

Appendix B

NEW MINISTER INFORMATION

Statement of Faith

Bryant Anderson

When I was confirmed in sixth grade, I memorized the first question and answer of the Heidelberg Catechism, which says in part, “What is your only comfort in life and in death? That I am not my own, but belong—body and soul, in life and in death—to my faithful Savior, Jesus Christ.”

In the decades since, through all the iterations of my faith and the challenges of my life, I always seem to circle back to these words, and they remain sufficient to capture the essence of my faith: I belong to God, and to my faithful Savior, Jesus Christ.

The Triune God—who created in love and seeks to bring about the loving redemption of the world and all that is in it—is a God of embrace. God embraced humanity—bearers of God’s own image—from the very beginning, despite our stubborn inclination to exploit neighbor and nature. God embraced a covenant people through Abraham, that all the peoples of the earth might come to know God’s blessing. God embraced the outcast and downtrodden through the voices of the prophets. And despite their frequent failure, God embraced the people of Israel, tirelessly calling them back to covenant faithfulness.

Nowhere is God’s embrace demonstrated more clearly or more powerfully than in Jesus of Nazareth, the Word of God made flesh. In his ministry, Jesus proclaimed the kingdom of God: God’s new reality breaking into our own, the remaking of our hearts and the redemption of this world. In Christ, the embrace of God is no longer limited to a chosen people; it is extended to the lost and the least, to the outcast and the sinner, to you and to me. In his death and resurrection, Jesus turned our most basic assumptions about strength and weakness upside-down, exposing the bankruptcy of human power and revealing the power of God, which looks for all the world like weakness. In Christ we are rescued from our dependence on our own strength and assured of God’s embrace.

God’s embrace is not just a big, warm hug; it has a purpose. Those called by God to be disciples of Jesus Christ are given unique gifts and are empowered by the Holy Spirit to extend God’s embrace to the world by loving our neighbor, by showing compassion, by working for peace, by advocating for justice, and by proclaiming the good news of God’s kingdom. We gather together as the church in order to keep alive the movement begun by Jesus. As scripture is read and proclaimed, we are enriched and challenged. As Baptism and the Lord’s Supper are celebrated, we are sealed by God’s Spirit, renewed in our commitment, and strengthened for the life of faith. As one, we are sent out into the world with God’s blessing to be the body of Christ.

The answer to the first question of the Heidelberg Catechism concludes, “Because I belong to him, Christ assures me of eternal life and makes me wholeheartedly willing and ready from now on to live for him.” I belong to Christ. Grateful for God’s embrace in Christ, I strive to do my small part to further the work of God’s kingdom in the world.

Journey of Faith

Bryant Anderson

I am the son of a pastor, which made ministry either the most or the least likely vocation for me to pursue, depending upon at which point of my journey I was asked.

My faith developed in a linear fashion under the nurture of Community Presbyterian in Ventura, California—Sunday school, summer camp, VBS, youth group, and dear church people all played an important role in planting seeds and tending them. I idolized my dad and would have gladly followed in his footsteps.

When I was twelve years-old, we moved from Southern California to West Michigan, where we sojourned four years in the Reformed Church in America. While I enjoyed church, school, YoungLife, sports, and most everything else as a relatively clueless teen, my father's pastorate unravelled quickly and painfully, leaving him (and my mother) deeply wounded and angry. I understood little at the time, but I was perceptive enough to learn that the church is sometimes cruelest to those who love it most. I decided I would never make the mistake of becoming a pastor.

We relocated to Southwest Florida just before the start of my eleventh grade year. Friendships did not come easily, but I grew close with a handful of classmates who were deeply committed Christians belonging to a variety of different churches. We led the Fellowship of Christian Athletes program at school together, I sampled their youth groups (in addition to helping lead my own), I helped start YoungLife in our county, and through it all the confidence of my convictions grew. I came to believe that the world needed me to be a pastor, because the world needed my answers to life's most important questions.

At the University of Florida, I gravitated toward a high-energy, on-campus student church that amplified my firm, black-and-white convictions. Meanwhile, my academic interests were transitioning away from philosophy and toward religion. I found the academic study of religion fascinating, though as a result of those studies my rock-solid worldview was beginning to wobble. I consulted my pastor about the possibility of pursuing a major in religion, and he warned against it, saying it would challenge my faith. So I left that church and majored in religion.

