

## Appendix M

### Minister Information

#### New Calls and New Presbytery Members

Forrest Foxworth

Ricardo Green

Jessi Higginbotham

Mark Hults

Susan Rose

Natasha Sudderth-Davis

Jeffrey Weenink

## **Statement of Faith Forrest Foxworth**

I believe in Creator and creation, in a God who has initiated this world and sustains us in it.

A God of intention and love.

A God of energy and life.

A God of mystery and concealment and revelation.

I believe in Jesus Christ, the Word made flesh.

Our great high priest. The author and perfecter of our faith.

The incarnation who preexisted incarnation.

I believe in the Spirit, divinity actively working and present in our world.

Our great comforter.

I believe in the Trinity, the strangely singular *and* communal God... the God that we know, in part, and love and serve. In my own life, this God has been, at different times, a great source of comfort, bewilderment, encouragement, and stimulus.

Through Scripture and the testimony of my predecessors, I believe in God's intention to redeem and restore all of creation. Scriptures employ many and varied images when discussing God's relationship to God's people: shepherd, lover, mother, father, koinonia, en Christo, and more. Though they may draw out different aspects of the relationship, these images all point towards a consistent truth of God's intention and initiative in communing with God's people. God's people have long employed terms like *sin/transgression* as a way of discussing the *not yet* aspect of God's intention while simultaneously pointing to the life/death/resurrection of Jesus as evidence of the *already* aspect of God's intentions.

As God's people, the church finds itself in a particularly meaningful role of participating in God's mission. We recognize that our Baptism calls each of us into discipleship and service to the world. Our participation acknowledges the proclaiming/hearing the Word of God, administering/receiving the Sacraments, and nurturing a covenant community of disciples of Christ. Our participation privileges us toward service, toward working for peace and justice and social responsibility.

Within this covenant community, we recognize that diversity enhances unity and that all *believers* have a priestly role. In this context, we place a high value on the role of scripture, the Word of God, for edifying and teaching and convicting and provoking. We also recognize that the Word of God, read and proclaimed, has found its fullest realization in the person and work of Jesus Christ.

Both the Eucharist and Baptism play particularly meaningful roles in the life of our covenant community, marking us as God's children and connecting us to our risen Christ. They are a sign and seal of God's work and love. They are the "Word of God enacted and sealed in the life of the Church."\* They have been instructed and instituted by Jesus, himself.

\* W-3.0401

## **Journey of Faith Forrest Foxworth**

Grace and peace to you all. It has been a great joy to travel together through this process of discernment and discovery. Looking back on my journey to this point fills me with gratitude for the many people who have upheld me; and this reflection inclines my belief towards providence.

My parents were formerly missionaries with Wycliffe Bible Translators. I spent much of my childhood in Papua New Guinea. I understood, quite early, a version of Christianity that encouraged action, reconciliation, and devotion. My community was full of adults who had their lives transformed on a very real, practical level by their interactions with the Divine.

We moved back to Mississippi in time for me to enter high school. My family began attending a PCUSA congregation with my grandfather. I have spent the last twenty years as both an informal and formal student of southern, American, ecclesial culture. Sometimes I have been discouraged by the ways in which our culture has hijacked Christianity to serve its own needs or desires. Other times, I have been encouraged by the courageous and inclusive ways in which people have articulated an authentic faith. I have felt abandoned, frustrated, angry, hopeful, despondent, resolute, ashamed, and challenged. I have been the recipient of so much life and joy. I have considered setting it all down, leaving, throwing up my hands. Again and again, though, I cannot seem to shake a commitment to this particular, faithful, and broken community of people.

Since high school, I have been an employee at three different PCUSA congregations. In Corinth, I was an intern with the youth ministry program. In Tupelo, I was director of youth ministry and the community life center. In Fernandina, I have been director of youth and their families. The trajectory of my career testifies to both a common thread (youth work) *and* an expanding role within the life of each congregation. I remain

grateful for the ways in which each of the congregations encouraged and challenged and shaped me. And I remain grateful for each congregation's commitment to not simply understand either youth ministry or my role as a *stepping stone towards real ministry*.

On a more personal level, I am especially thankful for the ways our community has loved and cared for my wife and children. And I am thankful for the ways my wife and children have been patient with an atypical work schedule and sometimes-blurry work/social/church relationships.

