

Appendix K – New Minister Information

New Minister Information

1. John Harland, Honorably Retired
2. Jonathan Swanson, Hodges Presbyterian Church
3. Michael Wood, Kanapaha Presbyterian Church
4. Melanie Marsh Baum, Community Presbyterian Church
5. Carl J. (CJ) Dates, South Jacksonville Presbyterian Church
6. Karl Kling, First Gainesville Presbyterian Church, Interim Pastor
7. Jeffrey Weenink, Palms Presbyterian Church, Interim Pastor*

*See Member Preparation and Call Commission report on page 7 (begins work November 1).

PERSONAL STATEMENT OF FAITH --- JOHN RICHARD HARLAND

I BELIEVE in God the Creator, who created the heavens and the earth, who brought order out of chaos, and who breathed life into every living thing. In God's image, people of every age and race male and female, have been created to glorify and enjoy God forever, while seeking to love one another as God loves us. Sadly, in our desire to control our own destiny, we repeatedly turn away from God and one another. However, God continues to raise-up new servants to reclaim the lost and restore the broken family of faith.

I BELIEVE in Jesus Christ, God's only Son, who was sent into the world, not to condemn the world, but to save the world through his sacrificial love. In the birth of Jesus Christ, God came to be with us, as one of us, as the Word made flesh. In the person of Jesus Christ, the world saw God face-to-face- fully human; fully divine. In human form, Jesus was like us in every way, except for sin. Through his servant ministry, Jesus comforted the afflicted and afflicted the comfortable. Through his death, Christ emptied himself, taking on the sins of the world. Through his resurrection, Jesus conquered sin and death. Because Jesus lives we also live and are called to live faithfully as we await his promised return.

I BELIEVE in the Holy Spirit, the comforter, counselor; God's Spirit within us, the Spirit who works through us. The Holy Spirit is the presence of God, promised by Jesus, who said, "I will be with you always." God distributes a rich variety of spiritual gifts so that all members may use their gifts for the common good -- to equip the saints for the work of ministry for building up the Body of Christ.

I BELIEVE that the Bible is the authoritative Word of God, completely trustworthy in its revelation of God as the source of our hope and salvation. The Bible is the Living Word in that the same Spirit who inspired the writers of the Old and New Testaments continues to inspire those who read the Holy Scriptures today. Through the illumination of the Spirit, the Bible reveals God's salvation story, begun with Israel and fulfilled in the person and work of Jesus Christ.

I BELIEVE that the Church of Jesus Christ is the community of believers who are called to reflect and live out the justice, mercy, and love of God. Members of the church of every age are to spread the Good News of the Gospel, and respond to Christ's commission to make disciples, to baptize, and to teach, following the example of Jesus Christ, who came, not to be served, but to serve and to give his life for the world.

I BELIEVE that the Sacraments of baptism and the Lord's Supper are God's Word made visible. Baptism is a sign and seal of our welcome into the household of God. Through baptism, as in birth, we are reminded of who we are and whose we are. Through the sacrament of the Lord's Supper, we are made one with Christ and offered a foretaste of the heavenly banquet that awaits God's people in the resurrection.

I BELIEVE that the Kingdom of God is a present and a future reality. The future holds great hope and promise for believers who await the return of Jesus Christ, who was Lord at the beginning, who will be Lord at the end, and who even now is Lord!

The Reverend John Richard Harland
1809 Beech Street, Fernandina Beach, FL. 32034
E-mail: jrharland4u@gmail.com

Professional Education

The College of Wooster, Wooster, OH. B.A. 1953
Pittsburgh Theological Seminary, Pittsburgh, PA. M. Div. 1956
Clinical Pastoral Education, St. Elizabeth Hospital, Washington, D.C.
San Francisco Theological Seminary, San Anselmo, CA. Doctoral Studies
Numerous Continuing Educational experiences around the world.

PASTORAL AND WORK EXPERIENCES

First Presbyterian Church, Holley, N.Y. 1956-60 Pastor
Southminster Presbyterian Church, Washington, D.C. Organizing Pastor and then
Senior Pastor 1960 - 1970
Boone Memorial Presbyterian Church and Chaplain to College of Idaho Community -
Senior Pastor 1970 -1973

My wife Emily died in a tragic auto accident leaving our 5 young children and me a single father. A supportive congregation and helpful cook helped us through a difficult time. I eventually re-married Suzann who was a widow with 3 young children but we needed to re-locate to raise our blended family.

Called to Lake Grove Presbyterian Church, Lake Oswego, OR. Senior Pastor
1973-1986 - now Pastor Emeritus.

We wanted to serve overseas and a call came from Tokyo Union Church 1986-1989 It was an enjoyable but challenging time. Tokyo provided a unique opportunity for a relationship with the Catholic community as well as time with Mother Teresa in Calcutta and Cardinal Sin in the Philippines. Suzann, who was a Chaplain in a Catholic hospital in PORTLAND, was asked to come back and minister to the beginnings of their Hospice Care. We came back to Portland and I served as Interim in two churches and also was a Spiritual Chaplain in a 30 day residential drug/alcohol facility at St. Joseph Hospital, Vancouver, WA.

In 1994 I was called as senior Pastor of the American Protestant Church in Bonn, Germany and Pastor to the American Embassy community. It was the only church the State Dept. owned. A Catholic priest was a colleague as we served two congregations in the same facility. The 90's were exciting and challenging years in Germany as the Balkans, Africa and the world experienced change. As the Embassy was moving to Berlin, the State Dept. wanted to sell the church for \$5 million to help pay for the new Embassy in Berlin. We felt that it would be better to make a gift of the church to the Republic of Germany as a memorial to our Friendship following WWII. A committee was formed and finally in 2000 President Clinton made the presentation to the German Republic. It continues to be a vital part of the Bonn community serving many nations.

We came to Amelia Island where I served the Plantation Chapel as Interim then as Parish Associate at Fernandina Beach, First Presbyterian providing pastoral care for nine years with Dr. Conrad Sharps as a member of St. Augustine Presbytery.

In 2008 we returned to Portland where I served on the COM of Cascades Presbytery helping churches who were experiencing especially troubled times. From 2012 - 2014 I served as an Interim providing Pastoral Care to the Calvin Presbyterian

Church in Tigard, OR. with a colleague who served as Senior Pastor. (the previous Senior Pastor had been removed for wrongful behavior).