But my former pastor had been right—my faith was indeed challenged. At first I tried to incorporate what I was learning into the faith I had brought to college with me, but this was exhausting and unproductive. Eventually, I was forced to let everything go, to deconstruct the faith of my childhood, to rediscover Jesus and his gospel, and to rebuild from the ground up. It was in the midst of this humbling process of struggle and discovery that I felt God calling me to ministry—I wanted to help others see their faith with new eyes the way that I had.

While I was in seminary, my parents divorced and a (manufactured) controversy erupted in our church. Witnessing the ugly side of the church yet again—this time in the midst of deep personal pain—brought me very close to abandoning my pursuit of ordination and seeking an entirely new vocational path. Had

it not been for the support and encouragement of my wife, the strength of friendships established in seminary, and a good deal of counseling, I doubt very much that I would be in ministry today.

My first years in ministry were immensely fulfilling. I served as an associate pastor of a large congregation with two other pastors on staff. They both had much more experience than I did, and they walked patiently alongside me as I found my footing as a pastor. My eight years as a solo pastor have also been fulfilling, but in different ways. The work of preaching is a joyful burden, a labor that I find to be both challenging and richly rewarding. But I have missed the teamwork and collegiality of a larger staff and have felt God calling me to a place where I can serve alongside others again.

I feel confident that God's call is leading me to Palms, where I am eager to continue the challenging and wonderful work of ministry alongside so many other faithful servants of God's kingdom.

REPORT OF TERMS OF CALL
Presbytery of St. Augustine
2021

*Complete the fillable fields
below, print, sign and return
via email or mail.*

Pastor / Certified Educator Bryant M Anderson **Telephone** _____

Church or employing entity Palms Presbyterian Church

Terms of Call	2020	2021
A. Personal Compensation		
1. Annual cash salary	_____	\$65,000
2. Housing allowance (if no manse)	_____	\$55,000
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	NA	\$120,000
B. Expenses		
10. Reimbursable professional expenses		
a. Auto expenses	_____	_____
(OR provision of auto w/full expenses)	_____	_____
b. Book allowance	_____	_____
c. Other reimbursable expenses	_____	\$7,000
11. Continuing education allowance	_____	\$2,000
12. Total Expenses	NA	\$9,000
C. Required Benefits* (click here for Board of Pensions Calculator)		
13. Major medical (27% of line 9)	_____	\$32,400
14. Pension / Disability (10% of line 9)	_____	\$12,000
15. REQUIRED 50% SECA Reimbursement	_____	\$9,180
16. Total Benefits	NA	\$53,580
TOTAL PACKAGE	NA	\$182,580

D. Vacation and Leave

Vacation	NA	4 weeks
Study Leave	NA	2 weeks
Parental Leave	NA	_____

Additional Terms (may use separate page) See separate page for description of other reimbursable expenses

Carolyn W. Ettlenger
PNC Chair or Clerk of Session

CAROLYN W. ETTLINGER

Bryant M. Anderson
Pastor/Associate Pastor / Certified Educator / CRE
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. BOP benefits – if provided for contract positions – may be subject to different calculations. Please check with a tax advisor for tax advice.

Please return by **March 3, 2021** by email to Sandra Hedrick, Stated Clerk (Sandra@staugpres.org) OR
By mail: Presbytery of St. Augustine, 1937 University Boulevard W., Jacksonville, FL 32217

Bryant M. Anderson

Terms of Call, page two, draft dated May 30

Description: other reimbursable expenses totaling: \$7,000

\$1,500 is for reimbursement of out-of-pocket medical expenses (like a medical flexible plan)

\$5,500 is for a percent of cell phone, mileage, meals and in any other expense in execution of pastor/head of staff duties

Description of continuing education totaling: \$2,000

For tuition, books, seminars, etc. that enlighten or enhance the pastor head of staff's knowledge base

Moving expenses – Palms will pay for all moving costs related to relocation

Sunelle Stander Lays Faith Statement

I believe in the Triune God: The Creator, Jesus Christ and the Holy Spirit. I believe that God is the creator and sustainer of all things and that God creates all human beings as equal and in God's image, despite the divides that humans create between one another. I believe that all people are both wonderfully made and at the same time sinful, being influenced and shaped by oppressive forces from the day that we are born. Despite our sinfulness and inability to break free from the influence of these oppressive forces, God's grace sustains us, and envelopes us in love.