Several years ago, through prayer and conversation, we began a movement towards ordination. The discernment process has not been a singular decision. It has been examined and tested along the way. Consistently, we have, together, found confirmation of my call toward new tasks and roles within the church.

I began my professional career with a healthy respect for Reformed theology and polity; my appreciation has grown since. I endorse our denomination's structure. I submit myself to a shared accountability, to communal discernment, to the balance of tradition and re-forming.

I understand my own journey to be within a stream of thinkers and theologians and practitioners that came before me. I have a deep appreciation for the way in which Reformed theology maintains both a profound respect for individual consciousness and corporate responsibility, a commitment to respecting and challenging tradition. I sincerely hope my life's work will contribute towards our collective progress, that we will bring honor and flourishing, even as we are embraced by a God intent on communing with us.

## STATEMENT OF FAITH

Rev. Ricardo Green

I believe in God the Father, the Son and the Holy Ghost. I believe in one God in three persons. The Father is the Creator. I believe in God the Son Jesus Christ our Lord and Savior. I believe God the Holy Spirit, the Sustainer.

I believe the Bible is the Word of God. It contains the Scriptures of the Old Testament and the New Testament. I believe the Scriptures of the Old Testament were inspired by the Holy Spirit and written by people chosen by God, The Scriptures of the New Testament were written in order to give testimony of the work and earthly ministry of Jesus Christ.

Tough we all humans were created at the image and likeness of God, the Creator, I believe that all humans fall apart from the grace of God; and therefore, we all are sinners before God. In order for us to restore our relationship with God, we are needed of a redeemer that is Jesus Christ. I believe that by his sacrifice in the cross and his resurrection from the death, we were rescued from our own human nature and were brought back to God to establish again the relationship broken by Adam and Eve.

I believe in the Lordship of Jesus Christ as the Word incarnated of God, who was one hundred percent God and one hundred percent human, and that he is still acting in the world. I believe He is the Savior of the world according to John 3:16.

I believe in the active work of the Holy Spirit through whom the believer has the capacity to enjoy and live a new life. I believe that through the power of the Holy Spirit we born again and become new creatures in Christ. I believe that it is not through the work of good deeds we gain salvation but is the result of God's grace poured upon human race.

I believe that the Sacraments of the Lord's Supper and the Sacrament of Baptism are the two visible events that confirm the kind of community of who we are as Presbyterians. In the baptism we states the beginning of a new life obtained through the obedience and love of our Lord Jesus Christ. In the celebration and participation of the Lord's Supper, we celebrate and remembered together as a Christian community, the passion, the crucifixion, the death, and the resurrection our Lord Jesus Christ.

I believe that as a new creation through the redemptive work of our Lord Jesus Christ, we must fulfill in submission, humility and in obedience the mission of the Great Commandment given to us, the Church by our Lord Jesus Christ in Matthew 28:18-20.

I believe in the unity and the spiritual edification of all believers that compound the visible Church, which is the visible instrument of God that promotes His kingdom in this world. I believe on the Second coming of Jesus Christ in which, one day all believers will live forever in the eternal presence of God Almighty.

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## EXPERIENCE

### **Associate Presbyterian Minister, Director of Spanish Ministries**

Mount Vernon Presbyterian Church

2016 - 2018

Sandy Springs, GA

- Facilitated ESL classes, day laborer ministries and community small groups
- Engaged 15 percent of church members in multicultural ministry
- Assisted during English-language church services and in broader church activities

### **Abroad Associate Pastor of Evangelism**

Tunica Presbyterian Church

2012-2015

Tunica, MS and Intibuca, Honduras

- Served as a social worker and pastor to the Lenca indigenous community in Intibuca, Honduras, Central America.
- Founded by Tunica Presbyterian Church

### **Associate Hispanic Presbyterian Ministry**

Comunidad Cristiana Esperanza, Second Presbyterian Church

2009 - 2012

Memphis, TN

## ADDITIONAL EXPERIENCE

1998-2007

**Associate Portuguese Presbyterian Ministry** – First Presbyterian Church – Richmond, CA

**Pastor** – Jardim Iracema Presbyterian Church – Fortaleza and Ceara, Brazil

**Dean** – Grupo Ecumenico de Apoio de Pastores(as) – Fortaleza and Ceara, Brazil

**Pastor** – Aquiraz Presbyterian Church – Aquiraz and Ceara, Brazil

**Dean of Latino Lay Track Program** – Columbia Theological Seminary – Decatur, GA

**Pastor** – Jereisatti Presbyterian Church – Jereisatti, Maracanau and Ceara

**Pastor, Professor of Theology** – Independent Presbyterian Church of Brazil – Brazil, South America

## LANGUAGES

Spanish, English, Portuguese (spoken and written)

