



## Greg Hughes

### Career Objective

Career Change into Strategic and High Impact Lead or Transitional Pastor Position in the PCUSA.

### Contact Me

 Greggh@mac.com

 310.924.1833

 3871 San Clemente Ct.,  
Newbury Park, CA 91320

### Education

Doctor of Ministry  
**Samford University**  
Birmingham, AL

Master of Divinity  
**Princeton Theological Seminary**  
Princeton, NJ

Bachelor of Arts  
**Westmont College**  
Santa Barbara, CA

## Work Experience

### Project Manager

#### RepairTech International (2022-)

- Coordinate scope of work with owner and architect on three construction projects.
- Searched and hired General Contractor for jobs.
- Establish priorities and ensure projects are moving forward in a timely manner.

### Lead Pastor

#### Malibu Pacific Church (2000-2020)

- Developed weekly creative motivational messages.
- Hired and coached all program staff of the church that served hundreds of people weekly.
- Led HR Committee in staff performance reviews.
- Catalyst that encouraged hundreds of people annually to give of their time and talents to serve others locally and globally.
- Chief fundraiser that raised millions of dollars annually for church and partner NGOs.
- Overseer of \$17,000,000 rebuild of church facilities after a wildfire destroyed them.
- Led board of directors in the governance of the church.
- Skilled at working with people of all ages and socioeconomic statuses.

### Skills

Organizational Leadership

Public Speaking

Project Management

Strategic Thinking

Fundraising

Communication



Personal Information Form (Part I)  
General Information

**Hughes, Greg H.**

**310-924-1833 (M)**

**Greghh@mac.com**

**3871 San Clemente Court, Newbury Park, CA 91320**

Actively Seeking: **Open to receiving a call and moving within 9 months...YES**

Ecclesiastical Status: **Former PCUSA Teaching Elder (*Minister of Word and Sacrament*), honorably retired from Presbyterian Church (ECO).**

\*Presbytery membership or Presbytery of care: **Honorably retired from Mission Presbytery (ECO), seeking call in the PCUSA**

Ordination Date: **12/09/1991 by PCUSA**

**Formal Education:**

**Doctor of Ministry: Organizational Leadership  
Samford University  
Birmingham, AL**

**Masters of Divinity  
Princeton Theological Seminary  
Princeton, NJ**

**BA, Religious Studies  
Westmont College  
Santa Barbara, CA**



**Personal Information Form  
Part II**

\*Employment type you would consider: **Full Time**

\* For each position (s) below in which you are applying, indicate the number of years of experience you have in the position by selecting from the pull down menu. (e.g. no experience, first ordained call, up to 2 years, 2-5 years, 5-10 years, or above 10 years)

<u>Years of Experience</u>	<u>Position Type</u>	<u>Years of Experience</u>	<u>Position Type</u>
	Solo Pastor		General Assembly Staff
	Head of Staff (Multi-staff Pastor, who supervised two or more teaching elders and other staff)		Church Business Administrator
19+	Head of Staff ( <i>supervised one teaching elder, 9 full-time and 6 part-time staff</i> )		Executive Director
	Associate Pastor (Christian Education)		Director of Music (non-ordained)
5	Associate Pastor (GSPC: Youth & Young Adults)		Minister of Music (ordained)
5	Associate Pastor (GSPC: Students & Families)		Mission Co-worker (International)
	Pastor (Church Planter, New Worshipping Community)		Christian Educator (Certified)
	Pastor (Transformation/Redevelopment)		Christian Educator (non-certified)
	Pastor Interim		Administrator
	Pastor ( for a designated term)		Funds Developer
	Pastor (Other Temporary i.e., Supply, Student)		Finance Manager
	Pastor, yoked/parish		Media Specialist
	Co-pastor		Communicator
	Executive Pastor		Coordinator
	Evangelist or Mission Pastor		Youth Director (non-ordained)
	Bi-vocational/Tentmaker		
	Chaplain		
	Pastoral Counselor		
	College/Seminary Faculty		
	Seminary Staff		
	Campus Ministry		
	General Presbyter/Executive Presbyter		



	Presbytery Leader		
	Stated Clerk (Presbytery)		
	Synod Executive		
	Mid-Council Program Staff		

**\*Geographic Choices:**

I am restricted in my search. Only refer my name to the states below:

- Arizona
- California
- Hawaii
- Idaho
- Nevada

**\*LEADERSHIP COMPETENCIES**

Select 10 leadership competencies from the list below that best describe your leadership traits, gifts and training.			
<b>THEOLOGICAL/SPIRITUAL INTERPRETER</b>			
X	<b>Compassionate</b> – having the ability to suffer with others; being motivated by others pain and is called into action as advocate; is motivated by caring for others while concurrently keeping the organizational goals clearly in focus.	X	<b>Hopeful</b> – maintains stability in the moment and hope for the future; provides direction, guidance, and faith when describing basic needs; and helps followers to see a way through chaos and complexity.
X	<b>Preaching and Worship Leadership:</b> Is a consistently effective preacher and worship leader; is able to inspire from the pulpit; communicates a clear and consistent message through sermons that are carefully prepared and artfully delivered; projects the identity and character of the congregation through worship leadership presence.	X	<b>Spiritual Maturity:</b> Shows strong personal depth and spiritual grounding; demonstrates integrity by walking the talk and by responding with faithfulness of purpose; is seen by others as trustworthy and authentic; nurtures a rich spiritual life; seeks the wisdom and guidance of appropriate mentors; is able to articulate a clear and consistent theology.
	<b>Lifelong Learner</b> – individuals who use every experience in life as a potential tool for growth; one who pursues continuing education; and those who build on strengths and seek assistance to improve weaknesses.		<b>Teacher</b> – creates learning environments where students are active participants as individuals and as members of collaborative groups; designs lesson plans that teach concepts, facts, and theology; effectively uses multiple learning tools to reach a wide variety of learners; revises instructional strategies based upon ministry/organization context.
<b>COMMUNICATION</b>			
	<b>Communicator</b> - Advances the abilities		<b>Bilingual</b> – having the ability to use two languages,



	of individuals and the organizations through active listening supported with meaningful oral and written presentation of information.		especially with equal or nearly equal fluency; able to use multiple languages in communication.
X	<b>Public Communicator</b> - Demonstrates a comfortable ease when speaking in a variety of settings (both small and large groups); is effective at addressing a variety of topics; can get messages across with the desired effect.		<b>Media Communicator:</b> Has experience developing materials for a variety of written or multimedia forms of communications (print, Internet-based, social media, etc.).
	<b>Technologically Savvy</b> - the ability to navigate successfully the world of technology using software, blogging, multi-media, and websites as tools for ministry.		
<b>ORGANIZATIONAL LEADERSHIP</b>			
	<b>Advisor</b> – an individual others turn to for counsel and guidance; provides coaching; expertise for congregations or other organizations.	X	<b>Change Agent</b> – having the ability to lead the change process successfully; anchoring the change in the congregations'/organizations' vision and mission.
	<b>Contextualization</b> – the ability to assess accurately the context, environment, history, relationships and uniqueness of a congregation or organization.		<b>Culturally Proficient</b> – having solid understanding of the norms, values and common behaviors of various peoples, including direct experience working in multiple cultural and cross-cultural settings.
	<b>Externally Aware</b> - identifies and keeps informed of the polity of the church and/or the organization; maintains current with laws, regulations, policies, procedures, trends, and developments both internally and in the larger society.		<b>Entrepreneurial</b> - leaders that are creative in using resources; identifies opportunities to develop; is willing to take risks, initiates actions that involve a deliberate risk to achieve a recognized benefit or advantage.
	<b>Risk Taker</b> – persons with the ability to take appropriate risk to accomplish needed goals; one who thinks outside the box and who is not afraid of challenging the status-quo.		<b>Task Manager</b> - Assures that effective controls are developed and maintained to ensure the integrity of the organization; holds self and others accountable for rules and responsibilities; can be relied upon to ensure that projects within areas of specific responsibility are completed in a timely manner and within budget; and monitors and evaluates plans, focuses on results and measuring attainment of outcomes.
	<b>Willingness to Engage Conflict:</b> Steps up to conflicts, seeing them as opportunities; reads situations quickly; good at focused listening; can identify common ground and elicit cooperation from others in crafting mutual solutions.		<b>Decision Making:</b> Makes effective decisions, balancing analysis, wisdom, experience, and judgment; is aware of the long term implications of choices made; is generally regarded as offering solutions and suggestions that are correct and effective.