I believe that God makes Godself known in the midst of trauma and suffering and that beautiful transformation and growth can happen in the midst of it. As such, I believe that Jesus Christ not only died for our sins and for the sake of our salvation, but also that through Christ's resurrection Christ made life and hope possible, even in death.

I believe that Jesus Christ is both fully human and fully God. I believe that it is through the Scripture and in the Person and life of Jesus that God made Godself known to us. I believe that God is a God of the poor and the oppressed and that God calls us to work towards a world of equality for all. I believe that God chose to come live in the muck, tears, sweat and mess of our world to show us what true relationship and love mean. I believe that our mission does not only include a movement towards other persons, but to the whole of creation and that it is our collective responsibility to care for the earth.

I believe that the relationship between the three Persons of the Trinity overflows with love to graciously include the whole of creation in the life and being of God. I believe that God is almighty and therefore does not need us for God's mission to the world, but that God nevertheless graciously includes us and invites us to participate in God's mission. I believe that while the kingdom of God has not yet been fully realized, glimpses of it are visible. I believe that the Holy Spirit equips each person with unique gifts. I believe in the priesthood of all believers and that our individual gifts should be used collectively to make God's love and grace visible. I believe that we need community in general and a faith community in particular to hold us accountable, to support us, love us and to help us to grow in our faith.

I believe that God wants us to flourish – as individuals and collectively as a human race. I believe that it is only when we become aware of the overflowing, overwhelming grace and love of God as communicated to us in the sacraments of baptism and communion that we are able to flourish and become who we are intended to be in Christ. I believe that no good deed can get us closer to the love of God and that no bad deed can move us further away from the grace of God. I believe that good deeds don't win us favor with God, but rather that when we truly experience the love and grace of God we are moved to love more fiercely and as a result good deeds follow. God's love and grace transform us and change us.

Sunelle Stander Lays

Faith Journey

I was raised as a pastor's child in the Dutch Reformed Church in South Africa and was baptized and confirmed at the church where my father pastored.

During early childhood the content of my faith was mostly based on my parents' faiths. As a teenager, I was exposed to a more evangelical style of worship and theology through a friend. This led me to critical reflection on my own faith and to explore alternative approaches to theology and worship. While this period in my life was marked with many questions, confusion and struggle, it was a starting point to form a personal faith that was less dependent on the content of my parents' (or anyone else's) faiths.

My initial motivation to pursue theological studies was motivated by a quest to find certain, unambiguous answers and to gain theological knowledge that would enable me to distinguish "ultimate truths" amongst differing opinions and beliefs. I quickly realized, however, that my studies would lead to more questions and uncertainties than answers. It created in me an appreciation for a sense of not knowing and for the tension that exists both in theology and life. I came to a deep awareness of my dependence on God and a realization that the nature of God is far too big for me to ever fully understand. Through experiences of loss (the loss of both of my grandparents) and struggle, I was able to bring these realizations into conversation with daily life and practically experience glimpses of what the ever-present reality of God's love, grace and hope truly means.

During my first year as a pastor, I had the opportunity to attend the Global Institute of Theology in Costa Rica, hosted by the World Communion of Reformed Churches. Here, I was exposed to and gained an appreciation for feminist theology. This led me to a painful time in my life, when I became increasingly aware of the ways that myself and others are affected by patriarchy and oppression. While painful, it graciously also became a time of beautiful self-discovery and growth. I pursued a Master's degree of Theology in Gender, Health and Sexuality and gained a new appreciation for God's identification with the poor and oppressed. The cross and Jesus' broken body and suffering took on new meaning for me, and I found a sense of comfort and relief in the cross and in the person of Jesus. Discoveries of my own pain gave me access to a new dimension of relationship with Christ. Jesus felt more accessible to me than ever before – grace within my pain and confusion.