## EDUCATION

**Continuing Ed. Courses in Mission**

2002-2003

Columbia Theological Seminary – Decatur, GA

**M.A. Christian Education Post M. Div**

1990-1991



Princeton Theological Seminary, Princeton, New Jersey

M. Div.

1987 – 1990

Princeton Theological Seminary

University of La Verne, La Verne, California

B.S. in Philosophy and Religion

1983- 1987

## Part – II

### NARRATIVE INFORMATION

*Rev. Ricardo A. Green*

*January 01, 2019*

The most meaningful significant experience in ministry for me to grow it has been in the areas on global and local mission, social work, evangelism, and reaching Through the training and experiences developing these ministries, I've confirmed my passion and abilities to serve people regardless their social status.

Shortly, following my conversion in 1982, I became a member of the Bethesda Presbyterian Church in Gardena, California, a PC (USA), under the leadership of Rev. Juan José Perez. I soon became involved in many of the church activities. As I began to grow spiritually, I experienced in my life a strong call to the pastoral ministry.

Through the years since my ordination in 1992, I've served in various committees and positions of leadership, culminating in my acceptances as the Director of Spanish Ministries at Mount Vernon Presbyterian Church in Sandy Springs, GA., in 2016. During this time in ministry at MVPC, I have serving the immigrant Hispanic community in the city of Sandy Springs. At this time we are developing a variety of activities such as ESL Classes, the Coffee ministry, developing a Bible Study in Spanish as a way to reach the community. I am also participating and active in the English speaking programs such as leading worships services, teaching events, performing the Lord's Supper, feeding the homeless, and many other activities that is related to the life of MVPC.

During our time in the country of Brazil with my family, for ten year, I've served as a full-time professor of practical theology, at the Theological Seminary, and with my family we also served in different congregations during our time. The churches we served were Igreja Presbiteriana de Jereisatti, the Igreja Presbiteriana de Aquiraz, (the Aquiraz Presbyterian Church). We also served at the Igreja Presbiteriana de Jardim Iracema, (the Jardim Iracema Presbyterian Church). All these churches in the Northeast coast in the city of Fortaleza.

In the United States, I had the privilege to serve in two New Church Developments in the city of Kingston, New Jersey, and in Fort Lauderdale, Florida. During my years in the city of Princeton, I had the privileged to begin what it is called today the Iglesia Presbiteriana Hispana, (the Hispanic Presbyterian Church), under the leadership and supervision of the Session of the Kingston Presbyterian Church. I also served as the organizer pastor of the Re-development church of the Iglesia Presbiteriana Hispana (the Hispanic Presbyterian Church), in the city of Fort Lauderdale, Florida. These several

opportunities had served me to reaffirm my call into the ministry of preaching, evangelism and diakonia as well. To nurture, to train, to encourage, and to lift up new leaders within the life of these communities it had been of great satisfaction not only to myself but also among the people as well.

I have consistently sought to model, through my missionary ministry, teaching, preaching, and diakonia, a personal lifestyle that had brought conviction to my theological perspective and personal belief. Teaching and serving people are two powerful elements that inextricably are linked together.

Within my scope of experiences in serving in Presbyterian Churches with English speaking communities and Spanish speaking communities in the United States, and my missionary experience in Fortaleza, Brazil, among Portuguese speaking communities, one of the issues of personal and theological concern for me is the issue of oppression (not only in the communities which the church seeks to reach out to serve, but also within the communities outside the circle of faith).

It is my belief that the church cannot be an effective witness to the community at large until it has reconciled itself with its responsibility and call to live out a serious commitment of love and acceptance for all of God's creation, regardless of their race, gender, social or economical status. This witness of love must begin within the community of faith, and extend out from there to the large surrounding community and to the world.

One of the strongest areas of my ministry that involves my commitment to help the church is to recapture and increase its vision for mission: locally and abroad and evangelism in the same spirit that was planted in the lives of the early disciples through Jesus' Great Commission.