In 2014 we moved to a Brookdale Senior Residential Community in McMinnville, Or. I had served as Moderator of the First Presbyterian Church in McMinnville as they went through a long transition following the removal of the Senior Pastor. We did not find the situation at the Brookdale facility comfortable and so we moved back to Florida where we lived in a 55 + community in Seminole, FL. I served as Stated Supply to Northwest Presbyterian in St. Petersburg. I resigned December 31, 2018.

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Thanking you in advance for your help.

Sincerely.

John Richard Harland

Statement of Faith

Rev. Dr. Jonathan Swanson

I trust that I belong—body and soul, in life and in death—not to myself, but to my faithful savior, Jesus Christ.

I trust in God, who has revealed himself to us as a Triune being, manifested in the history of God's people recorded in the Bible.

I trust that Jesus Christ is the eternal Word of God, who was with God in the beginning, and through whom all things were made. God became a human being in the form of Jesus Christ, and he proclaimed the beginning of the in-breaking of the kingdom of God into our world. In Jesus Christ true humanity was realized, and he has set for us an example. The mission of the church is to continue Christ's ministry.

Jesus was unjustly condemned and crucified, dying for our sins. He was buried and God raised him from the dead. Accordingly, Jesus is our hope of things to come because he is the first fruits of those who have died.

I trust in God the Creator who made the heavens and earth, everything seen and unseen. This same God continually seeks to show God's love for all people through the granting of covenants, the sending of prophets, and finally through the giving of God's Son, Jesus Christ.

I trust in God the Spirit who is the renewer and giver of life, who spoke through the prophets. The Spirit binds us to God and to one another, and empowers us to carry out God's mission in the world.

I trust that Jesus Christ instituted two sacraments as visible signs of the invisible grace of God-- Baptism and Lord's Supper. Through the waters of Baptism we are washed of our sins, incorporated into the family of God, and receive the gift of the Holy Spirit.

I trust that the Lord's Supper is a remembrance of the crucifixion of Christ, and a celebration of our union with one another and with Christ. The Lord's Supper is also a foretaste of the meal of the Kingdom of God.

I trust that the Bible is the word of God written. It is the normative form of revelation, meaning we measure all forms of revelation by it, and it is the revelation without parallel in its uniqueness. It derives its power and authority when it is inhabited and empowered by the Holy Spirit and as it attests to the living Word of God, Jesus Christ.

I trust in the restoration of all things manifested in the Sabbath rest of the seventh day of creation and the new heaven and new earth. This is part of the Christian hope that one day we will be united forever with the Lord Jesus Christ and one another in the eternal rest of the full realization of the kingdom of God.

Journey of Faith

Rev. Dr. Jonathan Swanson

At three years old, my family was in the Grace Episcopal Church, Lockport, NY, when I ran off, and my parents were unable to locate me. After a frantic search, they finally found me standing next to the Pastor, shaking the hands of people exiting the church. The author Parker Palmer says that we know our vocation as children, but we get distracted along the way. This statement holds true for me.

I was distracted from my true calling as a Pastor and earned an undergraduate degree in Economics. I went to work for the Federal Reserve in Washington, DC. Through the process, I came to realize that Economics is a great tool, but it will not solve our financial problem because they result from moral, social, and spiritual issues. If I felt called by God to change the world, I did not need to go to Business school or an Economics graduate program, but seminary. I attended Princeton Theological Seminary.

After working Clinical Pastoral Education for a summer, and answering God's call to serve as a Chaplain, Professor, and Associate Pastor in Missouri, I felt answering God's call would include a Ph.D. I earned the degree at Baylor University, and was able to integrate my financial and theological experiences by pursuing a dissertation and a book on the future of Medicare. For many the realms of Finance and Theology have nothing to do with one another. However, beyond the kingdom of God/heaven, money is the topic most on Jesus' lips. In Luke, one-third of the parables are about money. I believe theological considerations can help with some of our most pressing financial problems, such as the future of Medicare. I taught at Baylor, and pastored a church for eight years in Texas. God then called me to serve as Pastor to the diversity and youth of Miami, Florida and teach at University of Miami for the last ten years.

For the last three years, I have felt an intangible call to leave Miami and go elsewhere. My parents are in good health, but I want to be a day's drive away, or less, in case of an emergency. I believe I have fulfilled God's call in Miami, and God wants me to move on. After much prayer, I believe Hodges Boulevard is where God is calling me, confirmed by the PNC. Hodges desires to welcome a younger and more diverse congregation. In Miami, the plurality of my current church is Millennials, and for diversity we have no majority racial-ethnic group, or any one group that exceeds 50%. We are all minorities. What Hodges is searching for, I have done in Miami. Hodges was also looking for a passionate and professional teacher. For most of my pastoral career, I have been teaching on the university level in parallel with my church calling. I believe God's call now leads here. I am excited about the possibilities that God has for all of us.

Hodges Boulevard Presbyterian Church
Terms of Call

ANNUAL COMPENSATION—Effective June 9, 2019		
<i>Effective Salary</i>	Annual cash salary	\$ 40,500.00
	Housing allowance	\$ 40,000.00
	Deferred income ¹	\$
	<i>Total Effective Salary</i>	<i>\$ 80,500.00</i>
<i>Taxes/Benefits</i>	Pension (11% of Effective Salary)	\$ 8,855.00
	Death and Disability (1% of Effective Salary)	\$ 805.00
	Major Medical (25% of Effective Salary)	\$ 20,125.00
	Social Security (7.65% of Effective Salary)	\$ 6,158.25
	<i>Total Taxes/Benefits</i>	<i>\$ 35,943.25</i>
<i>Reimbursable Professional Allowances—Annually</i>	Continuing Education/Study Leave, Book Allowance, Professional Expenses, Travel	\$ 7,000.00
	<i>Total Professional Allowances</i>	<i>\$ 7,000.00</i>
<i>Total Package</i>		<i>\$ 123,443.25</i>
<i>Paid Leave</i>	Vacation	4 weeks
	Continuing Education/Study Leave	2 weeks
	Service to Larger Church	(as negotiated)
<i>Other</i>	Relocation expenses will be paid by the church—up to \$20,000.00	

¹ Pastor may elect to contribute to 403(b), reducing cash salary by elected amount..

Statement of Faith: Michaele Wood

I believe in God as Father, First person of the Trinity, creator and sustainer of all that is created. I believe that God is a loving God, sovereign over all, having created all things good. God is a covenant-making God who remains faithful to promises made and desiring relationship with us. God provides all we need and continues to work in power and grace in our world today.

