the Ministerial Committee. The Presbytery is to examine him on his knowledge 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. Matthew has no exceptions to the Westminster Standards. (*Attachment 7 – pgs. A47-A64*)

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

- Knowledge of Theology, Sacraments, English Bible
- Knowledge 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 Matthew McCleary**

**MOTION:** To approve the examination of Matthew McCleary and receive him into full membership in the EPC Presbytery of the Pacific Southwest.

**MOTION** To approve the Administrative Commission consisting of TE's David Burke and Dave Pack from Fremont Presbyterian Church, Sacramento, CA and RE's Marty Brown from Hope Presbyterian Church, Folsom, CA and Ann Davison, Mark Eshoff, and Shawn Moore from Fremont Presbyterian Church, Sacramento, CA to ordain and install Matthew McCleary as Assistant Pastor for Congregational Life at Fremont Presbyterian Church for a term of 3 years on November 27, 2022 at 2:00 pm.

10:30 Break

10:50 **Ministry Update – St. John's Assyrian Pres. Church, Turlock, CA** TE Edward Eissabake

11:10 **Ministerial Committee Report (continued)**

**Changes in Status:**

**TE Bryan Yeo**

TE Bryan Yeo has been called as Pastor of Centerpoint Community Church, Roseville, CA. Because he is currently serving there as Associate Pastor of Adult Ministries and Mission, the Session of the church voted to affirm his call by a vote greater than 75%. He has been interviewed by the Ministerial Committee, his terms of call have been approved by the Committee, and he received the required 75% vote from the Committee. Because this is a call within the Presbytery, no formal examination will be required, however, Bryan will be available to respond to questions from the floor of the Presbytery.

**Representatives speaking on behalf of Bryan Yeo**

Ann Janzen  
Tom Pool

**MOTION:** To approve the call of TE Bryan Yeo as Pastor of Centerpoint Community Church, Roseville, CA.

**MOTION:** To approve the Administrative Commission consisting of TE's Jim Barstow from Centerpoint Community Church and (TBD), and RE's Jennifer Harrington, Ann Janzen, Tom Pool, David Tyra, and Sharon Wurst from Centerpoint Community Church, and RE Mark Eshoff from Fremont Presbyterian Church, Sacramento, CA to install Bryan Yeo as Pastor of Centerpoint Community Church on October 30, 2022 at 4:00 pm.

**TE Nancy Duff**

TE Nancy Duff has been called as Pastor of Covenant Community Church, Vacaville, CA. She has been interviewed by the Ministerial Committee and her terms of call have been approved by the Committee. Because this is a call within the Presbytery, no formal examination will be required, however, Nancy will be available to respond to questions from the floor of the Presbytery.

**MOTION:** To approve the call of TE Nancy Duff as Pastor of Covenant Community Church, Vacaville, CA.

**MOTION:** To approve the Administrative Commission of TE's Shawn Robinson from Clayton Community Church, Clayton, CA and Rob Perkins, and RE's Jason Marcus from Covenant Community Church, Vacaville, CA, Mark Eshoff from Fremont Presbyterian Church, Sacramento, CA, Rhea Serpan from Community Presbyterian Church, Danville, CA and Mary Kay Dyer from Centerpoint Community Church, Roseville, CA to install Nancy Duff as Pastor of Covenant Community Church on November 6, 2022 at 9:30 am.

**TE Greg Flagg**

TE Greg Flagg has been called as Associate Pastor of Discipleship and Caring Ministries for Sierra Presbyterian Church, Nevada City, CA. Because he is currently serving there as Assistant Pastor, the Session of the church voted to affirm his call by a vote greater than 75%. He has been interviewed by the Ministerial Committee, his terms of call have been approved by the Committee, and he received the required 75% vote from the Committee. Because this is a call within the Presbytery, no formal examination will be required.

**MOTION:** To approve the call of TE Greg Flagg as Associate Pastor of Discipleship and Caring Ministries at Sierra Presbyterian Church, Nevada City, CA.

**MOTION:** To approve the Administrative Commission to install Greg Flagg as Associate Pastor of Discipleship and Caring Ministries at Sierra Presbyterian Church on (TBD) at (TBD).

**TE Josh Hall**

TE Josh Hall has been hired to serve in a new position outside of the Church. Both Josh and the congregation of Fair Oaks Church have requested that the Presbytery dissolve the pastoral relationship between the two.

**MOTION:** To approve the dissolution of the pastoral relationship between TE Josh Hall and Fair Oaks Church, Fair Oaks, CA effective September 30, 2022.

**TE Samuel Kim**

TE Samuel Kim has moved to the Seattle area to pursue planting a new church.

**MOTION:** To approve the transfer of TE Samuel Kim (Evangelist) to the EPC Presbytery of the Pacific Northwest effective October 22, 2022.

11:30

### **Retirement Recognition – TE Jim Barstow**

Soon after becoming a Christian, Jim began his involvement in ministry, first volunteering in his home church, Trinity United Presbyterian Church in Santa Ana, California, Jr. High ministry program and then becoming its director until he graduated from college in 1980. He then began the M.Div program at Fuller Theological Seminary. During that time, he served as the College Ministries Director at Glendale Presbyterian Church. In 1982 he transferred to Princeton Theological Seminary and finished his M.Div in 1984. After graduation he was called to be the Sr. Pastor of the First Presbyterian Church of Palmdale, CA and served there for 14½ years. In 1999 he accepted the call to First Presbyterian Church of Roseville, now Centerpoint Community Church, and served there until this past August. He completed his D.Min. at Fuller and was an adjunct professor for Fuller's Sacramento Campus for 10 years until its closure in 2016.

In the 23 years he has served as Centerpoint's Senior Pastor the church grew and expanded its ministries to include 4 worship services in 2 different venues, a staff of 25 full and part time people, dynamically expanded its children and student ministries as well as involvement in and support of local and global missions, and produced 7 pastors and ordained Chaplains. The church left the PCUSA in 2008 when it joyfully joined the EPC.

**MOTION:**      **To approve the change of status of TE Jim Barstow from Pastor of Centerpoint Community Church, Roseville, CA to Associate-Retired, effective August 15, 2022, with great appreciation for his service to the church and to the Presbytery.**

11:50

### **Omnibus Motion**

1. That the Minutes of the Fourteenth Stated Meeting of the EPC Presbytery of the Pacific Southwest, May 13-14, 2022 be approved as posted (these minutes are available on the website).
2. That the Administrative Commission to install Kennerly King as Assistant Pastor of Spiritual Formation for Covenant Presbyterian Church, San Diego, 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.
3. That the Administrative Commission to install Christ Community Church, Carmichael, CA, and Greg Alderman as Pastor, and Dustin DeVriend as Associate Pastor for Administration be dismissed with appreciation for their service to the Presbytery, to the pastors, 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 Associate 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.
5. To accept the report of the Ministerial Committee to extend the call of TE Cliff Graves as Associate Pastor of Congregational Care at Fair Oaks Presbyterian Church through June 30, 2023.

12:00

### **Adjournment and Closing Prayer**



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

**Presbytery Meeting Docket**  
**October 21-22, 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. 2023 Proposed POPS Operating Budget	A25-A26
5. Personal Information and Statement of Faith – Matt Young	A27-A44
6. Ascending Overture and Input from GA Chief Parliamentarian	A45-A46
7. Personal Information and Statement of Faith – Matthew McCleary	A47-A64

## Part 2: Personal Information

(please print or type)

1. Name: Amundson Eric William  
(Last) (First) (Middle)

Preferred Address:

8108 Loyola Blvd.  
Los Angeles, CA 90045

Alternate Address:

Preferred Phone: 916-367-9628 ☒ Cell ☐ Work ☐ Home

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

Email: reveric@gmail.com

### 2. Work History:

Previous Ministry Positions	Dates
Pastor, Fourth Presbyterian Church, Pittsburgh, PA	2010-2021
Associate Pastor, Fair Oaks Presbyterian Church, Sacramento, CA	2007-2009
Pastor, Bethlehem Presbyterian Church, Buffalo, NY	1995-2007
Interim Pastor, Knox Presbyterian Church, Kenmore, NY	2006-2007
Interim Pastor, Coulee City Church, Coulee City, WA	1993-1994
Associate Pastor, Mercer Island Presbyterian Church, Seattle, WA	1991-1993
Formation Director, Covenant House Faith Community, NY, NY	1989-1990
Present/Last Position (if you are currently not in a ministry position)	Dates
Pastor, Fourth Presbyterian Church, Pittsburgh, PA	2010-2021

Name: Eric Amundson

### 3. Ordination Status

Ordained by (church/city/state): Seattle Presbytery at Mercer Island Presbyterian Church, Seattle, WA

Ordination Date: 4/2/1991

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
Fuller Theological Seminary	2005-2009	D.Min (incomplete)
Princeton Theological Seminary	1986-1988	M.Div.
Trinity Evangelical Divinity School, IL	1985-1986	M.A. (Incomplete)
Westmont College, Santa Barbara, CA	1981-1985	B.A.

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

I have attended numerous events, seminars, trainings and educational retreats through the years including (but not exclusive to):

- Transitional Pastor Training (EPC) - 3/2022
- Interim Pastor Training (PCUSA) - 2006
- Church Vitality Seminars (EPC) - 2015, 2018
- Church Revitalization Training with Effective Church Group - 2003
- Church Demographics Teacher Training
- various events with Presbyterian Reformed Ministries International - 1998-2018
- Purpose Driven Church Training Events 1998
- numerous General Assembly and presbytery resourcing seminars and events



Name: Eric Amundson

c. Community and Civic Activities:

I've led my congregations to build relationships within our local community. While much of this has been personal, we have also fostered formal connections by working with community organizations. Churches in Pittsburgh and Buffalo have been host to and participants in neighborhood community groups. We've worked with neighborhood schools, local politicians and police precincts. We've had food pantries, rummage sales and giveaways, clean-up days, and other activities. We've worked with para-church organizations hosting ESL groups and youth activities. We've also seeded and hosted both ministry and church start-ups that reached varying demographics within our community.

d. Presbytery and General Assembly Activities:

I have enjoyed an active life in the Presbyteries and national organizations. At the Presbytery level, I have been on and chair of the Church Development Committee of the Presbytery of Western New York, as well as chair of church discipline commissions. I was very active in various church renewal organizations including the New Wineskins organization from its inception and on its board of directors. I've also valued a relationship with Presbyterian and Reformed International over the years. Through and beyond these, I highly value the relationships built through the regular participation in the Presbytery and national church.

