

The Presbytery of Middle Tennessee is a community of churches and church leaders whose role is to guide and support the work of its constituents, striving to build up the body of Christ through connections of mutual support, creating a culture of leadership development and church transformation.

**ONE HUNDRED THIRTY-SEVENTH STATED MEETING
THE PRESBYTERY OF MIDDLE TENNESSEE
TRINITY PRESBYTERIAN CHURCH, NASHVILLE
THURSDAY, MAY 30, 2019**

8:00 am	1.	Registration (Order of the Day in CAPS)
8:30 am		Orientation for First Time Commissioners and Prayer for Presbytery – (20 min)
9:00 am	2.	CALL TO ORDER / WORSHIP (Offering: CPM Scholarships) <ul style="list-style-type: none">• Installation of Co-Executive Presbyters
10:00 am	3.	Break
10:15 am	4.	Reconvene / Establishment of Quorum / Statement of Procedures / Welcome by Host / Recognition of First Time Presbyters / Seating of Corresponding Members / Adoption of Agenda
10:25 am	5.	Stated Clerk's Report – Therese Howell (5 minutes)
10:30 am	6.	Administrative Committee – Chris Joiner (10 min)
10:50 am	7.	Finance Committee – Mike Ingram (5 minutes)
10:55 am	8.	Guatemala Task Force Update – David Carlton (5 min)
11:00 am	9.	Board of Pensions Update – Keenan Rodgers (5 min)
11:05 am	10.	Committee on Ministry – Stephen Yates (10 min)
11:15 am	11.	Committee on Preparation for Ministry – Mike Wilson (45 min) <ul style="list-style-type: none">• Inquirers to Candidates
Noon	12.	Co-Executive Presbyters' Reports – Robin and Ray Thomas (10 min)
12:10 pm	13.	Concerns, Celebrations, and Announcements – Thomases (15 min)
12:25 pm	14.	Unfinished Business 138th Stated Meeting – Saturday, July 20, 2019, Westminster Presbyterian Church, Columbia
12:30 pm	15.	Closing Prayer / Adjourn

***Everyone is invited to a reception
to welcome Robin and Ray Thomas,
Presbytery's Co-Executive Presbyters!***

Trinity Presbyterian Church

3201 Hillsboro Pike

Nashville, TN 37215

615.297.6513

Note: Due to I-440 construction or traffic conditions, you may want to consider alternate routes to the church.

- For current traffic conditions on May 30, check <https://smartway.tn.gov/traffic> Scroll to zoom into your location &/or the church's location.
- For driving directions electronically, go to www.trinitypresnashville.org and click "get directions" in upper right corner. Click "view larger map" and enter your starting point address.

GENERAL DIRECTIONS:

From I-65 North:

- Take exit 84B on the left to merge onto I-40 W toward Memphis.
- Take exit 206 on the left to merge onto I-440 E toward Knoxville.
- Take exit 3 onto Hillsboro Pike/US 431.
- Keep right on Hillsboro Pike.
- At the traffic light, turn right onto Sharondale Drive.
- Turn left at the small bridge engraved "Trinity Presbyterian Church".

From I-65 South:

- Use the right 2 lanes to take exit 80 to merge onto I-440 W toward Memphis.
- Take exit 3 onto Hillsboro Pike/US 431. Keep left to go under the overpass and loop onto Hillsboro Pike.
- Turn right onto Sharondale Drive.
- Turn left at the small bridge engraved "Trinity Presbyterian Church".

From I-40 East:

- Take exit 213A on the left to merge onto I-24 E toward Memphis, I-440 W.
- Keep right to merge onto I-440 W toward Memphis.
- Take exit 3 onto Hillsboro Pike/US 431. Keep left to go under the overpass and loop onto Hillsboro Pike.
- Turn right onto Sharondale Drive.
- Turn left at the small bridge engraved "Trinity Presbyterian Church".

From I-40 West:

- Take exit 206 on the left to merge onto I-440 E toward Knoxville.
- Take exit 3 onto Hillsboro Pike/US 431.
- Keep right on Hillsboro Pike.
- At the traffic light, turn right onto Sharondale Drive.
- Turn left at the small bridge engraved "Trinity Presbyterian Church".

**Stated Clerk's Report
to the Presbytery of Middle Tennessee
May 30, 2019**

ADMIT TO RECORD

1. Church Statistical Reports were received / filed on behalf of the churches in the Presbytery of Middle Tennessee. The 2018 Summary Membership Report is attached.
2. The 2018 report of ministerial receptions, ordinations, and dismissals (2018 Summary B) is attached.
3. End of the year reports for 2018 were filed on behalf of the Presbytery.
4. Patrick Handlson has filed a remedial complaint with the General Assembly Permanent Judicial Commission related to the decision of the Synod of Living Waters Permanent Judicial Commission on January 10, 2019. The remedial trial before the GAPJC is scheduled for Friday, October 11, 2019.
5. The Stated Clerk has received the minutes of the commission to install The Rev. John A. Smith as pastor of First Presbyterian Church, Dickson, and Ellis Grove Presbyterian Church, Waverly.
6. The Stated Clerk has received the minutes of the commission to install The Rev. Sarah Bird as Associate Pastor of First Presbyterian Church, Nashville.
7. The Stated Clerk has received the minutes of the commission to install The Rev. Mary Sellers Shaw as Associate Pastor of First Presbyterian Church, Franklin.

RECOMMENDATION

1. The minutes and roll of the 136th Stated Meeting of the Presbytery of Middle Tennessee (February 14, 2019) are presented for approval.
2. The minutes and roll of the special called meeting of the Presbytery of Middle Tennessee (February 25, 2019) are presented for approval.

Summary Membership Report for 115-385 2018													
Location	Pin #	Church Name	Begin Total	Adi. Member.	New Member. Total	Cert Gains	Youth Profess.	Profess./ Reaffirm.	Cert Losses	Death Losses	Deleted Losses	End Total	Diff
Alexandria	3571	Liberty Hill	30		30							30	0
Allardt	3437	First	155		155							155	0
Alpine	3438	Christ	37	0	37	7	0	0	0	0	0	44	7
Ardmore	20532	Bethany	17	0	17	0	1	0	0	1	0	17	0
Belfast	20524	Belfast	9	0	9	0	0	0	0	0	0	9	0
Bethpage	3031	Oak Grove	26	0	26	0	0	2	0	2	1	25	-1
Brentwood	23328	Brentwood First	17		17							17	0
Brentwood	11088	East Brentwood	223		223							223	0
Brentwood	20525	Harpeth	224	0	224	0	0	0	6	5	0	213	-11
Brentwood	23357	Korean	200		200							200	0
Buffalo Valley	20526	Buffalo Valley	25		25							25	0
Clarksville	20527	First	482	0	482	0	0	0	4	6	0	472	-10
Clarksville	20528	Macedonia	45		45							45	0
Columbia	20530	First	507		507							507	0
Columbia	3575	Westminster	65	0	65	0	7	7	1	4	2	72	7
Cookeville	3445	Double Springs	8	0	8	0	0	0	0	1	0	7	-1
Cookeville	3442	First	143	0	143	4	0	3	4	7	1	138	-5
Cookeville	3443	Post Oak	34		34							34	0
Cowan	3576	Fellowship	16		16							16	0
Crossville	3439	Calvary PC of Big Lick	130	8	138	0	0	0	0	3	0	135	-3
Culleoka	3577	Central	17		17							17	0
Decherd	20531	Decherd	14	0	14	8	0	0	0	1	0	21	7
Dickson	3579	First	143	-55	88	0	0	0	0	2	0	86	-2
Dickson	3580	Pond	18		18							18	0
Fairfield Glade	11780	Westminster	53		53							53	0
Fayetteville	20533	First	224	0	224	6	0	2	0	2	21	209	-15
Fayetteville	20534	St John	11		11							11	0
Franklin	20537	First	863	0	863	27	12	1	9	2	128	764	-99
Franklin	11386	Historic Franklin	296	-16	280	1	0	0	4	6	0	271	-9
Franklin	20538	New Hope	9		9							9	0
Gallatin	20539	First	203		203							203	0
Gallatin	11683	Sudanese American Nuer	75	-3	72	0	3	2	0	0	0	77	5
Hendersonville	20541	First	200	26	226	5	0	3	2	8	27	197	-29
Hermitage	20542	Hermitage	84	0	84	1	0	0	0	1	0	84	0
Lawrenceburg	20543	First	11		11							11	0
Lebanon	3585	First	197	0	197	0	0	3	4	4	0	192	-5

Thompson Station	20529	Bethesda	82						82									82	0
Tullahoma	3601	First	169	0					169	0	2				0	7		164	-5
Watertown	20585	First	12	2					14	0	0				0	0		14	0
Waverly	3603	Ellis Grove	50						50									50	0
Totals			16291	-150					16141	186	108	132		79	187			15874	-267

1. MINISTERIAL NECROLOGY			
NAME	OCCUPATION	PLACE OF DEATH	AGE
TESELLE, EUGENE	HONORABLY RETIRED	NASHVILLE, TN	86
RAY, DARRELL	HONORABLY RETIRED	NASHVILLE, TN	85
BEISSWENGER, DON	HONORABLY RETIRED	NASHVILLE, TN	88
2. MINISTERS DISMISSED TO OTHER PRESBYTERIES			
DISMISSED TO			DATE
CHARLESTON-ATLANTIC			10/09/2018
THE JAMES			07/10/2018
PITTSBURGH			10/09/2018
OHIO VALLEY			11/13/2018
FOOTHILLS			10/18/2015
3. MINISTERS DISMISSED TO OTHER DENOMINATIONS			
DISMISSED TO			DATE
NONE			
4. PERMANENT REMOVALS FROM ROLL			
CONSTITUTIONAL PROVISION			DATE
NONE			
5. MINISTERS RECEIVED FROM OTHER PRESBYTERIES			
RECEIVED FROM			DATE
TRANSPORTATION			COM 03/13/2018; EFF 05/01/2018
HOLSTON			EFF 02/13/2018
NORTH ALABAMA			EFF 08/01/2018; COM 06/12/2018
ST. ANDREW			EFF 08/01/2018; COM 06/12/2018
WABASH VALLEY			EFF 12/11/2018
WABASH VALLEY			EFF 11/13/2018
EAST TENNESSEE			9/12/2017
6. MINISTERS ORDAINED BY THIS PRESBYTERY			
NAME			DATE
MALE/FEMALE			
FEMALE			ORD 09/01/2018; PBY 06/26/2018
MALE			ORD 08/12/2018; PBY 06/26/2018
FOOTHILLS			10/18/2015

7. MINISTERS RECEIVED FROM OTHER DENOMINATION

NAME	RECEIVED FROM	MALE/FEMALE	DATE
ESTAFANOS, SAMY	SYNOD OF THE NILE	MALE	PBY 10/18/2018 (COM 09/11/2018)
SOUS, WAEL	SYNOD OF THE NILE	MALE	PBY 10/18/2018 (COM 08/14/2018)

8. MINISTERS RESTORED TO ROLL

NAME	CONSTITUTIONAL PROVISION	DATE
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NONE

RECAP

LOSSES			
1. NECROLOGY	3	5. RECEIVED--PRESB..	7
2. DISMISSED--PRESB.	5	6. ORDAINED	3
3. DISMISSED--DENOM.	0	7. RECEIVED--DENOM.	2
4. OTHER REMOVALS	0	8. RESTORED	0
TOTAL LOSSES	8	TOTAL GAINS	12
		JAN. 1, 2011	178
		SUBTRACT LOSSES	- 8
		ADD GAINS	+12
		MINISTERS ON ROLL	
		DEC. 31, 2011	182
		NUMBER IN TRANSIT	2

-- I N T R A N S I T --

NAME	PRESBYTERY	DATE
BIRD, SARAH	PITTSBURGH	03/04/2019; COM 12/11/2018
SMITH, JOHN A.	CUMBERLAND PRESBYTERIAN CHURCH	02/14/2019; COM 12/11/2018 (EFF 01/15/2019)

115-385 MIDDLE TENNESSEE

2018 S U M M A R Y F O R M B

DISSOLUTION OF PASTORAL RELATIONSHIP

DURNELL, WARNER R., EXECUTIVE PRESBYTER, EFF 07/31/2018
 JONES, TODD B., PASTOR, FIRST NASHVILLE, EFF 12/31/2018 (HR 01/01/2019)
 MONTGOMERY, ROBERT, PASTOR, FIRST PULASKI, EFF 03/31/2018
 MOORE, KRISTI SHAY, PASTOR, BELLEVUE, EFF 09/30/2018 (SEVEN MONTHS SEVERANCE)
 POPE, CRAIG, PASTOR, HARPETH BRENTWOOD, EFF 05/31/2018 (SEVERANCE THROUGH 07/31/2018)
 SAWYER, DAVID, PASTOR, FIRST SPRING HILL, 08/31/2018 (HR 09/01/2018)

HONORABLY RETIRED

DURNELL, WARNER R., EFF 08/01/2018
 SAWYER, DAVID, EFF 09/01/2018
 SKELLY, JOHN JOSEPH III, EFF 04/01/2018

INSTALLATION

GUNTER, KEITH, PASTOR, NEW CREATION, 08/12/2018 (PBY 07/28/2018; COM 07/10/2018)
 HUDNUT-BEUMLER, HEIDI A., DESIGNATED ASSOCIATE PASTOR, WESTMINSTER NASHVILLE, 06/24/2018
 KELLY, JOEL, PASTOR, CALVARY BIG LICK, 05/20/2018
 MCLAUGHLIN, MICHAEL D., PASTOR, FIRST COOKEVILLE, 08/19/2018 (EFF 08/01/2018)
 McVEY, RANDAL BRUCE, PASTOR, FIRST FAYETTEVILLE, 08/12/2018 (EFF 07/01/2018)
 MONTGOMERY, ROBERT, PASTOR, FIRST LEWISBURG, 09/09/2018 (EFF 04/01/2018)
 NYHUIS, JULE, DESIGNATED PASTOR, HILLWOOD, 06/10/2018 (EFF 06/01/2018).

CHANGE WITHIN PRESBYTERY

HUDNUT-BEUMLER, HEIDI A., DESIGNATED ASSOCIATE PASTOR, WESTMINSTER NASHVILLE, EFF 03/11/2018
 NYHUIS, JULE M. DESIGNATED PASTOR, HILLWOOD, EFF 06/01/2018 - 05/31/2022
 TATE, CAROL A., INTERIM EXECUTIVE PRESBYTER, EFF 08/01/2018 (APPROVED 07/10/2018)
 YANG, SUNGGU, ASST. PROF CHRISTIAN MINISTRIES, GEORGE FOX UNIV. VAL 2018

TEMPORARY PASTORAL RELATIONSHIP

BAUER, PAUL, INTERIM, FIRST COLUMBIA, 11/13/2018 (RENEWAL)
 BRADLEY, MICHAEL, TS, DECHERD, 02/13/2018 (RENEWAL)
 CEJKA, III, JOSEPH, TS, HOPEWELL, 02/13/2018 (RENEWAL)
 DURNELL, WARNER R., PART TIME INTERIM, FIRST SPRIGNFIELD, EFF 12/01/2018 (COM 11/13/2018)
 EISENMENGER, DAVID, TS, FIRST SPARTA, 11/01/2018 (OUT OF RETIREMENT FOR FIVE MONTHS) (COM 11/13/2018)
 GUPTON, MARSHALL, TS, NORTHMINSTER, 11/13/2018 (RENEWAL)
 HERRING, JANE, INTERIM, BELFAST, 07/10/2018 (RENEWAL)
 HUIE, SCOTT, INTERIM, EMMAUEL, 02/12/2018 (RENEWAL)
 LANCASTER, JIMMIE, INTERIM, FIRST MCMINNVILLE, 03/13/2018
 PATERIK, ROY (RCA), TEMPORARY SUPPLY, CRIPPLE CREEK 02/13/2018 (RENEWAL)
 POPE, CRAIG, MEMBER-AT-LARGE, EFF 06/01/2018
 SALYER, CARSON AND SALYER, JANET, INTERIM CO-PASTORS, HARPETH, EFF 08/01/2018 (COM 07/10/2018)
 SMITH, ANDREW, CRE, BLUE SPRING, EFF 08/01/2018 (RENEWAL)
 THOMAS, C. S. III, INTERIM PASTOR, HILLSBORO, EFF 05/01/2018 (APPROVED 04/10/2018; CAME OUT OF RETIREMENT)

DRAFT
PRESBYTERY OF MIDDLE TENNESSEE
MINUTES OF ONE HUNDRED THIRTY-SIXTH STATED MEETING
FEBRUARY 14, 2019

The 136th Stated Meeting of the Presbytery of Middle Tennessee was held Thursday, February 14, 2019, at First Presbyterian Church, Franklin, Tennessee. Interim Executive Presbyter Carol Tate and Stated Clerk Therese Howell led an orientation and time of prayer for first time commissioners. Moderator Ed Lancaster called the meeting to order at 9:00 a.m.

WORSHIP

Leading worship were The Rev. Dr. Donovan Drake (pastor, Westminster Nashville), Ruling Elder Therese Howell (Stated Clerk), Ruling Elder Anne Keener (First Franklin), Ruling Elder Ed Lancaster (2018 Moderator), Mary Sellers Shaw (Director of Mission and Outreach, First Franklin), and The Rev. Dr. Carol Tate (Interim Executive Presbyter). Dr. Drake preached the sermon, and Michael Snoddy, Director of Music/Organist (First Franklin) provided special music. The Rev. Dr. John Hinkle, Jr., (First Presbyterian Church, Murfreesboro), was installed as the 2019 Moderator, and Ruling Elder Theresa Denton (Emmanuel Presbyterian Church, Nashville) was installed as the Vice-Moderator. The offering was collected for the Presbyterian Disaster Assistance, Home Connection, and The Outreach Foundation.