During my Clinical Pastoral Education residency and time as a hospital chaplain I also gained a deeper appreciation for Jesus' resurrected body as a source of hope and freedom. I was able to embrace my identity as a recipient of God's salvation, acceptance and love and to live into this identity as a free woman of God. Coming from a Reformed background and a background often focused on cerebral knowledge, I learned of new ways to experience God in the moment and to see the presence of God clearer in relationships and those that I serve. I was not only able to see God in new ways in others, but also in myself. I gained experiential knowledge of God's presence, grace and hope in my life and through relationship with others. As a chaplain, I witnessed degrees of suffering and death that can easily leave one feeling paralyzed. Woven through suffering and struggle, however, are experiences of God's grace and the comfort that it brings. I feel privileged and eternally grateful to be a witness to this in my every day life and look forward to God's call in a congregational context.

Susan Takis' Statement of Faith

I believe in God, the creator of all that is, who is both immanent in the world and transcends all that we can know of the world. I believe that God is active in history, and that God is sovereign over creation, but has elected to endow humanity with free will. In this freedom, humanity rebels against God. Yet God reaches out, and in grace, pulls humanity close again.

I believe God's unique self-revelation came in the person of Jesus of Nazareth, fully human, fully divine. In the birth, life, ministry, death and resurrection of Jesus, God's purposes are most fully revealed. In Jesus, the world sees the bodily incarnation of the full power of God's love for the world. I believe that in Christ, God entered history, and in Christ's love, we are freed so that we may participate in God's plan to reconcile the earth. I believe that Christ submitted himself on a cross for our salvation, and I believe that salvation comes only through Him and His grace. Through this event, the Kingdom of God was inaugurated on earth, radically different in purpose from any earthly kingdom, and will be finally realized at Christ's promised return.

I believe that God has set God's Spirit into the world as our sustainer and sanctifier. It is through the Spirit that God's continued real presence with us is known and felt. The Spirit calls each of us into a community of faith, and is an empowering force for our participation within that community. The Spirit is unlimited in its ability to operate in the world both in and through persons and relationships. The Holy Spirit, through the sacraments of Baptism and the Lord's Supper, strengthens and nourishes our faith.

I believe that the church, the body of Christ, is the community of faith that is called to live out faith in daily action. We are called to share the Good News of Jesus Christ with others, to continue Christ's activity on earth, and to share Christ's salvific ways with the world. As members of Christ's body, we are called to witness faithfully to God, to trust in the authoritative witness of Scripture with Christ as its center, to interpret Scripture to the best of our limited ability through the work of the Holy Spirit, to rightly administer sacraments which bind us together with believers in all times and places, to preach, teach, and hear the Word, and to witness to the coming of the Kingdom.

Amen.

Susan Takis' Journey of Faith

I am a baptized child of God. I begin with that statement, for indeed that is my core identity, the internal anchor out of which everything else about who I am or what I do stems. My parents brought me forth to receive the waters of new life in baptism when I was three months old. I was raised in the church of my baptism, Rock Spring Presbyterian Church in Atlanta, Ga., and many of my earliest and happiest memories include Rock Spring, for my family was very active there during my childhood. Many dedicated Sunday school teachers, pastors, and friends taught me the foundations of the Christian faith throughout my childhood and teen years. As a child of that congregation, I will always hold a special place in my heart for the many RSPC saints that guided my early spiritual formation.

I did not attend church often during my college, graduate school and early years of my career as a theatrical lighting designer. I was busy "taking the world by storm" as a young designer, and enjoyed over twenty years working in professional theatre all over the country. It was about midway through that time period in my life that I came to realize that God had not only given me the gifts that I was blessed to have and use as a lighting designer, but also that God had been with me every step of the way through times that were full of life and activity, and also in those dark moments of the soul when life seemed so overwhelming. It was then that I truly began to understand what it meant to live as a baptized child of God, and it was then that I began to embrace that identity as the only identity that truly ever matters in my life.

I left New York, where I had been living for much of my career, and returned to Atlanta to continue designing, but also to be closer to my family. It was then that I returned to the church of my childhood, Rock Spring, and immediately became very involved in the life of the church. In 1995 I was ordained as an elder and it was during those years as an active elder, through the whisperings of the Spirit, and many conversations with my pastor, that I began to embrace my spiritual yearnings, deepen my spiritual walk, and discern my call to parish ministry. Seminary followed, and my life was changed forever. I was ordained to the ministry of Word and Sacrament in 2004. Since my ordination, I have had the honor of sharing in ministry with several faithful congregations: South Jacksonville, Orange Park, Middleburg, and First Presbyterian of Wildwood. Each call has been unique and in each setting I have learned so much from the congregations I have served. I have never regretted following God's call into the ministry, and the path has been amazing! Has it been without pain and heartache at times? Of course not, but in those times God has been right there, holding, cajoling, healing, and loving me.