X	<b>Organizational Agility:</b> Is astute about how congregations and/or organizations work; knows how to get things done through formal and informal channels; understands the importance of supporting good policy, practice, and procedure; appreciates the power in the culture of a congregation; is politically savvy.	X	<b>Strategy and Vision:</b> Sees ahead clearly, keeping focused on the larger picture; can anticipate future consequences and trends accurately; is future oriented; casts a compelling and inspired vision for a preferred future; sees possibility; crafts breakthrough strategies.
	<b>Financial Manager</b> – deliver results by maximizing organizational effectiveness and sustainability through the best use of available financial resources; allocates and manages finances transparently; implements strategies to achieve operational efficiencies and value for money; puts in place rigorous and comprehensive financial accountability systems.	X	<b>Funds Developer</b> – maintains the ability to solicit donations used to fund the budget of the organization; effectively expresses the needs for funds to potential donors; responsible for adding new potential donors to the organization's contact list; prepares statement of planned activities and enlists support for mission initiatives.
	<b>Collaboration:</b> Has a natural orientation toward getting people to work together; shares wins and successes; fosters open dialogue; lets people finish and be responsible for their work; creates strong feelings of belonging among group members; is a good judge of talent and can accurately assess the strengths and limitations of others.		
<b>INTERPERSONAL ENGAGEMENT</b>			
	<b>Interpersonal Engagement</b> - Displays a consistent ability to build solid relationships of trust and respect inside and outside of the organization; engage people, organizations, and partners in developing goals, executing plans, and delivering results; use negotiation skills and adaptability to encourage recognition of joint concerns, collaboration, and to influence the success of outcomes.		<b>Bridge Builder</b> – possessing a certain responsibility for the unity of the congregation and/or organization; works to connect people of different cultures, worldviews, and theological positions.
X	<b>Motivator</b> - Creates and sustains an organizational culture which permits others to provide the quality of service essential to high performance. Enables others to acquire the tools and support they need to perform well; and influences others toward a spirit of service and meaningful contributions to mission accomplishment.		<b>Personal Resilience:</b> Learns from adversity and failure; picks up on the need to change personal, interpersonal, and leadership behaviors; deals well with ambiguity; copes effectively with change; can decide and act without having the total picture; comfortably handles risk and uncertainty; seeks feedback; expresses personal regret when appropriate.
	<b>Initiative:</b> Demonstrates ambition; is		<b>Flexibility</b> - Adapts behavior and work methods in



	highly motivated; is action oriented and full of energy for things seen as challenging; seizes opportunity; pushes self and others to achieve desired results.	response to new information, changing conditions, unexpected obstacles, or ambiguity; remains open to new ideas and approaches; and works concurrently on related and conflicting priorities without losing focus or attention.
	<b>Self Differentiation:</b> Demonstrates strong and appropriate personal boundaries in relationships; has a healthy appreciation of self, without being egotistical; is emotionally mature; can maintain a less- anxious presence in the midst of turmoil; is not overly dependent upon outside affirmation; works to build a strong personal support system.	

**\*Languages in which you are fluent** (Please select all that apply):

**English**

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**\*Compensation and Housing**

(\*See Effective Salary Definition at: [Board of Pensions](#))

Indicated below the total minimum salary and housing compensation you need.

(Effective salary is cash salary plus housing allowance or manse value).

Minimum **Effective** Salary Needed \$**140,000**

Indicate the housing type you need:

Housing Type: **Housing Allowance**



**Work Experience:**

Please list your work experience: (Please include position title, city, state, church size, community type, and dates from/to or number of years.)

- |                       |   |
|-----------------------|---|
| 07/01/2022--Present   | Project Manager<br>RepairTech International<br>Van Nuys, CA   |
| 11/01/2000—02/09/2020 | Lead Pastor/Head of Staff<br>Malibu Pacific Church, Malibu CA<br>350 members, 460+ active weekly attenders<br>Suburban, multi-staff church (9 full-time, 6 part-time)   |
| 08/1990—10/2000       | Associate Pastor, Students and Families<br>Good Shepherd Presbyterian Church<br>Los Alamitos, CA<br>950 members, 750 weekly attenders<br>Suburban, multi-staff church (3 ordained pastors, 5 full-time program/administrative staff)      |
| 7/1989—1/1990         | Interim Assistant to the Pastor<br>Community Presbyterian Church<br>Ventura, CA<br>1,200 members, 800 weekly attenders<br>City/Suburban, multi-staff church (8 full-time staff)   |
| 09/1997—6/1989        | Assistant to the Pastor<br>Bartram Village Evangelical Church (ELCA)<br>Philadelphia, PA<br>120 members<br>Inner city, one ordained pastor  |
| 09/1997—6/1989        | Site Director<br>Evangelical Association for the Promotion of Education<br>(with Dr. Tony Campolo)<br>Bartram Village Housing Project, Philadelphia, PA<br>Inner City, multi-staff<br>After school and summer school educational programs |