DECLARATION OF QUORUM / STATEMENT OF PROCEDURES / RECOGNITION OF 2018 MODERATOR / WELCOME BY HOST / FIRST TIME COMMISSIONERS / CORRESPONDING MEMBERS

The meeting reconvened after worship; Moderator Hinkle declared a quorum was present and reviewed procedures for the meeting. Executive Presbyter Warner Durnell presented a gift to 2018 Moderator Ed Lancaster, and the Presbytery thanked Mr. Lancaster for his service. Mr. Lancaster thanked the Presbytery for the opportunity to serve. Dr. Hinkle spoke briefly and offered a prayer.

First time commissioners to presbytery were recognized and welcomed. Rev. Joiner, pastor of the host church, welcomed commissioners to First Presbyterian Church Franklin.

The Presbytery's Mission and Operations Manual and the *Book of Order* provide for the seating of corresponding members and teaching and ruling elders with voice and those with voice and vote. Any ruling elder serving as presbytery's Moderator, Vice-Moderator, Moderator-in-Nomination, chairs of committees, members of the Administrative Committee, members of the Finance Committee, and the Moderator of Presbyterian Women, are enrolled as members of presbytery and shall have voice and vote. Ruling elders commissioned to particular pastoral service, and ruling elders who have previously served as presbytery moderator, within five years of completion of his/her term of service, are enrolled as members of presbytery with voice and vote. Any ruling elder serving as a committee representative to a particular meeting of presbytery in the absence of the chair shall have the privilege of voice and vote for that particular meeting of the presbytery. Persons certified in church service who are ruling elders shall have the privilege of voice and vote at all meetings of the presbytery, during their term of service in ministry in the presbytery of Middle Tennessee. Persons certified in church service, who are members of congregations in the Presbytery of Middle Tennessee, shall have the privilege of voice at all meetings of the presbytery during their term of service in a congregation or other ministry validated by the presbytery. Should a question arise concerning the enrollment of any person, the presbytery may resolve the matter upon the recommendation of the Permanent Judicial Commission. Corresponding members were seated without objection, and are listed with the roll.

1 **ROLL**

2 The roll of commissioners, corresponding members, and visitors attending the presbytery
3 meeting is attached (Attachment A).

4 **AGENDA**

5 The Moderator stated that the agenda for the meeting had been provided in advance to
6 commissioners. The motion was made and seconded to set aside the standing rules to receive additional
7 reports requiring action. There were no questions or objections, and this was approved by a three-
8 fourths vote. The following agenda was then approved upon motion duly made and seconded:

- | | | | |
|----|----------|-----|--|
| 9 | 8:00 am | 1. | Registration (Order of the Day in CAPS) |
| 10 | 8:30 am | | Orientation for First Time Commissioners and Prayer for Presbytery – Carol Tate
and Therese Howell (20 minutes) |
| 11 | | | |
| 12 | 9:00 am | 2. | CALL TO ORDER / WORSHIP |
| 13 | | | (Offering: split between the “Take 45” workshop agencies) |
| 14 | | | • Installation of 2019 Moderator and Vice-Moderator |
| 15 | 10:00 am | 3. | Break |
| 16 | 10:15 am | 4. | Reconvene / Establishment of Quorum / Recognition of 2018 Moderator / |
| 17 | | | Statement of Procedures / Welcome by Host / Recognition of First Time |
| 18 | | | Presbyters / Seating of Corresponding Members / Adoption of Agenda |
| 19 | 10:35 am | 5. | Stated Clerk’s Report – Therese Howell (5 minutes) |
| 20 | 10:40 am | 6. | Administrative Committee – Theresa Denton (10 min) |
| 21 | 10:50 am | 7. | Finance Committee – Mike Ingram (5 minutes) |
| 22 | | | • Approval of 2019 Operating Budget |
| 23 | 10:55 am | 8. | Committee on Leadership Excellence – Sally Hughes (5 min) |
| 24 | 11:00 am | 9. | NaCoMe – Ryan Moore (5 min) |
| 25 | 11:05 am | 10. | Hunger Action Advocate – Stuart Wilson-Patton (5 min) |
| 26 | 11:10 am | 11. | “Take 45” Workshops |
| 27 | | | • Presbyterian Disaster Assistance |
| 28 | | | • HomeConnection |
| 29 | | | • The Outreach Foundation |
| 30 | 12:15 pm | | Lunch – Prayer of Thanksgiving |
| 31 | 1:00 pm | | Reconvene |
| 32 | | 12. | EP Search Committee – Sally Hughes (5 min) |
| 33 | 1:05 pm | 13. | Amendments to the Book of Order – Therese Howell (30 min) |
| 34 | 1:35 pm | 14. | Committee on Ministry – Stephen Yates (45 min) |
| 35 | | | • Reception of Minister |
| 36 | | | • Commissioning Ruling Elder |
| 37 | 2:20 pm | 15. | Interim Executive Presbyter’s Report – Carol Tate (5 min) |
| 38 | 2:25 pm | 16. | Concerns, Celebrations, and Announcements – Carol Tate (10 min) |
| 39 | 2:35 pm | 17. | Unfinished Business |
| 40 | | | 137th Stated Meeting – Thursday, May 23, 2019, Location TBA |
| 41 | 2:40 pm | 18. | Closing Prayer / Adjourn |
| 42 | | | |

43 **REPORT OF THE STATED CLERK**

44 The Stated Clerk called attention to the reports from the Presbytery’s commissioners to the
45 Synod of Living Waters (Commissioned Pastor Leonard Jordan and The Rev. Martha Gilliss), as well as a
46 report and information from Presbyterian Women, which were included in the packet. The Stated Clerk
47 presented the following report.

1 Session Annual Statistical Reports

2 Session annual statistical reports have been mailed to clerks of sessions. The deadline for online
3 filing is February 14, 2019. The deadline for the Stated Clerk to file these reports is March 1, 2019.

4 Roster of Former Permanent Judicial Commission Members

5 The Stated Clerk reported the following roster of former Permanent Judicial Commission
6 members, pursuant to D-5.0206b.:

7 <u>Class of 2014</u>	8 <u>Class of 2016</u>	9 <u>Class of 2018</u>
10 RE Celeste Anderson	TE Bill Barger	RE Elinor Foster
11 RE John Lee	TE Todd Jones	RE Jane McDow
12 RE Mark Strength	TE Kaye Nickell	TE Sandra Randleman
13 TE Rob Weingartner		

14 Review of 2017 Presbytery Minutes

15 The Synod of Living Waters reviewed the 2017 minutes of the Presbytery of Middle Tennessee.
16 The presbytery's minutes were approved without exceptions.

17 Patrick Handlson v. The Presbytery of Middle Tennessee

18 The Stated Clerk reported that the trial for the remedial case filed with the Synod of Living
19 Waters, Patrick Handlson v. the Presbytery of Middle Tennessee, was held on Thursday, January 10.
20 Following is the decision of the Synod Permanent Judicial Commission:

21 **PERMANENT JUDICIAL COMMISSION
OF THE SYNOD OF LIVING WATERS
PRESBYTERIAN CHURCH (U.S.A.)**

Patrick Handlson,)
Complainant,)
v.)
Presbytery of Middle Tennessee,)
Respondent.)
)

DECISION AND ORDER

SLW2018-02

22 **Arrival Statement**

23 This is a remedial case of original jurisdiction which is before the Permanent Judicial Commission of the
24 Synod of Living Waters (SPJC or Commission) on a Complaint received on March 5, 2018, by Patrick Handlson
25 (Complainant) against the Presbytery of Middle Tennessee (Presbytery). The trial of the case was held on January
26 10, 2019, at First Presbyterian Church in Franklin, Tennessee.

27 **Jurisdictional Statement**

28 In its Preliminary Order dated April 24, 2018, the officers of the SPJC found that this Commission has
29 jurisdiction, that the Complainant has standing to file the Complaint, that the Complaint was timely filed, and that
30 two of the three alleged irregularities state claims upon which relief can be granted, and the matter was accepted
31 for trial on those two alleged irregularities.

32 **Appearances**

33 The Complainant was present and was represented by E. J. Mackie, Neal Lloyd, and Jamie Lloyd. The
34 Respondent was represented by George V. Crawford III, Hunter Brush, and Terry Epling.

35 **History**

36 The Complaint arises from actions taken at a meeting of the Presbytery on February 3, 2018, at which a
37 motion from the Committee on Ministry (COM) of the Presbytery to restore the Complainant, who is a minister
38 member of the Presbytery currently under the censure of temporary exclusion, was not approved.

39 Subsequent to its disapproval of the COM's motion, the Presbytery considered, debated and approved a
40 second motion that Complainant could, subject to certain conditions, "renew his request for reinstatement every
41 24 months..." Those conditions were as follows:

- 42 • that he can show continued work toward healing and health through things like counseling, getting a
43 support group, participating in a church;

- that he continue to abide by the restrictions placed upon him through his guilty plea and abide by the Presbytery's Former Pastor Policy;
- that he submit written reports of his work toward healing and health every six months to the Presbytery's Committee on Ministry; and
- that there be no more incidents of misconduct on his part.

And that if Mr. Handlson desires for this body to reconsider the decision that has been made today, his request will come through the Stated Clerk of the Presbytery; and all of the documents provided at this meeting, including the victim's impact statement, as well as any other documents that the Committee on Ministry believes are important for this council to consider, will be included in the packet from the Presbytery prior to the meeting.

The Complainant, who had been present and was heard prior to the vote on the COM's motion, was not present when this second motion was offered, debated and adopted.

As stated above, the Complaint alleged three irregularities at the meeting, the first of which was that the Presbytery was irregular in "rejecting the recommendation of the Committee on Ministry." The officers' Preliminary Order which excluded this alleged irregularity on the grounds that even if true, this would not violate the constitution, was not challenged, and therefore that ruling is final.

The two alleged irregularities accepted for trial were that the Presbytery erred in "imposing new censures" following its vote on the COM recommendation, and that it further erred in "excluding [the Complainant] from the Presbytery's deliberation" on the matter.

A pre-trial conference was held on August 21, 2018, at which the parties were asked to create a joint stipulation of facts, and while each party submitted separate statements of facts that were substantially identical, they did not reach agreement on a single material fact, requiring at least some additional time for the trial of the case.

A briefing schedule was also set at the pre-trial conference, and a trial date was set subsequently.

Decision

In rendering this decision, the SPJC is mindful of the admonitions and instructions found in the preamble to the Rules of Discipline. This body and our purposes are unique. Our exercise of authority in Church Discipline is God given and is not intended to punish, but rather to focus on the healing and restorative nature of our faith.

God is honored by a commission like this when it seeks justice for all involved. Correction and restraint from wrongdoing will inevitably bring participants to repentance and restoration. Our duties are further broadened when we must assure not only the parties to the process, but also the larger community of faith, that the causes of discord and division have been effectively removed. Justice here is a gem with many facets.

The SPJC's actions in all regards are intended to build and strengthen the Church and are not punitive to either Mr. Handlson or the Presbytery of Middle Tennessee.

In this case, the constitution provides in D-12.0104h that "a person under the censure of temporary exclusion shall apply in writing to the council...for restoration upon the expiration of the time of exclusion or completion of the supervised rehabilitation pronounced." Clearly, the time "pronounced" in the censure was six months. When, at its meeting, the Presbytery began its further instruction on the matter of the Complainant's process of restoration by stating that he could only renew his request "every 24 months," the Presbytery was in violation of this constitutional provision. Furthermore, adding such a requirement without the Complainant being given an opportunity to speak to it was a violation of the requirements of due process.

The General Assembly's Permanent Judicial Commission in *Muskingum v. Hauser* (GAPJC 222-06) has ruled that "a presbytery has no authority to amend a censure. Insofar as the judicial process requires ongoing enforcement of a censure, that authority rests with the presbytery." We conclude that the "conditions" approved by the Presbytery at its February 3, 2018, meeting, however, fall in the category of its "ongoing enforcement of a censure," and are therefore enforceable.

Therefore, while the Complainant's due process rights were violated by his exclusion from the meeting (where he had in fact earlier been given the opportunity not only to address the Presbytery but also to answer questions from other members), that is only true to the extent that the new 24-month requirement was added, and therefore the violation is rendered moot by the invalidation of that requirement.

1 We note that we reject the Complainant's argument that no vote is necessary, and that the matters of
2 restoration and honorable retirement cannot constitutionally be combined into a single vote. The Complainant's
3 welcome back into the communion through restoration is not his decision alone, which is why a communal
4 process of some sort is warranted. Ultimately, he will not be restored until a majority of the Presbytery is willing
5 to do so. That said, while the wording of the original censure is inartful in its implementation of both a definite
6 time period *and* a supervised rehabilitation process (when the Rules of Discipline call for one or the other), the
7 exclusion was clearly intended to be temporary, not permanent, and the Presbytery's leadership is urged to help
8 the Presbytery move forward in a manner that gives effect to the censure's intent.

9 **Order**

10 IT IS THEREFORE ORDERED that the actions of the Presbytery of Middle Tennessee at its meeting on
11 February 3, 2018, related to Patrick Handlson are reversed in part and affirmed in part, and the 24-month
12 requirement before he may renew his request for reinstatement is invalidated.

13 IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Middle Tennessee report this
14 decision to the Presbytery of Middle Tennessee at its first meeting after receipt, that the Presbytery of Middle
15 Tennessee enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the
16 decision be sent to the Stated Clerk of the Synod of Living Waters.

17 **Absences and Non-Appearances**

18 Commissioner Christi Scott was recused and took no part in the deliberations or decisions.
19 Commissioners Anne Chesnut, Jonathan Wallace, Chip Herndon, and David Maxwell were absent and took no
20 part in the deliberations or decisions.

21 **Certificate**

22 We certify that the foregoing is a true and correct copy of the decision of the Permanent Judicial
23 Commission of the Synod of Living Waters of the Presbyterian Church (U.S.A.) in Remedial Case SLW2018-02,
24 Patrick Handlson v. Presbytery of Middle Tennessee, made and announced at Franklin, TN, this 10th day of
25 January, 2019.

26 Dated this 10th day of January, 2019.

27 /s/

28 Mac Forsyth, Moderator

29 Permanent Judicial Commission of the Synod of Living Waters

30 /s/

31 Gregory A. Goodwiller, Clerk

32 Permanent Judicial Commission of the Synod of Living Waters

33 I certify that I did transmit a certified copy of the foregoing to the following persons by Certified US
34 Mail, directing Terry Newland to deposit it in the mail at Franklin, TN on or before the 11th day of January, 2019.
35 E. J. Mackie, Counsel for Complainant
36 George V. Crawford III, Counsel for Respondent
37 Stated Clerk, Presbytery of Middle Tennessee

38 /s/

39 Gregory A. Goodwiller, Clerk

40 Permanent Judicial Commission of the Synod of Living Waters

41 I certify that I received a certified copy of the foregoing, that it is a full and correct copy of the decision of
42 the Permanent Judicial Commission of the Synod of Living Waters of the Presbyterian Church (U.S.A.), sitting
43 during an interval between meetings of the Synod, in Franklin, TN, in Remedial Case SLW2018-02, Patrick
44 Handlson v. Presbytery of Middle Tennessee, and that it is the final judgment of the Synod of Living Waters in
45 the case.

46 Dated at Franklin, TN, on January 10th, 2019.

47 /s/

48 Terry Newland, Stated Clerk, Synod of Living Waters

49 Northminster Presbyterian Church, Murfreesboro

50 The Stated Clerk reported that the Northminster Presbyterian Church in Murfreesboro, pursuant
51 to G-2.0402, requested a waiver on the rotation of elders. The motion was made, seconded, and
52 approved.

February 14, 2019

1 Minutes of the 135th Stated Meeting (October 18, 2018)

2 The Stated Clerk presented the minutes of the 135th Stated Meeting (October 18, 2018) of the
3 Presbytery of Middle Tennessee for approval. The minutes were approved as presented upon motion
4 duly made and seconded.

5 **ADMINISTRATIVE COMMITTEE REPORT**

6 Ruling Elder Theresa Denton, Chair of the Administrative Committee, presented the committee's
7 report.

8 Egyptian Worshipping Community Grant

9 The Administrative Committee was informed that the \$7,500 PCUSA grant for the Egyptian
10 Evangelical Arabic worshipping community, meeting at First Nashville, was received.

11 2019 Presbytery Meeting Dates

12 The Administrative Committee approved the following dates and locations of presbytery
13 meetings for 2019: February 14 (First Franklin); May 23 (location to be confirmed); July 20 (Westminster
14 Columbia); October 17 (location to be confirmed).

15 February 14 Presbytery Meeting

16 The Administrative Committee approved the agenda for the February 14 Presbytery meeting.
17 Rev. Donovan Drake will preach, and the offering will be split among the three agencies presenting
18 reports (Presbyterian Disaster Assistance, The Outreach Foundation, and HomeConnection).

19 Presbytery Office Hours

20 The Administrative Committee approved the change in office hours for the Presbytery; the
21 Presbytery office will be closed on Friday.

22 New Creation Church Grant

23 The Administrative Committee reviewed the New Creation Church's grant application for a Sam
24 Walton Award. The grant application was approved without objection.