Name: Eric Amundson

e. Ecumenical Activity:

I have enjoyed good experience and relationships with a wide variety of expressions of faith both within and outside the historic Christian faith. I first grew in my faith in High School participating in three varying traditions: the Presbyterian Church in which I was baptized; a contemporary, non-denominational church; and a modestly charismatic church. After Seminary, I experienced the best of Roman Catholicism when I lived for two years in a lay Franciscan Community of faith where we worked in a shelter for youth and prayed the liturgy of the hours for three hours a day. And through the years, we've connected with Jewish Synagogues in our communities for various events.

f. Special Interests, Hobbies:

My wife and I enjoy being intellectually, physically and socially active. We are avid readers. I particularly like both contemporary and classic novels. And I very much have been fed in my faith and ministry by the works of Tim Keller, Eugene Peterson, Dallas Willard - and more recently by James K.A. Smith and Mark Sayers. We enjoy biking, swimming and hiking. I haven't been on skis for a little while, but it has been a big part of my life. We also enjoy hosting folks in our home for good meals and often playing board games. I enjoy following sports with my boys - particularly baseball. And the whole family enjoys talking about the movies, television and theater we've seen. Finally, I've been part of a fountain pen aficionado group both in Pittsburgh and Southern California.

Name: Eric Amundson

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

English

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

Both formal and informal relationships of accountability and support have been invaluable to me. I have a couple long-term friendships that have maintained through the years that are foundational. I have also developed good friendships in each of the Presbyteries with colleagues in ministry in which I've lived. I have also been a chair of disciplinary commissions of the Presbytery for more formal needs of accountability, and I very much appreciate the formal structure of accountability of the Presbyterian system. In the local church, I am grateful for the mutual accountability of the Session as we lead the congregation and follow Christ together.

Name: Eric Amundson

### 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 raised in a loving family, the youngest of three children, in Newport Beach, CA. While I was baptized as an infant at St. Andrew's Presbyterian Church, I was not raised in the Christian Faith. In sixth grade, I consciously began a search for meaning which was answered back at St. Andrew's when my grandmother encouraged me to go to the confirmation class and I was introduced to the Gospel and accepted an invitation to a saving relationship with Jesus Christ. After returning from living my first two years of High School in Aspen, CO, I became very involved in the youth group of Mariners Church and grew in my faith. I had wonderful friends and mentors in faith and Christian scholarship at Westmont College where I was a Religious Studies major and was encouraged to go on to Seminary. My first year of Seminary was at Trinity Evangelical Divinity School where I was mentored by Dr. Donald Carson. At this point, I felt the particular call to Presbyterian Ministry and transferred to Princeton Theological Seminary.

After graduating at Princeton, before being ordained, I decided to volunteer for a year (which turned into two) with the Covenant House Faith Community, working with homeless kids and living in the structure of a Franciscan lay community praying the liturgy of the hours and going to daily Roman Catholic mass for a few hours a day. It was a wonderful expression of the best of Catholicism, but it also solidified my identity in the reformed tradition. I was also blessed to meet my wife, Veronica in this setting.

In April 1991, I was ordained as an Associate Pastor for Youth at Mercer Island Presbyterian Church in Seattle, WA. After two years, I moved to an interim position as Pastor at Coulee City Pres. in Central Washington to be closer to Veronica while we dated and then got married. In January, 1995 we moved together across the country to Buffalo, NY where I was pastor of Bethlehem Presbyterian. For twelve years here, I was pastor of this small, urban congregation. We had three children during this time - Anne, Sam and Jed. I became very active in the community and both the Presbytery and national renewal ministries, including the New Wineskins network, from its inception. We also creatively combined our ministry the last couple years with Knox Presbyterian Church, a nearby inner-ring suburban congregation where I eventually became the Interim Pastor our last year. In 2007, we moved to Sacramento, CA where I was Associate Pastor during a season of both lead-pastor and denominational transition. In 2010, I became Pastor of Fourth Presbyterian Church in Pittsburgh, PA.

Most recently, our youngest son, Jed, has left for college and Veronica and I find ourselves empty nesters. We moved to Los Angeles, CA where she became part of a start-up tech company during covid, and I've been able to be closer to home with my aging mother and two older sisters and their families. It's been good to be back on the west-coast, but after a number of months of refreshment and reading, I'm more passionate than ever for the ministry of the Gospel of Jesus Christ.

Name: Eric Amundson

**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.?)*

My leadership style is to build consensus when possible and lead from among the leaders. My desire, always, is to point to Jesus and discern his leading together. I do not come into situations with other agendas or pre-conceived notions.

Where there is conflict, I seek to be a peacemaker in a healthy sense of the term. While my family dynamic is to avoid conflict, I have readily learned to face the conflict, deal with hurts and sin, and seek healing, grace and reconciliation where possible.

My administrative style is to seek to work with people in their place of gifting. I will utilize, but be sensitive to over-burdening, those with administrative gifts to work alongside for the benefit of the ministry.

Through all of this, I seek to be a non-anxious presence through the chaos of living in this world - particularly where people are unsettled by change around us and in our churches.

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

the Word of God proclaimed is the only thing worthy of the time and attention people offer to the pulpit. My heart is to translate the Word into their lives. I am an expository preacher staying close to the text, seeking to make it come alive in people's minds, hearts and daily living.

I have been blessed to have experienced and valued a wide variety of forms of worship. Rather than focus on my preferences of music or forms of expression, my heart is to help people find their clearest avenue to express their faith in worship in their local setting - whether that be quiet, formal, liturgical, loud, expressive, emotive, contemporary, traditional, ethnic or anything else, I would seek to utilize the available talents and gifts to help people seek and focus on the presence and transforming power of God.

Name: Eric Amundson

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

I feel my particular call in this season of my ministry life is to shepherd churches through transition. We live in a world that is transitioning from the modern to the post-modern; from the institutional world to a digital-networked world; from pre-covid to post-covid. Churches have been particularly challenged to bridge generations with the faith. And we are in a season when there is much pastoral transition as well. I'm feeling particularly called to utilize my heart for the gospel, my experience in such a wide variety of church and community contexts, my steady personality in the midst of murky situations, and my education both in biblical, theological and cultural studies.

I'm looking for Transitional Pastorates with an eye to help churches grieve at the end of a season of ministry, heal from losses and conflicts, discover again who they are in Christ and become excited about a new vision for the season ahead and prepared to invite new pastoral leadership into it. Shepherding through that is what success would look like.

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

a. Spiritual giftedness

I have been told that the gift I bring is a peace in Christ. That comes, I believe, with a sensitivity to and empathy for what is going on in people and the dynamics between people. Another way to phrase this is the gift of faith.

Also, I believe myself to have the gift of being a shepherd.

Name: Eric Amundson

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

I believe that the manifestational gifts of the Spirit did not end with the Apostles but continue today. While I am experienced and comfortable (as comfortable/uncomfortable as I think we're meant to be) in contexts where they are active, I'm not focused on their operation in my ministry. While I have not been given the gift of tongues, I have led in contexts where they are active and have lead worship in a biblical fashion in regards to them. I have also ministered in contexts that the leadership operated from the position that the gifts have ceased. I'm comfortable in either context and only desire to use or not use the gifts as we focus together on the presence of Jesus Christ. Christ has many ways he operates in His power in, amongst and through us. My desire is for us to see even just the few He gives us to see.

c. Women in ordained office

I seek to be lead by the Scripture in all things, and I have come to the position that the Biblical witness does allow women to be called to ordained office and leadership. With that, I desire to honor those who see the biblical witness differently and work in leadership with them, making agreement in each context how we will operate. In my last call, for eleven years, I understood from the beginning that the leadership were complimentarians and I took the position knowing that's the way we would operate in that context. I think it has strengthened our biblical witness to the world that we've found a way to minister together in unity while we have been on different sides of this important but not essential issue.

Name: Eric Amundson

d. Presbyterian connectional system

When I felt the call to ministry having already had experience in different traditions, I was drawn to the Presbyterian Church for its connectional system and reformed theology. I highly value the checks and balances; the support and accountability of not being alone in ministry. I also value it not being a top-down structure, but one that focuses on serving the health and vitality of the local church. It has been a joy throughout my ministry to participate in the relationships within this connectional structure.

**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: Eric Amundson

**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 - While it may merely be our modern understanding of the language, I take exception to the phrase, "rest the whole day from ...recreations." Recreation can be an expression of our love for and enjoyment of God.

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

☒ Yes    ☐ No (please explain briefly):



A Global Movement of Evangelical Presbyterian Churches

## 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 Eric Amundson Date 05/20/2022

### 1. The Bible (Bibliology)

I believe the Bible is the Word of God. It is authoritative, uniquely inspired by the Holy Spirit, infallible, inerrant and our only rule for faith and life. It is the trustworthy source of our world-view and the daily and eternal hope with which we live.

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

I believe in God the Father, Maker of heaven and earth. I believe the Scripture witnesses to The Triune God: Father, Son and Holy Spirit - Three Persons, one God. God the Father is sovereign over all things, ruling in power and love in reflection of the relationship of the Persons of the Trinity. God is Father to His adopted children by grace through faith in Jesus Christ.

### 3. Jesus Christ (Christology)

Jesus, the Son of God, is eternally one with the Father. Jesus is at once truly, fully God, and truly, fully human. He was born human of the virgin Mary, died on the cross for our sins, rose from the dead victorious over sin, death and the devil, and ascended to the right hand of the Father where he remains the interceding High Priest for His people.

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

The Holy Spirit proceeds from the Father and the Son. The Spirit comes to glorify Christ and transform our hearts with the Saving work of our Savior. He empowers us to live life in Christ, to gift us for service, to open our minds into truth, and seals us for the day of redemption.

#### 5. Mankind (Anthropology)

Humankind was created in the image of God to reflect His glory. All creation carries inherent value by virtue of God making us and calling us good. Humankind is the pinnacle of creation as image-bearers of God and stewards of the earth.

#### 6. Sin (Hamartiology)

Unfortunately, we have sought to be valued apart from our relationship with our Creator. Adam and Eve introduced sin as they willfully disobeyed God. Our relationship with our Holy God is broken, and this sin and brokenness has infected all of creation and each of our lives. Each of us is born as sinners, unable to turn our hearts to God in trust and restore this relationship. The ultimate consequence of our sin is death. We need a Savior.

#### 7. Salvation (Soteriology)

The Person and work of Jesus Christ offers us the restoration of our relationship with God. Jesus is uniquely born without sin, yet paid the consequences of our sin for us by His death. He has risen to a new life that he offers to those who trust in him for our salvation. Through him, our relationship with God is restored. Through Him and his love for us, we can love God - we can be who we were created to be. Justified by faith, the more we see and know Jesus, the more we will love Him.

#### 8. Satan

I believe the Biblical witness identifies three impediments to our relationship with God: the fallen world; our own sinfulness; and the devil. Satan is real and is bent on destruction. As he suggested an act of disobedience to Eve in the Garden and Jesus at His temptations, he is working to derail our relationship with God. But I believe his work has been defeated through the work of Jesus in his death for us and resurrection from the dead, and that Satan's final defeat will come with the Second Coming of Jesus.