I believe in Jesus Christ, Second Person of the Trinity, present with the Father in creation. He is the incarnate son of God, begotten of the Father, born into this world to bring salvation, deliverance from sin, and its consequences. Christ fulfilled all that the law and the prophets declared, even to dying on a cross to redeem creation.

God raised him from the dead. Christ ascended to heaven and now sits enthroned with God, interceding for us. We who had nothing are given everything through the New Covenant of God, sealed with the sacrifice of Christ. It is only through Christ as both priest and perfect sacrifice that we are accepted by a Holy God.

I believe in the Holy Spirit, Third Person of the Trinity, co-existent and co-equal with the Father and the Son. The Holy Spirit convicts and converts sinners, instructs believers, calls the faithful into the ministry of reconciliation, empowers and equips those called, and gives discernment in matters of faith and mission, bearing witness to Christ as Messiah.

God has given us the scriptures, the written word, to be the authoritative witness of the will of God for our lives. This is the word of truth to which the Holy Spirit bears witness to the human spirit revealing truth and testifying of Christ.

Christ has established the church as a covenant community of believers, whose purpose is to witness to the grace and love of God, to spread the good news of the Gospel, to provide for the nurture of the believer to full maturity in Christ and to celebrate and glorify the eternal God.

God has gifted the church with two sacraments to edify the believer, they being the Sacraments of Baptism and The Lords Supper. In baptism, we are born into the family of God, and share in the death, burial, and resurrection of Christ through the power of the Holy Spirit. God is not bound by time; therefore, baptism is not bound to a person's age or status but relies only on God's grace.

In The Lord's Supper we are identified with Christ and experience His spiritual presence while remembering Christ's sacrifice for our redemption, his conquering of death, and the promise of eternity with God. In this sacrament of remembrance believers are strengthened, finding all that is needed to fulfill the calling of God upon their lives as a community of faith.

I trust that God will complete the work of redemption and we will at last be redeemed from corruption, not because of human effort but because God has resolved that it will be. Until such time the church is called to actively witness to the works and continued grace of God.

Michael RJ Wood

Faith Journey

I was born the eldest of four children in Harrisburg PA. My father was a Marine and Korean Veteran and my mother was a caterer. Dad maintained order and discipline and mom added the spice. I attended Catholic school through my junior year before graduating from a public school closer to home. It was during a senior year school assembly about teen suicides that the message “God is love” became real and the Bible became a favorite read.

The years following high school were a hodgepodge of military service as an EMT / Practical Nurse and a liaison to the Military Police Units working narcotics, often accompanying them on executions of search warrants and arrests. I met and married my husband during that tour and one year later put military service behind to be a mom to a new daughter. The following year I gave birth to twins.

In 1990, I was ordained as a minister in Kingdom Fellowship Ministries, a Charismatic fellowship, and assigned to Fountain Gate Ministries, an inner city Harrisburg Church. I served there for 15 years as an elder, minister associate and part-time instructor in Biblical & Church History for the ETS School of Ministry. I also held a position as the Chief Financial Officer for a local non-profit organization, while holding down employment as a medical claims adjuster and raising a family.

The church grew quickly but the authoritarian form of government did not support the growth leading to problems of discipline and doctrine within the denomination. This led me to a time of discernment. I sought the help of a more senior female pastor who just happened to be Presbyterian. It was then I was introduced to the Book of Order and Reformed Theology. I had found the missing piece of my faith journey but the current church was not ready to change its government.

In 2005, I became a member of Capital Presbyterian Church. Soon I was asked to serve on session and ordained as an elder in the Presbyterian Church. I completed the Dubuque CRE training in January 2006 and was accepted to Lancaster Theological Seminary, receiving my Master of Divinity in 2009. In 2010, I became a member of the initial class of the “For Such A Time As This Program” which led me to First Presbyterian Church in Pontotoc, Mississippi, [St. Andrew Presbytery] where I was ordained as Minister of Word & Sacrament and served as pastor until December 2017.

I hold an Associate in Human Services from Harrisburg Area Community College; a Bachelor of Christian Ministry from Chesapeake Bible College; a Master of Divinity from Lancaster Theological Seminary; a diploma from the CRE program at Dubuque Seminary, and Certificates of Completion in Spiritual Direction; Clergy Tax Management & Law (Chitwood); and Stewardship (Kirby-Smith).

I am a widowed mother to three adult children, grandmother to (10) ten grandchildren, great-grandmother to two boys, ages 2 years and infant age 4 weeks, with another due in October. Life has not always been easy but then, God didn’t say it would be. God did promise to give us strength to continue the journey even when it seems impossible, even when we are afraid, even when we aren’t sure where God is leading us. (Isaiah 40:31).

And so, I look forward to our journey together.

Pastor Michael Wood

REPORT OF TERMS OF CALL
Presbytery of St. Augustine
2019

Minister/Certified Educator MICHAEL R. J. WOODS Telephone 662-308-0704

Church or employing entity KANAWHA PRESBYTERIAN CHURCH

Terms of Call:

A. Personal Compensation

1. Annual cash salary
2. Housing allowance (if no manse)
3. Utilities allowance (if applicable)
4. Medical supplement (if any)
5. **OPTIONAL** SECA tax reimbursement
(above required 50%)
6. Deferred income
7. Other income (specify _____)
8. Manse amount (30% of total of lines 1-7)

9. Total effective salary

B. Expenses

10. Reimbursable professional expenses
 - a. auto expenses
(OR provision of auto w/ full expenses)
 - b. book allowance
 - c. other reimbursable expenses
11. Continuing education allowance

12. Total expenses

C. Required benefits*

13. Major medical (25% of line 9)
14. Pension/D&D (12% of line 9)
15. **REQUIRED** 50% SECA Reimbursement

16. Total Benefits

TOTAL PACKAGE

D. Vacation and Leave

- Vacation _____ (weeks)
- Study leave _____ (weeks)
- Parental leave _____ (weeks)

Additional Terms (may use separate page)

MOVING EXP: UPTO \$5000.00

Sandra Hedrick
 PNC Chair or Clerk of Session

 Pastor/Associate Pastor/Certified Educator
 Designated Pastor/Interim Pastor/Stated Supply

*Section C is required by our minimum terms of call for installed positions; SECA is provided for many of our contract positions as well. BOP benefits – if provided for contract positions – are subject to different calculations.