25 Amendment to the Mission and Operations Manual

26 At the request of the Committee on Ministry, the Administrative Committee recommended the following
27 amendment to update one of the responsibilities of the Committee on Ministry in the *Mission and*
28 *Operations Manual*, page 13, line 10, as follows (language to be added is underlined):

29 Ordinarily, the Presbytery of Middle Tennessee does not receive a teaching elder seeking
30 membership in the Presbytery as a member-at-large unless the teaching elder is the spouse of a
31 teaching elder being received by the Committee on Ministry for the Presbytery of Middle
32 Tennessee, or a teaching elder pursuing post-graduate study within the bounds of the Presbytery
33 of Middle Tennessee. The Committee on Ministry will review any such request on a case-by-case
34 basis.

35 There was no discussion, and this amendment was approved by two-thirds vote.

36 Nominating Task Force Report

37 The Rev. David Sawyer, chair of the Nominating Task Force, presented the following nominees
38 for vacancies as indicated:

39 Administrative Committee, class of 2020: Doug Berry, RE, Westminster Nashville
40 Committee on Ministry, class of 2020: Justin Gung, TE, Woodmont Christian Church
41 Committee on Ministry, class of 2021: Debbie Fraley, RE, First Fayetteville
42 Terry Panter, RE, First Murfreesboro
43 David Wood, RE, First Nashville
44 Committee on Mutual Support, Class of 2021: David Carlton, RE, Second (Guatemala TF)
45 NaCoMe Board of Governors, Class of 2021: Warner Durnell, TE, First Springfield
46

47 The Moderator opened the floor for additional nominations; there were none. The slate, as
48 presented, was approved.

1 **FINANCE COMMITTEE**

2 Ruling Elder Mike Ingram, chair of the Finance Committee, presented the committee's report.

3 2018 Financials

4 The Finance Committee provided financials as of December 31, 2018. Mr. Ingram thanked Pat
5 Webb, Presbytery's accountant, for her work, and briefly reviewed the financials. He encouraged
6 churches to review the pledge to actual report, and to let the committee know of any changes to their
7 pledges.

8 2019 Operating Budget

9 The Finance Committee recommended approval of the 2019 Operating Budget (Attachment B).
10 Mr. Ingram called attention to per capita, as well as staff compensation. The Presbytery is seeking an
11 Administrative Assistant whose compensation will be significantly different from prior years, as well as
12 an Executive Presbyter. He stated the budget may need to be modified during the year. There was no
13 discussion, and the budget, as presented, was approved.

14 **COMMITTEE ON LEADERSHIP EXCELLENCE**

15 The Rev. Dr. Sally Hughes, chair of the Committee on Leadership Excellence, reminded
16 commissioners of the committee's charge, to strengthen leadership. She reported that the committee's
17 next meeting would be February 19; the committee hopes to offer workshops and online resources.

18 **NACOME CAMP AND CONFERENCE CENTER**

19 Ryan Moore, director of NaCoMe Camp and Conference Center, thanked the Presbytery for its
20 support, and spoke of the camp's work. He encouraged the Presbytery to spread the word about
21 summer camp, and reported on the second annual "Now What" conference at NaCoMe.

22 **HUNGER ACTION ADVOCATE REPORT**

23 Ruling Elder Stuart Wilson-Patton, Presbytery's new Hunger Action Advocate, spoke of his top
24 three reasons for serving the Presbytery: his 15 years defending social safety net programs; it was in his
25 blood – his mother served as Hunger Action Enabler in West Virginia in the 1970s; and his love of Christ
26 gives him no choice! Mr. Wilson-Patton spoke of his goal of invigorating and increasing the Centsability
27 program, as his plans to visit all the churches in the Presbytery.

28 **"TAKE 45" WORKSHOPS**

29 The Rev. Dr. Carol Tate, Interim Executive Presbyter, stated that in the listening sessions at the
30 October 18, 2019 Presbytery meeting, commissioners asked for workshop / learning opportunities at
31 Presbytery meetings. She reported that the Administrative Committee listened! The "Take 45"
32 workshops were an opportunity to learn about new possibilities for outreach. Commissioners could
33 choose from three workshops, 45 minutes each, and then be dismissed for lunch. The following
34 workshops were offered: Presbyterian Disaster Assistance, lead by regional volunteers Dave Doehnert
35 and Donna Malone; HomeConnection, an outreach ministry of Westminster Presbyterian Church,
36 Nashville, lead by Keith Branson and members of Westminster; and The Outreach Foundation, lead by
37 The Rev. Dr. Mark Mueller, Directory of Development for The Outreach Foundation.

38 The presbytery then divided into groups for the workshops, after which they were dismissed to
39 lunch. The meeting reconvened after lunch and the Moderator offered a prayer.

40 **EXECUTIVE PRESBYTER SEARCH COMMITTEE REPORT**

41 The Rev. Dr. Sally Hughes, chair of the Executive Presbyter Search Committee, recognized the
42 members of the search committee: Ruling Elder Steve Douse (First, Nashville); The Rev. Dr. Donovan
43 Drake (Westminster Nashville); Ruling Elder Ed Lancaster (First, Columbia); and Ruling Elder Melinda
44 Sanders (Woodland Nashville).

45 Dr. Hughes reported the search committee had extended a call which had been accepted. The
46 search committee requested a called meeting of the Presbytery, to be held on February 25, 2019, 10AM,
47 at Westminster Presbyterian Church, Nashville, for the purpose of voting on the call to fill the position

of Executive Presbyter and any and all matters related to the call. The motion to call the meeting was made, seconded, and approved.

The search committee asked that Presbytery set aside its standing rules that meeting materials be provided seven days in advance. The details of the call would not be available until February 20. The motion was made, seconded, and approved by three-fourths vote to set aside the standing rules to receive the meeting packet

Dr. Hughes stated that the search committee was excited about the call, and looked forward to reporting to the Presbytery. She thanked Interim Executive Carol Tate and Stated Clerk Therese Howell for keeping things moving during the transition.

AMENDMENTS TO THE BOOK OF ORDER

Ruling Elder Therese Howell, Stated Clerk, presented the proposed amendments to the *Book of Order*. Each proposed amendment was presented to the presbytery for action, and the Presbytery voted as follows:

18-A.	Election of Ruling Elders and Deacons; On Amending G-2.0401	Approved
18-B.	Renunciation of Jurisdiction	
18-B.1	On Amending G-2.0509	Approved
18-B.2	On Amending D-10.0401d	Approved
18-C.	Officers; On Amending G-30104	Approved (63/21)
18-D.	Membership of Presbytery; On Amending G-3.0306	Approved
18-E.	Pastor, Counselor, and Advisor to Its Pastors and Congregations; On Amending G-30307	Approved
18-F.	Welcoming to the Table; On Amending W-4.0202	Approved
18-G.	Disciplinary Offense; On Amending D-2.0203b	Approved
18-H.	Time Limit.	
18-H.1	On Amending D-10.0401b	Approved
18-H.2	On Amending D-10.0401c(1)	Approved

COMMITTEE ON MINISTRY REPORT

The Rev. Lindsey Groves, vice-chair of the Committee on Ministry, presented the COM's report.

2019 Committee on Ministry Leadership

In 2019, the COM's Examinations Task Force is chaired by The Rev. Nolan Huizenga; the Transitions Task Force is chaired by Ruling Elder Donna Simpson; the Mediation Team is chaired by The Rev. Jane Herring; and the Pastoral Care Team is chaired by The Rev. Janet Salyer. The Rev. Lindsey Groves serves as COM's vice-chair.

The Examinations Task Force addresses theology, polity, the "fit" of the call, all in a friendly but thorough manner. The Transitions Task Force works with churches seeking pastoral leadership. The Mediation Team addresses issues that arise in churches; and the Pastoral Care Team provides pastoral care to the pastors in the Presbytery.

Ministry Architects / Woodland Presbyterian Church, Nashville

The COM met with The Rev. Mark DeVries of Ministry Architects, and Ruling Elder Melinda Sanders, Woodland, who provided an update on the work of Ministry Architects with Woodland Presbyterian Church, Nashville.

Temporary Pastoral Relationships

The COM approved the following contracts:

- interim contract between Rev. Scott Huie and Emmanuel Presbyterian Church, Nashville (renewal)
- interim contract between Rev. Christopher Adams and First Presbyterian Church, Spring Hill (and annual terms: part time, 20 hours/week; \$17,277 salary; \$12,773 Board of Pensions; mileage \$0.54/mile up to \$2,000; four weeks vacation; two weeks study leave)

- temporary supply contract between Rev. David John Eisenmenger and First United Presbyterian Church, Sparta, effective November 1, 2018 (also approved his return to active service for five months for Board of Pensions benefits; terms of contract \$175 cash salary, \$75 auto expenses per week, Nov. 1 – Dec. 31 and April 1 – Oct. 31; terms \$200 cash salary, \$132.98 pension, \$75 auto expenses per week; two weeks vacation; one week study leave)
- part time interim contract between Rev. Warner Durnell and First Presbyterian Church, Springfield, effective December 1, 2018 (terms of contract \$36,000 cash salary and housing allowance (equally divided), \$1,500 automobile expense allowance, four weeks vacation, two weeks study leave, up to four weeks unpaid vacation, \$1,200 professional expenses, annual total \$38,700)
- interim contract between Dr. Paul Bauer and First Presbyterian Church, Columbia (renewal; no changes in terms)
- Supply contract between Rev. Marshall Gupton and Northminster Presbyterian Church, Murfreesboro (renewal; no changes in terms)

First Presbyterian Church, Shelbyville / Ministry Information Form

The COM approved the Ministry Information Form for a non-ordained Director of Christian Education for First Presbyterian Church, Shelbyville.

Northminster Presbyterian Church, Murfreesboro

The COM approved The Rev. Bobby Harding to moderate the session at Northminster Presbyterian Church, Murfreesboro.

The Rev. Sarah Jordan / Pulpit Supply List

The COM approved The Rev. Sarah Jordan (Presbytery of Chicago) to be added to the Pulpit Supply List.

The Rev. Mark McDaniel

The COM dismissed The Rev. Mark McDaniel to the Presbytery of Ohio Valley, effective November 30, 2018.

The Rev. Sarah Bird / First Presbyterian Church, Nashville

The COM examined The Rev. Sarah Bird, a member of the Presbytery of Pittsburgh, and approved her transfer to the Presbytery of Middle Tennessee and her call as Associate Pastor at First Presbyterian Church, Nashville.

The Rev. Dr. Mark Mueller

The COM examined Dr. Mark Mueller, a member of the Presbytery of Wabash Valley, and approved his transfer to the Presbytery of Middle Tennessee, and validated his ministry with The Outreach Foundation.

The Rev. Toby Mueller

The COM examined Dr. Toby Mueller, a member of the Presbytery of Wabash Valley, and approved her transfer to the Presbytery of Middle Tennessee, and addition to the Pulpit Supply List.

Patrick Handlson

The COM received a six months report from Pat Handlson.

The Rev. Dr. Jimmie Lancaster / First Presbyterian Church, McMinnville

The Committee on Ministry approved the temporary supply contract (not to exceed 30 hours/week) between The Rev. Dr. Jimmie Lancaster and First Presbyterian Church, McMinnville, for one year, effective March 1, 2019 - February 28, 2020. The COM also approved the terms: Cash salary \$20,000, housing \$18,000, Pension / Major Medical \$4,000, Professional Expenses \$3,000.

1 The Rev. Keith Gunter / New Creation Church, Hendersonville

2 The COM approved the change in the terms of call for The Rev. Keith Gunter, pastor of New
3 Creations Church, Hendersonville. The approved terms are: Cash Salary \$55,667, Housing \$22,000, Auto
4 Allowance \$2,540, Phone Allowance \$900, SECA \$5,941, Continuing Education \$400.

5 The Rev. Robert Ochsenrider / Westminster Presbyterian Church, Fairfield Glade

6 The Committee on Ministry approved the part time stated supply contract with The Rev. Robert
7 Ochsenrider, a United Methodist minister, and Westminster Presbyterian Church, Fairfield Glade. Rev.
8 Ochsenrider was granted permission to celebrate communion. CRE Becky Smith will continue to
9 moderate the session.

10 Changes to the Former Pastor Policy

11 Rev. Groves reported that the Committee on Ministry recommended the following changes in
12 the Former Pastor Policy, to update the policy regarding if / when a former pastor / associate pastor may
13 return to the church previously served; this is not currently addressed in the policy (language to be added
14 is underlined), Page 1, line 36 and line 38:

15 The former pastor will ordinarily seek a church home in another parish. If he / she remains in the
16 community, that person bears a heavy obligation of self-restraint regarding the business and
17 spiritual well-being of the congregation. The current pastor must invite any former pastor(s) back
18 to the church previously served.

19
20 The first paragraph in the former pastor policy is as follows:

21 DEFINITION

22 A former pastor is one who no longer serves as pastor, associate pastor, or in any temporary
23 pastoral relationship in a congregation due to call to other service, retirement, or involuntary
24 termination. Whenever the term "pastor" is used in this policy, it is understood to mean pastor,
25 associate pastor, or person serving in a temporary pastoral relationship.

26 After discussion, the proposed changes were approved.

27 Ruling Elder Anne Keener / First Presbyterian Church, Franklin

28 The COM sustained the examination of Ruling Elder Anne Keener, a member of First Presbyterian
29 Church, Franklin, and recommended she be commissioned to pastoral service at First Presbyterian
30 Church, Franklin, for three years, to moderate the session, celebrate the sacraments, and officiate at
31 marriages, all these responsibilities at the request of the pastor; have a voice and vote at presbytery (as
32 a ruling elder for parity).

33 The Rev. Nolan Huizenga, chair of the Examinations Task Force, asked Ms. Keener about her
34 sense of call. There were no questions from the floor; Rev. Huizenga and Ms. Keener left the meeting.
35 After discussion, the recommendation to commission Ms. Keener to pastoral service at First Franklin was
36 approved.

37 Rev. Huizenga and Ms. Keener were escorted back into the meeting. The Moderator reported
38 on the vote, and propounded the constitutional questions to Ms. Keener; all were answered in the
39 affirmative. Persons present in support of Ms. Keener were recognized and welcomed with applause.

40 Mary Sellers Shaw / First Presbyterian Church, Franklin

41 The Committee on Ministry examined Mary Sellers Shaw, a candidate under care of the
42 Presbytery of Sheppards and Lapsley, who has accepted a call as associate pastor for First Presbyterian
43 Church, Franklin. A copy of her statement of faith and autobiographical statement were provided with
44 the presbytery packet. The Presbytery of Sheppards and Lapsley asked that Middle Tennessee examine
45 Ms. Shaw for ordination on their behalf. The COM approved the following terms of call: Salary \$41,000;
46 Housing \$20,000; Social Security \$4,679; full Board of Pensions; professional expenses \$5,000.

1 Ms. Shaw spoke briefly of her faith journey and sense of call, and responded to questions from
2 Rev. Huizenga. There were no questions from the floor. Ms. Shaw and Rev. Huizenga left the sanctuary.
3 There were no questions, and the examination was sustained without objection. Rev. Groves, on behalf
4 of the Committee on Ministry, moved that Mary Sellers Shaw be approved for ordination and
5 installation, and received as a minister member of the Presbytery of Middle Tennessee, and this was
6 approved.

7 Rev. Groves reported the Committee on Ministry had approved the terms of call as follows: Cash
8 salary \$41,000; housing \$20,000; Social Security \$4,679; full Board of Pensions; professional expenses
9 \$5,000.

10 Rev. Groves moved approval of the following commission to install: Sunday, April 14, First
11 Presbyterian Church, Franklin; teaching elders Chris Joiner (First Franklin), chair; Lindsey Groves (UKIRK
12 Nashville); Ashley McFaul-Erwin (The Next Door); ruling elders Steve Lewis (First Franklin); Bill Caruso
13 (First Nashville). There were no objections, and the commission was approved.

14 Ms. Shaw and Rev. Huizenga rejoined the meeting. The Moderator reported on the vote, and
15 Ms. Shaw signed the Book of Ministerial Obligations. Persons present in support of Ms. Shaw were
16 recognized and welcomed with applause.

17 The Rev. John A. Smith / First Presbyterian Church, Dickson; Ellis Grove Presbyterian Church, Waverly

18 Rev. Groves reported that the Committee on Ministry examined Rev. John A. Smith, a member
19 of the Cumberland Presbyterian Church, who has accepted a call as pastor of First Presbyterian Church,
20 Dickson, and Ellis Grove Presbyterian Church, Waverly. Pursuant to G-2.0505a.(2), the COM
21 recommends that Rev. Smith be granted an exemption for the examinations required of candidates (such
22 recommendation to be approved by 2/3 vote of the presbytery). The COM also recommends that Rev.
23 Smith be received as a member of the Presbyterian Church (U.S.A.) and the Presbytery of Middle
24 Tennessee. A copy of Rev. Smith's statement of faith and biographical information were provided with
25 the Presbytery packet. The COM approved Rev. Smith's move onto the field on January 15, 2019
26 (permission to celebrate the sacraments, but cannot moderate the session until received by Presbytery).
27 The commission to install will be provided at the Presbytery meeting.

28 Rev. Smith spoke of his journey of faith and his sense of call, and responded to questions from
29 Rev. Huizenga. There were no questions from commissioners; Rev. Smith and Rev. Huizenga left the
30 sanctuary.