#### 9. Angels and Demons

I believe that angels and demons are real spiritual beings. Angels are committed to the glory of God and obediently serve God in this world in his work of redemption. Demons work to serve Satan's purposes. In the end, demons will be condemned.

#### 10. The Church (Ecclesiology)

The true Church are all who are united in the body of Christ through saving faith in Jesus and sanctifying work of the Holy Spirit. The imperfect, visible church comes in local congregations where the Word is preached, sacraments administered, discipline practiced and fellowship maintained. The Church will be made perfect with the return of the Lord.

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

God works His grace in the life of the believer from creation, through the believer coming to justifying faith in Jesus, through the sanctifying work of the Holy Spirit on the believer's heart, and to final fruition in the Second Coming of Jesus and final resurrection. In coming to faith, we are set free to obey. We mature in the knowledge of right and wrong - the will of God - as we grow in this faith through the Spirit's work and knowledge of the Word of God.

## 12. Future Things (Eschatology)

Believers enthusiastically look forward to the return of Jesus - personally, visibly and bodily. He will judge the living and the dead, and fulfill the full plan of history - God's eternal plan. Everything will be made right in a new heaven and new earth. We don't know the day or hour when this will happen, but we stay ready. This good future affects everything about the believer's posture toward the hardships of today. We live with a sure and certain hope in Jesus.

## 13. Evangelism

All believers are called to reflect the love we have known in Jesus to the world. In word and deed, we are called to proclaim the Good News of God's salvation and make disciples everywhere. While we're all called, some are particularly endowed with the gift of evangelism and effective in their proclamation of the message in various cultures and settings.

## 14. Spiritual Gifts

Each believer is given gift(s) for the building up the church body in its mission in the world. The body is to respect and support each of the gifts and work to coordinate their use for a healthy and effective mission.



*A Global Movement of Evangelical Presbyterian Churches*

Answer the following integration questions:

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

The Bible is the sourcebook for who we are as individuals and a church, and what we are doing. The Spirit uses our knowledge of Scripture as a key element in leading us in our lives together. Therefore, the proclamation and teaching of the Word is central in my ministry. My heart is to communicate the scriptures content and meaning into the lives and hearts of believers. This is the first function of being a "Teaching Elder". We learn to see God today most clearly as we become mature in our knowledge and use of the Word of God.

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

The Sovereignty of God: Sola Deo Gloria! It's all about His glory! This is what we're made for. And, the older I get, the more joy-filled and content I am in this being a whole lot more than enough.

I believe this Reformed emphasis has also kept my ministry highlighted on God before focusing on the effects of God's salvation in our daily lives. Our best lives come when we are focused on God's glory and love for us rather than on what our lives are supposed to look like. That will come organically as we dwell in the light of God's glory, salvation, promises and love. We'll live as real witnesses when we keep our eyes locked on Jesus.

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

The Holy Spirit assures me the presence of God here and the work of God now. This is not merely a history or theology lesson. God is here. As such, the Holy Spirit is as meaningful to my ministry and present in my teaching as the Father and Son. And the reliance on the presence and ongoing work is evident in each heartfelt prayer at the beginning, through and end of all that we do in our life together and alone in the prayer-closet.

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

I seek to be lead by the Scripture in all things, and I have come to the position that the Biblical witness does allow women to be called to ordained office and leadership. With that, I desire to honor those who see the biblical witness differently and work in leadership with them, making agreement in each context how we will operate. In my last call, for eleven years, I understood from the beginning that the leadership were complimentarians and I took the position knowing that's the way we would operate in that context. I think it has strengthened our biblical witness to the world that we've found a way to minister together in unity while we have been on different sides of this important but not essential issue.

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

I am grateful to be part of a connectional form of government. At its best, it brings us together to operate in unity for the mission of Christ to the world. I particularly appreciate the Presbyterian form of government as it's designed to support, equip and keep accountable our mission to the world at the local and personal level. It's at its worst when this purpose is lost and we come to see the local church's primary mission to be to support the larger institution. But this is not a failure of the form of government, but of those operating in it. I am very grateful for both the heritage of leaders and the current leaders of the EPC who see the mission of the local church as our primary place of mission in the world.

20. Explain your philosophy of ministry.

Eugene Peterson said, "The pastor's responsibility is to keep the community attentive to God." ("Working the Angles, p.2). I read this early in my ministry, and it has stuck with me as the most succinct, statement on what I do as a minister. We point to Jesus. We invite people to see him that they may be saved. We lift him up and focus on him together in worship. We teach and preach the Word of the Kingdom of God come in Him. We serve others as we reflect his love we've come to know in our own lives. We exercise our gifts and help others exercise theirs as we work together as the body of Christ in our churches. All of it has God as the subject of the sentence. We're part of His story - and there's nothing better. Pastors just keep telling the story and keeping the community attentive to God - the God who was and is and is to come.

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

This is the mission of the church. We lift up Jesus to the world. As a shepherd of the body, I'm to both model and equip the body for our mission. My approach has been to show people how to sensitively see every opportunity to relay the message of the good news in word and deed. Where value is seen, be grateful to God. Where brokenness is felt, grieve as those who have hope, and point to Jesus - the one who saves us. Sometimes this can be overt; sometimes covert, depending on the context and as we're led by the Spirit. But we are always on mission - always evangelizing. That said, we are only effective witnesses when we've seen and experienced a personal relationship with God ourselves. That's first. We are those who have seen the Jesus of scripture, His salvation in our lives, and His ongoing work in the Spirit's presence in our world and certain future.

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

I came to a saving faith in Jesus through a conscious search for meaning. I also knew any true answer had to include an explanation of suffering. The Christian narrative has all the answers for why that I sought. My ministry has always been a desire to share the answers to the question "why" that I have found in Jesus. It answers the questions of the source of value and purpose; of injustice and brokenness; and the great hope of where this is all going. I've found ministry the greatest fulfillment of stepping into people's lives and having an opportunity to speak the words and share the love of God through births, tragedies, triumphs, deaths, and the daily grind of life. I believe God has called me to this, and - as hard as it sometimes can be - I'm grateful.

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

All believers are accountable for our beliefs and our actions in life. None of us are remotely perfect, and I very much appreciate the reformed emphasis on confession in our worship. Believers have in common both sinfulness and receiving daily the grace of God. That said, leaders are meant to have a higher accountability. And, in the body of Christ, we are all accountable to each other. I'm glad to have both formal and informal accountability exercised in my life. I've had great sessions and colleagues in presbytery that have taken accountability seriously. And I have been part of exercising formal, healthy church discipline at both levels. And I've also had friends with whom we can look each other in the eyes and ask and tell about that which needs not be hidden. This is the healthiest operation of the body.



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



	<u>Y-T-D Actual</u>	<u>September</u>	<u>Total Y-T-D</u>	<u>Annual Budget</u>	<u>Remaining</u>
<b>INCOME</b>					
POP Church Support	\$81,374.15	\$9,965.70	\$91,339.85	\$147,000.00	(\$55,660.15)
Other Income	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
<b>Total Income</b>	<b>\$81,374.15</b>	<b>\$9,965.70</b>	<b>\$91,339.85</b>	<b>\$147,000.00</b>	<b>(\$55,660.15)</b>
<b>EXPENSES</b>					
<b>Care of Candidates Committee</b>					
Chairman Salary	\$3,333.36	\$416.67	\$3,750.03	\$5,000	\$1,249.97
Travel-Chairman	\$1,082.02	\$0.00	\$1,082.02	\$1,200	\$117.98
Travel-Committee	\$1,252.23	\$0.00	\$1,252.23	\$1,000	(\$252.23)
Candidate Subsidy	\$200.00	\$0.00	\$200.00	\$1,000	\$800.00
<b>Total Care of Candidates Expenses</b>	<b>\$5,667.61</b>	<b>\$416.67</b>	<b>\$6,284.28</b>	<b>\$8,200</b>	<b>\$1,915.72</b>
<b>Church Planting Network</b>					
Focal Stipend	\$0.00	\$0.00	\$0.00	\$1,000	\$1,000.00
Assessments	\$0.00	\$0.00	\$0.00	\$200	\$200.00
<b>Total Church Planting Network Expenses</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$1,200</b>	<b>\$1,200.00</b>
<b>Church Revitalization</b>					
Focal - Stipend	\$499.98	\$0.00	\$499.98	\$1,000	\$500.02
Travel	\$0.00	\$0.00	\$0.00	\$600	\$600.00
<b>Total Church Revitalization Expenses</b>	<b>\$499.98</b>	<b>\$0.00</b>	<b>\$499.98</b>	<b>\$1,600</b>	<b>\$1,100.02</b>

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

**Ministerial Committee**

Chairman Salary	\$20,000.00	\$2,500.00	\$22,500.00	\$30,000	\$7,500.00
Travel-Chairman	\$5,814.44	\$0.00	\$5,814.44	\$5,000	(\$814.44)
Travel-Committee	\$421.87	\$0.00	\$421.87	\$500	\$78.13
<b>Total Ministerial Committee Expenses</b>	<b>\$26,236.31</b>	<b>\$2,500.00</b>	<b>\$28,736.31</b>	<b>\$35,500</b>	<b>\$6,763.69</b>

**Mission Committee**

Program	\$2,811.03	\$1,312.50	\$4,123.53	\$7,000	\$4,375.00
Travel- Chair/Committee	\$0.00	\$0.00	\$0.00	\$500	\$500.00
<b>Total Mission Expenses</b>	<b>\$2,811.03</b>	<b>\$1,312.50</b>	<b>\$4,123.53</b>	<b>\$7,500.00</b>	<b>\$4,875.00</b>

**Moderator**

Other Expenses	\$0.00	\$0.00	\$0.00	\$300	\$300.00
Stipend	\$1,333.36	\$166.67	\$1,500.03	\$2,000	\$499.97
Travel	\$706.14	\$0.00	\$706.14	\$5,000	\$4,293.86
<b>Total Moderator Expenses</b>	<b>\$2,039.50</b>	<b>\$166.67</b>	<b>\$2,206.17</b>	<b>\$7,300</b>	<b>\$5,093.83</b>

**Other Expenses**

Leadership Training/Discovery Workshop	\$0.00	\$0.00	\$0.00	\$500	\$500.00
Nominating Committee/Chair Travel	\$318.28	\$0.00	\$318.28	\$500	\$181.72
Session Minutes Review Committee	\$0.00	\$0.00	\$0.00	\$500	\$500.00
Pastors' Retreat Subsidy	\$0.00	\$326.95	\$326.95	\$2,300	\$1,973.05
<b>Total Other Expenses</b>	<b>\$318.28</b>	<b>\$326.95</b>	<b>\$645.23</b>	<b>\$3,800</b>	<b>\$3,154.77</b>