In order for the church to fulfill the Great Commission in our day, the members of our churches must be educated and equipped so they can discern and obey their calling, using their spiritual gifts they have been given to their greatest advantage.

These areas which I have discussed reflect what I have come to see as focal points of my call to ministry—mission, preaching, teaching, counseling, evangelism, education, encouragement and nurture of the community of faith whom I am called to serve.

On my leisure time, I spent it with my wife Reyna and son Richard, and pursuing recreational interest and activities with both of them, such as, going out to the theaters, watching soccer games, working out, and playing soccer with my son Richard Ashbel.

#### REFERENCES:

Rev. Tom Hagood - Columbia Presbyterian Church 711 Columbia Dr. Decatur, GA. 30030 - 404-289-0054 email: [revtomhagood@gmail.com](mailto:revtomhagood@gmail.com)

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## **Statement of Faith**

**Rev. Jessi Higginbotham**

I believe in God the Father, the creator of all things, the giver of life and the lover of all creation. I believe God makes no mistakes, God created all people and living things on purpose, with a purpose and loves us all. Nothing we can do can make God love us more or less, we are God's greatest creation. I believe in Jesus Christ, God's son, fully human, fully divine. Christ came and lived among us, walked among us, taught us how to pray and taught us about our relationship with God. I believe God saw the world through our eyes in Christ and experienced hunger, pain, grief and joy. I believe Christ died on the cross for our sins so that we would be forgiven and on the third day he rose again, greeted Mary in the garden and appeared to the disciples.

I believe in the Holy Spirit, the advocate Christ promised to us. I believe this is the spirit of God, one in the trinity, the forever presence of God. The Spirit speaks to us as we read and study Scripture. It is through Scripture that we learn Christ's will for us and for the church I believe the Holy Spirit is always present, never leaves us, and is constantly working within us. I believe we, as God's greatest creation, all have a calling. I believe in the holy catholic church, the church universal, the gathering together of God's people for community, communion, love and worship. I believe this community has changed lives and continues to change lives.

I believe in the mission of the church, God's mission in the world. I believe this mission is to love one another as God has loved us, to feed the hungry, clothe the naked, visit the sick, poor and those in prison. I believe God is love. Wherever there is love there is God. Wherever there is goodness, kindness, charity, patience, acceptance, comfort, joy, family, friends, and comfort there is God. I believe God never leaves us and is always with us in our times of grief and tragedy. I believe in prayer. I believe in the power of prayer. I have seen miracles, more than one.

I believe prayer is how we connect with God and know that God is listening to us always. I believe God hears all our prayers, forgives us of our sins, and always wants this relationship with us. I believe Baptism is an outward sign of the grace of God that exists within us from before we are born. Baptism is the act of the community of Christ, we participate in this sacrament together to show the world that God loves us all, that God saves us all and God redeems us all.

I believe Communion is a holy act of our community of faith, both a celebration of Christ's love of us and a remembrance of Christ's sacrifice for us. Finally, I believe that Christ's resurrection means we will all be resurrected. I believe in our death our Baptism is complete, that we go on to the Communion of Saints to be with God and one day we too shall be resurrected.

## **Journey of Faith**

**Rev. Jessi Higginbotham**

My journey of faith has always been a small, soft, whisper in the background of my life. From as early as I can remember I was reading the Bible in church with my grandparents. When I began to ask questions, my parents declared it was time for us to find our own church and attend as a family. I usually say I'm a cradle Presbyterian, even though we didn't start going to a Presbyterian Church until I was 11. I say I'm a cradle Presbyterian because it's the first faith I remember claiming on my own, the first faith I remember having and the only faith that has stuck with me.

From the time we joined St. Giles Presbyterian Church in Orange Park, FL I don't remember a weekend when I was not at church. I don't remember a Wednesday night when we didn't have a dinner or a class to go to. It was the place I wanted to be all the time, it was like a second home to me.

Growing up my sister and I went on Mission Trips, Youth Trips, we attended and eventually helped with Vacation Bible School and *finally*, we were old enough to attend Montreat.

Montreat was and still is an important part of my faith journey. The Celts say there are 'thin' places, these places are where you feel Heaven and Earth are as close as they can be, they are holy places. Montreat is a thin place for me. Montreat is where I learned to express and feel my own faith. It is where I claimed my faith and watched it grow right before my eyes. It is where I began to ask questions of God and where a light grew inside of me, calling me into ministry.