31 The motion to sustain Rev. Smith's examination was approved without objection. Rev. Groves
32 moved that Rev. Smith be granted an exemption for the ordination exams, and this was approved by
33 two-thirds vote. The motion to receive Rev. Smith as a minister member of the Presbyterian Church
34 (U.S.A.) and a member of the Presbytery of Middle Tennessee was approved.

35 Rev. Groves reported the Committee on Ministry approved the following terms of call for Rev.
36 Smith: First Dickson – Salary and Housing \$31,520; Professional Expenses \$2,000; Social Security \$2,411;
37 four weeks vacation, two weeks study leave; Ellis Grove - Salary and Housing \$15,760; Professional
38 Expenses \$1,000; Social Security \$1,206; four weeks vacation, two weeks study leave; shared – full Board
39 of Pensions.

40 Rev. Groves moved approval of the following commission to install: Sunday, March 3, 4PM, First
41 Presbyterian Church, Dickson; teaching elders Nolan Huizenga (Second), chair; Carol Tate (Interim
42 Executive Presbyter); ruling elders Vicky McMillen (First Dickson); Gary Rickenbrode (Ellis Grove);
43 Therese Howell (Stated Clerk); guest of the commission – Rev. Joy Warren (Murfreesboro Presbytery,
44 Cumberland Presbyterian Church). There were no questions or objections, and this was so ordered by
45 the Moderator.

46 Rev. Smith signed the Presbytery's Book of Ministerial Obligations, and persons present in
47 support of Rev. Smith were recognized and welcomed with applause.

1 **INTERIM EXECUTIVE PRESBYTER'S REPORT**

2 The Rev. Dr. Carol Tate, Interim Executive Presbyter, spoke briefly about her work, and thanked
3 the Presbytery for the opportunity. She stated she loved working with Pat Webb, Mike Ingram, and
4 Therese Howell. Rev. Tate stated she would be cheering the Presbytery on, and looked forward to new
5 leadership.

6 She then led the Presbytery in sharing concerns, celebrations, and announcements. After a time
7 of sharing, Dr. Tate offered a prayer.

8 The Moderator thanked Dr. Tate for her leadership, and the Presbytery recognized her with
9 applause and a standing ovation.

10
11 There was no unfinished business; the Moderator reminded commissioners of the called meeting
12 on Monday, February 25, 2019, 10AM, at Westminster Presbyterian Church, Nashville. He stated the
13 137th Stated Meeting would be held on Thursday, May 23, 2019, at a location to be announced.

14
15 The meeting was adjourned with prayer by the Moderator upon motion made, seconded, and
16 approved without objection.

17
18
19
20 Therese P. Howell
21 Stated Clerk
22

Teaching Elders

_E_Adams, Chris
 _E_Allen, Bill
 _E_Anderson, David
 _E_Anderson, Rosanna
 _E_Angel, Erin Howton
 _E_Angel, Jonathan
 _E_Asbury, Beverly
 _E_Barger, Bill
 _E_Beisswenger, Philip
 _E_Berger, Will
 _E_Bonner, Leigh
 _E_Bradley, Mike
 _E_Bray, Linda
 _E_Bryan, Mark
 _E_Bryant, William T.
 _E_Burgener, John "Bo"
 _E_Caldwell, Elizabeth
 _E_Canon, Amelia
 _P_Casner, Paul
 _E_Cejka, III, Joseph
 _E_Cheetham, John T.
 _E_Chuchuimia, Teddy
 _E_Clewer, Harry
 _E_Coates, Coleman Lewis
 _E_Cowan, John
 _E_Cox, Amy
 _E_Crawford, John
 _E_Crigler, III, A. S.
 _P_Cross, III, Allen
 _E_Crumby, Robert
 _E_Crumpler, David
 _E_Danner, Charles
 _P_Davis, Michael
 _E_DeVries, Adam
 _P_DeVries, Mark
 _P_Drake, Donovan
 _E_Durnell, Warner R.
 _E_Early, Kim Maphis
 _E_Early, Robert
 _E_Edington, Sherard
 _E_Eisenmenger, David
 _E_Fraser, Carrie
 _E_Gasser, Anna D.
 _E_Gay, Andy

_E_Gilliam, Elizabeth
 _E_Gilliss, Martha Schull
 _E_Glover, Gregory
 _E_Glover, Leslie
 _E_Gordon, Stuart
 _P_Graham, Evelyn
 _E_Griffith, Guy D.
 _P_Groves, Lindsey
 _E_Gundersen, Carl A.
 _E_Gung, Justin
 _E_Gunter, Keith
 _E_Hamman, Jaco
 _E_Hancock, Angela
 _I_Handlson, Pat
 _P_Harding, Bobby
 _E_Harkness, David
 _E_Harrell, James E.
 _E_Hassall, Harry S.
 _E_Hawthorne, Blake
 _E_Herring, Jane
 _P_Hilley, John R.
 _P_Hinkle, John
 _E_Hodgson, Peter
 _E_Hoechst, Jeanne'
 _E_Horn, John
 _E_Hudnut-Beumler, Heidi
 _P_Hudnut-Beumler, Jim
 _E_Hughes, Sally
 _E_Huie, Scott
 _P_Huizenga, C. Nolan
 _E_Hunter, Jeannie
 _E_Jackson, J. Harold
 _E_Jarvis, Jennifer
 _E_Johnson, Charles N.
 _P_Joiner, Christopher A.
 _E_Jones, Phyllis
 _E_Jones, Todd B.
 _P_Kane, Jeff
 _E_Kang, Byung Hee
 _E_Kang, Se Bong
 _E_Kang, Shin
 _E_Kaufman, John E.
 _E_Kelly, Gary
 _P_Kelly, Joel
 _E_Kidd, David

February 14, 2019 Stated Meeting Roll

_P_Kim, Yoon Min
 _E_Klein, Candace
 _E_Knight, Carole
 _E_Lancaster, Jimmie
 _P_Larson, John
 _E_Leftwich, Phil
 _E_Lewis, John
 _E_Lipsey, McCurdy
 _E_Logan, Gail
 _E_Magee, Michael J.
 _E_McCaw, Beth
 _P_McClure, Annie
 _E_McCormack, Robert E.
 _E_McCullough, John
 _E_McCullough, Mary Louise
 _E_McCurley, Nancy
 _E_McDaniel, Mark
 _P_McFaul-Erwin, Ashley
 _E_McLaughlin, Michael
 _E_McMillion, Claude
 _E_McRight, Dan
 _P_McVey, Bruce
 _E_Moffatt, III, Charles L.
 _E_Moiso, Aimee
 _P_Montgomery, Robert
 _E_Moore, Kristi
 _E_Mueller, Mark
 _P_Mueller, Toby
 _E_Muse, Perry
 _E_Musgrave, John
 _E_Nally, Sara
 _E_Nash, Jim
 _E_Neil, Richard
 _E_Newsom, Ernest B.
 _E_Nguot, Peter Lul
 _E_Nichols, H. Gudger, Jr.
 _E_Nichols, James A.
 _E_Nickell, Kay Pickens
 _P_Nyhuus, Jule
 _E_Paddon, Richard
 _E_Padget, Donald
 _E_Page, Fred
 _E_Patton, Tom
 _E_Penmore, Rachel
 _E_Pentecost, Mike
 _E_Picard, John Paul
 _E_Pope, Craig
 _E_Ramirez-Jimenez, Lila
 _P_Randleman, Sandra
 _P_Rector, Stacy
 _E_Richardson, W. W.
 _E_Ritchie, Jeff
 _E_Ritchie, Megan
 _E_Rogers-Vaughn, Annette
 _P_Rodriguez, Josh
 _E_Rouquie, Richard
 _E_Salyer, Carson
 _P_Salyer, Janet
 _P_Sawyer, David
 _E_Schultz, Harris
 _P_Schwartz, Cindy
 _E_Skelly, John J., III
 _E_Smathers, Mike
 _E_Smith, Jimmy D.
 _E_Smith, Katherine
 _P_Smith, Shawn Thomas
 _P_Soderquist, Ann
 _P_Tate, Carol
 _P_Thomas, C. S. (Steve) III
 _E_Thompson, C.J.
 _E_Thompson, Marjorie
 _P_Todd, John
 _E_Traylor, Leslie
 _E_Tuck, Janet
 _E_Tyndall, Thomas B.
 _E_Venable, III, Sid
 _E_Walker, Thomas D.
 _E_Wallace, Morgan
 _E>Weingartner, Robert J.
 _E_Westlund, John
 _E_White, Jack
 _E_White, Linda
 _E_Wilson, Amos L.
 _P_Wilson, Mike
 _E_Yang, Sunggu
 _P_Yates, Stephen
 _E_Zeigler, Richard

P - Present
 E - Excused

A - Absent
 I - Inactive

Ruling Elder Commissioners**Church**

Alexandria, Liberty Hill
 Allardt, First
 Alpine, Christ
 Ardmore, Bethany
 Belfast
 Bethpage, Oak Grove
 Brentwood, Brentwood First
 East
 Harpeth
 Buffalo Valley
 Byrdstown, Smyrna
 Clarksville, First
 Macedonia
 Columbia, First
 Westminster
 Cookeville, Double Springs
 First
 Post Oak
 Cowan, Fellowship
 Crossville, Calvary
 Culleoka, Central
 Decherd
 Dickson, First
 Pond
 Fairfield Glade, Westminster
 Fayetteville, First
 St. John
 Franklin, First
 Historic Franklin
 New Hope
 Gallatin, First
 Sudanese
 Hendersonville, First
 New Creation
 Hermitage
 Lawrenceburg, First
 Lebanon, First
 Spring Creek
 Lewisburg, Bethbirei

Represented By

Elizabeth May
 1. Barb Hall
 2.
 1. Paul Bradley
 2.
 Shirley Puckett
 1.
 2.
 3.
 1.
 2.
 3.
 1.
 2.
 1. Alen Galloway
 2.
 Vicky McMillen
 Donny Harris
 1. Jeanne Cannon
 2. Jack Williams
 1. Jack Busby
 2. Steve Hoeffler
 3. Rick Moody
 1. Christi Enschede
 2.
 1.
 2.
 Rebecca Adair Beloney
 1. Mark Provost
 2.
 Charlotte Shaw
 1. Barbara Howell
 2. David Howell

Church

Lewisburg (continued)
 First
 Lynnville, First
 Manchester, First
 McMinnville, First
 Milton, Hopewell
 Mt. Pleasant, First
 Murfreesboro, First
 Northminster
 Nashville, Bellevue
 Donelson
 Downtown
 Eastminster
 Emmanuel
 First
 Glen Leven
 Glencliff
 Hillsboro
 Hillwood
 Korean
 Priest Lake
 Second
 Southminster
 St. Andrews
 Trinity
 Village
 Westminster
 Woodland
 Normandy

Represented By

1.
 2.
 1. Julie Corcoran
 2. Travis Emore
 3. Kathy Graham
 1. Marilyn Hare
 2.
 1. Tommie Swift
 2.
 1. David Maddox
 2. Mary Turner
 1.
 2.
 1. Jon Bechtel
 2. Charlie Cardwell
 3. Bill Caruso
 4. Marbut Gaston
 5.
 6.
 7.
 1.
 2.
 1.
 2.
 1. Thomas Diehl
 2. Cynthia Palmer
 1.
 2.
 1. David Carlton
 2. Phil Orr
 3.
 1.
 1.
 2.
 1. Bill Dougherty
 2.
 1.
 2.
 1. Suzanne Allen
 2. Danna Brooks
 3. Anders Hall
 4. Susan Weathersby
 5.
 6.
 Greg Gardner

Church**Represented By**

Old Hickory

Petersburg, First

Pulaski

Brick Church

First

1. Charlotte Hughes

2. Flora Smith

Readyville, Cripple Creek

Shelbyville, First

1. Rob Marsh

2. Lea Anne Windham

Silver Point, Mattie Smith

Smyrna, First

1. David Fisher

2.

Sparta, Blue Spring

First United

Hickory Valley

Robinson Chapel

Spring Hill, First

Springfield, First

1. Larry Dean

2. Sheila Lewis

Milldale

Thompson Station, Bethesda

Tullahoma, First

1. Betty Gault

2.

Watertown, First

Waverly, Ellis Grove

Gary Rickenbrode

Commissioned Ruling Elders

Teresa Burns, First Pulaski

Ruling Elders, Voice and Vote:

Theresa Denton, Vice Moderator; Therese Howell, Stated Clerk; Melinda Sanders, 2014 Moderator

Corresponding Members, Voice, without Vote:

Marshall Gupton (SBC), Northminster; Anne Keener, First Franklin; Joyce Merritt (CPC), First Murfreesboro; Mary Sellers Shaw, First Franklin; John A. Smith (CPC)

Visitors

Meredith Cox, Woodland; Michael Dobson, First Shelbyville; Patrick Handlson, Cookeville; Pamela Kelly, Calvary of Big Lick; Greg Lessley, First Franklin; Carly Misenheimer, Second; John Philbrick, East Brentwood; Jane Price, New Creation; Deborah Robitaille, East Brentwood; Dwain Shaw, First Lawrenceburg; Jim Stueck, Moorpark PC, Moorpark, CA; Mickey Stueck, Moorpark PC, Moorpark, CA; David Wood, First Nashville

**PRESBYTERY OF MIDDLE TENNESSEE
MINUTES OF SPECIAL CALLED MEETING
FEBRUARY 25, 2019**

A called meeting of the Presbytery of Middle Tennessee was held on Monday, February 25, 2019, at Westminster Presbyterian Church, Nashville, Tennessee. The meeting was called at the request of the Executive Presbyter Search Committee – Sally Hughes (Trinity), chair; Steve Douse (First Nashville); Donovan Drake (Westminster Nashville); Ed Lancaster (First Columbia); Melinda Sanders (Woodland); and the Committee on Ministry.

The meeting was called to receive reports from the Committee on Ministry and the Executive Presbyter Search Committee. In addition, the Administrative Committee had a change in the Presbytery's Mission and Operations Manual related to the call issued by the search committee.

Moderator John Hinkle, Jr. called the meeting to order at 9:30AM.

WORSHIP

Leading worship were The Rev. Heidi Hudnut-Beumler, Associate Pastor for Congregational Care (Westminster Nashville), and The Rev. Dr. Guy Griffith, Associate Pastor for Adult Education and Spiritual Nurture (Westminster Nashville). John W. Semingson, Director of Music Ministries (Westminster Nashville), served as musician for the service.

DECLARATION OF QUORUM / ROLL

The meeting reconvened after worship, and the Moderator declared a quorum was present.

The roll of commissioners, corresponding members, and visitors attending the presbytery meeting is attached (Attachment A).

COMMITTEE ON MINISTRY REPORT

The Rev. Stephen Yates, chair of the Committee on Ministry, presented the committee's report.

Sarah Bird / First Presbyterian Church, Nashville

The Committee on Ministry approved The Rev. Sarah Bird's call as Associate Pastor for Discipleship and Engagement at First Presbyterian Church, Nashville, and this was reported at the February 14, 2019 Presbytery meeting. The Committee on Ministry recommended the following commission to install Rev. Bird: Sunday, March 3, 2019, 11AM, First Presbyterian Church; Teaching Elders Stuart Gordon (First Nashville), chair; Josh Rodriguez (First Nashville); Rosanna Anderson (UMC Stewardship Ministries); Ruling Elders Courtney Masters (First Hendersonville); Jane Price (New Creation); Overton Thompson (First Nashville); Guest of the Commission Timothy E. Bird (Abingdon Presbytery). There were no questions or objections, and this was so ordered by the Moderator.

Examination of Ray Thomas

The Rev. Nolan Huizenga, chair of the Committee on Ministry's Examinations Task Force, introduced The Rev. Ray Thomas, a member of the Presbytery of de Christo, who has accepted a call as co- Executive Presbyter of the Presbytery of Middle Tennessee. Rev. Thomas spoke of his journey of faith, and responded to questions from Rev. Huizenga. There were no questions from the floor. Rev. Huizenga escorted Rev. Thomas from the sanctuary.

Rev. Yates moved the examination of Rev. Thomas be sustained, and the motion was seconded. There were no questions or objections, and this was so ordered by the Moderator.

1 The motion was made, seconded, and unanimously approved to receive Rev. Thomas as a
2 minister member of the Presbytery of Middle Tennessee. Rev. Yates stated the call and related matters
3 would be handled during the report of the Executive Presbyter Search Committee.

4 Rev. Huizenga and Rev. Thomas returned to the sanctuary, and the Moderator reported the
5 Presbytery's decision.

6 **REPORT OF THE ADMINISTRATIVE COMMITTEE**

7 Ruling Elder Theresa Denton, Vice-Moderator and chair of the Administrative Committee,
8 presented the committee's report

9 Amendment to the Mission and Operations Manual

10 At the request of the Executive Presbyter Search Committee, the Administrative Committee
11 recommended the following amendment to the *Mission and Operations Manual*, page 3, line 34, as
12 follows (language to be added is underlined):

13 "The Stated Clerk of presbytery is also authorized to enroll as member of Presbytery (G-3.0301),
14 any ruling elders serving as presbytery's Executive Presbyter, Moderator, Vice-Moderator,
15 Moderator-in-Nomination, chairs of committees, members of the Administrative Committee,
16 members of the Finance Committee, and the Moderator of Presbyterian Women."