**Service to the Church:**

Please list your other service to the Church or denomination for the past 10 years:

Moderator, Mission Presbytery (ECO)

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### **Narrative Questions**

*(For each narrative question, please limit your responses to no more than 1500 characters including spaces and punctuation; formatting and white space within the CLC program will add to your character count).*

**1. Describe a moment in your recent ministry that you recognize as one of success and fulfillment.**

Malibu Pacific Church needed a major refurbishment when I started as the Lead Pastor there. The building needed repair and redesign. Maintenance issues had been ignored, and the church campus was built in a piecemeal fashion over a span of many years. For one, the fellowship hall was downstairs while the kitchen was upstairs and a considerable distance away, not a great plan for Christians who like to eat. So, I proposed to my Session a major redesign and renovation of the church campus. I told them where the sanctuary, offices, preschool, and fellowship hall should ideally be located. My Session agreed to investigate a total remodel by hosting an architectural competition to find the best design and architect for the job. Many prominent architects entered the competition. These architects learned the important features we wanted incorporated into our renovated campus from our staff, Session, congregation, and me.

We ended up with some amazing designs and the Session chose one that stood out as the best plan for us, one just as I had envisioned. We then had an estimator give us a price tag for building our winning design, and it came in around \$3,000,000. My Session gulped and decided to pray about it until our next meeting, then decide how to proceed. I agreed, and let the Session know that I would also do some personal investigating with some of our donors to evaluate their support for a capital campaign. They thought that was a great idea. At our next meeting I let the Session know that I received a lot of positive feedback from our major donors about the winning design and the need for a capital campaign. Not only that, but I had already secured the commitment of a donor for \$1,000,000 for the renovation project, along with a guarantee that the donor would cover any shortfall of our fundraising goal. My donor and I also tacked on to this project a \$500,000 gift to World Impact in Los Angeles to build a teen center for them. Our idea was not to just have a capital campaign for ourselves, but to have one for a mission organization we supported as well.



After some passionate discussion, and a time of prayer, my Session voted down the total remodel. Instead, they settled on a sanctuary facelift for \$1,000,000 along with a \$500,000 gift for the teen center. I was very disappointed, to say the least, in my Session's decision, but I agreed to support their decision. I informed my donor about the Session's decision, and the donor decided to cover a third of the campaign as a matching gift. I also informed the head of World Impact of our intent to raise \$500,000 for a teen center for them, and he was ecstatic. It took us about four months to receive \$1,500,000 dollars in campaign pledges. The leader of World Impact asked me to make a formal announcement about this gift at their annual fundraiser at the Biltmore Hotel in Los Angeles. Rosie Greer was the host for the evening, and it was a wonderful night of song and testimony of what God was doing at World Impact Los Angeles. That Saturday night I gave a brief speech about our partnership with World Impact and MPC's \$500,000 gift to help build a teen center in the inner-city of Los Angeles. I called on the thousand plus in attendance to give generously and to fully fund the teen center development with another \$500,000 donation. The rest of the money for the teen center was pledged that night. I went home excited about God was doing through us at MPC.

The very next morning a wildfire fanned by ferocious Santa Anna winds completely burned the Malibu Pacific Church campus down to the ground! There was nothing left of our building but ashes. At 4:00 AM the very next morning, I was interviewed by one of the national television stations on the site of our burned-out campus. I explained the deep loss that I felt, and that I knew our congregation was feeling, over the destruction of our sacred space for worship, baptisms, memorials, and weddings for over 60 years. The news anchor commented that he was sorry for the loss of my church. Then I said something like, "Thanks, but we just lost our building, our church is alive and well. We will rebuild because we worship a resurrected Christ, and we will rise again too." That interview itself caught fire, and during that week I was interviewed by every major news network in the United States, and the local ones too. In fact, one of my friends living in Germany saw me being interviewed and speaking German (I don't speak German, but it was being dubbed in). She was shocked to see me on TV and spreading the gospel in Germany, and I could hardly believe it too when she told me!