If you were to ask my college friends if they knew I was going to be a minister someday they would all say 'yes!' Maybe I knew it then too, or maybe I was still trying to figure it all out but when I told them I was going to seminary they were not surprised. No one who knew me well was surprised. I guess when no one is surprised at the path you take, you're probably on the right path.

My faith grew and blossomed at Columbia Theological Seminary. I graduated in 2009 and have now served 3 churches as an Associate Pastor. All of my calls have been different and diverse. I've worked with children, youth, and adults. I've organized missions, preached, visited, and all the while growing into my own pastoral personality. This year I celebrated a decade of ordained ministry. In 10 years, I don't think I've done the same thing twice. Each new adventure, difficult twist, or unforeseen direction has taught me something about myself and my faith.

## Statement of Faith

Mark Hults, December 14, 2019

I believe there is one God, the creator of all things. God exists eternally in three persons, Father, Son, and Holy Spirit. The Father is the life-giver of all. The Son, Jesus Christ, is fully human and fully divine. He lived as a perfect example for humankind and died for the forgiveness of our sins. He was raised from the dead and ascended into heaven. He will return to reign eternally with justice and mercy. The Holy Spirit is the comforter, sent to witness and sanctify.

Scripture is a gift from God. It is authoritative and trustworthy because it is consistent with the redemptive work of God. The Holy Spirit illuminates scripture to testify to who God is and what God's plan is for the world.

Jesus Christ is the head of his body, the church. The church consists of all people from all times and places that are called to be in communion with the Triune God. Its call is to be involved with the Holy Spirit in mission. This transforming mission includes the justification, sanctification, and vocation of the church. The sacraments, communion and baptism, demonstrate that God is near and in communication with us. They are a testimony of divine grace toward us, confirmed by an outward sign.

Humankind was created in God's image, to live in love and holiness. Therefore, there is value and dignity in all people. We have been alienated from God because of our sin. I understand faith as a response to the call of God in a human's life. When I look at Jesus in the New Testament, I see him challenging those he encounters to believe and respond to that belief in faith. I see Jesus actively working today, drawing his elect toward him. As we are drawn toward Jesus, we must respond to his call, growing in understanding of the grace that covers us, and attempting to live in way that is consistent with that call.

Journey of Faith  
Mark Hults, December 2019

As I look back on my spiritual journey, hindsight allows me to clearly see the hand of God on my life from a young age. I responded to God's call when I was little. Time would tell that my experience was a genuine response to a real moving of the Holy Spirit. As I grew, I cared deeply about loving and serving God. I went to church regularly and participated in church events and youth offerings. Both Sunday School and Youth Group were influential in my development.

In second grade, my parents made a decision that had huge ramifications on my faith. They decided to move me from the public school I was attending, to a private school setting. There were not a lot of options in my hometown. My mother was way too anti-Catholic to send me to one of the good Catholic schools, so I ended up in a private school run by a fundamentalist church.

Fundamentalist is a term that often gets passed out liberally in some circles. I'm referring to old school fundamentalism. "God said it, I believe it, that settles it", "Spare the rod and spoil the child", and "We are NOT Evangelical" fundamentalism. My parents knew there were some differences between the church we attended and this one, but they had no ability to understand, let alone explain, the theological differences at play. It was awful. They used corporal punishment, intimidation, and their power as classroom and spiritual authorities to attempt to mold us into the Christian US citizens they envisioned. A few of my classmates bought in and are raising their families in a similar manner, a few of us never bought in but followed God anyway, still others have lives that are train-wrecks because of the system we endured.

My transfer back to public school in the middle of the 6<sup>th</sup> grade was challenging. The transition was helped considerably in 7<sup>th</sup> grade by my involvement in Campus Life, a Para-Church ministry to Jr. & Sr. High students in our area. It was great for me. I grew in my understanding of God, made deep friendships, and started developing some leadership gifts. In Jr. High, some of the sharpest students in our school went to Campus Life, once we entered high school, most of the more popular kids moved on to other things. Even though it wasn't as fun, I stayed with Campus Life through graduation.

Going into college, I had two things working against my faith. I didn't have a regular devotional practice and I had a deep desire to be more popular than I was in high school. I felt my faith inhibited chances at popularity and when pressed, I wandered away. I had a stereotypical fraternity life in college, paying attention to women and fraternity life way more than anything else.