17 There were no questions or discussion, and this amendment was approved by two-thirds vote.

18 **EXECUTIVE PRESBYTER SEARCH COMMITTEE REPORT**

19 The Rev. Dr. Sally Hughes, chair of the Executive Presbyter Search Committee, recognized the
20 members of the search committee: Ruling Elder Steve Douse (First, Nashville); The Rev. Dr. Donovan
21 Drake (Westminster Nashville); Ruling Elder Ed Lancaster (First, Columbia); and Ruling Elder Melinda
22 Sanders (Woodland Nashville).

23 Dr. Hughes reported the search committee had extended a call to The Rev. Raymond Thomas
24 and Ruling Elder Robin Thomas to serve as co-executive presbyters. The committee shared "Ten Things
25 We Like About Ray and Robin." Dr. Hughes reported there were three common themes as the search
26 committee considered this call: (1) there were no weaknesses in these candidates; (2) both were great
27 individually, and even greater together – one sees the forest, and one sees the trees; and (2) Ray and
28 Robin would be greatly missed – their presbytery wondered why they didn't think of this!

29 Dr. Hughes, on behalf of the search committee, moved that presbytery call co-executive
30 presbyters. Dr. Hughes stressed the three key areas in which the presbytery served its churches and
31 minister members: fostering connections of mutual support; leadership development; and church
32 transformation. There was no discussion, and this was approved.

33 Dr. Hughes spoke of the terms of call. On the understanding that the work week for a full time
34 executive presbyter would normally exceed 50 hours, each co-executive presbyter position will be three-
35 quarters time, or approximately 40 hours per week. This will include, on most Sundays, visiting churches
36 for worship and spending time getting to know the ministers and members of the congregation. The call
37 will begin on April 22, 2019. Dr. Hughes moved approval of the terms of call as follows: \$68,000 each in
38 salary / housing annually; \$2,000 each in 403(b) retirement payments annually; up to \$10,000 total for
39 moving expenses; medical coverage for Raymond Thomas (currently \$18,800 annually); pension /
40 disability contributions (currently \$9,024 for Raymond and \$9,600 for Robin); annual FICA payments
41 (currently \$11,169 combined); professional expenses of \$5,000 each; four weeks of vacation and two
42 weeks of continuing education each.

43 The search committee members responded to questions about the search process, the
44 workload, and the sustainability of the financial package. A concern was expressed that the Presbytery
45 did not have an opportunity to hear from Robin Thomas. The motion was made, seconded, and
46 approved without objection to ask Robin Thomas to come into the meeting, share her faith journey, and
47 respond to questions.

1 Robin Thomas joined the meeting, and spoke of her work with the Synod of the Southwest. She
2 stated she began work with the synod in 2004, and felt called to be here to work with the Presbytery,
3 with God's help.

4 There were additional questions concerning how to address the deficit budget. Search
5 committee members reported the Thomases were good at stewardship, and spoke of their belief that
6 this was a good investment.

7 There was no other discussion, and the terms of call as presented were approved.

8 The search committee recommended the following installation committee to install Raymond
9 and Robin Thomas as Co-Executive Presbyters at the May 23, 2019 Presbytery meeting: Teaching Elders
10 The Rev. Dr. Sally Hughes (Trinity); The Rev. Dr. Donovan Drake (Westminster Nashville); The Rev. Dr.
11 John Hinkle (First Murfreesboro); The Rev. Warner Durnell (First Springfield); The Rev. Ashley McFaul-
12 Erwin (Nashville CPE Partnership); Ruling Elders Steve Douse (First Nashville); Ed Lancaster (First
13 Columbia); Melinda Sanders (Woodland); Barry Barnes (First McMinnville); Guest – Ruling Elder Conrad
14 Rocha (Executive/Stated Clerk, Synod of the Southwest). There was no discussion, and this was
15 approved.

16 The search committee requested they be dismissed, and its members reconstituted as a
17 committee of support for the new co-executive presbyters for a period of one year. There was no
18 discussion, and this was approved.

19 Dr. Drake spoke of the difficulty of leaving a call, and the excitement of a new call, and
20 encouraged the presbytery to welcome the Thomases. The Presbytery offered applause and a standing
21 ovation for Raymond and Robin Thomas, as well as their family.

22
23 There was no further business, and the meeting was adjourned with prayer by Robin Thomas.
24
25
26

27 Therese P. Howell
28 Stated Clerk
29

Therese Howell
615-305-6795
Thehowell@aol.com

5D1.

Roll of Special Called Meeting June 26, 2018

Teaching Elders

Chris Adams, First Spring Hill
Rosanna Anderson
Mark S. Bryan, Glen Leven
Teddy Chuquimia
Allen Cross, III
Michael Davis
Donovan Drake, Westminster Nashville
Sherard Edington, First Lebanon
Gregory L. Glover, First Clarksville
Stuart Gordon, First Nashville
Guy Griffith, Westminster Nashville
John Hinkle, Jr., First Murfreesboro
Heidi Hudnut-Beumler, Westminster Nashville
Sally Hughes, Trinity
C. Nolan Huizenga, Second
Christopher A. Joiner, First Franklin
John Larson, Honorably Retired
Beth McCaw, Telos@Southminster
Annie McClure, Second
Mary Louise McCullough, Second
Ashley McFaul-Erwin, The Next Door
Aimee Moiso, Member-at-Large
Jim Nash, Honorably Retired
Jule M. Nyhuis, Hillwood
Rik Rouquie, Honorably Retired
Carson Salyer, Harpeth
Janet Salyer, Harpeth
John A. Smith, First Dickson/Ellis Grove
Katherine Smith, Vanderbilt Divinity School
Shawn Thomas Smith, First Smyrna
Ann Soderquist, Member-at-Large
Carol A. Tate, Interim Executive Presbyter
C. S. Thomas, III, Hillsboro
Leslie A. Traylor, Hermitage
Mike Wilson, Downtown Nashville
Stephen Yates, First Tullahoma

Churches / Ruling Elders

Suzanne Allen, Westminster Nashville
Paul Bradley, Harpeth

Danna Brooks, Westminster Nashville
Beth Chiles, Donelson
Betty Currey, Glenciff
Ken Diehl, First Tullahoma
Martha Garman, Hillwood
Marilyn Hare, Bellevue
Jerry Hawkins, First Murfreesboro
Sally Hoehl, First Tullahoma
Kevin Huesinkveld, First Murfreesboro
Larry McElroy, Northminster Murfreesboro
Don McKinney, First Murfreesboro
David McMillan, Second
Cynthia Palmer, Hillwood
Pam Reese, Second
Andrew Ring, Harpeth
Hank Schomber, Trinity
Judy Schomber, Trinity
Shelby Smith, First Spring Hill
Rosemary Verrall, Westminster Nashville
Bian Wildes, First Smyrna

Commissioned Ruling Elders

Anne Keener

Ruling Elders - Voice/Vote

Theresa Denton, Vice-Moderator
Therese Howell, Stated Clerk
Mike Ingram, Treasurer
Ed Lancaster, 2018 Moderator
Phil Martin, Chair, Church Transformation
Melinda Sanders, 2014 Moderator
Diane Thurston, PW Moderator

Corresponding Members - Voice

Steve Douse, EP Search Committee
Marshall Gupton, Northminster Murfreesboro
Ray Thomas, Presbytery of deCristo
Robin Thomas, Holy Way Presbyterian Church,
Tucson

**ADMINISTRATIVE COMMITTEE
REPORT TO THE PRESBYTERY OF MIDDLE TENNESSEE
MAY 30, 2019**

ADMIT TO RECORD

1. The Administrative Committee was informed that the New Creation Church was the 2019 recipient of the Sam & Helen Walton Award. The \$50,000 award was established by the Walton family in order to recognize excellent new worshiping communities.
2. The Ad Hoc Appointing Group met and the following Nominating Task Force was appointed for 2019: Ken Diehl (elder, First Tullahoma), Leslie Traylor (pastor, Hermitage), Ashley McFaul-Erwin (pastor, The Next Door), Anne Parsons (elder, First Franklin). Rev. David Sawyer will serve as chair for 2019.
3. The Administrative Committee was informed that Trinity Presbyterian Church, Nashville, would like to host the May presbytery meeting, but May 23 is graduation for the school housed at the church. The Administrative Committee agreed to change the May meeting date to May 30. Dr. Hinkle will be out of the country; Vice-Moderator Theresa Denton will moderate. The committee approved the offering for CPM scholarships, and approved the Presbytery meeting agenda with the addition of a report from the Board of Pensions representative Keenan Rodgers. The Co-Executive Presbyters will be installed during worship.
4. The Administrative Committee approved adding \$3,000 to the 2020 budget for Youth Triennium, and to roll those funds into a designated fund at year end.
5. The Administrative Committee discussed the need for a Youth Task Force, and will recommend a change to the Mission and Operations Manual to add this to the Committee on Mutual Support.
6. The Administrative Committee reviewed a proposed revision to the Presbytery's Personnel Policies. The Administrative Committee postponed action until its June 20 meeting.

RECOMMENDATIONS

1. The Administrative Committee recommends the following change to the *Mission and Operations Manual*, page 13, line 27, as follows (language to be added is underlined):

COMMITTEE ON MUTUAL SUPPORT

The Presbytery seeks to encourage collaboration and community among its member congregations through the Committee on Mutual Support. This committee shall seek opportunities for the presbytery to learn and work together in mission and ministry. Such work may include (but is not limited to) annual neighborhood meetings, youth, campus ministries, Guatemalan Partnership, technology "think tank", and hunger action programs. The Executive Presbyter shall serve as support to the Committee on Mutual Support.

Mike Ingram
615-812-6013
mingram@kraftcpas.com

7

**FINANCE COMMITTEE
REPORT TO THE PRESBYTERY OF MIDDLE TENNESSEE
MAY 30, 2019**

ADMIT TO RECORD

1. The Finance Committee meets monthly in conjunction with the Administrative Committee.
2. Financials as of April 30, 2019 are attached.

RECOMMENDATION

1. The Finance Committee recommends approval for First United Presbyterian Church, Sparta, Tennessee, to sell a parcel of property that was gifted to the church. Details of the sale will be provided at the presbytery meeting.

2:48 PM

05/08/19

Cash Basis

Presbytery of Middle Tennessee
Statement of Assets, Liabilities and Fund Balance
As of April 30, 2019

	Apr 30, 19
ASSETS	
Current Assets	
Checking/Savings	
1005 · Pinnacle Bank	59,238.22
Total Checking/Savings	59,238.22
Other Current Assets	
1300 · Baird Investments	
1300-04 · Baird Invest. - Cash Equiv.	28,971.52
1300-01 · Baird Invest. - Pooled	1,052,323.68
1300-02 · Baird Invest. - Default reserve	629,766.84
1300-03 · Baird Invest. - Endowment	10,749.80
Total 1300 · Baird Investments	1,721,811.84
Total Other Current Assets	1,721,811.84
Total Current Assets	1,781,050.06
Fixed Assets	
1500 · Fixed Assets	
1500-01 · Leasehold Improvements	31,500.00
1500-02 · Furniture and Equipment	17,702.19
1500-10 · Accumulated Depreciation	-14,094.12
Total 1500 · Fixed Assets	35,108.07
Total Fixed Assets	35,108.07
Other Assets	
1800 · Other Assets	
1801-01 · Gift In-Kind Receivable	53,833.33
1801-02 · Discount of In-Kind Receivable	-668.92
Total 1800 · Other Assets	53,164.41
Total Other Assets	53,164.41
TOTAL ASSETS	1,869,322.54
LIABILITIES & EQUITY	
Liabilities	
Current Liabilities	
Other Current Liabilities	
2300 · Payroll Withholdings	150.04
2500 · Designated gifts	
2500-01 · Joy gift	4,035.76
2500-02 · One Great Hour of Sharing	1,382.71
2500-03 · Peacemaking - GA	61.50
2500-05 · Pentecost	196.80
2500-06 · Mission Personnel	750.00
2500-12 · Campus Ministries	300.00
2500-20 · Disaster relief - other	3,005.00
Total 2500 · Designated gifts	9,731.77
Total Other Current Liabilities	9,881.81
Total Current Liabilities	9,881.81
Long Term Liabilities	
2800-01 · Loan payable - WPC	18,375.00
Total Long Term Liabilities	18,375.00
Total Liabilities	28,256.81

2:48 PM
05/08/19
Cash Basis

Presbytery of Middle Tennessee
Statement of Assets, Liabilities and Fund Balance
As of April 30, 2019

	Apr 30, 19
Equity	
3001 · Unrestricted Net Assets	
3001-06 · Designation - Small Church Fund	111,490.93
3001-01 · Allowance for church defaults	629,766.84
3001-02 · Functional Endow. NCD & Revital	96,029.99
3001-04 · Designation - NCD (Properties)	115,651.55
3001 · Unrestricted Net Assets - Other	661,177.87
Total 3001 · Unrestricted Net Assets	1,814,117.18
3002 · Temporarily restricted funds	
3002-01 · Centsabillity	30,940.37
3002-02 · Peacemaking	431.08
3002-03 · Ferguson Funds	4.73
3002-05 · Guatemalan Support Funds	1,822.35
3002-06 · Pastoral Care	4,249.81
3002-10 · Triennium	869.99
3002-12 · Women in Ministry	1,290.00
3002-15 · Hispanic Fellowship	549.26
3002-18 · LEAD Event	2,152.68
3002-19 · COYAM Event	1,093.83
3002-23 · New Church Development	800.00
3002-26 · Sabbatical Assistance	4,625.82
3002-27 · Hispanic New Church Dev	0.38
3002-28 · Church Support & Training	2,073.19
3002-32 · CPM - Scholarships	4,191.28
3002-50 · St. Andrews Fund	56,541.16
3002-52 · Other restricted funds	5,000.00
3002-60 · Small Church Fund	42,862.91
3002-62 · Pastor to Pastors	4,884.92
3002-75 · In-Kind Gift Lease	65,491.83
Total 3002 · Temporarily restricted funds	229,875.59
3003 · Permanently restricted funds	10,749.80
3100 · Restricted/Designated Income	-7,083.85
Net Income	-6,592.99
Total Equity	1,841,065.73
TOTAL LIABILITIES & EQUITY	1,869,322.54

2:47 PM

05/08/19

Cash Basis

Presbytery of Middle Tennessee Actual to Budget Receipts and Disbursements April 2019

	Apr 19	Budget	Jan - Apr 19	YTD Budget	Annual Budget
Ordinary Income/Expense					
Income					
4000 - Pledged giving	47,296.80	50,000.00	111,966.84	155,000.00	600,000.00
4010 - GA Hunger Action Advocate	0.00	0.00	3,000.00	3,000.00	3,000.00
4070 - Investment income					
4070-10 - Investment income	-822.99	2,500.00	6,846.82	10,000.00	30,000.00
Total 4070 - Investment income	-822.99	2,500.00	6,846.82	10,000.00	30,000.00
Total Income	46,473.81	52,500.00	121,813.66	168,000.00	633,000.00
Gross Profit	46,473.81	52,500.00	121,813.66	168,000.00	633,000.00
Expense					
5000 - Finance					
5000-01 - Occupancy	990.00	1,000.00	14,450.00	16,000.00	24,000.00
5000-02 - Equipment	723.81	1,166.00	1,953.24	4,664.00	14,000.00
5000-03 - Insurance	0.00	333.00	3,578.00	1,332.00	4,000.00
5000-04 - Travel - support staff	0.00	16.00	0.00	64.00	200.00
5000-05 - Office supplies	300.00	416.00	1,302.75	1,664.00	5,000.00
5000-06 - Postage	0.00	84.00	0.00	336.00	1,000.00
5000-07 - Telephone	482.66	375.00	1,210.42	1,500.00	4,500.00
5000-08 - Audit Fee	0.00	0.00	0.00	0.00	900.00
5000-12 - Webpage	353.00	75.00	523.19	300.00	900.00
5070-01 - GA Per Capita	0.00	12,150.00	0.00	48,600.00	145,805.00
5070-02 - GA Mission Giving	0.00	0.00	0.00	0.00	0.00
5070-03 - Synod Per Capita	0.00	5,403.00	0.00	21,613.00	64,838.00
5070-04 - Synod Mission Giving	0.00	0.00	0.00	0.00	0.00
Total 5000 - Finance	2,849.47	21,018.00	23,027.60	96,073.00	273,243.00
5200 - Comm. on Leadership Excellence					
5200-01 - Leadership Excellence	0.00	416.00	0.00	1,664.00	5,000.00
Total 5200 - Comm. on Leadership Excellence	0.00	416.00	0.00	1,664.00	5,000.00
5020 - Committee on Mutual Support					
5020-03 - NaCoMe Camp	5,000.00	5,000.00	15,000.00	15,000.00	25,000.00
5020-02 - MTSU Campus Ministry	1,602.96	1,603.00	6,411.84	6,412.00	19,251.00
5020-03 - TTU Campus Ministry	1,373.97	1,374.00	5,495.88	5,496.00	16,498.00
5020-05 - Vanderbilt Campus Ministry	1,602.96	1,603.00	6,411.84	6,412.00	19,251.00
5020-06 - Synod - Campus Ministry Support	-2,096.58	-2,096.00	-8,386.32	-8,384.00	-25,159.00
5020-10 - Neighborhood meetings	0.00	125.00	0.00	500.00	1,500.00
Total 5020 - Committee on Mutual Support	7,483.31	7,609.00	24,933.24	25,436.00	56,341.00