In my personal faith and in my calling as one of the spiritual leaders in a congregation, and as I continue to experience my core theological beliefs manifest themselves in practical and real ways, I try to model my own profound gladness in God as I interact with others. The clarity of this gladness continues to deepen over the years. We are all part of a larger vision - God's vision - and day by day we can do nothing but offer ourselves to God to be part of that vision.

I believe that my calling in ministry is to help others find pathways through their faith in Jesus Christ to live life fully and without fear, and to trust in the loving presence of a God much larger than any of us. Whether that pathway is opened through a conversation, a sermon, a visit, a handshake, an adult education opportunity, or a weekend spiritual retreat, it is always and only through the leading of the Holy Spirit that any of us can begin to see the path. My call to ministry and my personal theological growth and journey of faith is shaped by the knowledge that I trust in a path that is not always clear, placed before each of us by a God whose clarity knows no bounds. Thanks be to God!

And so now, a new adventure begins with the amazing people of the First Presbyterian Church of Green Cove Springs. From our first conversation over Zoom, and in all of our subsequent conversations, I have felt God's Spirit at work. I truly believe God has put us together to share in ministry in Green Cove Springs for a time such as this. The congregation's deep love of mission, faithfulness to authentic worship and discipleship, and yearning to continue their spiritual journey with intention align well with my particular passions and gifts for ministry. I am excited to see where the Spirit will lead us all in the coming years. And I thank God each day for opening both their hearts and mine to recognize and embrace this call to a new journey.

Soli Deo Gloria!

*Complete the fillable fields
below, print, sign and return
via email or mail.*

Church or employing entity First Presbyterian Church of Green Cove Springs, Florida

PNC Chair or Clerk of Session

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

Please return by **March 3, 2021** by email to Sandra Hedrick, Stated Clerk (Sandra@staugpres.org) OR
By mail: Presbytery of St. Augustine, 1937 University Boulevard W., Jacksonville, FL 32217

STATEMENT OF FAITH by The Reverend John Huff, a teaching elder (minister of Word and Sacrament) a member of the Presbytery of Blackhawk granted the status of Honorable Retirement beginning the Thirty first day of December, 2020.

I believe in one Creator God (often referred to as Father) and God who came and shared human life in the person of Jesus the Christ and in God's Holy Spirit that always seeks to be with us in community where two or more are gathered together.

I believe that God is the Father of everyone (not just some) and that God cries when any of his children live in ways that hurt, destroy, kill the good gift of life. Rather than giving up on us, God seeks ways to help us find the way to live as we were created to live.

I believe that in Jesus, God has revealed to us that there is nothing that can separate us from God's Love and God even finds and calls ordinary and harmful people to come together as His Church (the new Body of Christ) to share the Good News loving God and people well.

I believe that Christian Community is essential and enables healing, reconciling, loving, living a life that is so Good it has no end.

God's Word is Jesus! The Bible is best when we seek to discover what is being shared as God's Word and not just a reflection of what everyone thought at the time it was written

The sacraments of Baptism and the Lord's Supper are celebrations of the church with God's presence when promises of commitment to Christian nurture and discipleship are made and enabling us to discover God's presence with us.

STATEMENT OF JOURNEY OF FAITH by The Reverend John Huff, a teaching elder (minister of Word and Sacrament) a member of the Presbytery of Blackhawk granted the status of Honorable Retirement beginning the Thirty first day of December, 2020.

I grew up in a Presbyterian family. My Mother was a Sunday School teacher and my dad was an Elder at the First Presbyterian Church in Falls Church, Virginia. From the beginning of my memory, I always felt of myself as part of the Christian Church. I confirmed my Baptism as a child when I was 12 years old. I went to a Presbyterian College (Davis and Elkins, Elkins, West Virginia) and to seminary at Pittsburgh Theological Seminary. I have always thought that even though I was born into the Presbyterian Church, it was the church community that I would choose to belong. I served the United Presbyterian Church of Romeoville, Illinois as Pastor for 53 years and served on Blackhawk Presbytery staff 18 years including service as Stated Clerk. I was privileged to be the Moderator of the Synod of Lincoln Trails for six years and past Moderator of the Presbytery of Blackhawk.