Please return by March 4, 2019 by email to: Sandra Hedrick, Stated Clerk (Sandra@staugpres.org), Presbytery of St. Augustine, 1937 University Blvd. West, Jacksonville, FL 32217

Melanie Marsh Baum - Statement of Faith

I believe that God is the Creator and source of all things. I believe that we are each created in the spiritual image of God and that we are called throughout our lives to seek a closer union with our Creator and spiritual Source. We live out our connection to God as we love and serve with humility and compassion our fellow human beings, following the example of Christ to be a humble servant to all people, living in obedience to God.

I believe that Christ is our Redeemer, the bearer of God's forgiveness and perfect example for human life on earth. The Divine Christ entered the world as a human man to live the life that we as imperfect humans cannot. Christ lived a life of absolute obedience to God's command of love. Jesus followed that command wherever it led, even into acts of opposition against the Temple leaders, even unto death. Through the death and resurrection of Christ, God has given us the gift of reconciliation with the One who gave us life and created us as perfect.

I believe the Holy Spirit sustains our faith and makes God's presence known within the created order. I believe the Holy Spirit is the presence of God within my living being, leading me toward God's will. This Spirit exists in concert with God and Christ together as one holy trinity. It is this Spirit which connects all of creation to one another and to God. My faith is grounded in my heritage as part of the Reformed tradition. This tradition teaches me that God's grace is a gift, freely given, and that my life lived in the example of Christ is an offering I give back to God in response to God's grace. This gift of grace belongs to all humanity through Christ, was acknowledged by my faith family at my baptism and continually acknowledged in my life through confirmation and the sacrament of Holy Communion.

I believe that worship as a body of believers is a necessary and sustaining element of a life lived in faith. Participating in communal worship reminds us that we do not – and cannot – walk this journey of faith alone, that God calls us into relationship with one another, and that Christ shows us through his life and ministry how to live in those relationships. Through Baptism, we recognize the new life given to us through God's grace, and dedicate our lives as offerings back to God. By participating in Holy Communion, we join together in remembering God's covenant, and Christ's redeeming sacrifice. Our tradition affirms that Scripture is the unique and authoritative witness to Jesus Christ. It speaks to us of how we were chosen by God, and redeemed by Christ, in spite of our brokenness. It is God's message to us of unfailing love, promise, and reconciliation. The Old Testament and the Gospel weave together a narrative which reminds us of God's faithfulness to all creation for all time, through the person of Christ. These scriptures call us to respond to that faithfulness by living lives of love, humility, and kindness, seeking God's justice for all creation, and seeking connection and reconciliation with God and one another.

Rev. Melanie Marsh Baum – Journey of Faith

I am 38 years old, a life-long dancer and artist, whose love for church and ministry within the community of faith runs deep and wide. Born and raised in Ocala, Florida, I lived in the St. Augustine Presbytery, attending Ft. King Presbyterian Church from the age of two until I left home for college. This is a church whose walls are as familiar to me as the walls of my own home, whose members raised me and nurtured me as surely as I was raised by the members of my own family. It has been a part of my life and my history for as long as I can remember and has shaped me in more ways than I can name. I was active in every ministry and program the church offered from earliest childhood through high school. I was ordained as an elder in the congregation at age 17. My high school church experience was significantly shaped by the ministry of my Pastor and mentor, Michelle Thomas-Bush. Michelle nurtured the gifts she recognized in me for the work of the church. It was her encouragement that led me to volunteer opportunities outside of my home congregation. I was active on the Presbytery of St. Augustine Youth Council and national PC(USA) youth ministry council and participated on planning team for Montreat Youth Conference. I spent years as a young adult working as a summer camp counselor and drama camp co-director for the Camp Montgomery, I also spent time in my college summers on worship leadership and Keynote teams for Montreat, and helping to lead retreats for my home church. It was through these early formative experiences that I first discerned a call to ministry.

In the years between my growing up at Ft. King, and my entry into seminary in 2012, I lived and worked as a professional performing artist and Arts educator in San Diego, California and in Gainesville, Florida.

Melanie Marsh Baum - Journey of Faith

I worked first in the non-profit theatre world, then in social services with children, youth and young adults, and finally in the non-profit dance world, where I was a company dancer and Program Director for a professional company, as well as an educator and activist. In the midst of this work, I again heard the Spirit calling me, and I have come to recognize this work in the arts as one manifestation of God's call in my life. I continue to seek new ways to live out that call to creativity and artistic expression in the parish ministry setting, as well as through work as a keynote presenter, retreat leader, and in national conference leadership.

One of the greatest gifts I bring with me along the journey of faith is curiosity. I am curious about everyone that I meet. I want to know more about their story, and what events or experiences brought them to where they are at any moment. I love to learn new things about myself, the community, and the world all around me. I also love to share - my creativity, my time, my love, my stories - with other people. I've always been interested in people and movements that pushed the limits, questioned the boundaries, and lived outside the expectations of convention. This is the element of the ministry of Jesus that most interests me and draws me into the stories of the Gospel. I believe one of the greatest gifts that we've been given as human creatures is our ability to learn, change and grow. I think that as long as we are living, we should always be discovering new things about ourselves and this Universe that we are all a part of. I hold most dear in my life the relationships I have built in my communities of faith, friendship, and family. It is in these relationships that I most clearly see the face of God.

PRESBYTERIAN CHURCH (USA)
PASTORAL CALL
(For Pastor or Associate Pastor)

The _____ Presbyterian Church (USA) of _____, Florida, belonging to the Presbytery of St. Augustine, being well satisfied with your qualifications for ministry and confident that we have been led to you by the Holy Spirit on whose service will be profitable to the spiritual interests of our church and fruitful for the Kingdom of God, earnestly and solemnly calls you, _____, to undertake the office of _____ (Pastor/ Associate Pastor) of this congregation, beginning _____, 20 ____, promising you in the discharge of your duty all proper support, encouragement, and allegiance in the Lord.