2:47 PM

05/08/19

Cash Basis

Presbytery of Middle Tennessee

Actual to Budget Receipts and Disbursements

April 2019

	Apr 19	Budget	Jan - Apr 19	YTD Budget	Annual Budget
5030 - Committee on Ministry					
5030-01 - Retreat - COM	0.00	25.00	0.00	100.00	300.00
5030-02 - Pastoral Care	100.00	250.00	100.00	1,000.00	3,000.00
5030-04 - Background Checks	0.00	41.00	0.00	164.00	500.00
Total 5030 - Committee on Ministry	100.00	316.00	100.00	1,264.00	3,800.00
5040 - Comm. on Prep. for Ministry					
5040-01 - Career Testing & Counseling	0.00	41.00	0.00	164.00	500.00
Total 5040 - Comm. on Prep. for Ministry	0.00	41.00	0.00	164.00	500.00
5050 - Comm. on Church Transformation					
5050-11 - Hispanic Ministry salary/hsg	3,458.34	3,459.00	13,833.36	13,836.00	41,500.00
5050-13 - Hispanic Ministry FICA	331.50	331.00	1,326.00	1,324.00	3,978.00
5050-14 - Hispanic Ministry BOP	1,932.83	1,966.00	7,731.32	7,864.00	23,600.00
5050-15 - Hispanic NCD Reimbursement	-500.00	-250.00	-1,000.00	-1,000.00	-3,000.00
5050-12 - East Nashville Training HUB	0.00	2,500.00	7,500.00	10,000.00	30,000.00
5050-07 - Sudanese church support	2,500.00	2,500.00	10,000.00	10,000.00	30,000.00
Total 5050 - Comm. on Church Transformation	7,722.67	10,506.00	39,390.68	42,024.00	126,078.00
5100 - Administrative Committee					
5100-02 - Admin. comm. expenses	0.00	41.00	20.00	164.00	500.00
5100-03 - Moderators conference	0.00	0.00	0.00	0.00	2,500.00
5100-01 - Presbytery meetings	0.00	83.00	317.50	333.00	1,000.00
5100-01 - Exec. Pres. Salary/Housing	3,870.83	7,741.00	27,095.81	30,962.00	92,890.00
5100-02 - Exec. Pres. FICA	217.30	434.00	1,521.10	1,736.00	5,215.00
5100-04 - Exec. Pres. expenses	2,033.80	834.00	5,035.23	3,336.00	10,000.00
5100-05 - Co-EP Salary	575.00		575.00		
5100-06 - Co-EP Housing	1,125.00		1,125.00		
5100-07 - Co-EP FICA	130.05		130.05		
5100-09 - Co-EP 2 Salary	1,700.00		1,700.00		
5100-10 - Co-EP 2 FICA/Med	130.05		130.05		
5100-20 - Stated Clerk Salary	2,475.28	2,475.00	9,901.12	9,900.00	29,703.00
5100-21 - Stated Clerk FICA	189.36	189.00	757.44	756.00	2,273.00
5100-22 - Stated Clerk Medical/Pension	1,644.66	1,645.00	6,578.64	6,580.00	19,740.00
5100-23 - Stated Clerk expenses	0.00	291.00	105.62	1,164.00	3,500.00
5100-30 - Administrative Asst. Salary	0.00	1,500.00	0.00	6,000.00	18,000.00
5100-31 - Administrative Asst. FICA	0.00	115.00	0.00	460.00	1,380.00
5100-37 - Hunger Action Advocate expenses	0.00	250.00	0.00	1,000.00	3,000.00
5100-61 - Accounting	1,728.98	1,833.00	7,015.89	7,332.00	22,000.00

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05/03/19

Cash Basis

Presbytery of Middle Tennessee Actual to Budget Receipts and Disbursements April 2019

	Apr 19	Budget	Jan - Apr 19	YTD Budget	Annual Budget
5100-75 - Office Temps	0.00		871.92		
5100-80 - EP Search expenses	0.00	166.00	2,642.68	664.00	2,000.00
Total 5100 - Administrative Committee	15,820.31	17,597.00	65,523.05	70,387.00	213,701.00
Total Expense	33,975.76	57,503.00	152,974.57	237,012.00	678,663.00
Net Ordinary Income	12,498.05	-5,003.00	-31,160.91	-69,012.00	-45,663.00
Other Income/Expense					
Other Income					
7001 - Unbudgeted Income					
7001-20 - Designated receipts	4,581.01		41,114.06		
7001-21 - Temp. Restricted-Receipts	4,229.61		15,868.59		
7001-15 - Unrealized gain/loss Baird	8,543.99		38,414.58		
7001-05 - Other unbudgeted income	500.00		8,100.00		
7001-50 - In-Kind Contribution Revenue	78.37		339.25		
Total 7001 - Unbudgeted Income	17,932.98		103,836.48		
Total Other Income	17,932.98		103,836.48		
Other Expense					
7002 - Unbudgeted expenses					
7002-20 - Designated disbursements	0.00		31,382.29		
7002-21 - Temp. Restricted disbursements	4,200.00		18,230.12		
7002-02 - PJC expenses - disciplinary	351.00		16,989.48		
7002-50 - In-Kind Rent	3,166.67		12,666.67		
Total 7002 - Unbudgeted expenses	7,717.67		79,268.56		
Total Other Expense	7,717.67		79,268.56		
Net Other Income	10,215.31		24,567.92		
Net Income	22,713.36	-5,003.00	-6,592.99	-69,012.00	-45,663.00

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Cash Basis

Presbytery of Middle Tennessee Actual to Budget Receipts and Disbursements April 2019

	Jan - Apr 19	YTD Budget	Over (Under) Budget	Annual Budget
Ordinary Income/Expense				
Income				
4000 - Pledged giving	111,966.84	155,000.00	-43,033.16	600,000.00
4010 - GA Hunger Action Advocate	3,000.00	3,000.00	0.00	3,000.00
4070 - Investment income				
4070-10 - Investment income	6,846.82	10,000.00	-3,153.18	30,000.00
Total 4070 - Investment income	6,846.82	10,000.00	-3,153.18	30,000.00
Total Income	121,813.66	168,000.00	-46,186.34	633,000.00
Gross Profit	121,813.66	168,000.00	-46,186.34	633,000.00
Expense				
5000 - Finance				
5000-01 - Occupancy	14,460.00	16,000.00	-1,540.00	24,000.00
5000-02 - Equipment	1,953.24	4,664.00	-2,710.76	14,000.00
5000-03 - Insurance	3,578.00	1,332.00	2,246.00	4,000.00
5000-04 - Travel - support staff	0.00	64.00	-64.00	200.00
5000-05 - Office supplies	1,302.75	1,664.00	-361.25	5,000.00
5000-06 - Postage	0.00	336.00	-336.00	1,000.00
5000-07 - Telephone	1,210.42	1,500.00	-289.58	4,500.00
5000-08 - Audit Fee	0.00	0.00	0.00	9,000.00
5000-12 - Webpage	523.19	300.00	223.19	900.00
5070-01 - GA Per Capita	0.00	48,600.00	-48,600.00	145,805.00
5070-02 - GA Mission Giving	0.00	0.00	0.00	0.00
5070-03 - Synod Per Capita	0.00	21,613.00	-21,613.00	64,838.00
5070-04 - Synod Mission Giving	0.00	- 0.00	0.00	0.00
Total 5000 - Finance	23,027.60	96,073.00	-73,045.40	273,243.00
5200 - Comm. on Leadership Excellence				
5200-01 - Leadership Excellence	0.00	1,664.00	-1,664.00	5,000.00
Total 5200 - Comm. on Leadership Excellence	0.00	1,664.00	-1,664.00	5,000.00
5020 - Committee on Mutual Support				
5010-03 - NaCoMe Camp	15,000.00	15,000.00	0.00	25,000.00
5020-02 - MTSU Campus Ministry	6,411.84	6,412.00	-0.16	19,251.00
5020-03 - TTU Campus Ministry	5,495.88	5,496.00	-0.12	16,498.00

Presbytery of Middle Tennessee Actual to Budget Receipts and Disbursements April 2019

	Jan - Apr 19	YTD Budget	Over (Under) Budget	Annual Budget
5020-05 - Vanderbilt Campus Ministry	6,411.84	6,412.00	-0.16	19,251.00
5020-06 - Synod - Campus Ministry Support	-8,386.32	-8,384.00	-2.32	-25,159.00
5020-10 - Neighborhood meetings	0.00	500.00	-500.00	1,500.00
Total 5020 - Committee on Mutual Support	24,933.24	25,436.00	-502.76	56,341.00
5030 - Committee on Ministry				
5030-01 - Retreat - COM	0.00	100.00	-100.00	300.00
5030-02 - Pastoral Care	100.00	1,000.00	-900.00	3,000.00
5030-04 - Background Checks	0.00	164.00	-164.00	500.00
Total 5030 - Committee on Ministry	100.00	1,264.00	-1,164.00	3,800.00
5040 - Comm. on Prep. for Ministry				
5040-01 - Career Testing & Counseling	0.00	164.00	-164.00	500.00
Total 5040 - Comm. on Prep. for Ministry	0.00	164.00	-164.00	500.00
5050 - Comm. on Church Transformation				
5050-11 - Hispanic Ministry salary/hsg	13,833.36	13,836.00	-2.64	41,500.00
5050-13 - Hispanic Ministry FICA	1,326.00	1,324.00	2.00	3,978.00
5050-14 - Hispanic Ministry BOP	7,731.32	7,864.00	-132.68	23,600.00
5050-15 - Hispanic NCD Reimbursement	-1,000.00	-1,000.00	0.00	-3,000.00
5050-12 - East Nashville Training HUB	7,500.00	10,000.00	-2,500.00	30,000.00
5050-07 - Sudanese church support	10,000.00	10,000.00	0.00	30,000.00
Total 5050 - Comm. on Church Transformation	39,390.68	42,024.00	-2,633.32	126,078.00
5100 - Administrative Committee				
5060-02 - Admin. comm. expenses	20.00	164.00	-144.00	500.00
5060-03 - Moderators conference	0.00	0.00	0.00	2,500.00
5060-01 - Presbytery meetings	317.50	333.00	-15.50	1,000.00
5100-01 - Exec. Pres. Salary/Housing	27,095.81	30,962.00	-3,866.19	92,890.00
5100-02 - Exec. Pres. FICA	1,521.10	1,736.00	-214.90	5,215.00
5100-04 - Exec. Pres. expenses	5,035.23	3,336.00	1,699.23	10,000.00
5100-05 - Co-EP Salary	575.00			
5100-06 - Co-EP Housing	1,125.00			
5100-07 - Co-EP FICA	130.05			
5100-09 - Co-EP 2 Salary	1,700.00			
5100-10 - Co-EP 2 FICA/Med	130.05			

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Cash Basis

Presbytery of Middle Tennessee Actual to Budget Receipts and Disbursements April 2019

	Jan - Apr 19	YTD Budget	Over (Under) Budget	Annual Budget
5100-20 • Stated Clerk Salary	9,901.12	9,900.00	1.12	29,703.00
5100-21 • Stated Clerk FICA	757.44	756.00	1.44	2,273.00
5100-22 • Stated Clerk Medical/Pension	6,578.64	6,580.00	-1.36	19,740.00
5100-23 • Stated Clerk expenses	105.62	1,164.00	-1,058.38	3,500.00
5100-30 • Administrative Asst. Salary	0.00	6,000.00	-6,000.00	18,000.00
5100-31 • Administrative Asst. FICA	0.00	460.00	-460.00	1,380.00
5100-37 • Hunger Action Advocate expenses	0.00	1,000.00	-1,000.00	3,000.00
5100-81 • Accounting	7,015.89	7,332.00	-316.11	22,000.00
5100-75 • Office Temps	871.92			
5100-80 • EP Search expenses	2,642.68	664.00	1,978.68	2,000.00
Total 5100 • Administrative Committee	65,523.05	70,387.00	-4,863.95	213,701.00
Total Expense	152,974.57	237,012.00	-84,037.43	678,663.00
Net Ordinary Income	-31,160.91	-69,012.00	37,851.09	-45,663.00
Other Income/Expense				
Other Income				
7001 • Unbudgeted Income				
7001-20 • Designated receipts	41,114.06			
7001-21 • Temp. Restricted-Receipts	15,868.59			
7001-15 • Unrealized gain/loss Baird	38,414.58			
7001-05 • Other unbudgeted income	8,100.00			
7001-50 • In-Kind Contribution Revenue	339.25			
Total 7001 • Unbudgeted Income	103,836.48			
Total Other Income	103,836.48			
Other Expense				
7002 • Unbudgeted expenses				
7002-20 • Designated disbursements	31,382.29			
7002-21 • Temp. Restricted disbursements	18,230.12			
7002-02 • PJC expenses - disciplinary	16,989.48			
7002-50 • In-Kind Rent	12,666.67			
Total 7002 • Unbudgeted expenses	79,268.56			
Total Other Expense	79,268.56			
Net Other Income	24,567.92			

Presbytery of Middle Tennessee
Actual to Budget Receipts and Disbursements
April 2019

Jan - Apr 19	YTD Budget	Over (Under) Budget	Annual Budget
-6,592.99	-69,012.00	62,419.01	-45,863.00

Net Income

**Presbytery of Middle Tennessee
2019 Pledge to Actual**

	Pledge 2018	Paid 2018	Pledge 2019	Paid 4/30/2019
Allardt Presbyterian Church	960.00	960.00		240.00
Belfast Presbyterian Church		3,000.00		-
Bellevue Presbyterian Church				-
Bethany Presbyterian Church	400.00	400.00		-
Bethbirel Lewisburg	1,500.00	1,500.00		1,500.00
Bethesda Presbyterian Church	1,500.00	1,500.00		-
Blue Spring Presbyterian Church		2,500.00		-
Brentwood First Presbyterian Church		2,400.00		-
Buffalo Valley Presbyterian Church	1,250.00			-
Calvary Presbyterian Church	1,000.00	1,250.00		250.00
Christ Church Presbyterian	750.00	750.00		-
Clarksville First Presbyterian Church	23,227.00	23,257.56		7,773.84
Columbia First Presbyterian	30,000.00	32,500.00		7,500.00
Columbia Westminster Presbyterian Church	1,000.00	1,000.00		-
Cookeville First Presbyterian	6,000.00	6,000.00		1,500.00
Cowan Fellowship	2,500.00	2,500.00		1,500.00
Cripple Creek Presbyterian	500.00	500.00	500.00	500.00
Decherd Presbyterian Church				-
Dickson First Presbyterian				-
Donelson Presbyterian Church	4,000.00	4,000.00		-
Double Springs Presbyterian Church				800.00
Downtown Presbyterian Church	4,950.00	9,900.00		-
East Brentwood Presbyterian	6,500.00	6,500.00		3,250.00
Eastminster Presbyterian Church	250.00	250.00		-
Ellis Grove Presbyterian Church	800.00	800.00		200.00
Emmanuel	2,000.00	2,000.00		-
Fayetteville First Presbyterian Church	5,000.00	5,000.00		2,500.00
FFG Westminster Presbyterian Church		2,000.00		-
Franklin First Presbyterian	30,000.00	30,000.00		10,834.00
Gallatin First Presbyterian	2,400.00	2,000.00		900.00
Glen Leven Presbyterian Church	3,500.00	3,500.00		1,750.00
Glenciff Presbyterian Church	1,000.00	1,000.00		-
Harpeth Presbyterian Church	3,000.00	3,000.00		750.00
Hendersonville First Presbyterian	15,000.00	15,000.00		5,000.00
Hermitage Presbyterian Church	500.00	1,546.07		515.36
Hickory Valley Presbyterian Church				-
Hillsboro Presbyterian Church	14,000.00	14,000.00		7,000.00
Hillwood Presbyterian Church	570.00	570.00		-
Hispanic New Church Development				-
Historic Franklin Presbyterian Church	6,600.00	6,600.00		-
Hopewell Presbyterian Church	500.00			-
Korean Presbyterian Church	3,500.00	3,500.00		-
Lawrenceburg First Presbyterian	2,000.00	2,000.00		-
Lebanon First Presbyterian		7,085.00		-
Lewisburg First Presbyterian				-
Liberty Hill Presbyterian				-
Lynnville First Presbyterian				-
Macedonia Presbyterian Church				-
Manchester First Presbyterian	6,500.00			-
Mattie Smith Mem. Presbyterian Church				-
McMinnville First Presbyterian	2,600.00	2,600.00		650.00
Milldale Presbyterian Church				-
Mt. Pleasant First Presbyterian Church				-
Murfreesboro First Presbyterian	15,000.00	13,750.00		3,750.00
Nashville First Presbyterian	180,000.00	180,065.00		36,000.00
Nashville Westminster Presbyterian Church	110,000.00	110,000.00		-
New Creation Church				-
Normandy Presbyterian Church	3,500.00	3,500.00		-
Northminster Presbyterian Church	1,000.00	1,000.00		-
Oak Grove Presbyterian Church	3,000.00	3,000.00		-