The day after the fire, the head of World Impact called me to say he was saddened by our lost, and he teased me a little wondering if our \$500,000 pledge was still good. I told him it was, even though I didn't know where we would get the money to



give him. My Session met that night and they too agreed to give the \$500,000 we had pledged. The Session asked me to send out a letter to our congregation asking if anyone wanted to rescind their pledge now that we were not just performing a sanctuary facelift. No one from MPC rescinded their pledge. Our church met a few places before settling at an elementary school. It would take us 6 more years before our church campus was rebuilt, but we gave a check to the head of World Impact and the Mayor of Los Angeles only a few months after the fire. We presented the check to them at our Easter service at Bluff's Park in Malibu with over a thousand people in attendance under a huge tent. Easter at Bluff's Park became our tradition for many years, even after our campus was rebuilt. Many people came to faith during that time and joined our church. I was very proud of what we had done in the face of adversity.

Like good Presbyterians, my Session asked me to form a committee for them to approve for the oversight of the rebuild of the church campus. I called them the Building Resurrection Committee. We met weekly for several years working through all the stages of the rebuild. We had seven on the BRC, and the chairperson was my original donor for the total renovation and redesign. It took us a long time to work through the many obstacles presented to us, but it all miraculously came together with a church campus like I had originally envisioned but only better. God turned ashes into beauty. The new church campus was built with our insurance money and the \$1,000,000 previously pledged for the church campus renovation. I now look at my Session's original "No" to the total renovation as a gift in disguise. We were able to completely renovate the church for a third of what was initially required before the fire. God works in mysterious ways. Praise God!

**2. Describe the ministry setting to which you believe God is calling you.**

I am looking for a call where I can use my primary gifts of leadership, preaching (Biblical exposition), team building, problem solving and compassion. And for a church that is compatible with my Christian faith. My faith is robust, joyful, and distinctive. I'm committed to Jesus Christ; he is my personal Savior and Lord; I read the Bible as God's holy Word—it is authoritative in all matters of faith and practice; I believe the gospel is the hope of the world. Discipleship to Jesus Christ makes people whole and sets people free. I also believe that evangelical faith should be known more for what it stands for than what it opposes. In the name of Jesus, we should be providing shelter for the abused and homeless, building homes for the less fortunate, visiting the sick and imprisoned, and feeding the hungry. The work of



missions and evangelism should not be restricted to one's own community but should extend beyond its own boundaries. I would love to see a congregation involved in hands-on missions and evangelism that changes lives in real and tangible ways. Our good works should be so evident that others will praise God because of them (Matt. 5:16).

There are Presbyterian churches out there that are nearly lifeless. They are mushy about the gospel. They don't revere the Scriptures. They don't know Christ alone is Lord. They're not sure if they have any good news or any quality of spiritual life that really makes them different from the rest of the world. If a church like that were happy, they would not be happy with me. I'm looking for a partnership with a congregation, full of expectation and maybe a lot of dormant vitality, seeking a pastor who will try by God's grace to lead them every week into God's holy presence--there is no more beautiful or exhilarating place--and over time to spiritual maturity: "to the measure of the stature that belongs to the fullness of Christ" (Eph. 4:13).

I also desire to be part of a church that encourages participation of all its members in the work of the church and provides them with the support to flourish in their ministry. I believe in tithing. Christians are called to be good stewards of their time, talents, and resources. A key aspect to encouraging fully devoted followers of Christ is a small group Bible study ministry. I have been privileged to equip others in leading small groups Bible studies within the church. Healthy small groups provide a place for people to set roots deep in the congregation, and they encourage discipleship to Christ our Lord and Savior.

Regarding worship, I favor a blend of "bright traditional" and "contemporary" styles. I love the grand old hymns—and can sing many by heart. I believe there is much wealth in our worship traditions; they are an important way we pass on the faith. Scripture also admonishes us to "sing to the Lord a new song." And my taste also runs to "new things"—praise choruses, worship teams, festive seasonal banners, chancel drama, the use of video. I know some churches are nervous about "contemporary worship." I am convinced Presbyterians must make room for more contemporary-style worship and music in at least one of their Sunday-morning services. Otherwise, we will simply preside over the further graying of our congregations. The unchurched in our neighborhoods are often seeking a culturally friendly place to hear the gospel and encounter the living God. I want to open the doors of the church to these people—as well as to young Christian families looking



around for a place to worship God in the language and music they are most comfortable with.

What every person has in common is the need to worship. I get excited about working with a worship-planning team to address those deepest and most human needs in a variety of different ways—and, possibly, in a variety of different services. I want to discover ways to keep Sunday mornings fresh and alive for all ages with the best uses of the traditional and the contemporary for that congregation.