That you may be free to devote _____ (full time/part time) to the ministry of the Word among us, we promise and obligate ourselves to pay you the following:

A. Personal Compensation

- | | |
|--|-------|
| 1. Annual Cash Salary | _____ |
| 2. Housing Allowance | _____ |
| 3. Utilities/Furnishings allowance (if paid to minister) | _____ |
| 4. Medical supplement (if applicable) | _____ |
| 5. OPTIONAL SECA (above 50% required SECA) | _____ |
| 6. Deferred income | _____ |
| 7. Other income (specify _____) | _____ |
| 8. Manse amount (30% of lines 1-7) | _____ |
| 9. TOTAL EFFECTIVE SALARY | _____ |

B. Expenses

- | | |
|---|-------|
| 10. Reimbursable Business and Professional Expenses | |
| a. Automobile expenses | _____ |
| b. Books and subscriptions | _____ |
| c. Other expenses | _____ |
| 11. Continuing Education allowance | _____ |
| 12. TOTAL EXPENSES | _____ |

C. Required benefits

- | | |
|--|-------|
| 13. Major Medical and Disability (21% of line 9) | _____ |
| 14. Pension (12% of line 9) | _____ |
| 15. REQUIRED 50% SECA Reimbursement | _____ |
| 16. Other (specify _____) | _____ |
| 17. TOTAL BENEFITS | _____ |

D. Vacation and Leave

Vacation _____ weeks Study Leave _____ weeks
Moving Expenses \$ _____
Sabbatical leave after seven years of service

TOTAL AMOUNT OF PACKAGE _____

CJ Dates
Statement of Faith

In some inexplicable way that no one understands, God, Jesus and the Holy Spirit are the same. Three persons, one divinity – they created the heavens and the earth, including humans in the Divine image. Jesus came to earth at a specific moment to demonstrate to humans once and for all the guiding principles for how the Divine interacts with them – extravagant love and grace. Jesus rose from the dead after he was murdered, illustrating that there is no chasm of sin or death that Divine love cannot cross. In response to Jesus' life and teaching, we Christians want to tell all the humans about Divine love and even exemplify it to them. With the help of the Holy Spirit, Christian communities throughout the world become the new body of Christ to all the brokenness and darkness that results from sin.

The covenantal community of people called together by God is a group who worships, connects with one another, nurtures each other in faith and learning, and serves the world through acts of mercy and justice. The worshipping community through ritual, sacrament and word proclaimed demonstrates an eschatological vision of God's kingdom come to earth. The worship moment is a testimony to the grace God extends to the world, and the ultimate vision God has for people. This vision demonstrated in worship is mirrored in all the other ways Christians come together. In fellowship, around tables, in service to community, in classrooms of learning, in protest of oppression, every time Christians come together in the name of Christ, God's vision for humans in the world is on full display – because every gathering of Christians in the name of Christ is worship.

In community, to follow Jesus means to set aside the rules and common sense of this world, and replace them with a new set of guidelines that are true to the kingdom of heaven – repaying hatred with kindness, responding to ill-will with prayer and encouragement, answering violence with non-violence and love. This call is upon Christians personally and corporately, and thus we are to consider how our actions individually and in community can help dismantle disparity, inequality, oppression. We are called to navigate a life riddled with sin, pain, death and suffering with an inclination toward grace, healing, life and alleviating powers of destruction. We recognize that the fullness of God's vision for healing the world will not come through the efforts of humans, but through divine interaction with reality. The paradox is that God has chosen to act through human community to heal the world, and yet will still be the ultimate finisher and perfecter of this work through Christ.

All human understanding of the divine comes to us through the witness of the Holy Spirit, the living body of Christ and the truth we find in scripture. Christians must work to carefully read and interpret Christ through the scriptures, prayer, and community with other Christians, and let these truths guide our actions on earth. We cannot access the divine in a way that is unadulterated by human language or understanding. God chose to become the Word in Jesus Christ to give us relationally the revelation of the divine. Jesus is simultaneously the revealer and the revelation itself. Our scripture in combination with community and the Holy Spirit is the closest thing we have to unfiltered experience of the divine revelation. Thus, the work of discerning what God has in store for humanity must include the Word, the Spirit, and the community of Christians.

CJ Dates

Journey of Faith

I grew up crawling beneath and between the pews of Red Creek-Westbury United Methodist Church. This old church building is central to my memories of church and church family, as my parents were always involved in lay-leadership and frequently serving on committees, ushering or acting as liturgists. At Red Creek UMC, I was baptized, confirmed and introduced to theological ideas that intrigued me, probably more than my Sunday School teachers cared to answer.

In my youth years, I did what many young Christian kids do and followed my friends to their youth groups. Volleyball, lock-ins and retreats were more alluring than what my stuffy United Methodist congregation could offer, and I choose time with friends over Wesleyan theology. Looking back, this was a phase in my life where I spent time in non-denominational, Baptist, Nazarene, and Pentecostal churches, and was unwittingly exposed to different theologies, worship styles and polity structures.

I worked my first summer after high school at a Methodist camp and conference center called Casowasco. As a counselor, and in proceeding years on the leadership team of the summer program, I had my first experience of someone actively and purposefully encouraging me in my skills for ministry. I was gently but intentionally pushed to test the limits of what I could do musically in worship, pedagogically with campers and in managing other counselors.

I attended Roberts Wesleyan College where, based on my experience at summer camp, I thought I would be a Contemporary Ministries major. I took one core class in the major and found it dull and uninteresting, and at the behest of my advisor switched to Human Communication and Rhetoric, with a focus in how people speak about faith. From a Wesleyan tradition, I found myself at home with the pervading theology of the school, but within the Human Communication program I was pushed to think deeply about questions of faith and language. I expected to go from undergrad to a graduate program in Rhetoric, but did not get in to any of my chosen programs and instead traveled with my now wife to Kenya and Ecuador before settling in Jacksonville, Florida.

In Jacksonville, Michel and I moved into an apartment in San Marco. One Sunday morning we resolved to find a church within walking distance, and so we set out on foot to South Jacksonville Presbyterian Church. It was here I had my first experience with Presbyterian worship and theology. We were greeted enthusiastically and this became our church for a year or so, while I was teaching Bible at a conservative Christian school in the Arlington neighborhood. We met the youth leadership at South Jacksonville Presbyterian, and quickly became friends with them and their colleagues at Palms Presbyterian. Through this connection, I began working at Palms Presbyterian Church as their Director of Children's Ministries. I spent three years working with the children and families at Palms, before moving to the position of Director of Connection. In this role, I could work with the whole church body closely in discipleship and engagement. It was at Palms that I was encouraged to attend seminary by Rev. Dr. Laurie Furr-Vancini, Rev. Dr. Tom Walker, Rev. Dr. Carol DiGiusto, Rev. Dr. Holly Inglis, Rev. Dr. Brandon Frick, and Rev. Katie Day. Through my time at South Jacksonville and Palms, I always felt like I had finally found in Presbyterianism a church that aligned with what I always believed theologically.