When I emerged, I started asking deeper questions about who I really was and wanted to be. I ended up in a church that had a 300 person/week singles Sunday School class. It was another great fit. I threw myself into the church and the singles group. Most of my early post-college friendships came from there. I did service projects and generally made myself available. I served in formal leadership structures. We sat at round tables during the class and I was a table leader, welcoming and helping grease discussion after the morning teaching. Later I served as the social coordinator and then a member of the leadership team.

It was during this time that I got connected with InterVarsity Christian Fellowship/USA (IV). One of my friends at church was developing an IV team to work with fraternity and sorority (Greek) students and he approached me about working for them. I considered IV for 9 months before it became clear that God was calling me there.

I had a great experience in my 14 years with IV, though I experienced many hard things. My friend that recruited me wandered down a peculiar theological path and expected his team to follow him, about half of us didn't. The team became a war zone as he tried to influence us to join him in his beliefs, or in my case, fire me for insubordination. IV decided to let him go, and eventually most of those that agreed with him followed. It was a tough couple of years, both during and after, but eventually healing showed itself. One of the things I learned during this time was that there is no going back after a traumatic incident. The old normal is gone, even though there is healing, it is in the context of a new normal.

IV's Greek Ministry was the place where God redeemed my Greek experience. Redemption is a theme in my life. I'm Greek. I speak the lingo, I think like Greek culture. I used this love of the Greek system to paint a picture of how meaningful a Greek experience could be if one lived it for God.

IV was also the place that helped me develop theologically. My region was fairly Reformed and the student that influenced me the most during this time came from a Dutch Reformed background. I will never forget the day he presented a copy of the Heidelberg Catechism to me as a gift for his thankfulness for my involvement in his life. I still have it, and it is very dear to me. Time with IV also continued to be redemptive. I remember some of the early discussions with supervisors and peers that helped me grasp the different perspectives of the fundamentalist church school I had attended and other theological positions. It was freeing and healing.

I eventually left IV because I became convinced God was calling me to seminary, and probably to the pastorate, to work with people in all stages of life. I enjoyed aspects of seminary, especially the discussions, both inside of class and outside. It confirmed to me that I am a generalist and God is calling me to ordained ministry to work with people in every stage of life. My classmates ignored my age, saw me as a peer, and we made deep friendships that I cherish.

My time at First Presbyterian, Green Cove Springs has been redemptive, educational, and confirming. Many of the deep wounds I've experienced in life have been helpful lenses to our congregants as they go through difficulties in their lives. I now know I can preach most every Sunday, which few know until they do it, and our congregation and even some peers who have visited have been very kind about the quality of my sermons. Much of what I learned as a campus minister is applicable in this setting too.

I'm thankful to God for the both experiences and opportunities. Even many of the ones that I wish I could have avoided have been powerful, helpful tools that have shaped me and been useful to those looking to me as their pastor.



**Corrected Terms of Call for Rev. Mark Hults**

**January 19<sup>th</sup> 2020 Congregational Meeting  
First Presbyterian Church, Gainesville, Florida**

**Effective Salary**

Annual Cash	\$60,477.88*	(*includes additional 50% of SECA)
Housing	42,000.00	
Medical Supplement	2,750.00	
<b>Total Effective Salary</b>	<b>\$105,227.88</b>	

**Expenses**

Auto	\$3,000
Pastor's Discretionary Account	3,000
Cell Phone Allowance	1,200
Continuing Education	2,750
<b>Total Expenses</b>	<b>\$9,950</b>

**Required Benefits**

Medical	\$26,306.97	(@25% of Effective Salary)
Pension	12,627.88	(@12% of Effective Salary)
SECA Allowance	7,477.88	(50% of \$14,955.75)
<b>Total Required Benefits</b>	<b>\$46,412.20</b>	