I continue to discover God's presence in the human community and take seriously the call of God to be in partnership with God's Spirit and people in working together to meet the challenges of daily life. My favorite Bible verses are from Revelation 21 and 22 (knowing that we are moving toward that time when all of God's children live a life so good, it has no end).

Statement of Faith – September 2021

Adrian (Ed) Tenhor

1. Theology - I believe in the “Presence,” the presence of the eternal One, One who is the Real, all else, just matter, atoms, molecules. When I was young I did not understand “physical” and “spiritual,” until I saw a chancel drama of CS. Lewis’s “The Great Divorce,” suggesting that the “real” for us, the “physical” world of matter is not really all that real, but a kind of “Matrix” construct world, and, the “spiritual” world is not really “spiritual,” but that which is actually the “real,” therefore for me, the presence of God is that which is real, the universe, a construct, or creation. And, a great divorce or separation exists between the two. The Presence, God, takes the initiative and enters into history, quietly, surreptitiously, “God was in Christ, reconciling the world,” as the Apostle might say it.

Who is this Presence? The greatest Power in all of the universe. God is love. We are gifted with an ability to love, a tiny bit of that power, and told to use it to change the world. We don’t. We are gifted with faith, trusting in what God has done en Christo and that we can do anything if we only believed that we could. Try it. Really trust in the Presence and really believe you can do a particular project.

All-knowing? Yes, I was sure God knew my human condition, the estrangement, the enormous distance, the separation, the divorce. The good news is that the Eternal One overcomes this huge separation and reconciles.

It was explained to me when I was sixteen years old in a new member class that God is “Omnipresent, Omnipotent, and Omniscient,” everywhere present, all-powerful, all-knowing. I didn’t really understand it then, though I remembered it. Now I know. The Presence is the ultimate reality, the Ground of our Being, as Paul Tillich would say. (I heard him speak at Drew Seminary lecture series one time when I was still a college student at Drew).

2. Christology - Did God come in any other form to reveal divinity than in Messiah? I have not found any. But God has not told us everything. God is free to come secretly and in an incognito way to humans any way God pleases. We do not control the universe; God does. Something new happened in history. This new reality was

historical fact. The reality was God's presence in a broken world in Jesus the Christ and the new reality was stirring in men and women. They were new creations. This new reality continues in the lives of men and women today. The reality was not words in a book, as powerful as the written Word may be. It was a living Word, a Word made flesh, a human life. That human life is historical fact, though missed by most. Jesus was who he was and is who he is. It is true that the early followers were stopped in their tracks when crucifixion came. But just a few days later, Presence was experienced and continued to be experienced. It was real Presence! So powerful was it that the movement, though stopped for a moment, suddenly surged ahead, and continues to this day, healing (salvation) men and women around the world!

3. Pneumatology – The Holy Spirit in the Church is the Presence of God leading, guiding, gifting the Church. I had always hoped that the Church would be more open to the movement of the Spirit, as open as they are to saying that “we never did it this way before.”

4. Anthropology – I like to use the lifeguard image of the Church involved in God's rescue (saving) plan, throwing out the lifeline to a world drowning in its estrangement. It never takes me long to convince people that we have lost our way. The concept of sin as I have found it is more than many Christians say it is, “naughty acts” the 7 Deadly sins, or breaking the 10 Commandments. Sin is racism, sexism, ageism, hatreds of all kinds, self-righteousness, perhaps tyranny, slavery, exploitation of workers, children, women, war, evil? Humanity does need help.

5. Soteriology – I do have to mention the powerful image of the cross. I like to suggest the four words for each of the four points of the cross, Worship at the top of the cross, Word at the foot of the cross, Work (ministry/service), and Witness as the arms of the cross. The Church then should be “cross-shaped,” worship and praise, study and living the Word, serving and witness. God does the saving, we do the praising, studying, serving, and witnessing.