While living in Jacksonville, Michel and I started a family with our son, Jayden, and daughter, Joy. It was during this time at Palms that I began to look backwards on my life with the perspective that maybe God had specifically trained me and guided my experiences to move me in a specific direction. It was this realization that led me to finally agree to going to seminary.

Our family of four moved to Atlanta for me to pursue a Masters of Divinity at Columbia Theological Seminary. At Columbia, my skills for ministry and theology continued to be honed by professors and pastors. I began working at a church plant, Ormewood Church, in the Ormewood Park neighborhood of Atlanta. I also found that I had a deep love for Hebrew and Greek, and bringing the language study I did in undergrad into my theological training at Columbia, I began to focus in on the ancient texts and what they mean for the life of congregations today. While I do expect to continue studying the Hebrew Bible, I now find myself with the opportunity to serve a congregation. I look forward to the skills and experiences that God has brought to me coalescing around work with local community of Christians.

	Terms of Call	
A	Personal Compensation	
1	Annual cash salary	\$ 33,500.00
2	Housing allowance	\$ 24,000.00
3	Utilities allowance	
4	Medical Supplement	
5	Optional SECA	
6	Deferred income	
7	Other	
8	Manse	
9	Total Effective Salary	\$ 57,500.00
B	Expenses	
10	Reimbursable profession expenses	
a	auto	\$ 3,000.00
b	book allowance	\$ 200.00
c	other	\$ 2,000.00
11	Continuing Ed. Allowance	\$ 3,000.00
12	Total Expenses	\$ 8,200.00
C	Required Benefits	
13	Major Medical (25% of line 9)	\$ 14,375.00
14	Pension/D&D (12% of line 9)	\$ 6,900.00
	Combined Medical/Pension	\$ 21,275.00
15	Reimbursement (Total Effective Salary X 7.65%)	\$ 4,398.75
	TOTAL PACKAGE	\$ 91,373.75
D	Vacation and Leave	6 Wks./6 Sun
	Vacation	
	Study Leave	
	Parental Leave	
	Designated Term	3 years
	Reimbursable Moving Expenses	up to \$5000.00

Statement of Faith of Karl Kling, D.Min.
First Presbyterian Church of Gainesville Interim Pastor Candidate
September 17, 2019

I believe in the Triune God who eternally exists as one God in three Persons. God as Father is the Creator and Sustainer of all creation. God as Son is the Savior and Redeemer of the world. The Holy Spirit is God's presence in the world. God's love is whole and complete in God's Self. The three Persons of God continually give and receive love in their relationship within the Trinity. This divine relationship provides the transforming power and the example for human beings to love God, others, and self.

The life, death, and resurrection of Jesus Christ is the central event in world history. Through the birth of the Christ in Bethlehem, God became a human being. Jesus taught us God's truth, lived out God's love, and suffered death on the cross to pay the penalty for our sins. Through his resurrection and ascension, Jesus triumphed over sin, evil, and death. Because he lives, every follower of Jesus will live in God's presence for eternity.

I believe that the Old and New Testaments are God's word and the rule for faith and practice for followers of Jesus Christ. The Bible invites all people, in every time and place, to become God's children. Baptism and the Lord's supper are sacraments God uses to claim us as members of God's covenant community. God's Spirit indwells and equips followers of Jesus Christ so that the worship, fellowship, and service of the church brings glory to God and makes Christ's presence known in the world.

Prayer is talking and listening to God. Individual and corporate prayers are at the heart of our relationship with God. God uses our prayers and service in Christ's name in every area of life to help build God's eternal kingdom.

God created human beings in God's own image to care for God's good creation. Disobedience to God's loving commands resulted in sin and broken relationships in every area of life. As the loving Savior, Jesus came to forgive our sin, and he continually offers us rescue, new beginnings, and second chances. Having received God's grace, we are called to share Christ's "shalom" -- peace, wholeness, healing and salvation with people everywhere with our words and actions.

The kingdom of God has already begun with the coming of Jesus Christ. Jesus promises to come again sometime in the future to bring his kingdom to completion. We do not know when Christ will return, but he has given the covenant community the work of building his kingdom and sharing the good news of his salvation until he comes again.

Faith Journey of Karl Kling, D.Min.
First Presbyterian Church of Gainesville Interim Pastor Candidate
September 17, 2019

I grew up as the third of six children in a pastor's family in rural northwest New Jersey. My father was a Presbyterian minister, and my mother was the daughter of Presbyterian missionaries who served in Brazil, Mexico, and Guatemala. The love and support of a large family and a multigenerational church community were important influences in my childhood.

I remember a moment during Jr. High Sunday School when a teacher named Mr. Caldwell gave each class member a modern translation of the New Testament. I began reading the Gospel of John before going to sleep each night and the promises of Jesus came alive for me. During Jr. and Sr. High School years a steady stream of Christian Education experiences and youth fellowship activities helped me feel at home in church and claim the Christian faith as my own.

During undergraduate studies in Organizational Management at the University of Pennsylvania, I began to sense a call to pastoral ministry. Several summers as a college intern at Mountain Brook Presbyterian Church in Birmingham, Alabama broadened my understanding of ministry and strengthened my sense of call.

Fuller Seminary's M.Div. program allowed me to build on my growing interest in integrating theology with everyday experience/human development. I earned a dual degree that prepared me for pastoral ministry in the PC(USA) and also led to certification as a Marriage and Family Therapist.

My first call to an Oklahoma City congregation coincided with the start of my own family. I married Susan Day Kling, a clinical dietitian who had studied nutrition at the University of Alabama. We came from similar family backgrounds and worked together to develop the same faith and family commitments we experienced during our own childhoods. This began a partnership that continues to grow and develop over the course of 4 decades.

As Minister of Youth & Families at the FPC of Edmond, Oklahoma I began learning to apply the theological concept of incarnational ministry. "Just showing up" for a 6th grader's baseball game or painting a living room wall alongside youth as part of a mission project helped me develop relationships of love and trust with children and their families.