**Presbytery Expenses**

Meals and Expense Subsidy	\$4,915.89	\$0.00	\$4,915.89	\$7,500	\$2,584.11
Resource/Teaching Honorariums	\$0.00	\$0.00	\$0.00	\$3,000	\$3,000.00
<b>Total Presbytery Meeting Expenses</b>	<b>\$4,915.89</b>	<b>\$0.00</b>	<b>\$4,915.89</b>	<b>\$10,500</b>	<b>\$5,584.11</b>

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

**Stated Clerk's Office Expenses**

Administrator's Salary	\$6,666.64	\$833.33	\$7,499.97	\$10,000	\$2,500.03
Clerk's Salary	\$24,000.00	\$3,000.00	\$27,000.00	\$36,000	\$9,000.00
Communications	\$504.14	\$225.00	\$729.14	\$900	\$170.86
Conference Service	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Miscellaneous Supplies	\$1,206.87	\$14.99	\$1,221.86	\$700	-\$521.86
TE Background Checks	\$199.00	\$0.00	\$199.00	\$300	\$101.00
Website and Computer Support	\$0.00	\$0.00	\$0.00	\$200	\$200.00
Travel- Clerk and Assistant	\$4,742.22	\$0.00	\$4,742.22	\$9,500	\$4,757.78
Commissions/Other Travel	\$0.00	\$0.00	\$0.00	\$200.00	\$200.00
<b>Total Stated Clerk's Office</b>	<b>\$37,318.87</b>	<b>\$4,073.32</b>	<b>\$41,392.19</b>	<b>\$57,800</b>	<b>\$16,407.81</b>

**Treasurer's Expenses**

Review of Financial Records	\$500.00	\$0.00	\$500.00	\$500	\$0.00
Office Supplies	\$361.24	\$0.00	\$361.24	\$500	\$138.76
Officers and Directors Insurance	\$2,148.00	\$0.00	\$2,148.00	\$2,200	\$52.00
Professional Support	\$560.00	\$160.00	\$720.00	\$900	\$180.00
Stipend Salary	\$2,333.36	\$291.67	\$2,625.03	\$3,500	\$874.97
Travel	\$1,367.24	\$0.00	\$1,367.24	\$1,500	\$132.76
Payroll Expenses	\$2,996.25	\$398.44	\$3,394.69	\$4,500	\$1,105.31
<b>Total Treasurer's Expenses</b>	<b>\$10,266.09</b>	<b>\$850.11</b>	<b>\$11,116.20</b>	<b>\$13,600</b>	<b>\$2,483.80</b>

<b>Total All Expenses</b>	<b>\$90,073.56</b>	<b>\$9,646.22</b>	<b>\$99,919.78</b>	<b>\$147,000.00</b>	<b>\$48,578.75</b>
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<b>Net Income/(Loss)</b>	<b>(\$8,699.41)</b>	<b>\$319.48</b>	<b>(\$8,579.93)</b>	<b>\$0.00</b>	<b>(\$8,579.93)</b>
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**EPC Presbytery of the Pacific Southwest  
Fund Summary (as of September 30, 2022)**



**Description**

**Assets**

	<b>Prior Month Balance</b>	<b>Current Month Inflow</b>	<b>Current Month Outflow</b>	<b>Month-End Balance</b>	
Cash	\$124,520.95	\$15,735.70	\$10,466.22	\$129,790.43	
Other Assets	\$0.00	\$0.00	\$0.00	\$0.00	
<b>Total Assets</b>	<b>\$124,520.95</b>	<b>\$15,735.70</b>	<b>\$10,466.22</b>	<b>\$129,790.43</b>	Checkbook Balance

**DESIGNATED FUNDS**

Chaplain's Travel Fund	\$1,310.01	\$0.00	\$0.00	\$1,310.01
Church Health Stipend	500.00	1,500.00	500.00	1,500.00
Church Health Support	2,500.00	1,500.00	-	4,000.00
Disaster Relief Fund	-	-	-	-
Educational Assistance Fund	2,842.00	-	-	2,842.00
New Church Development	2,053.00	-	-	2,053.00
Pastor's Care & Support	10,011.52	-	-	10,011.52
Pastor's Retreat	1,186.44	2,660.00	320.00	3,526.44
Women's Ministries	3,627.49	10.00	-	3,637.49
WO Engage 2025	14,196.46	100.00	-	14,296.46

<b>Total Designated Funds</b>	<b>\$38,226.92</b>	<b>\$5,770.00</b>	<b>\$820.00</b>	<b>\$43,176.92</b>
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<b>Reserve/Undesignated</b>	<b>\$95,193.44</b>	<b>-</b>	<b>-</b>	<b>\$95,193.44</b>
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<b>Current Income (Loss)</b>	<b>(\$8,899.41)</b>	<b>\$9,965.70</b>	<b>\$9,646.22</b>	<b>(\$8,579.93)</b>
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<b>Total Bank Balance</b>	<b>\$124,520.95</b>	<b>\$15,735.70</b>	<b>\$10,466.22</b>	<b>\$129,790.43</b>
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**Presbytery of the Pacific Southwest**  
**Per Member Askings 2022**

<b>Church</b>	<b>Members 2020</b>	<b>Requested PMA</b>	<b>Actual Giving</b>	<b>% of Total</b>
Centerpoint	947	\$14,205	\$11,835	83%
Centerville	343	5,145	4,030	78%
Christ Community Church	1000 (est.)	15,000		
Christ Church East Bay	207	3,105		
Clayton Community	148	2,220		
CPC Danville	1614	24,210	19,584	81%
Covenant Pres Orange	320	4,800	1,725	36%
Covenant Pres Reno	185	2,775	2,606	94%
Covenant Pres San Diego	112	1,680	1,249	74%
Covenant Community Vacaville	211	3,165		
Easton	197	2,955	295	10%
Fair Oaks Pres	984	14,760	5,200	35%
First Armenian	178	2,670	2,225	83%
First Pres Bakersfield	575	8,625	5,063	59%
First Pres Fresno	599	8,985	8,775	98%
First Pres Hanford	102	1,530	1,210	79%
Fowler	165	2,475		
**Fremont	939	14,085	10,000	71%
Heritage	36	540	357	66%
Hope	110	1,650	1,864	113%
Kingman	129	1,935	1,260	65%
Millbrook	31	465		
Moraga Valley	763	11,445	6,191	54%
New Life, Covelo	19	285	345	121%
San Ramon	212	3,180	2,280	72%
Sanger	94	1,410	1,200	85%
Sierra	300	4,500	2,250	50%
St. John's Assyrian	182	2,730		
The Table	40	600	600	100%
Valley Community	50	750	500	67%
Wintersburg	379	5,684		
Woodlake	90	1,350	1,350	100%
<b>Total</b>	<b>10,261</b>	<b>\$168,914</b>	<b>\$91,993</b>	<b>54%</b>

\*\*Presbytery Office

Presbytery of the Pacific Southwest  
2023 Proposed Budget



DESCRIPTION	2022 BUDGET		2022	2022	2023	2023
	TOTAL	YTD	ACTUAL <sup>3</sup>	%	ESTIMATED	PROPOSED
REVENUE <sup>1</sup>						
Per Member Asking	\$ 145,900	\$ 97,267	\$ 81,374	84%	\$ 122,061	\$ 143,000
GA Subsidy - Church Health	0	0	0		0	6,000
TOTAL REVENUE	\$ 145,900	\$ 97,267	\$ 81,374		\$ 122,061	\$ 149,000
EXPENSES						
Presbytery Office <sup>2</sup>						
Salary - Stated Clerk	\$ 36,000	\$ 24,000	\$ 24,000	100%	\$ 36,000	\$ 36,000
Salary - Presbytery Assistant	10,000	6,667	6,667	100%	10,000	10,000
Travel - Clerk and Assistant	9,500	6,333	4,742	75%	5,000	8,000
Travel - Other	200	133	0	0%	0	200
Information Tech./Website	200	133	0	0%	0	200
Office Supplies/Postage/Copies	700	467	1,207	259%	1,500	1,000
Communications	900	600	504	84%	900	900
Background Checks	300	200	199	99%	250	300
Ministerial Committee						
Salary - Chair	30,000	20,000	20,000	100%	30,000	30,000
Travel - Chair	5,000	3,333	5,814	174%	6,500	5,000
Travel - Committee	500	333	422	127%	500	500
Resources/Supplies	0	-	0	0%	0	0
Care of Candidates Committee						
Salary - Chair	5,000	3,333	3,333	100%	5,000	5,000
Travel - Chair	1,200	800	1,082	135%	1,200	1,200
Candidate Subsidy	1,000	667	200	0%	600	800
Committee/Candidate Travel	1,000	667	1,252	188%	1,500	1,500
Mission Committee						
Program	7,000	4,667	2,811	60%	7,000	7,000
Travel - Chair/Committee	500	333	0	0%	0	500
Session Minutes Review Committee						
Travel - Chair/Committee	500	333	0	0%	0	500
Nominating Committee						
Travel - Chair/Committee	500	333	318	0%	500	500

Presbytery of the Pacific Southwest  
2023 Proposed Budget



DESCRIPTION	2022 BUDGET		2022 ACTUAL <sup>3</sup>	2022 %	2023 ESTIMATED	2023 PROPOSED
	TOTAL	YTD				
<b>Moderator</b>						
Stipend	2,000	1,333	1,333	100%	2,000	<b>2,000</b>
Travel	4,000	2,667	706	26%	1,000	<b>3,000</b>
Other Expenses	300	200	0	0%	0	<b>300</b>
<b>Treasurer's Office</b>						
Salary	3,500	2,333	2,333	100%	3,500	<b>3,500</b>
Travel	1,500	1,000	1,367	137%	1,900	<b>1,900</b>
Officer's & Director's Insurance	2,200	1,467	2,148	146%	2,148	<b>2,190</b>
Office Supplies	500	333	361	108%	450	<b>450</b>
Annual Financial Review	500	333	500	150%	600	<b>600</b>
Consulting Support	900	600	560	93%	960	<b>960</b>
Payroll Taxes	4,500	3,000	2,997	100%	4,500	<b>4,500</b>
<b>Presbytery Meetings</b>						
Meals and Expense Subsidy	7,500	5,000	4,916	98%	7,400	<b>7,500</b>
Resource/Teaching Honorariums	3,000	2,000	0	0%	0	<b>3,000</b>
<b>Church Planting</b>						
Stipend - Liaison	1,000	667	0	0%	0	<b>1,000</b>
Travel	0	-	0	0%	0	<b>0</b>
Assessments	200	133	0	0%	0	<b>200</b>
<b>Church Health</b>						
Coordinator Salary	1,000	667	500	75%	500	<b>6,000</b>
Travel	500	333	0	0%	0	<b>0</b>
<b>Discovery Workshops</b>	500	333	0	0%	0	<b>500</b>
<b>Pastor's Retreat Subsidy</b>	2,300	1,533	0	0%	2,300	<b>2,300</b>
<b>TOTAL EXPENSES</b>	<b>\$ 145,900</b>	<b>\$ 97,267</b>	<b>\$ 90,272</b>		<b>\$ 133,708</b>	<b>\$ 149,000</b>
<b>NET INCOME/LOSS</b>	<b>\$ -</b>	<b>\$ -</b>	<b>\$ (8,898)</b>			<b>\$ -</b>