6. Ecclesiology – The nature and mission of the church is not to try and fill the church with people trying to escape the world, but to equip the church to minister in the world. The Church does have a healing ministry to nurture and it does have a mission to the world. Part of the nurture task of the church is the sharing of the two sacraments of the church, baptism and the Lord's supper. The Reformer Zwingli wanted communion once a year, just a memorial feast for the People of God. Historically the Reformed Churches said it should be more often, perhaps quarterly, not for any biblical reason, and then later decide on monthly. John Calvin wanted communion weekly and there are some Presbyterian churches that I have attended that have one of their services each Sunday celebrating a weekly breaking of the bread and sharing of the cup. The Christ was "spiritually" present for Calvin, which, defining God as Spirit, being the One who is the most real, suggests our ecumenical differences are not all that different. The Church's mission task as suggested by a President of the World Council of Churches, "One beggar telling another beggar where to find bread." Liberal, conservative, or radical, all have a part in God's "Life-Guard Program." Churches could grow in a healthy way if they just discover how to become more relevant to a broken and hurting world.

7. Eschatology – People hear that we are "living in the last day" and ask me what I think of concerning the topic of "end times". I usually say something like "yes, it will be soon, I think about 5 billion years from now," the point being, no one knows, it is God's decision, and, with God, 5 billion is a split second.

Spiritual Journey – September, 2021

Adrian (Ed) Tenhor

I joined my home church in New Jersey at 16 years of age by confession of faith, becoming president of our young people's group at 17. A definite, identifiable experience, a "providential constellation of factors" (Paul Tillich), which changed all of my directionless future plans at the age of 18 when a sudden machine shop eye injury changed everything. Those high school plans to enlist in the Service ended. A search for something more in life began. God did not cause this intervention, but seems to have used it to get my attention, to make me think and search, and quite suddenly, awake in me the possibility of a pastoral ministry direction. With that definite call to ministry, I applied to college, Drew University, B.A., and later New Brunswick Theological Seminary of the Reformed Church, B.D., followed a number of years later with Wagner College, M.A., and New York Theological Seminary, D.Min. It felt like I was being moved by the Spirit in seeking direction for my life and so I decided that I would continue to look for that kind of guidance.

I worked as a lifeguard through my college years and even beyond. One year I was a head lifeguard and one of the other guards was none other than Richard Mouw, later to become President of Fuller Theological Seminary in California. We watched the splashing in the water, but certainly also had many a theological discussion from the lifeguard stands. There were rescues, but no drownings during our watch. During my first year at seminary, I was assigned to work a weekend assignment with the Church on the Heights in Hackensack. I worked there for three years with opportunities to preach and lead the large youth groups. It was there that I worked with the young people to build a diorama on the Dead Sea Scrolls and I still do lectures on the Dead Sea Scrolls to this day.

The first contact that I had with Presbyterians was during seminary when we had a few visiting professors from Princeton Seminary teaching courses at the Reformed Church in America's New Brunswick Theological Seminary on Rutgers campus, Dr. Piper for Old Testament and Dr. Beeners for Homiletics. Dr. Beeners took us to Princeton's new sound-studio where we could see ourselves on videotape with every possible nervous twitch and incomprehensible gesture showing.

In June 1963 I graduated from seminary and in that same month, was ordained a minister of the Reformed Church in America by the judicatory called the Classis of the Palisades, Reformed Church in America, installed at the same time as Pastor of the Faith-Van Vorst Reformed Church of Jersey City, and married June 29th, a week later, beginning the first of my three urban congregations. It was also the beginning of many, many opportunities for ministry. This was an enormous opportunity to be open to the movement of the Spirit and to put my faith into action. I did not want to be just a preacher communicating what I interpreted as truth. I wanted to have that faith result in change taking place. We rented a storefront calling it "The Open Door," three blocks from the church. (Revelation 3:8), not a door to escape difficulties, but a door open to sharing good news and to do good. I formed a basketball team, a summer day camp, a sewing class taught by my wife, and a daycare center at the Church. Our Sunday School grew from 5 children to 36 children, mostly from the Black Community.

I visited one of my best friends from childhood days in the county jail, incarcerated for petty theft as a heroin addict, later dying at 36). Some pastors started thinking about how we could change the system and stop the vicious cycle of recidivism. I was elected President of the Jersey City Council of Churches two or three years after seminary and we pushed to be relevant. We decided to rent a storefront and begin an anti-recidivism program to work with recently released felons from prisons, to try and keep them from returning to incarceration. I was amazed to see the strength that many churches working together could have to make a change in people's lives, helped by our half-way house, inner-city storefront, and job development program.