**Total Compensation Package** **\$161,590.08**

Approved during January 19, 2020 Congregational Meeting of FPC Gainesville

Susan Rose

Statement of Faith

Out of chaos, God created the world.  
Trusting that God is in my life brings order out of chaos, and it is good.  
I affirm the only true God, who alone rules in and over the universe;  
God the Father, God the Son, God the Holy Spirit,  
Three distinct, but co-equal, persons as God.  
I seek God through prayer, the scriptures, and in the world around me.  
Learning about, acceptance of, and responding to Jesus Christ is not a one-time event;  
I renew my commitment to walk faithfully with my Savior daily.  
I rely upon the Holy Spirit to guide me through the journey of life.  
I seek to be obedient to God's will,  
Although I acknowledge my inherent sinfulness separates me from God.  
The Holy Scriptures are the inspired word of God.  
God's grace and truth are still faithfully interpreted through them.  
Practicing the spiritual disciplines  
allows me to continue to grow and mature in God's word and world.  
Through the sacraments in the Reformed tradition,  
We partake in the covenant God has made with us through God's son, Jesus Christ,  
And as experienced through the Holy Spirit.  
At every act of baptism,  
We are reminded of God's "outward sign of inward grace."<sup>1</sup>  
At every Lord's Supper,  
we remember the new covenant Jesus made with us.  
In communion, we eat from the table that binds believers together  
from every time and place.  
As we receive God's grace in a tangible way,  
we are reminded of God's unconditional love for the world.  
We respond to God's redeeming and sustaining love by our words and actions.  
The mission of the church is  
To proclaim the redeeming salvation of Jesus Christ to the world.  
This is to be done through word:  
The truest preaching of the Gospel;  
And through deed:  
By being the body of Christ in the world.  
The church answers this call  
Everyday throughout the world by  
Preaching and teaching;  
Feeding and clothing;  
Sheltering and protecting;  
Caring and sharing  
God's grace with the world;  
For nothing is impossible with God.

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<sup>1</sup> Donald L. McKim, *Introducing the Reformed Faith; Biblical Revelation, Christian Tradition, Contemporary Significance* (Louisville, KY: Westminster John Knox, 2001), 135.

## Susan Rose

I was not raised in the church. While other people can say they didn't *go* to church, I didn't *belong* to a church until I was in my 20's. My parents were both raised Presbyterian, but we did not attend church as a family. I joined Peace Memorial Presbyterian Church in Clearwater, Florida in my early 20's. My husband and I were married in that church and our first son was baptized there. It was an important and formative place for me and for our family.

Shortly after our first son was born, my husband was transferred to the Space Coast. There we joined Rockledge Presbyterian Church. It was at RPC that my faith took root and grew. I left a full-time retail career, taking a part-time position so I could stay at home with our son. During that time, we could attend worship and Sunday school regularly. I was also able to participate in a women's Bible study. It was a period in my life that I could start to volunteer, including chaperoning a youth summer trip to Montreat. It was at Montreat that I had an overwhelming encounter with the Holy Spirit and sensed a call to ministry. Upon returning home, I discovered that I was pregnant. I wondered if the feeling was just hormones and not really a call to ministry. Because why would God call someone so utterly unprepared to ministry?

After our second son was born, the call to ministry did not dissipate, and I started looking at seminaries. I came under care of Rockledge Presbyterian Church and Central Florida Presbytery. My husband indicated to his boss that he would be resigning so that I could attend seminary. Instead of accepting his resignation, she sent him to interview for a position in Memphis, TN. We moved to Memphis and I started attending Memphis Theological Seminary part-time. After two years, my husband was transferred back to Jacksonville. During our time in Jacksonville, I briefly attended the Florida Center for Theological Studies and also took several courses from the University of Dubuque Theological Seminary's online Commissioned Lay Pastor program. This was a period when the journey to ordained ministry stalled for me. I was still under care of Central Florida Presbytery. During an annual consultation with them, I recounted that I had tried all the avenues available to me to continue my seminary education, but I was at a dead end. I asked to be un-enrolled as an Inquirer. The committee, after discussing my situation, denied my request. I will be forever grateful to them for their patience and wisdom. They said if I returned in 6 months with the same request, they would grant it. They said what I viewed as a "no" seemed like a "not yet" to them. It was shortly after this meeting that ministry opportunities broke wide open for me. I convinced UDTS to allow me to do long distance field education and Mandarin Presbyterian Church created a position to allow me to complete that seminary requirement. I also started supply preaching at Middleburg Presbyterian Church.

My husband's career took us to Northwest Arkansas, so once again we moved. After looking at several seminary opportunities, I returned to Memphis Theological Seminary. I commuted 600 miles each week during the school year for 2 ½ years to complete my degree. I worked at First Presbyterian Church in Springdale, Arkansas while I finished my degree and found my first ordained call. This was our "home" church when I wasn't supply preaching.