You are prayerfully looking for a particular kind of pastor. And I am prayerfully looking for a particular kind of church. No pastor can be everything. Some churches need primarily a skilled administrator or manager; others, a caregiver and counselor; others, an imaginative and energetic program developer. I am able in each of these areas, but my greatest strengths as a pastor are as leader and preacher in building a community focused on Jesus Christ and the Word of God. I think the main reasons people go to church are for worship and community. I am looking for a church that is seeking above all to experience the reality of the living God—his love embracing them, his Word nurturing them, his Spirit empowering them, and his Son commissioning them as servants and disciples. If you are that church, I pray that God will bring us together.

### ***3. What areas of growth have you identified in yourself?***

A neighbor of mine, the owner of Soba Recovery Center, asked me if I would be interested in facilitating a weekly “discovering spirituality” group at his center. I told him I was interested, but I would need my Session’s approval to do so. After some discussion, my Session gave me the greenlight, and I led weekly groups for Soba for three years. My clients were mainly young adults, but I also had well established and successful older adults too. When I started my leadership style was rather confrontational and authoritarian. I had the answers they needed, and if they would just listen to me all would be well, and they would find Christ. I tried to win every argument and tout my intellectual superiority, but to my dismay this approach was not working. After some self-reflection and listening to the stories of those in my group, I gained a deeper appreciation and empathy for those in my care. I began to see the world through their eyes, and I began to understand where they were coming from. It was humbling to realize that I was not much different from them, and that my easy answers were not enough to bring about change. My new approach was softer,



humbler, and more authentic. I appreciated the honesty of our interactions and the depth of our real conversations.

My time at Soba made me wish that church programs in general were designed to be more conversational and authentic and less entertainment oriented. Of course, there needs to be a place for fun and laughter in the church, but more than that we need places where people can take off their masks and share their heart and questions without judgement. The church needs authentic programs where people can bring their whole selves and encounter the whole gospel of God's love and grace. It is in these encounters where real-life change happens, joy blossoms, and deep connections are made. My friend and mentor, Tony Campolo used to say before preaching to a congregation, "If you knew everything there was to know about me, you wouldn't want to listen to me. And if I knew everything there was to know about you, I wouldn't want to talk to you." Funny, but unfortunately true. I want to be a part of a church where people can be authentically known and fully loved with the grace and truth of the gospel. It will be a little bit messier, but a lot more adventurous. This is where I want to go.

#### ***4. Describe a time when you have led change.***

I am a lifelong Presbyterian. I owe my very existence to 1st Presbyterian Church of Hollywood where my parents met. My faith upbringing was in a Presbyterian Church. I went to a Presbyterian Seminary, Princeton Theological Seminary. I also greatly appreciate the Presbyterian Form of Government, and that is one reason why I chose to become a Presbyterian Pastor.

However, for Malibu Presbyterian Church, the "Presbyterian" name was not a blessing but a hindrance to ministry and outreach. This started to become clear to me over my time living in Malibu. When I would invite my non-church friends to church, they were often baffled by the name "Presbyterian." They did not know what it meant, and it was certainly not a word that was in their lexicon. When I would question my friends on what they thought a "Presbyterian Church" was, they often described a low energy and joyless place, filled with awkward singing and boring sermons. To them, "Presbyterian" meant outdated and irrelevant.

I also learned a lot about the hindrance of the "Presbyterian" name in my New Members classes. There were many people who became members of Malibu Presbyterian Church only after trying every other church in the area. This was a



common joke in our membership classes, that they had wished they had started with us and could have finished their search for a church much sooner. For church seekers in the Malibu area, “Presbyterian” meant outdated and irrelevant. I even had a couple people come to a new members class, after seeing it advertised on our church website, having never been to our worship service before. They thought they had to become a “Presbyterian” before coming to worship. It makes one wonder how many other church-seekers never come to a “Presbyterian” church because they do not identify as “Presbyterian.” The name “Presbyterian,” as a brand, had a problem in the Malibu area.

This really came to light when the Presbyterian Church (USA) General Assembly supported the “boycott, divest, sanction” Israel movement. Malibu is a largely Jewish community. I was getting angry phone calls from people in Malibu, shouting at me that we were an Antisemitic church, as Dennis Prager was proclaiming on the radio. I was glad to talk with those people who were angry and try to explain our position on the matter, but I wonder how many more were just angry and completely wrote off our church as racist. We had several members leave our church over this incident, even though we did not support the BDS movement.