We worked with the Black Panther young adults. The head of the Black Panthers would borrow our church bus to bring young people to meetings. He invited another pastor friend, Bob Castle, my wife Janet, and me to his wedding. We were the only non-Blacks there! On the dais at a city hall ceremony, the Mayor next to me whispered that he did not like the people that I was working with. I wanted to say that Jesus invited me to work with his people, with "publicans and sinners." Two years later that hypocrite Mayor Whelan was sentenced to eight years in prison for political corruption! And he didn't "like the people that I worked with!"

I was called to the Nardin Park Church in Detroit, a mostly Black congregation of the Reformed Church, and found out very soon that two elders of the church had young adult children using heroin. I felt moved by the Spirit and rented a storefront a block from the church and opened a clinic. A busy heart surgeon at Harper Hospital, also a friend and church elder/son of a missionary was willing to sign the FDA forms and so we began the first of two methadone clinics dispensing three cents worth of medication a day that kept a heroin addict from stealing for a \$40.00 a day heroin habit. The City Health Department came on board to fund all the expenses and also funded a second clinic that I opened in far Northwest Detroit. Myself and our Black co-pastor directed both clinics. I also opened a daycare center at this church.

In 1974 I was interviewed and called by the Classis of Brooklyn of the Reformed Church to be a new development pastor in a new apartment complex in Brooklyn, NY. We started the church in a first-floor apartment. It grew and we took out a wall and made it larger. Our church facilities at first were this apartment and then we rented facilities in the New Community Center. The manse for my wife and children was a third-floor three-bedroom apartment. Taking an elevator to the manse after work was unusual. We started reaching out to the devastated nearby neighborhood of East New York and, with 50 other churches set a goal of building 5,000 new homes!

The Presbyterian Church USA and seven other denominations loaned us a large amount of money (8 million), to help build the first 3800 Nehemiah Homes in Brooklyn. We sold the homes to inner-city families and paid back the money. (My role there was to raise a million dollars from the Roman Catholic Archdiocese and \$20,000.00 seed money, which I did within a few weeks).

I felt moved by the Spirit to do a "tent-making ministry." With a small urban congregation of people all living close together with 5,800 others in 46 buildings, 11, 17, and 20 floors, I wanted to do a ministry to build more homes, but also to help reach our budget with our rented facilities in the Community Center, and so I requested that I get a secular position and be paid by an agency, CASC, as their Director of Housing, and would work with the congregation on weekends. With a local developer, we did six senior housing complexes and a building for the homeless in Staten Island.

I was then offered a Director of Housing position by Lutheran Social Services of Metropolitan NY, (LSS/MNY), in Brooklyn to rescue the stalled Lutheran Bergen Street Residence and so I opened it as a homeless residence for 58 mentally ill. I completed that and requested they purchase the old 400 room 9 story Nevins Hotel in Boerum Hill near downtown Brooklyn. I raised the 13 million with one visit to Manhattan, guided 2 years of rehab, added a fish tank, an art gallery, and dining hall to complete the Muhlenberg Residence, a beautiful now 201 room residence for low income, homeless, and homeless mentally ill, fully staff with nurses, social workers, and case managers.

Retiring to New Jersey after 20 some years as a part-time pastor at Christ Community we started attending Wright Memorial Presbyterian Church at the Jersey shore in Barnegat, NJ. When the minister learned that I was a retired pastor he started putting me to work doing some teaching, preaching, and leading the singing. I loved it. The Presbyterians made me feel that I was not being “just sent out to pasture as a retired pastor!” We felt that it made sense to become a part of the Presbytery since I was spoken of as “assisting the Pastor.” So, I met with a committee of Monmouth Presbytery and they welcomed me at the next Presbytery meeting.

So, over the years, contacts with Presbyterians, with Presbyterian minister Dr. David Antonson, Pittsburgh, a close friend, and working under Rev. Lee MacCallum at CASC, I retired again, this time to Florida, attending Countryside Presbyterian, Ocala, was invited to preach there, give lectures from time to time, teach their Tuesday Bible class, and lead the singing and do part of the teaching at the summer daily Bible school. Thus, still serving with Presbyterians, it makes sense that I transfer my membership from Monmouth Presbytery in New Jersey to St Augustine Presbytery in Florida.