My first ordained call was a Campus Minister with United Campus Ministry, a historic Presbyterian ministry at the University of Arkansas. I revitalized this ministry during my tenure, breaking the "glass ceiling" for college students in ministry and leadership. I wrote and received two 1001 New Worshipping Community grants to allow students to launch new ministry ideas. I also wrote and received (the only campus ministry in Arkansas) the Campus Ministry Theological Exploration of Vocation Initiative grant, funded by the Lilly Endowment. They were

so impressed with our early results from the grant that they asked the ministry to apply for a Sustainability Grant, which the ministry received. Under my leadership, UCM became known for developing the next generation of leadership for the church. UCM sent 7 students to 5 PCUSA seminaries and 1 student is attending an international program. 2 of those students have graduated and been ordained to campus ministry positions.

If you have suffered a traumatic event in your life, you have the life “before” and the life “after.” 2017 taught us that life changes in an instant. On January 1, 2018, my husband and I realized that that it was time to stop talking about our future and start living it. My husband had just landed his “dream job” including the ability to work from anywhere. I resigned my position in January, effective December 2018, to allow the board time to find a replacement. I had always wanted to pursue a doctorate, so I applied to and was accepted to Portland Seminary in the Leadership and Spiritual Formation cohort. We sold our house in September and moved into an apartment so I could finish out the semester with UCM. We moved to Nocatee on December 24, 2018.

I took the spring off from ministry as I continued with my doctoral studies and worked on getting settled. Almost from the moment I submitted my last paper for the spring semester, I started interviewing for new ministry positions. God closed some doors and I closed some doors. It was a summer of intense discernment.

My husband and I started attending Memorial Presbyterian regularly after Easter. I had been meeting with Hunter Camp, pastor of Memorial, for coffee occasionally through the spring and that continued through the summer. He followed my interviewing odyssey with collegial encouragement. Towards the end of the summer, he asked if I would consider a position with Memorial. He worked with the Personnel Committee and the Session to draft and approve a quarter-time Parish Associate position. My sense of call to Memorial is like a steady thrum of the Spirit saying, “go this way.” I am excited to serve this congregation and community and to work with a dynamic ministry team.

I was also offered and accepted a position with Yellowstone Theological Institute in Bozeman, Montana as a Lecturer in Christian Vocation. I will teach a class with them next summer. They have offered me another part-time position (working remotely with some travel) that we have put on hold until August 2020, based upon their needs and progress with my dissertation.

I am in the second year of my doctoral studies. Because campus ministry is no longer my ministry context, the focus of my thesis has shifted. This means I will be doing two years of research and writing in one year. I am committed to graduating with my cohort in May 2021.

My primary reason for maintaining my membership with the Presbytery of Arkansas was to continue to advocate for two of my former students who are in seminary. One student has successfully transitioned from Inquirer to Candidate status. My other student has decided to stay in the Mission and Discipleship track at UDTs and not transfer to the M.Div. program. I will continue to mentor both students through seminary and the transition into their first calls. As I have accepted a position with a church within the presbytery, it is time to put down roots here. I am looking forward to using my gifts and skills in ministry in the St. Augustine Presbytery.

Minister/Certified Educator Natasha Sudderth Telephone 828-773-2404  
 Church or employing entity First Presbyterian Church of Perry Florida

Terms of Call:	2018	2019
<b>A. Personal Compensation</b>		
1. Annual cash salary		33,000.
2. Housing allowance (if no manse)		27,000.
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		60,000.
<b>B. Expenses</b>		
10. Reimbursable professional expenses		
a. auto expenses		2500.
(OR provision of auto w/ full expenses)		
b. book allowance		500.
c. other reimbursable expenses		
11. Continuing education allowance		1000.
12. Total expenses		4000.
<b>C. Required benefits*</b>		
13. Major medical (25% of line 9)		15,000.
14. Pension/D&D (12% of line 9)		7200.
15. REQUIRED 50% SECA Reimbursement		4590.
16. Total Benefits		26,790.
<b>TOTAL PACKAGE</b>		92,422.
<b>D. Vacation and Leave</b>		
Vacation	_____ (weeks)	3 _____ (weeks)
Study leave	_____ (weeks)	1 _____ (weeks)
Parental leave	_____ (weeks)	_____ (weeks)
Additional Terms (may use separate page)	<u>Dental Benefit 1632. (included in line 16)</u>	

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

## 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).