At one Session meeting I brought up all this anecdotal information on the “Presbyterian” name and asked my Session to conduct their own survey, and report back at our next meeting. I instructed them that they were to interview a non-church going teenager, and some people in their 20’s to 30’s and others in their 40’s to 50’s about what they thought “Presbyterian Church” meant. At the next meeting, my Session members reported back that we have a “name brand” problem that was a roadblock for our ministry and outreach in the Malibu area. We did not want to be a church just for Presbyterians, but a church for everyone to connect with God, to connect with the people of God, and to connect with the call of God in their life.

It took several months of discussion to determine what to do about this issue. I laid out a framework for how we might proceed to a name change. It was detailed and specific and required complete backing of the Session to move forward. It also involved our congregation in the process. We held informational meetings on why the Session was considering a name change and gave our congregation ample opportunity to share their feedback on the idea and potential names to be considered. Session correlated all the information they had received and sifted it down to one potential new name. Then at a congregational meeting the church members could vote between two names, current name, or a new name. We set the



threshold for a name change at 80% of the vote. Once we went public with the potential of a name change, it took us 10 months before we felt ready for a vote. At the congregational meeting Malibu Presbyterian Church decided to change her name to Malibu Pacific Church by over 94%.

In the end, it was bittersweet for me. I am a Presbyterian through and through, but for the sake of Christ and the church moving forward in Malibu, it was the right decision for them (not for all Presbyterian Churches).

### **PIF (Part II) – Step 5 of 6**

#### **Statement of Faith**

*(Use the space below to enter a one page statement of faith. Please limit response to no more than 3000 characters including spaces and punctuation.)*

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I believe there is only one living and true God, the Creator, Redeemer and Sustainer of life.

I BELIEVE IN GOD THE JOYFUL CREATOR OF ALL LIFE:

- whose wondrous mysteries invite our trust
- whose faithfulness and grace embrace us in hope and beauty
- whose passion and justice bring forth laughter and tears
- whose love knows no end, has no boundaries

I BELIEVE IN JESUS THE CHRIST FULLY HUMAN AND FULLY DIVINE:

- who models the good news of God's love
- who breaks bread with us, breaks barriers between us
- who bore the pain, the brokenness, the sin of the world on the cross
- who thereby became the only mediator between us and God
- who calls all people to be free and whole in Him --who is coming again

I BELIEVE IN THE HOLY SPIRIT, THE THIRD PERSON OF THE TRINITY:

- who bears witness to Jesus Christ
- who convinces us of our need for forgiveness and salvation
- who moves us to repentance, faith, and worship of God
- who inspires and enables our journeys of faith
- who empowers all God's ministries of love and justice

I confess that any approach to life, any effort to make sense of the world, any attempt at splendor can only be fully realized in relationship to God. This God sent his only child Jesus to be the sacrifice of atonement for the sins of the world. I believe in the bodily resurrection of Christ and believe that without the redemptive work of Christ and the grace of God in a person's life one is lost and without hope. I believe we were created to have a relationship with God, to obey and enjoy Him.

I confess that when a person becomes a Christian, he or she is a new creature, under heavenly orders by the conviction of the Holy Spirit to live a moral and righteous life, and to propagate and demonstrate the good news of salvation in Jesus Christ from sin and death. Christians are to be involved in the ministry of the reconciliation of God, to bring healing to a broken world, food to the hungry, liberty to the downtrodden, and love to the un-loved in Jesus Christ. I believe the Christian Church is the congregation in which Jesus Christ acts presently as Lord in Word and Sacrament through the Holy Spirit.

I believe the Bible is authoritative in all matters of faith and practice. It tells of God's salvation plan and points to the person of Jesus Christ as the Savior of the world. The Bible is "sharper than any two-edged sword," it helps us discern right from wrong, justice from injustice, and love from hate. Christians receive both instruction and inspiration through the reading of scripture and need to commit themselves to discovering its wealth of wisdom. I believe the Sacraments (infant/adult Baptism, Eucharist) are means of grace and spiritual encounter with the living, loving, empowering Triune God.