On April 19, 1995 flashing red lights barricading Interstate 65 were my first clue that the Murrah Federal Building had been bombed by a terrorist. As a pastor of an urban congregation and a Marriage and Family Therapist, I joined with other emergency responders in looking for ways to share hope in the middle of great suffering and grief. Through the responses of compassion from people and churches throughout the country, Oklahoma City witnessed God's promise that nothing can separate us from the love of God in Jesus Christ. Theologian Paul Tillich's proclamation that evil is always penultimate and never speaks the last word took on new meaning for me during the long process of recovering from this terrorist act.

In the role of Executive Pastor for a multi-staff church in Lancaster, Pennsylvania, I learned more about how organizational management can fit into a congregational setting. I supervised 15 full and part-time staff at Highland Presbyterian in addition to leading the Stephen Ministry and Mission programs. During this time, the Kling family was tested in our own journey of faith as our teenage son David suffered for several years with a debilitating viral illness. God's grace, skilled medical care, and the ongoing prayers of our church family helped us throughout David's illness and recovery.

During 13 years as pastor in Sarasota, Florida I continued to learn about the joy of faith development in later stages of life. I saw firsthand in the retirement culture of Southwest Florida how important the role of grandparents is in shaping the Christian faith for all generations. Ministering to an elderly couple meant not simply engaging them but also finding ways to bless their extended family network. The everyday lives of Bee Ridge Presbyterian Church members of all ages confirmed a central thesis of my doctoral studies – that faith development begins in the nursery and it continues until each of us breathes our last breath and enters the Church Triumphant.

First Presbyterian Church of Bainbridge was blessed with a significant group of children and young families. I enjoyed including these youth and parents in worship and outreach activities and I frequently attended school and athletic events. In small-town Bainbridge I continued to see an increasing need for the church to be a gracious and transforming presence for families in our overscheduled culture. While at FPC, I worked with elders to improve financial reporting, develop the pastoral care team, and reach out to visitors and new members with contagious hospitality. I also continued to nourish my own personal journey of faith through the spiritual discipline of praying for the needs of church members and the congregation as I have done throughout my pastoral ministry.

While serving in many different geographical and vocational settings during 38 years of ministry, I have enjoyed the connectional nature of the Presbyterian Church. The ongoing fellowship of colleagues and teamwork of the presbytery continue to be a part of my faith journey. Some of the presbytery committees I have served on include: COM; Theology & Worship; Evangelism and New Church Development; Mission & Outreach; Christian Education; Planning Team; and Conflict Resolution team. Recently I led "Healthy Boundaries" and "Christian Caregiving" workshops in Flint River Presbytery and North Alabama Presbytery.

I welcome the opportunity to become a member of Saint Augustine Presbytery and look forward to participating in its life and ministry.

Statement of Faith – Rev. Dr. Jeffrey D. Weenink

My greatest comfort in life and death is that I belong to the one, triune, living and eternal God who is my creator and sustainer. I experience God's providence as one whose direction unfolds gently, leads graciously, pardons frequently and surprises continually.

I profess Jesus Christ as my personal savior. His mission was and is to reconcile a sinful world. His life, death and resurrection is the ultimate expression of God's redemptive, reconciling reach to a fallen humanity showing the truth about God, ourselves and the ways of faithfulness.

I am created in the image of my Sovereign Creator God who calls me into a covenant community and to be actively at work among a priesthood of believers.

I believe that Theology matters ~ I believe in the centrality of God's word, divinely inspired and the authoritative witness revealing God's redemptive plan for the world showing the way to salvation, service to others, and unity in Christ.

The Confessions underscore that the witness of the church is to be *reformed* and *reforming*. They clarify belief and articulate faith in particular times and circumstances while remaining instructive for the church today.

The Sacraments reinforce and nourish faith. They are visible signs of indwelling grace sealing our redemption, renewing our identity as a covenant community, and calling us to commitment, service and action.

The Holy 'trinity' manifests life in community; mutuality, uniqueness, interdependence and love. The Holy Spirit is the abiding, accessible, divine presence bringing counsel, comfort, energy, new life binding me to the body of Christ. My spiritual quest deepens and broadens through discernment, dialogue, openness and prayer.

I believe that Church matters ~ I believe the Church can be a warm, accepting community where questions and difference are encouraged and accepted as a living witness to Christ's mission of reconciliation. Our call is to be hospitable, not limiting; faithful, not perfect; prophetic, not judging. We are all fallible human beings striving to do God's perfect will.

I embrace the essential tenets of the Reformed Tradition, the principles of Presbyterianism, its polity complete with checks and balances as a means to ordered ministry.

I believe that mission and ministry matters ~ God has called me to a ministry of word and sacrament, to promote the great ends of the church and serve the living Christ in faith and practice. My salvation comes not by who I am or what I do but by faith in God's unfettered grace revealed in Jesus Christ.

Therefore, I with God's help:

- repent of my shortcomings and offenses against God, my sisters and brothers.
- acknowledge my need for the counsel of colleagues in ministry and the wisdom of our tradition.
- pray my gifts increase and contribute to a higher good.
- humbly hope my limitations be honored with compassion.
- claim my baptism.
- seek the sustenance of bread and cup.
- affirm my ordination vows.

~Jeffrey D. Weenink

NARRATIVE FOR ST. AUGUSTINE PRESBYTERY – September 17, 2019

In addition to my PIF and statement of faith, I offer this supplemental information in regards to my spiritual journey.

FAITH FORMATION

There is not a single lightning-bolt event that impacted my sense of call. But there was plenty of activity. Principally it was the nurture and upbringing I received in a loving Christian home. I'm a third generation church professional. My grandfather was a church organist. My Father, was a Pastor of a prominent downtown church. My Mother was an educator. As a PK (preacher's kid) I did not have to deal with the disruptions of relocation. We established roots through all my school years and beyond ordination. The congregation in which I grew up provided a caring, loving, nurturing, encouraging and supportive environment along with many creative opportunities to be involved in ministry and mission.

I spent my summers through High School, College and Seminary working in residential summer camps. I served five years with a camp that served impoverished, inner-city children, and also a disabled or challenged population. Another five years I was one of the directors for a camp owned by a Presbyterian congregation. It was there that I started a cottager/resort worship ministry that has thrived and flourished ever since.

I grew up in an exclusively Reformed tradition. Given that risk of parochialism, I became open to pursuing theological education in a non-denominational seminary. My formal theological education took during the time the UPUSA and PCUS denominations were engaged in constructive conversations leading to re-union. Given that I grew up in the UPUSA, I was eager to learn more about the PCUS. This interest influenced my decision to remain at Duke Divinity School.