1. Per Member Asking Amount      **\$ 15.00**
2. Office space provided by Fremont Presbyterian Church  
in lieu of a portion of Per Member Asking
3. Through August 2022

## Part 2: Personal Information

(please print or type)

1. Name: Young Matthew Brandon  
(Last) (First) (Middle)

Preferred Address:

5103 73rd St.  
Lubbock, TX, 79424

Alternate Address:

(Westminster Presbyterian Church)  
3321 33rd St., Lubbock, TX, 79410

Preferred Phone: 806-507-0742 ☒ Cell ☐ Work ☐ Home

Alternate Phone: 806-799-3621 ☐ Cell ☒ Work ☐ Home

Email: mattbyoung@icloud.com

### 2. Work History:

Previous Ministry Positions	Dates
Assistant Pastor - Westminster Presbyterian Church, Lubbock, TX	2018-2021
Middle School Resident - Cherry Creek Presbyterian, Englewood, CO	2015-2018
Rooted Intern - Evangelical Free Church of Fullerton, Fullerton, CA	2014-2015
Sports Ministry Intern - Evangelical Free Church of Fullerton, Fullerton, CA	2013-2014
High School Intern - Crossroads Bible Church, Bellevue, WA	2012

Present/Last Position (if you are currently not in a ministry position)	Dates
Associate Pastor - Westminster Presbyterian Church, Lubbock, TX	2021-present



Name: Rev. Matthew Young

**3. Ordination Status**

Ordained by (church/city/state): Westminster Presbyterian Church, Lubbock, TX

Ordination Date: June 24th, 2018

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
Denver Seminary	2015-2018	MDiv
Biola University	2012-2015	BA
Whittier College	2011	

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

Strength Discovery - March-April 2022

BP10 Discovery - March-April 2022

Name: Rev. Matthew Young

c. Community and Civic Activities:

Farmers Market Outreach - 2021-2022

Rise Against Hunger - 2018, 2019

Lubbock Impact - 2019, 2021-2022

d. Presbytery and General Assembly Activities:

Pastor's Retreat/Presbytery - Oct. 2019

Presbytery - Feb. 2020

Presbytery - Feb. 2022

World Outreach Committee - Feb. 2022-Current

Name: Rev. Matthew Young

e. Ecumenical Activity:

f. Special Interests, Hobbies:

Crossfit  
Hiking/Camping  
Fishing

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

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

I can speak English proficiently. I'd love to learn Spanish at some point.

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

I enjoy having a lot of communication with my supervisor and accountability. I find having deadlines helpful. I also like to have expectations stated if they aren't obvious.

I also enjoy having a teamwork dynamic in the workplace where each department is able to matrix well with one another rather than remain in silos.

In terms of accountability, I do like regular meetings. This ensures that I'm staying on track and I'm not changing the course of my ministry from the stated goal.

Name: Rev. Matthew Young

### 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 Christian home, for the most part. However, it wasn't until after graduating from high school that I realized that I was not truly following Christ as he called me to follow him. At a middle school summer camp that I was an adult leader at, I gave my life to Christ while leading a 6th grade boys small group.

After that, the Lord opened the opportunity for me to go to Spain on a short term mission trip before going to college. There he solidified my new faith in serving others and regularly talking about how Jesus was impacting us throughout the trip.

In the fall of 2011, I attended Whittier College in Whittier, CA. I went there because I was recruited to play lacrosse. It was a sport I grew up loving but sensed a call to ministry. I started a bible study in my dorm while attending our college ministry on campus. It was there that one of the leaders affirmed that God had a call on my life. As a result of that confirmation, I transferred to Biola University where I enrolled as a Christian Ministry student.

In my time at Biola, I met my wife, Kassy. We quickly fell in love and married halfway through our junior year of college. We did everything we could to continue our education full-time, make a living while working as waiters at a local restaurant, all the while I served in various rolls at the church Kassy grew up in (Evangelical Free Church of Fullerton). I loved ministry, excelled in my education, and continued to deepen in my marriage with Kassy.

We had chosen several seminaries when Kassy and I neared graduation. After applying to several, we believe the Lord was guiding us to Denver for me to attend Denver Seminary and for Kassy to pursue teaching. Out of all the churches I applied for residencies or internships, the only churches that gave me opportunities to serve were EPC churches (Cherry Hills Community and Cherry Creek Presbyterian). By God's grace, Cherry Creek Presbyterian offered me a middle school residency for my time at Denver Seminary.

It was a Cherry Creek that I learned what ministry as a pastor could look like. I found a deep passion and love for the local church. It was through the ministry and guidance I received there that I made the choice to pursue ordination in the EPC. That call was confirmed through Westminster Presbyterian's call to serve as their Assistant Pastor, then later as their Associate Pastor of Discipleship and Missions.

At Westminster, I have continued to learn more and more of what it looks like to be a pastor. But more than anything, I have found a deep love and passion for outreach and helping people find their place of belonging in the church. I have never felt more alive than when I am out in the community doing evangelism or outreach and training others to do the same. Additionally, I love helping people enter the life of the church and seeing how God has uniquely fit them into this particular community to contribute their gifts and passions and how they can continue to grow in their faith. Lubbock is also the place where my wife and I started our family.

My personal ideals is to be in a place of ministry where my family and I can get to know a community long-term. We want to be in a place where we know people and know the history of a community. We believe that is the best way to do outreach and minister to a community.

My goals in life are to love God and deepen in my intimacy and trust of him daily, to be devoted to my family, and to grow Christ's church and make disciples who make disciples.

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

**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.?)*

I would like to think of myself as a relational leader. The people I get the pleasure of working with are a part of the group God has given me to.

When it comes to decision making, I like to have an objective and method for how to achieve that goal in mind prior to meeting and brainstorming. Once we meet, however, I like to get input from the team and find ways for people to feel like they are bought into the way we are going to achieve that goal together. Sometimes this means that the method will have to change if someone proposes something that seems like it will work better. The goal, however, should remain the same.

Administratively, I'm not the most organized person. Because of that I try to be as on top of my organization skills as possible. I have a filing system I like to follow and try to make any administrative work I do remain flexible and usable even if my methods have to change. I don't want to feel like I am constantly recreating the wheel.

Concerning conflict, I don't like conflict. But, when it must be dealt with, I spend time in prayer about it. I want to make sure I go into a conversation level headed. I want to assume the best of the person I'm in conflict with and seek to work together with them rather than see them as an adversary. The hope is that we can come to a resolution and iron out any needed next steps for restoration.

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

My preaching style is a mix between thematic preaching and expository preaching. That is how I have been trained and I have found it to be really helpful when I'm having to preach the same text again.

Concerning worship emphasis and style, I like to have preaching in the center of the service followed by the Lord's Supper. Beyond that, I don't have much of a preference concerning style of worship. I will say that I do enjoy being a little less formal and more conversational in my presentation.

Name: Rev. Matthew Young

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

I believe that I am called to Associate Pastoral ministry. I think that I make a great "number two" team player. Particularly, I really love missions and outreach. I want people who have never met Jesus to meet him and be transformed by him. I want people who visit our church to find deep connection and engagement.

For me, ministry effectiveness looks like engagement. If I am being effective in outreach, that will mean that people will be engaged in the various steps of experiencing belonging and then becoming a Christian or member of the church.

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

a. Spiritual giftedness

I believe every Christian is gifted by God for ministry. Additionally, I believe those gifts can consist of talents that are honed by the Spirit for his purposes (such as teaching, leadership, etc.) and can also be explicitly supernatural (miracles, healings, etc.). However, all spiritual gifts are given and distributed by the Spirit of God, by his will for his purpose of ministry and building up the universal body of Christ.

Name: Rev. Matthew Young

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

I would call myself "open but cautious." I have seen (in missions contexts) charismatic expression done in orderly ways. But I don't know how that could be done spontaneously. Any expression, per 1 Corinthians 14, has to be done in such a way where it can be tested and confirmed and it must be done in an orderly fashion as to not draw attention to the one exercising the gift, but Christ Jesus.

c. Women in ordained office

Personally, I affirm women's ordination. However, I don't believe this should cause division in a church. I think there are ways for churches on both sides of this discussion to have men and women in places of authority and leadership in the church where they can exercise their spiritual gifts for the glory of Christ and the building up of his church.



Name: Rev. Matthew Young

d. Presbyterian connectional system

I love our connectional system. I personally was drawn to the EPC for our clarity of polity and how it is local churches connect with the broader denomination. I think the safeguards and the freedoms provided specifically in the EPC help us be effective in ministry both in our ability to make appropriate local changes when needed while also providing enough guardrails to protect us.

**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: Rev. Matthew Young

**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.)*

**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.





**EPC**

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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.

**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.

EPC Presbytery of the Pacific Southwest  
*Overture to the General Assembly*  
*Recommended by Covenant Presbyterian Church, Orange, CA*  
**Input/Letter from the General Assembly Parliamentarian**

September 8, 2022

Mark,

I'm unclear as to the intent of the overture. What practical opportunities will open if this overture were adopted?

Here's the reason for the Book of Worship clarifying the Confession. Westminster 29-3 sounds a bit cryptic in saying that the sacrament is to be served to all present but not to anyone not present. The intent of that statement is elaborated in 29-4 where the practice of private masses (and other exclusive individual communion) is condemned.

Since taking communion to the sick is not a private service or exclusive observance, the Book of Worship 3-G-2 clarifies that it is an acceptable practice with Session oversight. It is seen as an extension of the corporate worship service necessitated by illness, not by nobility or a desire for exclusive communion.

The addition of the word "ordinarily" to the confession is not necessary and brings unintended problems. It is a vague enough statement to allow for at-home communion for live streaming services, a practice which was authorized by the GA during COVID lockdown, but expired when churches re-opened.

The Presbytery may submit any Overture it deems helpful and appropriate, but I don't see it as getting much traction at GA because the Assembly has been historically resistant to amending the Confession.

This response is in no way intended to block the overture, but just to point out the obstacles such an overture is likely to face.

In His service,

Bob

*Bob Garment*

Chief Parliamentarian  
Evangelical Presbyterian Church



## Part 2: Personal Information

*(please print or type)*

**1. Name:** \_\_\_\_\_  
(Last) (First) (Middle)

Preferred Address:

Alternate Address:

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

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

Email: \_\_\_\_\_

## 2. Work History:

Previous Ministry Positions

Dates

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

Dates

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

### 3. Ordination Status

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

\_\_\_\_\_

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

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

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

c. Community and Civic Activities:

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

d. Presbytery and General Assembly Activities:

e. Ecumenical Activity:

f. Special Interests, Hobbies:

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

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

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.