	Pledge 2018	Paid 2018	Pledge 2019	4/30/2019
Old Hickory Presbyterian Church	600.00	300.00		100.00
Petersburg First Presbyterian	300.00	300.00		-
Pond Presbyterian Church		250.00		-
Post Oak Presbyterian Church				-
Priest Lake Presbyterian Church	5,000.00	5,000.00		1,666.64
Pulaski First Presbyterian	6,000.00	6,000.00		2,000.00
Robinson Chapel Presbyterian Church	500.00	500.00		-
Second Presbyterian Church	40,000.00	40,000.00	35,600.00	-
Shelbyville First Presbyterian	8,000.00	8,000.00		2,668.00
Smyrna First Presbyterian	5,000.00	5,000.00		1,250.00
Southminster Presbyterian Church	2,000.00	2,500.00		500.00
Sparta First United Presbyterian Church		1,500.00		-
Springfield First Presbyterian Church	1,000.00	1,000.00		-
Spring Hill First Presbyterian	9,276.00	9,276.00		2,319.00
St. Andrews Presbyterian Church	7,100.00	6,508.34		1,600.00
St. John Presbyterian Church		282.00		-
Sudanese American Nuer	700.00	700.00		-
Trinity Presbyterian Church	5,000.00	5,000.00		1,250.00
Tullahoma First Presbyterian	9,800.00	8,800.00		2,200.00
Village Church				-
Watertown First Presbyterian	1,200.00	1,200.00		400.00
Woodland Presbyterian Church	5,400.00	5,800.00		1,350.00

Total	605,133.00	622,099.97		111,966.84
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**Presbytery of Middle Tennessee
Designated Gifts Analysis**

	Dec. 31, 2018	Receipts	Disbursements	April 30, 2019
2500 - Designated Gifts				
2500-01 · Joy gift	-	18,124.74	(14,088.98)	4,035.76
2500-02 · One Great Hour of Sharing	-	3,728.85	(2,346.14)	1,382.71
2500-03 · Peacemaking - GA	-	226.50	(165.00)	61.50
2500-04 · Theological education	-	-	-	-
2500-05 · Pentecost	-	196.80	-	196.80
2500-06 · Mission Personnel	-	2,867.92	(2,117.92)	750.00
2500-09 · Heifer Program	-	600.00	(600.00)	-
2500-11 · Outreach Foundation	-	-	-	-
2500-12 · Campus Ministries	-	300.00	-	300.00
2500-15 · Living Water for the World	-	-	-	-
2500-20 · Disaster relief - other	-	3,830.00	(825.00)	3,005.00
2500-31 · Presbytery Offering	-	1,407.00	(1,407.00)	-
2500-30 · Other designated gifts	-	9,832.25	(9,832.25)	-
TOTAL	-	41,114.06	(31,382.29)	9,731.77

Presbytery of Middle Tennessee
Restricted Funds Analysis

	Dec. 31, 2018	Receipts	Disbursements	April 30, 2019
3001 - Unrestricted Net Assets				
3001-06 - Designation - Small Church Fund	111,490.93			111,490.93
3001-01 - Allowance for church defaults	629,766.84			629,766.84
3001-02 - Functional Endow. NCD & Revital	96,029.99			96,029.99
3001-04 - Designation - NCD (Properties)	115,651.55			115,651.55
3001 - Unrestricted Net Assets - Other	661,177.87			661,177.87
Total 3001 - Unrestricted Net Assets	1,614,117.18			1,614,117.18
3002 - Temporarily restricted funds				
3002-01 - Centsability	24,205.03	8,735.34	(2,000.00)	30,940.37
3002-02 - Peacemaking	1,817.83	113.25	(1,500.00)	431.08
3002-03 - Ferguson Funds	504.73		(500.00)	4.73
3002-05 - Guatemalan Support Funds	4,233.85	6,820.00	(9,231.50)	1,822.35
3002-06 - Pastoral Care	4,249.81			4,249.81
3002-10 - Triennium	3,869.99		(3,000.00)	869.99
3002-12 - Women in Ministry	1,290.00			1,290.00
3002-14 - New Creation NCD	0.00			-
3002-15 - Hispanic Fellowship	549.26			549.26
3002-18 - LEAD Event	2,152.68			2,152.68
3002-19 - COYAM Event	1,093.83			1,093.83
3002-23 - New Church Development	800.00			800.00
3002-26 - Sabbatical Assistance	4,625.82			4,625.82
3002-27 - Hispanic New Church Dev	0.38	200.00	(200.00)	0.38
3002-28 - Church Support & Training	3,273.19		(1,200.00)	2,073.19
3002-32 - CPM Scholarships	4,191.28			4,191.28
3002-40 - Leadership Excell. Scholarship	0.00			-
3002-50 - St. Andrews Fund	56,541.16			56,541.16
3002-52 - Other restricted funds	5,000.00			5,000.00
3002-60 - Small Church Fund	42,862.91			42,862.91
3002-62 - Pastor to Pastors	5,483.54		(598.62)	4,884.92
3002-75 - In-Kind Gift Lease	65,491.83			65,491.83
Total 3002 - Temporarily restricted funds	232,237.12	15,868.59	(18,230.12)	229,875.59
3003 - Permanently restricted funds				
	10,749.80			10,749.80

**COMMITTEE ON MINISTRY
REPORT TO THE PRESBYTERY OF MIDDLE TENNESSEE
MAY 30, 2019**

ADMIT TO RECORD

1. The Committee on Ministry meets on the second Tuesday of each month at 4PM at Westminster Presbyterian Church, Nashville.
2. The COM receives regular reports from Rev. Janet Salyer, chair of the Pastoral Care Team.
3. The COM receives regular reports from Rev. Jane Herring, chair of the Mediation Task Force.
4. The Pastoral Care Team held a Women in Ministry luncheon March 25, 2019.
5. The COM receives regular updates on Woodland Presbyterian Church and Ministry Architects.
6. The COM receives regular updates from the Bellevue Administrative Commission.
7. The COM received a report from Pat Handlson's Care Team.
8. Ruling Elder Debbie Fraley was approved as liaison for Hopewell Presbyterian Church, Milton, and Ruling Elder David Wood was approved as liaison for Glencliff Presbyterian Church, Nashville.
9. The COM approved the call to Len Carrell, a minister member of the Presbytery of Heartland, to serve as pastor of First Presbyterian Church, Columbia. A copy of Rev. Carrell's statement of faith and biographical statement is attached. The COM approved the reception of Rev. Carrell into the Presbytery of Middle Tennessee, and the following terms of call: Salary \$52,000; Housing \$27,000; Medical / Pension \$29,230; Dental \$1,632; Professional Expenses \$5,000; Social Security \$4,898; four weeks vacation; two weeks study leave. The commission to install will be provided at the Presbytery meeting.
10. The COM approved the call to Shane Smith, a minister member of the Presbytery of Holston, to serve as pastor of Hillsboro Presbyterian Church, Nashville, effective June 3, 2019. A copy of Rev. Smith's statement of faith and biographical statement is attached. The COM approved the reception of Rev. Smith into the Presbytery of Middle Tennessee, and approved the following terms of call: Salary \$45,000; Housing \$24,000; SECA \$5,175; Board of Pensions \$25,185; Dental \$1,160; Professional Expenses \$3,500; One time moving expenses up to \$3,000; four weeks vacation; two weeks study leave; Development Sundays – one Sunday every eight weeks (six per year) to worship with another congregation and gather ideas for ministry; report to the session and any relevant committees. The commission to install will be provided at the Presbytery meeting.
11. The COM approved the call to Toby Mueller to serve as pastor of Historic Franklin Presbyterian Church, Franklin, effective May 19, 2019, and approved the following terms of call: Salary \$52,500; Housing \$10,000; Professional Expenses \$3,000; Social Security Supplement \$2,275; Medical/Pension \$23,450; five weeks vacation; two weeks continuing education; three months sabbatical after six years of continuous full-time service. The commission to install will be provided at the Presbytery meeting.
12. The COM thanked Dr. Carol Tate for her service as Interim Executive Presbyter.

Len Carrell — Statement of Faith

Using Scripture as my lens, I believe that God is God, and that God acts freely without our initiating contact. God is holy and triune. God is revealed to us as eternally sovereign, loving and righteous, the creator and sustainer of all things, visible and invisible. God formed us equally in God's own image for the purpose of humanity to live in covenant relationship. From God we came, to God we belong, God alone we worship and praise. God is alive and at work in and through us, and the world.

God has called us to be in a nurturing covenant, to live as one family of faith. We continue to say "No" to God, unleashing the forces of sin and evil, seizing our hearts and our thinking, and holding us captive to the world. We alone are to blame, yet we long to be made whole and holy again.

In Jesus Christ, sin and evil never have the final word. Christ is the self-communicating divinity of God who is with and for us. God limited God's divine being and became human, not to be served, but to serve as mediator for us. Christ reveals God to us as prophet, revealing the character of God, as priest, in living and dying for us, and as king, conquering sin and death. Christ saves us by virtue of his life lived in obedience to God. In Christ Jesus, we see the love of God as vulnerable yet unconquerable.

The Holy Spirit is as powerful as the first breath that begins life, and reveals God to us by calling us for service and salvation, justifying and preserving us by grace through faith. The Spirit moves freely through us, dwelling in the hearts and minds of every believer. God's Spirit gives us the courage to accept ourselves and to love God and neighbor. The Spirit of Christ encourages us to live in faith, empowering our voice, and meeting us in our suffering.

Baptism and the Lord's Supper are ordinary signs of God's extraordinary grace. These sacraments are free gifts of Christ's living presence. They are eternal acts, instituted by God and commended by Jesus, sealing and renewing the faith of the church. In our Baptism, we are marked as Christ's own forever, sharing in Christ's death and resurrection, committing ourselves to the renewal of life by daily dying to sin. In the Lord's Supper, we truly participate in all that God has done and is doing, we feast on Christ's presence, and receive God's reconciling acceptance, teaching us to accept each other.

Scripture is the written Word of God, witnessing to God's self-revelation. It is written without parallel, our only rule of faith and life. Yet, it must be interpreted with literary and historical understanding as well as light of the rule of faith and the rule of love.

The Church is called to be the one body of Christ. Christ alone is the head of the Church. The Church is called to live in community where the possibility of God's new heaven and earth, exists here and now. Faithfully trusting in God alone, reaching across dividing walls, we witness to the transforming grace of Jesus Christ.

a short spiritual autobiography
Middle Tennessee Presbytery
Rev. Len Carrell

Growing up in Texas, both of my parents were raised in the Methodist Church. My Grandfather Eddie, he was a tall and slender Irish tenor who sang in the choir every Sunday, and my grandmother, Mimi, on my mom's side, I was convinced she made almost everything I ever saw come out of a kitchen, especially the church's kitchen. My grandfather on my father's side, he had gone onto glory before I was born, but Grandmother Carrell, she was the matron saint. She was responsible for telling me the stories of my family and my namesake.

Often I'm asked if Len is my real name, and it is. Len is not short for anything. Then I tell them that my middle name makes up for it. It's Turbeville...Len Turbeville Carrell. That is my grandmother Cora's maiden name. And she would tell me the stories of how her family moved to Texas from Tennessee in a covered wagon. How interesting it is going to be to track down some of my Tennessee family roots.

In a short telling of my faith story it seems only right to start with those who modeled that life of "living at the church." I remember always going to see my grandparents and I remember how they were always centered on the life of the church. "Living at the church" that is how my Mimi described it. She worked hard in that church kitchen, I don't blame her for feeling like she was "living" there. She was living there. And she was also loved there. And she loved her church and all the people it brought to her life. These examples taught me to love the church and to seek the living God in community.

I guess the memory of my grandparents always at church stayed close to me. Growing up in Katy, Texas my family went to the First United Methodist Church. My family was very involved there, and it's where I was confirmed. I sang in the children's choirs and youth choirs, and participated in youth Sundays. I have some odd memory of being too young to be asked to climb onto the roof and be an angel in a living nativity scene. Trust me, that was terrible casting. But FUMC Katy is where I will always say I found God's first calling in my life. I was only eleven when I was cast to play Charlie Brown in *You're Good Man, Charlie Brown*. Ever since then my journey in the theater somehow has brought me to this call in my life.

My journey of call to ordained ministry started at the Brick Presbyterian Church in New York City. I had moved to NYC in 1992 when I was twenty. I met my wife, Tanisha, at the American Musical and Dramatic Academy and she was a lifelong member of the Brick Church. For a few years I would join her on Christmas and Easter if I wasn't going to visit my parents in TX. One Christmas she took me to the Christmas tree lighting on the steps of the church on Park Ave. People from every kind of faith..., Christian, Jewish, Muslim, believer and non-believer alike, all out on the street singing Christian Christmas Carols to celebrate light in the darkness. That was cool. Fast forward to our getting married and having a daughter, Caitlin. Holding her in my arms and saying to myself "We have to get her baptized. What does that mean for me?" I did not belong to Brick Church or any church for that matter. Wasn't sure I wanted to be a member of one. So, what would it mean to belong to a church? What will it mean to be part of a beloved community and to live in holy relationships of faith, hope and love? And look where these simple questions have taken me.

What a humbling honor it has been for my first call in ordained ministry to be Associate Pastor of Pastoral Care at The Village Presbyterian Church over these 3+ years. I have learned a tremendous amount sharing a practice of ministry serving on such a gifted and faithful pastoral team. My role, however, as spiritual friend and pastoral liaison to a Stephen Ministry program of 75 people, a signature ministry of our pastoral care department, has taught me how to trust and love the people I am serving with.

I am delighted to be with all of you this week. It is going to be a special step in the journey to visit with you and to meet new friends and colleagues in ministry. You wanted one page and I've already broken that boundary. I look forward to sharing more with you soon. My family and I are very excited about joining the people of First Presbyterian Church in Columbia, TN.

Shalom,
Len Carrell

Statement of Faith – Shane Smith

I believe in the eternal God, our creator and heavenly parent. I believe that God is revealed in three distinct persons in the Trinity. God the Creator, God the Eternal Word (Jesus Christ), and God the sustainer (Holy Spirit) Out of God's abundant love humanity was created. God created humanity to glorify and enjoy God forever. But as humanity has fallen away from God, grace was needed to restore that relationship.

In the fullness of time God's abundant love sent forth God's eternal Word, Jesus Christ to reconcile humanity to God. Jesus lived a perfect life while being fully human and fully God. He died on the cross and rose again 3 days later. He is now in heaven seated at the right hand of God. Jesus Christ is humanity's savior and advocate. Christ has made us one with God by his death, resurrection and life that demonstrates God's vision for humanity. Christ identifies with us and challenges us to new ways of living.

I believe in the Holy Spirit who is our sustainer and enabler. The Holy Spirit moves hearts and minds to the will of God. It gives, grows, and ignites passions. It grants spiritual gifts and instills wisdom and patience. The spirit works in the hearts of God's people granting them abilities and insight beyond what we previously knew.

I believe that the church is the body of Christ and a foretaste of the kingdom of God. The church is where the Word of God is proclaimed and the sacraments are administered. The sacraments are mysterious dispensations of Grace for the Body of Christ. The church is intended to help the kingdom of God break into this world by helping its members discover and use their gifts and passions, by working for peace and justice, and by bearing witness to God's free gift of grace through Jesus Christ. The Church strengthens the body of Christ calling all of God's people to worship and mission. We are called to build up one another and bear each other's burdens.

I believe that the bible is the Word of God. While written as a human response to the presence of God, the Holy Spirit guided authors and church councils through the ages to pass on this priceless treasure to each new generation of believers. God still speaks through scripture teaching and challenging the church. The bible tells the story of God's faithful actions throughout human history and upends our understanding of how the world should work. Through narrative, poetry, prophesy and parable the bible speaks with many voices of the never-ending love of God, creator of us all.

Faith Journey - Shane Smith

My journey of faith began in a typical mid-western town, Mt. Vernon, Illinois. Being the grandson of an elder, son of an elder, and the son of a vigilant do-it-all mother my days were often occupied by time spent in and around the church. I remember fondly the hours spent helping to paint sets for a passion play, the minutes passed practicing for a youth musical, the day spent away from home on youth mission trip, and the years spent being spiritually formed by a community that was family to me. My father was an engineer and my mother was a banker, but their chosen career paths never seemed that appealing to me. But what did appeal to me was their passion for service and ministry. Church was never an option for me when I was young. It was mandatory. If the doors were open then the Smith family would be present. During my elementary school days, I remember dreading Sunday Night church where we sung old hymns and heard the preacher deliver another sermon. When I entered my Junior High and High School years church became a passion and something that no longer required my parent's insistence to attend.

I feel very blessed to have had great mentors in my life. Ministers, teachers, youth ministers, and family friends provided sage advice and formative love to me over my teenage years. I began to feel the call to ministry during a week of camp my Sophomore year of high school. I remember the conversation with my dad on our way home after he picked me up from the week. I expressed to him how I felt I was being called to ordained ministry. My father simply responded by saying "no". He was concerned that ministers never make enough money to support a family and that if I left ministry I would have no real job skills. At first, I was frustrated with what seemed to be my father's outright rejection of my call, but over the coming months and years I realized that he was in fact testing the resolve and depth of my call. He was preparing me for how difficult ministry was and the consequences of accepting a call. The reality was that he was fully supportive of the idea of me entering into ministry, but he felt my call needed testing to confirm.

When I enrolled in college, I first attended a local college where my father taught as a mathematics professor. My parents asked me to attend there for a year because it was free due to my father's professorial post. That year at college was a tough one. I wasn't immersed in campus life because I was still living at home and most of my friends had gone far away to college. But I was blessed that year to be offered the chance to serve as an intern in my home church working with the youth ministry. I was allowed to get a taste of ministry that year, and it taught me some valuable lessons. It taught me that ministry can be lonely at times, and how important it is to take your friendships seriously because they are such a great source of strength and encouragement. That year taught me the importance of constant prayer. I also learned that taking 22 hours a semester is no way to experience college.