I had the good fortune of a field education placement in one gem of a Presbyterian congregation right off of campus and very close to downtown. The long-serving Pastor, became my mentor, friend, confidant and teacher. My association with Trinity Avenue Presbyterian Church redirected and shaped my path in parish ministry.

MINISTRY

Nearly forty years of ordained Ministry has been formative. I have experienced the heights and the depths of long term service in three congregations. I've experienced the intensity of Interim/transitional ministry for two years with an outcome that has been meaningful, successful, stimulating and fulfilling. I've encountered humanity at its best and at its worst. The providential hand of God has provided many opportunities which have fashioned, influenced and shaped me for effective pastoral ministry.

SURVIVING CANCER

Twenty-three years ago I battled a very rare extremely lethal stage four – level five form of Cancer. By God's grace I have been a survivor for more than 23 years. Enduring this illness deepened my faith, changed my perspective, and has made me a far better Pastor and person where I am able to relate to health crises people may face from a far more empathetic, compassionate and spiritual perspective.

HEARTH AND HOME

Family life has been formative for me in times of exuberant joy and deep tragedy. My wife Jeanne Elaine Weenink and I have been married 37 years. Jeanne is a recently retired elementary school educator. We have three beautiful daughters: Jenneke Elyse – 26 [*Jen-eh-kah* – Dutch for Jennifer], Justyne Jennae 23, Jaime Brianna 21. Our eldest has a mild form of Autism. This has been formative for us in parenting and greatly sensitized us to those with special needs. We all love each other more than life itself. My brother James Brian was tragically killed in a private airplane crash in 1996. Our youngest was born one year and one week after. She bears his namesake. Challenges, struggles, pain, have been formative for us to fall back on our faith and treasure the importance of family.

WORLD VIEW

I have always subscribed to my spirituality as being faith seeking understanding. The beauty of the Reformed tradition is that the church is to be **reformed** and **reforming**. Such is what I have found true with my theology.

My theology has evolved as the times and culture has changed. Technology has changed. Religious plurality has burgeoned. Norms for defining family have altered. Views about ordination have changed. My lifestyle has changed. My spouse of 37 years and I have weathered through change. We have adapted. We have matured. I've buried a brother, one parent and two in-laws, and led countless others through that time of grief and transition. I have navigated transition and have led congregations through transition.

Through all these changes and challenges God has remained the same as an anchor, a fixed point. Seasons have come and seasons have passed. I've rested securely through all the seasons in God's merciful embrace.

Through all changes and circumstances, I've experienced God as one who has gently affirmed, graciously forgiven, and magnificently loved. What I've learned about God and experienced has matured my spiritual leadership which has contributed to the love, loyalty and longevity that has been such a strong part of my ordained ministry. Such spiritual maturity has helped my spiritual leadership become far less anxious, far more hopeful and ever more open to how the Holy Spirit does flow and is constantly, creatively at work. Subsequent alteration in my spiritual leadership has moved beyond dogma to focus on a living, fruitful faith; beyond fixed form toward future hope; beyond description, to devotion.

MINISTERIAL CONCENTRATIONS

- **Worship**–. Worship is the matrix for community life where word and sacrament are celebrated. It is that time of encounter where God's people receive the healing and freeing power of God's spirit at work, but also find expression for homage, praise and adoration to God. It is where the gospel is proclaimed in ways that are relevant, pastoral, practical, prophetic and applicable. Proclamation of the word is something I take seriously and something I approach with humility, discipline, diligence, respect, and an appropriate sense of humor.
- **Mission** involvement. Throughout my ministry with the congregations served, we have promoted and participated in a variety of mission causes (locally, regionally, nationally, and internationally). These involvements have been hands-on, tangible, touchable and

interpretable; engaging believers in relationships that are reciprocal, productive and useful.

- **Pastoral Care** that is timely, compassionate and responsive to the hour of need regardless of the circumstances.
- **Administration.** I am passionate about effective leadership that keeps *ministry* at the heart of *administration*. That involves planning, prayer, listening, collaboration, appropriate delegation all in an effort to move a congregation forward without becoming complacent about what has been accomplished in the past. It requires knowledge of organizational dynamics and ways to motivate and move the body to cast a vision and pursue it.
- **Equipping/Connection.** I appreciate a faith community that equips the body to share their faith story and find meaningful ways to communicate what their church relationship means to them wherein others are invited, welcomed and encouraged to join in the journey.
- **Nurture.** Faith formation is important for children, youth, adults and households. Through Nurture individuals and communities are transformed as they are inspired and challenged to experience God through Jesus Christ. Through nurture, education and spiritual formation all God's children are equipped to claim and live God's promises and grow into meaningful discipleship. Through Nurture the community of faith preserves and transmits the gospel faithfully to future generations.
- **Collaboration.** I appreciate ways in which an environment can be created where self-understanding and self-discovery can take place; where weaknesses are acknowledged; where strengths are emphasized and where people are called to conviction and spiritual formation. I appreciate environments where there is shared vision, discussion is encouraged, knowledge is facilitated, support and recognition is given and received, and cooperation exists.

WHY TRANSITIONAL/INTERIM MINISTRY?

After serving 37 years of successful, fruitful ministry in long-term pastorates, the spirit has nudged me to consider:

- ✓ What is the next dimension of pastoral ministry and how can my gifts best be utilized?
- ✓ Where are the green shoots for growth?
- ✓ How and where is God challenging me?
- ✓ In what way can I rise to the challenge and the call?
- ✓ What is a reasonable shelf-life without going stale?
- ✓ Where can I be most helpful with the skill-set, and gifts for ministry with which God has enabled?

HOBBIES/INTERESTS

Rotary International. Former Rotary Club President and Paul Harris Fellow – level II. We have a life-time affection for the water and all things nautical. Our preference is to be near, in, under or on the water. We are all sailors – and have a deep respect for the sea. NAUI & PADI certified SCUBA diver. When we aren't reveling in beach time, we treasure getting up in the

steep and deep for Alpine skiing (Member National Ski Patrol). We all enjoy travel and adventure. I play a mediocre game of golf, but I never let it ruin a good walk. Making sawdust is a form of release/therapy and creative expression. Projects/Restoration have included – old houses, antiques, mahogany kayaks, cedar SUPs, two classic mahogany boats (Chris Craft runabouts) and a vintage car (1930 Ford Phaeton).