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

**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.?)*

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

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



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

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

a. Spiritual giftedness

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

c. Women in ordained office

d. Presbyterian connectional system

**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.)*

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

☐ Yes    ☐ No (please explain briefly):

## **EPC Candidates Statement of Faith**

### **Matthew McCleary, 2/7/2022**

#### **1. The Bible**

Scripture is the true word of God, from Him and inspired by Him (2 Tim. 3:16). The thirty-nine books of the Old Testament and the twenty-seven books of the New Testament represent the complete and closed canon of scripture which has been preserved by the Holy Spirit throughout Christian tradition and human history. These books self-attest to be the word of God (1 Ki. 2:3; Matt. 5:17-19; 2 Pet. 3:16). The canon of scripture is authoritative to communicate about the character of God who redeems, provides, and protects (Ex. 17:14) and about His purpose for humanity. It also bears witness to His redemptive History culminating in the incarnation of His son, Jesus Christ, the Living Word.

Because all scripture is from and inspired by God and God cannot lie (Num. 23:19; Heb. 6:18) it is inerrant, ultimately true and absolutely authoritative in everything it aims to affirm and teach (2 Tim. 3:16). Scripture is infallible (Isa. 55:11), perfectly achieving and sufficient for its purpose to make man wise for salvation (2 Tim. 3:15). Scripture is sufficient (2 Tim. 3:15-17; Lk. 24:25-27; Jn. 20:30-31), communicating clearly and adequately the message of salvation for all people to understand. The Holy Spirit illumines the believer, preparing their hearts and minds to receive the Word of God through scripture, helping in comprehension of its meaning and authority (Jn. 14:25-26; 1 Cor. 2:7-16).

#### **2. God the Father**

There is one God (Deut. 6:4; Isa. 44:6, 45:5) transcendent and wholly other than humankind who is infinite and who eternally exists (Ps. 90:2; Mic. 5:2) in three distinct persons: Father, Son, and Spirit. The Father is sovereign creator and initiator of redemption (Gen. 1:1, 3:15; Col. 1:19-20) through the giving of His Son for the sake of the reconciliation and salvation of humankind and for His glory. In salvation, through the son and by the Spirit we are adopted by God the Father and called His children and loved by Him. (Rom. 8:15; 1 John 3:1).

The attributes of God are inherent to His essence. That which humans know of God's essence they know through His attributes. By His own self-description, God is compassionate, caring for His people; gracious, giving freely help and favor which leads to the forgiveness of sin (Ex. 34:6-7, Rom. 3:21-25; Eph. 2:8); slow to anger; abounding in love (Rom. 5:8; 1 Jn. 4:7-10); faithful and trustworthy (Deut. 7:9; Num. 23:19; Tit. 1:2); forgiving of the repentant; righteous and just, working toward the *shalom* of all creation (Phil. 3:9; Col. 1:19-20). He is self-conscious (Ex. 3:14), self-existent (Jn. 5:26), self-determined (Eph. 1:11), not dependent on any thing or being outside of Himself. God is infinite, limited by nothing outside of Himself (Job 11:7-10), omnipresent, existing without the limits of space or time (Ps. 139:7-9; Jer. 23:23-24), omnipotent, omniscient, having perfect knowledge of all events past, present, and future. God is holy, pure and morally distinct from sin (1 Jn. 1:5; Rev. 15:4). God in these attributes and in His essence is immutable in that he does not change in His being, character, purpose, or promises (Num. 23:19; Mal. 3:6; Jas. 1:17; Heb. 13:8).

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

Jesus Christ is the incarnation of the Son of God, the Word of God who is the pre-existent second person of the one triune God and who is co-equal, consubstantial, and co-eternal with the Father and the Holy Spirit, perfectly sharing in their divine attributes (Jn. 1:1-18; Col. 2:9; Heb. 1:3). The Son entered history as the incarnate Jesus, the Living Word of God (Jn. 1:14). In Jesus, the Son is one person made up of two natures: divine and human, perfectly united together as fully God (Jn. 8:58; Col. 2:9; Tit. 2:13) and fully man (Phil. 2:7-8; Heb. 2:14) forever.

Jesus was born through the miraculous conception by the Holy Spirit in Mary, a virgin (Mt. 1:23; Lk. 1:34, 2:5-7), in fulfillment of prophecy (Isa. 7:14). He was tempted in the same ways as all other humans (Mt. 4:1; 1 Cor. 10:13; Heb. 2:18, 4:15), yet He never gave in and lived a perfectly sinless life in perfect obedience to the Father for the sake of our salvation (Jn. 17:4; 2 Cor. 5:21; Heb. 4:15; 1 Jn. 3:5). This obedience to the Father culminated in His crucifixion (Phil. 2:8), when He died and after which He was buried and then rose again bodily, fully alive on the third day. In His resurrection, He appeared and ministered to many (Lk. 24:13-49; Jn. 20:21; 1 Cor. 15:5-8) before commissioning His followers to spread the gospel (Matt. 28:16-20; Acts 1:7-8), finally ascending into Heaven forty days later (Lk. 24:50-53; Acts 1:9). He now has the exalted place in Heaven, seated at the right hand of the Father, over all creation having secured victory over all hostile powers (Eph. 1:20-23), interceding on our behalf as a great High Priest and mediator (Rom. 8:34; Heb. 7:25). He will return, physically and personally (Acts 1:11), to judge all people and gather his own (Matt. 24:31; 2 Cor. 5:10 1 Thess. 4:14-17).

### **4. The Holy Spirit**

The Holy Spirit is the third person of the Trinity; co-equal, co-eternal, and consubstantial with the Father and the Son. He was sent by the Son to glorify Him (Christ) and to indwell the believers. The Holy Spirit was active in creation with the Father and Son (Gen. 1:2, 26; Job 26:13) and He gives life (Job 33:4; Isa. 42:5). He empowered Old Testament figures for ministry (Num. 11:17, 25-28, 27:28; 1 Sam. 10:1, 6, 16:13), as well as for prophecy (1 Sam. 10:10-11; Neh. 9:30; Ezek. 2:2-8). He was active in the life and ministry of Jesus; He was involved in Jesus' conception (Matt. 1:18, 20), empowered Jesus for ministry (Lk. 4:1; Acts 10:38), and guided Jesus (Matt. 4:1; Mk. 1:12; Acts 1:2). The Holy Spirit inspired the biblical authors (2 Pet. 1:10-11) and with the apostles He empowered them for and directed their ministry in the unique role of forming the church (Jn. 20:21-23; Acts 8:29, 10:19, 13:1-4; Eph. 2:20).

The Holy Spirit is active today! Among unbelievers He convicts all people with respect to sin, righteousness, and the coming judgement (Jn. 16:8-11; Acts 7:51). For the believer, upon conversion they are baptized by the Spirit, receiving His indwelling (Jn. 14:17; 1 Cor. 6:19), a new, regenerate heart and life (Tit. 3:5), and incorporation into the Body of Christ (1 Cor. 12:13). The Spirit sanctifies believers, empowers them for service and ministry (Acts 1:8), and seals them for and assures them of their salvation (Rom. 8:14-17; Eph. 1:13-14; 1 Jn. 4:13). The Spirit teaches (Lk. 12:12; 1 Jn. 2:20), guides and leads (Acts 8:29; Rom. 8:14; Gal. 5:18), empowers to bear fruit (Gal. 5:22-23), and intercedes on behalf of the believer (Rom. 8:26).

## **5. Mankind**

On the sixth day of creation, of his own plan and volition, God created humankind; man's creation was direct, immediate, unique among the rest of creation, and without any natural processes (Gen. 1:26-30). God's creation of man involved two facets: the material dust from the ground (created by God) and the immaterial breath of life from God (Gen. 2:7). Woman was created by God from man, she was created as a helper and companion to man (Gen. 2:20-24), thus they share and are equal in essence and nature though gender is distinct between them (Gen. 1:27). Man was created to glorify God (Isa. 43:7) by participating in a relationship with Him and pursuing obedience in fulfilling His commission at creation (Gen. 1:26-30; Jn. 17:20-21; Col. 3:10-17) by their own free will, which was given to them by God.

God created man in his image and according to his likeness (Gen. 1:26-27). Man bears the image of God in personhood and has the unique ability and great responsibility to make visible the characteristics of God in relationship—love—and function—dominion over creation and obedience to God (Gen. 1:28, 5:1-3; Eph. 4:24; Col. 1:15, 3:10). The dignity of all persons is derived from the fact that all human beings bear the image of God (Gen. 9:6). Sin at the fall marred the image of God in man, thus though no man perfectly images God, all are in need of renewal and are called to move toward Christlikeness, for Christ is the perfect image of God (Col. 1:15, 3:10; Heb. 1:1-3).

## **6. Sin**

Sin is that which violates one's relationship with God, any action (Ps. 141:4; Ezek. 24:14; Zeph. 3:11), thought (Mt. 9:4, 12:25; Acts 17:29; Heb. 4:12), or disposition (Gen. 6:5; Prov. 21:20) that misses the mark in disobedience against God (Ps. 51:4; Rom. 8:7). Sin which violates a person's relationship with another human is, ultimately, a sin committed against God as well (1 Jn. 4:19-21). All sins are equivalent in their efficacy to condemn (Rom. 3:23; Gal. 3:10; Jas. 2:10-11) and thus every sinner is subject to the wrath of God and sin's cursed consequences.

In humanity, sin originated in the garden with Adam and Eve who had been in a right relationship with God and created very good, yet they willfully gave into the temptation of the serpent and trusted themselves and their plan rather than the good and perfect will of God (Gen. 3:1-6; 2 Cor. 11:3). Adam's sin is passed on to the rest of humanity; his status as condemned to death is imputed to all and his corrupted nature is imparted to all, therefore all people are born into sin (Gen. 6:5; Rom. 3:23, 5:12-19, 8:7). Sin corrupts, distorts, and damages the image of God in man, but sin does not destroy it (Gen. 9:6; 1 Cor. 11:7; Jas. 3:9). Because of this depraved nature, man is completely unable to rescue himself from sin and repair his relationship with God (Jn. 6:44, 8:34-36; Rom. 8:7-8; Eph. 2:1-3).

The consequence of sin is guilt and shame (Gen. 3:8), damaged relationships between people (Gen. 3:16; Eph. 2:12-16), corruption of created order (Rom. 8:21-22) and it is punishable by death (Rom. 6:23)—spiritually (1 Cor. 15:21-22; Eph. 2:1) and physically (Gen. 3:19)—and leads to separation from God (Isa. 59:2; Rom 5:10).