**\*Please enter up to six references here (a minimum of one reference is required):**

- | <u>Name</u>   | <u>Relation to you</u> | <u>Phone</u> | <u>E-Mail</u> |
|---|------------------------|--------------|---------------|
| o Mark Brewer (friend, former PCUSA colleague), 818-399-9494,<br><a href="mailto:mbrewer@fpch.org">mbrewer@fpch.org</a>                           |                        |              |               |
| o James Shanahan (friend, MPC Session member), 310-924-0623,<br><a href="mailto:james@nexgenfi.com">james@nexgenfi.com</a>                        |                        |              |               |
| o Saona Jackson (friend, former MPC Adult Ministry Director), 860-367-1710,<br><a href="mailto:saonajackson@gmail.com">saonajackson@gmail.com</a> |                        |              |               |
| o Cindy Ludwig (friend, former MPC Preschool Director), 310-985-1296,<br><a href="mailto:cindyludwig0@gmail.com">cindyludwig0@gmail.com</a>       |                        |              |               |
| o David Mathison (friend, former MPC Session/HR member), 310-351-9332,<br><a href="mailto:david.mathison@lmu.edu">david.mathison@lmu.edu</a>      |                        |              |               |
| o Tom Stephen (friend, PCUSA Senior Pastor), 805-410-2780<br><a href="mailto:Tom.Stephen@montevistanp.church">Tom.Stephen@montevistanp.church</a> |                        |              |               |

**X I hereby authorize those inquiring into my suitability to contact my references.**

Signature *Greg Hughes* Print Name: Greg Hughes Date 2/23/2023

**PIF (Part II) – Step 6 of 6**

**\*Sexual Misconduct Self Certification**

The following information related to sexual misconduct was mandated by the Sexual Misconduct Policy and Its Procedures adopted by the 203rd General Assembly (1991), and was revised by the 205th General Assembly (1993).

**Please check one of the following:**

***X I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained\* or is pending\* against me for sexual misconduct; and I have never resigned or been terminated from a position for reasons related to sexual misconduct.***





\*The information contained in my Personal Information Form on file with Church Leadership Connection is accurate to the best of my knowledge and may be verified by the calling and employing entity. I hereby authorize the entity to which my Personal Information Form is being sent to inquire concerning any civil or criminal records, or any judicial proceeding involving me as a defendant, related to sexual misconduct. By means of this release I also authorize any previous employer, and any law enforcement agencies or judicial authorities or ecclesiastical governing bodies to release any and all requested relevant information related to sexual misconduct to the entity to which my Personal Information Form is being sent.

***X I have read this certification and release form and fully understand that the information obtained may be used to deny my employment or any other type of position from the employing entity. I also agree that I will hold harmless the employing or judicial authority or any other entity from any and all claims, liabilities, and causes of action for the legitimate release of any information related to sexual misconduct.***

Signature Greg Hughes Print Name Greg Hughes

Date 2/25/2023

- \* ***Sustained***
- In a criminal court, "sustained" means that there has been a guilty plea, a guilty verdict or a plea bargain.
  - In a civil court, "sustained" means that there has been a judgment against the defendant.
  - In an ecclesiastical case, "sustained" means that there has been a guilty plea and censure imposed, or finding of guilty with censure imposed, **or an Alternative Form of Resolution Agreement approved by a permanent judicial commission in the Presbyterian Church (USA) or an equivalent body of another church.**
- \* ***Pending***
- In a criminal court, "pending" means a criminal charge before a grand jury, in the process of being prosecuted, or in a case which there is not yet a verdict.
  - In a civil court, "pending" means a case in which there has not been a decision or judgment,
  - In an ecclesiastical case, "pending" means an **investigating committee is inquiring into an allegation or charges have been filed but have not been decided by a permanent judicial commission; or an allegation or charges are in an equivalent state or process in a church other than the PC (USA).**

(The following is taken from definitions in the General Assembly Sexual Misconduct Policy and its Procedures, Pg.13)

"Sexual Misconduct is the comprehensive term used in this policy and its procedures to include: 1) Child sexual abuse, as defined above [refers to Policy]; 2) Sexual harassment, as defined above [refers to Policy]; 3) Rape or sexual contact by force, threat, or intimidation; 4) Sexual conduct (such as offensive, obscene or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) that is injurious to the physical or emotional health of another; 5) Sexual Malfeasance defined as sexual conduct within a ministerial (e.g. clergy with a member of the congregation) or professional relationship (e.g. counselor with a client, lay employee with a church member, presbytery executive with a committee member who may be a layperson, a minister, or an elder). Sexual conduct includes unwelcome sexual advances, request for sexual favors, and verbal or physical conduct of a sexual nature. This definition is not meant to cover relationships between spouses, nor is it meant to restrict church professionals from having normal, social, intimate, or marital relationships; 6) Sexual Abuse as found in Book of Order D-10.0401b (see Accuser/Victim)