## **7. Salvation**

God gives His common grace—His non-redemptive goodness—to all people (Ps. 145: 9; Mt. 5:45; Acts 14:16-17), but redemptive grace, that which is effective for the salvation of man, comes only through faith in the work of Christ, in his death and resurrection, and never by any work or deed of man (Acts 4:12; Eph. 2:8-9).

Salvation is the work of God offered freely to all and effectually given, by grace, to the elect (Rom. 8:29-3; Eph. 2:8). The elect were chosen by God before the foundation of the world (Eph. 1:4-5) to receive God's gift of grace and salvation. Because man is separated from God by sin, there is nothing man can contribute to the work of his salvation (Eph. 2:1-9) and all stand condemned (Rom. 3:23). Yet by God's effectual call the elect are enabled to receive God's grace and put their faith in Jesus Christ (Mt. 22:14; Jn. 6:44; Rom. 8:29-30). God's credits Christ's righteousness to those who repent and put their faith in Him for salvation, the believer is judged by this perfect righteousness and thus justified by God and have peace with Him (Rom. 3:28, 4:3; 5:1). In this reconciliation, the believer is united with Christ (Rom. 6:3; Gal. 2:20); regenerated by the Holy Spirit being made into a new creation (Jn. 3:1-8; 2 Cor. 5:17; Tit. 3:5); continually sanctified and renewed by the Spirit (Rom. 8:29; 1 Cor. 1:30; 2 Cor. 4:16) adopted as children of God and have become co-heirs with Christ in His eternal inheritance (Rom. 8:14-17). Ultimately, upon His return the believer will be glorified with Christ (Heb. 9:27-28; 1 Jn. 3:2), in complete Christlikeness with new, transformed bodies (1 Cor. 15:49-53; Phil. 3:21; Col. 1:22).

Because salvation is the work of God and not of man, the elect cannot lose their salvation, but are able to persevere in the security of God's work by the Holy Spirit (Jn. 10:27-28; Phil. 1:6).

## **8. Satan**

Satan is a fallen angel and chief of all demons (Matt. 12:24; Lk. 10:17-20) who has been in rebellion against God since the beginning (Jn. 8:44). He fell by his pride (1 Tim. 3:6) yet now has dominion over the world (Jn. 12:31; Eph. 2:1-3). By his temptation in the garden, he introduced sin into creation (Gen. 3:1) and he opposes God, waging war against Him (Rev. 12:7). He does so with deception (2 Cor. 4:4, 11:14-15), accusation (Zech. 3:1; 1 Pet. 2:12), temptation (Matt. 13:24-30; 2 Tim. 2:26), and oppression (Matt. 9:32-33; Lk. 13:11-16). He wants to hinder Christians and destroy (1 Thess. 2:18; 1 Pet. 5:8), but his authority is limited by God (Job 1:12) and he can be resisted by believers (Jas. 4:7; Eph. 4:7) over whom he has no legal authority (Eph. 1:19-23; Gal. 4:7-8). Yet believers may still be tempted, deceived, and yield to his influence (Gal. 4:9). They can resist him by the Holy Spirit (Gal. 5:16-17; 1 Pet. 5:9). Jesus has already and forever triumphed over Satan and his demons through His redemptive work on the cross (Eph. 1:21-22; Col. 2:15); Satan is already condemned, and his final punishment is assured even now (Jn. 12:31; Rev. 20:7-10).

## **9. Angels and Demons**

Angels are spiritual beings (Heb. 1:14) created by God (Col. 1:16; Ps. 148:5) before the creation of the earth (Job 38:6-7). Distinct from man (Heb. 2:7), they are persons with intelligence (1 Pet. 1:12; 2 Sam. 14:20), wills (Jude 6; 2 Tim. 2:26), and emotions (Luke 2:13), lacking physical bodies (Lk. 24:39)—but able to appear in bodily form (Mk. 16:5). Angels are immortal (Lk. 20:36), and their number is definite (Matt.

22:30). They were created as holy (Mk. 8:38; Lk. 9:26), though some have sinned against God (Jude. 6) and are destined for eternal punishment (Matt. 25:41). Their purpose is to praise God (Isa. 6:3; Re. 5:9) and act as messengers and powerful servants (Lk. 1:26-38; Ps. 103:20; 2 Pet. 2:11). They do battle against demons (Dan. 10:13), ministered to Jesus (Matt. 4:11; Lk. 22:43), minister to believers (Ps. 34:7; Heb. 1:14), and are used as instruments of God's judgment (2 Thess. 1:7-8; Rev. 7:1).

Demons are spiritual beings (Eph. 6:11-12; Matt. 8:16), angels who rebelled against God (Matt. 25:41; 2 Pet. 2:4; Jude 6). They are led by Satan and serve him and his mission to oppose God and destroy man. Demons wage this war against God with deception, accusation, temptation, and possession and physical torment (Matt. 9:32-33; Lk 13:11-16). Believers can resist demonic oppression and they will flee (Jas. 4:7) and demons cannot possess or indwell a believer (1 Jn. 4:4). In the end, all demons will be cast out with Satan into the lake of fire (Mt. 25:41; Rev. 20:10).

## **10. The Church (Ecclesiology)**

The universal Church is made up of all believers of Jesus who have been incorporated into one united, spiritual body of Christ by the Holy Spirit upon their regeneration (Eph. 4:4-6; Gal. 3:27; Col. 1:18; Tit. 3:5). In this universal body no distinction is made between its members and there exists a great unity in its unique diversity (Rom. 3:22; Gal. 3:28). The purpose of the church is to make God's glory visible to all the earth by carrying out His redemptive mandate (Matt. 22:37-40; 28:18-20; Acts 1:8). The church bears witness as Christ's representative on earth through the enabling gift of the Holy Spirit (1 Cor. 12) in worship (Jn. 4:23-24; Col. 3:16-17), prayer (Acts 2:42), the proclamation of the Gospel and God's word for evangelism and for the edification of believers (Matt. 28:19-20; Eph. 4:11-12). Jesus Christ is the head of the church, His body, (Eph. 1:22-23; 4:15) and thus it is the primary means by which He works in the world today (Eph 2:10). Jesus nourishes and cherishes the church (Eph. 5:29-30) and is the means by which it grows (Acts 2:47; Eph. 4:16) and it is dependent on Him and His redemptive work (Acts 20:28; Rom. 3:24-27).

The local church is an organized, local body of believers (Acts 11:22; 1 Cor. 1:2; 14:40; Rev. 2-3), whose work and fellowship is the visible manifestation of the universal Church of all believers. The local bodies are made up of professing believers who are called to be priests before God to represent Him and participate in His redemptive work (1 Pet. 2:5-10) and who are distinct in their unity amidst diversity (Rom. 12:4-8; 1 Cor. 12:11-31). All believers are called to hold membership in the local church and participate for mutual encouragement and accountability and the exercise of their gifts for the sake of others (Acts 2:38-42; Heb. 10:24-25; 1 Pet. 4:10). Four important marks of the local church are the Word of God preached, the sacraments administered to believers, discipline exercised rightly, and the fellowship of believers. The church awaits the return of her bridegroom, Jesus, who will perfect her and make her holy (Eph. 5:27).

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

The spiritual life of the believer is entirely dependent on the assured indwelling of the Holy Spirit in each believer. The Holy Spirit, after conversion, works out our sanctification, the ongoing process by which the believer fully grasps their new identity as adopted and saved and moves into greater maturity and conformity of the likeness of

Christ (Jn. 1:12; Rom. 8:29; 1 Pet. 2:9-10). Sanctification involves a confession and renunciation of previous sinful practices, and a recommitment to walking in step with the Spirit in obedience (Eph. 5:18; Gal. 4:17-23). Sanctification is a cooperative process between the Holy Spirit and the believer's faithful commitment (Lk. 13:24; Phil. 3:12-14; Heb. 4:11). No one can attain absolute perfection (Phil. 3:12-14; 1 Jn. 1:5-10) but increasing in Christlikeness is possible (1 Cor. 13:11-13; 2 Cor. 3:18) through (the means of sanctification) the indwelling of the Spirit (Gal. 5:22-23), commitment to the Word of God (Jn 17:17), prayer (Phil. 4:7), and the community of believers (Heb. 10:24-25), and other spiritual disciplines.

## **12. Future Things (Eschatology)**

**INDIVIDUAL ESCHATOLOGY**—Death is an enemy of God's creation introduced at the Fall (Gen. 3:19; 1 Cor. 15:26) and an ongoing consequence of sin (Rom. 5:12). Physical death is the end of life on this earth as we know it (Phil. 1:22-24) and the separation of that which was never intended to be separated, the material from the immaterial, the body from the spirit (Matt. 10:28; Jas. 2:26). The spirit of righteous believers will immediately enter the paradise (heaven) of God's presence (Lk. 23:43; 2 Cor. 5:8) while the spirit of the unrighteous into hades, a place of punishment (Lk. 16:22-23; Rev. 20:13). This state is a conscious existence for both the righteous and unrighteous as they await their future bodily resurrection (Matt. 10:28; Lk. 16:19-31; Jn. 5:28-29; Rev. 6:9-11), for the righteous an imperishable, glorified body in the new creation (1 Cor. 15:35-38; Phil. 3:21; Rev. 20:6), for the unrighteous to eternal punishment in hell (2 Thess. 1:9; Jn. 5:28-29).

**GENERAL ESCHATOLOGY**—At an unknown point in the future Christ will return bodily in glory to earth (Matt. 24:36; Acts 1:11; Tit. 2:13). Jesus will judge all people, the righteous to eternal life and the wicked, cast them also into the lake of fire (Jn. 5:29; Rev. 20:10-15). There in hell, the lake of fire, they will dwell eternally in conscious punishment, away from the presence of God and His people (Dan. 12:2; Matt. 25:41-46; 2 Thess. 1:9). The old creation will be no more, replaced by God with a new heaven and a new earth (2 Pet. 3:10, 13), free completely from corruption, suffering, and sadness, where God's people will live (physically in new bodies and spiritually) in His presence, in unspeakable joy, and in perfect communion with one another and with the Son for eternity (Rev. 21:1-22:21).

## **13. Evangelism**

Evangelism is the primary mission of the church, as before His departure from earth (after His resurrection), Jesus gave His followers the Great Commission: to make disciples of all nations (Mt. 28:18-20). Jesus also called His followers, after they had received the Holy Spirit, to be His witnesses of the good news to the ends of the earth (Acts 1:8). Evangelism is then the primary call for every believer as well as a Spirit-empowered endeavor. In light of the doctrine of Election, we recognize that not everyone is elect and will not heed the call of the evangelist, nevertheless the believer is still called share the good news with all people. It is a gracious gift of God that, through evangelism, we may participate in His redemptive work of rescuing His people and



drawing them to Himself. We are not to discern who is called, but instead faithfully share the Gospel with all.

#### **14. Spiritual Gifts**

The gifts of the Holy Spirit are special gifts given to the believer by the Holy Spirit (1 Cor. 12:4-11). They can be given upon conversion (Acts 2:4), or at some later time (1 Cor. 12:31) and are always given at the will of the Spirit (1 Cor. 12:11). They are given to be used for the continuation of the mission of Jesus (1 Jn. 4:1-3): for edification (1 Cor. 12:7) and service (1 Pet. 4:10) within the body of believers and for outreach beyond (Eph. 4:11). Believers should seek their proper use because their abuse—for personal gain or for the harm of others—is common and destructive (1 Cor. 14:39; 1 Thess. 5:18-21).

#### **Integration Questions**

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

I affirm that the Bible is the inspired, infallible Word of God that acts as the ultimate authority for believers on all matters of which it speaks. It is useful, as itself says, for teaching, correcting, rebuking, and training in righteousness. I believe that the canon of scripture is a unified, inspired work, meaning that all of scripture must be understood and interpreted in light of the whole body of scripture. Scripture itself, illuminated by the Holy Spirit, is our primary way of understanding scripture, not outside influence or culture (though there are certainly outside tools that are helpful and beneficial).

Scripture is the central foundation of my ministry, that by which all things are viewed, understood, critiqued, etc. I see much of my work in ministry as bringing the Bible to bear on my own life, the lives of others, the church, and our culture as a whole, asking what the Bible says about our world and not the other way around. It is the thing, the primary way God speaks and communicates us today, that by which our hearts and minds are transformed into His image (in conjunction with the Holy Spirit). The Bible is a source of wisdom, knowledge, correction, peace, comfort, guidance and more. It informs everything and must stay at the center of all we do.

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

I want to highlight to theological themes of the Reformed tradition that most appeal to me as well as comfort me: God's providential sovereignty over all things and my complete inability to do anything to contribute to my salvation. God's sovereignty over all things for all time is an incredible comfort, for I know that He holds all things in His hands, from the minute to the universe itself. This does not lead to a nihilistic worldview, a "whatever happens happens" view of life, but rather a life lived trusting in the perfect sovereignty of God, in His hand over all things. I find myself constantly at rest in the sovereign providence of God and by His grace I can look back at my life and see that providence undeniably at work. With this idea of God's sovereignty is my

inability to do anything to contribute to my salvation. Again, this brings me comfort rather than despair, for nothing would work out if I were responsible for it (even a little bit). I need not rest in my own ability or work, but in that of my savior and I am delighted all the more by His grace to use me for His Kingdom, not because I am great but because He is great in me.

I would also highlight the five *solas* of the Reformation as a guiding and comforting system for me and it has been throughout my years of ministry. There is, again, great rest in each of these—grace, faith, Christ, scripture, God’s glory—apart from the striving of the world. And it is a privilege to carry that message into a dark world that needs to receive this light.

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

The Holy Spirit is the third person of the Trinity; co-equal, co-eternal, and consubstantial with the Father and the Son from whom He proceeds. He is fully divine and identified as God, and referred to as the breath of God. He also participates in the divine, salvific work of God in, for example, regeneration and sanctification as well as the creative work of God. He participates in personal work within believers; He teaches, guides, helps, and loves.

His ministry is vital, nothing less than that of the Father and Son, for by Him the believer is empowered to believe in the Gospel, to understand scripture, to live a holy life through regeneration. He convicts of sin that we may continually repent, yet He comforts us as well! It is by the Spirit that we bear fruit, are equipped with gifts, and receive direction and guidance for God’s will in our lives. Therefore, every believer ought to recognize the work of the Spirit in their life, cultivate fellowship with the Holy Spirit (2 Cor. 13:14) through prayer and the Word. Finally, we should be open to His leading in our lives.

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

I affirm the view that receives women to be ordained as elders and other offices in the church. I have, in multiple previous church contexts, joyfully and humbly served under women elders and leaders and I believe their inclusion contributes a level of diversity in leadership that is so beneficial to the life of the church. There are many examples of women in faithful leadership roles throughout the Bible (both Old and New Testaments). This is a non-essential issue and I respect those who hold the opposite position.

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

The Presbyterian structure requires the involvement of laypersons in the church, meaningful, decision-making involvement. This, I have observed, creates an increased sense of ownership of the church by the congregation and increased pathways for individuals to exercise their gifts within the body. More broadly, I see the structure of the Presbyterian church as one that promotes the unity of the church across congregations

at the Presbytery level and one that gives accountability to guard against abuses within the church and false teaching. With that, I see it a great strength that individual churches still have a level of independence from other congregation even while creating strong networks of support. Support and accountability, on the micro and macro levels, are defining strengths of the Presbyterian system.

A potential weakness that comes with this structure is the slower pace of decision-making and movement, which may feel at times hindering or restrictive. I say potential weakness because in many cases a slightly slower pace is probably a greater blessing for the ministry and the church. Decision-making should be thoughtful, reflective, and deliberate and this structure allows for that to happen and empowers laypersons to be involved meaningfully in that process. These benefits outweigh any potential weakness.

## **20. Explain your philosophy of ministry.**

In ministry I am grounded in everything by the Word of God and centered always on the Gospel of Jesus. In everything I say and do, I aim to communicate the good news of Jesus. My hope is that in every interaction, Bible study, meeting, one-on-one session, that I have faithfully pointed other to Jesus. Colossians 1:19-20 has been an important verse for me in ministry: “For God was pleased to have all His fullness dwell in Him [Christ Jesus], and through Him to reconcile everything to Himself.” I take seriously this ministry of reconciliation, that through the Gospel we have peace with God and therefore I want to point others to Him who is the perfect image of the invisible God, made visible to us through the Word.

That is my heart, the theological basis for my ministry philosophy. It is lived out in discipleship that looks like bringing people alongside myself in teams with others to do the work of God in the church, training and equipping others for service. I always strive to do this training and equipping by serving alongside others, bringing them with me and with others into ministry. I never lose sight of the fact that we are continually being formed by the Holy Spirit, and thus I see everything as an opportunity for formation. A Bible study is not simply a space to receive content, but a place to be formed by scripture and to learn more about how to study the Bible and share it with others. A Bible study then becomes a place of connection, equipping, preparing, and learning.

Finally, I believe strongly in the idea that learning happens best among friends. If we call ourselves disciples, then we are learners of Jesus and learning happens best if we can truly have friendship and fellowship with one another. I cannot make people become friends, but I see my role as working to create environments where spiritual growth and flourishing can best happen. That means working to facilitate connection between people with one another, helping people connect to serve in ways that best suit them, and helping people feel safe.

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

First, I think of the importance of Gospel renewal in the local church, the idea of ever and always returning to the foundational truths of the Gospel because we have a human instinct to stray away. Tim Keller’s *Center Church* has been instructive here; he cites Paul in Ephesians 3:16-20 as hoping the believers he writes to may receive Christ

dwelling in their hearts, which they already possess by virtue of them being saved. He is re-evangelizing them, reminding them of what they already have and praying their understanding of it is strengthened. This should happen in the church among believers, a constant reminder of that to which we have been called.

I'm also driven by Jesus' evangelism program summed up in Matthew 5:16 (which closes the brief Salt and Light passage), "In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven." Jesus indicates that the purpose of good works in the world (not hidden under a basket) is that others would see those works and be moved to glorify God. The purpose of good works is not to earn our salvation, but instead is a means of evangelistic light in the world and in our communities. Good works done rightly with the right motives will effectively orient others to the light and love of Christ. This is the value of individual believers doing good work in our community amongst nonbelievers, living as an example of the love of Jesus, but it is also the value of a church doing this on a much larger scale, building into the community as a way of directing people to God. This evangelism through works, however, must at some point become explicit with the sharing of the Word. Which is why I see evangelism as relational, through friendships and community, individuals are able to effectively relate the truth of the gospel to another person and do so effectively if their life is a meaningful witness as well. The evangelism program of the church ought to be in equipping every member to go out living as light and salt in the community and then training every member to effectively communicate the gospel in relationship, meanwhile we're preaching and proclaiming the gospel every chance we get to believers and non-believers alike.

Personally, I aim to live this out, in word and deed communicating and reelecting the redeeming love of God in my life. I aim to live consistently with God's word and with the Gospel, always thinking about how to bring the gospel to bear on my life in any given situation or issue I face. I also, as a pastor and someone who spends a great deal of time at church, try to put myself in the way of nonbelievers intentionally. Right now that's through my son's school and his sports team, with my non-Christian barber, in maintaining relationships with nonbelieving (or formerly believing) friends.

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

I first felt a specific call to ministry while in college and since graduating ten years ago, I believe my call has been confirmed at every turn, accepting the call and opportunity to serve on staff at a few local churches. Though it has typically been in the context of youth ministry, I feel a strong calling toward adult pastoral ministry in the church. I love youth, I love working with my students, but every time I had a small opportunity to step into something else—preaching on a Sunday, leading adult courses, Bible study training, etc.—it was there that I felt like I was most fulfilling my pastoral calling. It's there that I feel most at ease, most effective, and most doing what God has called me to do. I never felt most at home than when I worked at Hope Pres. (Folsom) in the EPC, and I feel a strong call toward lifelong, ordained pastoral ministry in the Presbyterian church.

My calling has been confirmed consistently by the pastors I've worked for, the elder boards I've served under, the professors I've learned from, other mentors, etc. And especially, my wife. Megan would not let me get away with doing anything else. She has been my greatest supporter and encouraging in my calling for ten years now.

I feel called to adult pastoral ministry in a role that allows me the space to do what I feel most effective in: shepherding, teaching/preaching, and equipping. I am very comfortable preaching on a Sunday morning, but I am equally comfortable in smaller group settings, training leaders and individuals with a Bible study method or small group strategy, equipping teams for missions or service opportunities. I see myself as a connector, connecting people with one another and individuals with the right leadership or volunteer opportunity for them in the church.

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

Personal accountability for any Christian is very important, but it is uniquely important for those in ministry. I have two key mentoring/accountability relationships outside of my ministry context that have been invaluable for me over the years in ministry. One is with a pastor and leader from Standing Stone Ministries, he acts in the role of shepherd to shepherds. He and I meet twice a month, he has been a source of wise counsel, gentle rebuke, and ongoing accountability. Another relationship is with a longtime mentor who is a pastor and never hesitates to check-in, offer guidance, and specifically asks about issues of accountability in my life when we see each other. These relationships have given me greater transparency and accountability with my relationship with my wife (she's happy to give me accountability!). I also have had open, accountability relationships with people I have worked with and for. Finally, I have developed important boundaries and guidelines in ministry for how I interact with women, this has been especially important as a youth pastor (no driving female students alone, no meeting female students alone, etc.). I take to heart scripture's command to live above reproach, for the sake of my ministry, my witness, my relationship with God, and my relationship with my wife and family.