After that first year of school I transferred to Milligan College majoring in Public Relations and Religion. I was sure of my call to ministry, but unsure of where that call would take me. During my time at Milligan College I explored all of those avenues. I changed my major from Religion to Music for a year believing that my future in ministry would be musical in nature or that rock stardom was merely a semester away. I contemplated becoming a marriage and family therapist. But the more I strayed from my initial call the more disillusioned I became with that new path. The choice of music alone left me feeling empty and aimless. The choice of counseling alone left me feeling very much the same. One late night after a perfectly

dreadful semester I rediscovered my initial passion for ministry while reading through the Gospel of John. I realized that my talents and passions, though diverse and many, were to be put to use in the church.

Soon after graduation I enrolled in Emmanuel Christian Seminary. During my first year of seminary I accepted a call to serve as the Associate Minister at Suburban Christian Church in Bristol, Virginia. There I served for a year and a half as a general associate working specifically in the areas of youth and children's ministries. Suburban was a great first taste of ordained ministry for me. It immersed me into a rural style of ministry that was completely foreign to me. I grew up in a large church and was trained in large church ministry, and Suburban taught me that churches can serve God in many different and effective ways.

In the fall, as I entered the second year of seminary, I accepted the opportunity to serve as the director of youth ministries at Colonial Heights Presbyterian Church in Kingsport, TN. It was a great opportunity to serve in a larger church with more resources and more avenues for ministry. Colonial Heights is a creative congregation that is open to many unique ideas. It has been a great chance to try new forms of ministry and to attempt to find how to minister in this modern world. Upon finishing seminary, I quickly became an installed Associate minister for the church specializing in small group ministry, youth ministry and worship arts.

Throughout my journey I have struggled with understanding how I should use the many gifts God has given me. Many of my skills and passions are for things that previous models of ministry would not see as being part of a minister's bag of tricks. I am passionate about music, worship, creative arts, using media in ministry, and being a leader that helps a congregation find who they are in God's kingdom. I've had the good fortune to serve the majority of my time at CHPC with the same Head of Staff. That long and fruitful relationship allowed us to create a pastoral relationship where we functioned as Co-Pastors, each leading in the areas they feel uniquely gifted.

My faith has evolved, receded, sprouted anew and has grown over the past decade. On the heels of my 30th birthday I went to the doctor complaining of an enormous pain in my chest when I breathed. When the results of my scan came back they revealed a 14cm mass that had completely consumed a portion of my lungs. It was the product of a birth defect, a small tab of skin in a bronchial tube that had grown into a suffocating cyst. I had to undergo cardiothoracic surgery to remove the cyst and an entire lobe of my right lung. For the first time in my life I was full of dread about life and death and health. This giant ball had filled me with paralyzing anxiety which left me awake at night praying..."Lord Jesus Christ, son of God, have mercy on me, a sinner." In that darkness, I found a sense of presence and peace. It has given me a greater understanding of the quiet battles we all face that other cannot see. In the years following I developed an unrelated chronic medical condition. My experience with major surgery and existential dread prepared me to spiritually and emotionally handle this new battle for health.

I am grateful for the ways my wife shows me God's tenacity in love. My 5 year old daughter often leaves me simply laughing for joy when she demonstrates God's endless creativity. I am immensely grateful and humbled that God invited me on this journey and continues to be with me in this time of transition. I'm excited for where God is leading and what I will learn simply by following.

**COMMITTEE ON PREPARATION FOR MINISTRY
REPORT TO THE PRESBYTERY OF MIDDLE TENNESSEE
MAY 30, 2019**

ADMIT TO RECORD

1. The Committee on Preparation for Ministry received Michael Cuppert (Trinity) as an inquirer under care of the Presbytery of Middle Tennessee as of February 19, 2019.
2. The Committee on Preparation for Ministry received Kody Whitaker (First Nashville) as an inquirer under care of the Presbytery of Middle Tennessee as of February 19, 2019.

RECOMMENDATIONS

1. The Committee on Preparation for Ministry recommends that Inquirer Carly Misenheimer (Second) be examined for candidacy.
2. The Committee on Preparation for Ministry recommends that Inquirer Aaron Stauffer (Second) be examined for candidacy.

Carly Misenheimer
Form 5A- Application for Candidacy
April 16, 2019

Evaluation

- a. A statement of your understanding of Christian vocation in the reformed tradition and how it relates to your sense of call;

I was meeting with a friend several weeks ago who is beginning her journey of theological education. Raised a missionary kid in a loving, theologically conservative family, she is wrestling to reconcile the Christian value system that shaped her with her desire to be more open minded and affirming, specifically in regards to the church and its embrace of the LGBTQIA community. She expressed in our conversation that she was scared to go to Divinity School because she thinks she might lose her faith—her belief in a sovereign God and her commitment to spiritual discipline, namely the reading of Scripture. As I responded to the fears she named, I realized what I believe to be true of myself, and of those people who sense a true call to the Christian vocation. I assured my friend that she is too spiritual at her core to be convinced that there is no God, and too faithful a person to give up spiritual disciplines altogether. I see in my friend something that I see in most called to the Christian vocation: a deep awareness of human suffering and the ability to empathize with hurting people; a genuine curiosity about the Divine and the persistence to ask question about God's nature and God's involvement in creation; and the patience to wrestle with the reality that God is active in a hurting world, knowing that our inability to get the right answers does not inhibit us from caring for the world as we know it.

When I think about the Christian vocation in the reformed tradition as it relates to God's activity in a hurting world, I am drawn to theological talk about incarnation. My understanding of ministry is that it is intended to be incarnational—we bear the compassion and grace of Christ to our congregations and to the world. Reformed thinker Cynthia Rigby writes, "What really offends us is not what the incarnation says about *God*, but what it says about *us*. To recognize the radical character of God's presence with us can only mean that we are valued, precious, and loved by God. Such an idea is offensive because we do not think of ourselves as loveable."¹ The Christian vocation requires that we believe Christ to be loving, forgiving, and compassionate, and we nurture our own faiths and sense of self in such a way that we are able to extend that love, forgiveness and compassion to folks who find themselves unlovable.

The Reformed tradition prizes Scripture as God's sacred and revealed word for all people. It is part of the Christian vocation to bring Scripture to the people, making it accessible and alive for congregations. My call to the Christian vocation was affirmed when I came across Barth's letter to a prisoner. He writes, "Can you follow me? Perhaps you can if you read the Christmas story in Luke's Gospel, not deeply but very simply, with the thought that every word there—and every word in Psalm 23 too—is also meant for you, and especially for you." I sense that I am called to Christian vocation in the reformed tradition because I feel capable of sensing

¹ Cynthia L. Rigby, "Scandalous Presence: Incarnation and Trinity," in *Feminist and Womanist Essays in Reformed Dogmatics*, ed. Amy Plantinga Pauw and Serene Jones (Louisville, KY: Westminster John Knox, 2006), 66.

the activity of the Spirit, empathizing with those in suffering, and assuring persons in all circumstances that God does not leave them and that God's love is for them.

- b. A statement of personal faith which incorporates an understanding of the reformed tradition.

One of my close friends has a habit of asking me regularly what I believe to be true. After my first semester of Divinity School two years ago, my response to her was: "The world is messed up, God is present and active in the messed up-ness." I relate deeply to Reformed theologian H. Richard Niebuhr's *The Responsible Self*, when he writes: "At the critical junctures in the history of Israel and of the early Christian community the decisive question men raised was not 'What is the goal?' nor yet 'What is the law?' but 'What is happening?' and then 'What is the fitting response to what is happening?'"² My understanding of Reformed Theology has very much to do with the Spirit renewing the Kingdom of God at this particular moment in history and humanity's role in enabling this renewed Kingdom. Niebuhr gets at a crucial bit of Reformed theology which would state that God is active and God calls us to take action.

My personal faith has grown as I have responded to my own suffering and my presence with hurting friends. In a world plagued by mental illness and addiction, broken family systems and abuse, poverty and political injustice, it is impossible to have a faith that lends itself only to the afterlife. I do not believe in a distant God who set the world in motion and stepped back to watch humanity fend for itself. Nor do I believe in a God who is content with human suffering at present, a God who is building a "new earth" for us so that we can escape when we have paid our dues on this one. I believe that God cares about our wounds at present, and that it is our responsibility to tend to the wounds of one another.

My faith is distinctly Christian because it relies on the hope of incarnation. I need the story of a God who entered into the human experience through Christ, experiencing hunger and sleepiness, the joy of friendship and the pain of loss. While my former faith community required a doctrine of penal substitutionary atonement to account for evil and sin, I find my comfort in the notion that God cared enough to be present among us and that God's caring so much—subverting the dangerous empire and empowering the oppressed—forced people against Christ and ultimately brought him death on the cross. Christ is tantamount to my faith in that he modeled what it means to be both prophetic and forgiving—calling out injustice and holding people accountable while also seeing and celebrating the beauty and inherent worth within every human.

I have faith that God's presence in us was not limited to the event of Christ's life and death, but that in resurrection, the Spirit lives on in the world making things bearable and at times quite enjoyable, despite our tendency as humans to hurt and be hurt one another. I believe the Spirit allows us to understand ourselves as loved by God, as attested to in Scripture, and that the same Spirit establishes invaluable and inexplicable connections in community. This is communicated in The Confession of 1967 which reads, "The Spirit brings God's forgiveness to men, moves them to respond in faith, repentance, and obedience, and initiates the new life in

² H. Richard Niebuhr, *The Responsible Self: An Essay in Christian Moral Philosophy*, ed. Robin W. Lovin, Douglas F. Ottati and William Schweiker (Louisville, KY: Westminster John Knox, 1999), 67.

Christ. The new life takes shape in a community in which men know that God loves and accepts them in spite of what they are. They therefore accept themselves and love others, knowing that no man has any ground on which to stand, except God's grace."³ While I hold that commitment to the flourishing of community requires our active participation, I believe that the Spirit is doing the work of restoring human relationships and overthrowing unjust systems despite our stubbornness, laziness, and ignorance.

My reformed understanding of God's activity is informed by Scripture, and I see incredible value in the way communities across time and space have wrestled over this sacred text to make sense of *what is happening* and how God might be involved. I am committed to Scripture not only because various Christian traditions find common ground in its pages as we carry out different ways of doing worship, but also because it is in Scripture that we discover time and time again how God is present with humanity despite humanity's tendency towards conflict, confusion and desperation. Scripture helps us to understand how communities of people have attempted to make sense of the divine over thousands of years. We also learn in Scripture what afflicted the Israelites, what moved the female disciples, and what Jesus thought about money. There is a breadth of wisdom and deep comfort to be mined in the Scriptures, and it is invaluable to my personal faith.

My faith is nourished by the Church as it is the place where I hear the Scriptures preached and understand the grace and joy of Christ through active community. I am confident that my faith will always lead me to church community as that is where I experience Christ most fully. I am moved by the picture of church described in The Confession of 1967: "The church gathers to praise God, to hear [God's] words for [hu]mankind, to baptize and to join in the Lord's Supper, to pray for and present the world to God in worship, to enjoy fellowship, to receive instruction, strength, and comfort, to order and organize its own corporate life, to be tested, renewed, and reformed, and to speak and act in the world's affairs as may be appropriate to the needs of the time."⁴ My faith is deeply informed and enriched by my involvement in Presbyterian communities that recognize the transforming nature of of Communion, committees, and casserole.

- c. An analysis of at least one concept from the personal faith statement regarding what it suggests about God, humanity and their interrelationships

One concept that seems prevalent in my statement of faith has to do with the question of theodicy: Why is there evil in the world of God is inherently good? When I respond to the question of theodicy, I am less concerned with formulating some reason or justification for the evil in the world and more concerned with God's relationship to human beings within an evil and unjust reality. Reformed thinker Wendy Farley gets at this in her essay on Evil, Violence and the Practice of Theodicy. She defines evil as "Something that defrauds us of some aspect of the goodness appropriate to the kind of being we are."⁵ Farley, who is writing on sexual violence and domestic abuse, begins her essay by accepting the facticity of unjust suffering in abusive

³ The Confession of 1967, 9:21-22

⁴ The Confession of 1967, 9:37

⁵ Wendy Farley, "Evil, Violence, and the Practice of Theodicy," in *Telling the Truth: Preaching about Sexual and Domestic Violence*, ed. John S. McClure and Nancy K. Ramsay (Cleveland, OH: United Church Press, 1998), 12.

relationships. As I named in my statement of faith: it is a fact that we hurt one another. I agree with Farley when she names that "If we think of divine power as all-controlling, it seems we must blame God for the perverse violence of human beings."⁶ I'm not interested in figuring out who to blame for evil in the world— I'm far more concerned with understanding how God might respond to evil. Reformed thinkers like Wendy Farley realize that the task at hand is to identify how God is powerful in compassion and how in our efforts to relate to this concept of God and the feeling of the Spirit, we are led to more compassionate relationships with one another. In my quickness to accept that reality that humans are far too capable of hurting one another, I care a lot about how God interacts with us, enabling us to forgive.

This take on the theodicy question, especially in response to something so pressing and prevalent as sexual assault and domestic violence, guides my understanding of the interrelationship between God and humanity, as well as between human beings and God. Evil exists—it defrauds the goodness of our personal selves and damages even our best relationships. I believe that God responds to evil with some element of justice, but that even God's justice is ultimately rooted in compassion. God encompasses all goodness, and whether or not every person calls the source of human compassion "God," I believe that God gives all humanity energy for honest, loving, and reconciling relationships.

- d. A statement of what it means to be Presbyterian, indicating how that awareness grows out of participation in the life of a particular church;

To be Presbyterian is, like other Christian traditions, to believe in a mysterious and transcendent God who comes close to the human experience through the various persons and expressions of the Trinity. To be Presbyterian is to understand Jesus as God Incarnate, coming scandalously close to humanity, and to place one's trust in a God who is constantly transforming the world through the work of the Spirit. I understand Presbyterianism as unique from other mainline Protestant traditions in the way it understands government and church community. One of the reasons I feel most committed to the Presbyterian tradition, having grown up in another Protestant tradition that prizes autonomy of individual churches and pastors, is because of the way it approaches polity. To be Presbyterian is to believe that a church cannot exist under a cult of personality, but can only be sustained with the support of its own members and the leadership of other churches. The democratic structure of the Presbyterian church with its governance by session, Presbytery, Synod and General Assembly suggest that we can't exist as spiritual beings apart from one another, and that in our commitment to the flourishing of the church, we must regularly come together to make decisions and changes. The growth of community that comes with these bodies that make changes on behalf of the church requires that individuals be committed to activities of the church body.

I am drawn to the reformed tradition for its commitment to be ever reforming. I appreciate that while Presbyterians never part with the revelation of Scripture or commitment to worship and Sacrament, they are disciplined in opening their eyes to the things the Spirit is doing to renew the world. Our awareness of the Spirit and our commitment to the flourishing of

⁶ Ibid.

humanity requires that we commit our time and energy to relationships within a particular church. It is incredibly important that the voices of all people groups are shared and represented within each church, and that our attention is not only focused inward, but that we extend our reach out into our communities. As expressed in my statement of faith, I believe Presbyterians are radical in their commitment to Communion, committees, and the sharing of casseroles. Our awareness of the human experience and God's closeness to us is deepened as we celebrate, breaking bread together, and as we care for one another in grief. Our awareness of the needs of others and our agenda for seeing to those needs is carried out as we engage in the work of the church on particular committees. Our awareness of God's activity and compassion is deepened as we come to the table for the Lord's Supper, and it is there that we are transformed to see ourselves and others like God sees us. Without commitment to a particular church, we deny ourselves of a major opportunity to witness and partake in the Spirit's transforming the world.

- e. A statement of self-understanding which reflects your personal and cultural background and includes a concern for maintaining spiritual, physical, and mental health;

I understand myself to be a child of southern, blue collar parents, born and raised in the same town as my grandparents and my parents' grandparents. I grew up with the knowledge that my parents were trying their best to pay the bills and at a young age I felt that I was responsible to help. Not much was asked or expected of me as an adolescent and I achieved a college and graduate education of my own volition. Despite the fact that both my parents are still alive and married, I lack memories of a nurturing mother-figure and while I'm learning that I crave the attention and affirmation of older women, I by and large don't require much of anything from anyone. My childhood experience formed me into a strong, independent and stubborn person who identifies as an Enneagram 8. I am learning through therapy that I have a tendency to suppress and conceal my emotions, and that my mental health relies upon healthy relationships that allow me to be vulnerable and self-disclosing.

As an Enneagram 8, I feel my feelings in my body. It is incredibly important for me to be physically active. Whenever I experience transition—moving to a new location or developing a new rhythm—my first step is to develop a consistent exercise routine. Traditional spiritual disciplines, those that are more intellectual, do not come as naturally for me. As an early riser, I find it important to settle myself before the rest of my house stirs. The most spiritual practices for me involve some sort of movement—walking or yoga. I find the most value in practices that are both spiritual and physical. Because I have a hard time processing or expressing my feelings outwardly, I find it important that I work them out on a daily basis.

Apart from physical exercise, my spiritual life requires intellectual stimulation and laughter. Having completed my Masters in Divinity, I am seeking new ways of exploring my spiritual life on an intellectual level through the reading of Scripture and related texts, as well as through some engagement with works of fiction and poetry. My spiritual life also demands some element of fun and connectedness with other people. This year, a friend and I named our Tuesday night Honky Tonk two-stepping routine a spiritual practice because it was at the American Legion Veteran's post that we felt a connectedness to one another and to people far different from us as we laughed and danced together.

I realize that my mental health deserves far more attention than I have willingly granted it in my early adult life. I am currently seeing a therapist and find myself growing in self-understanding and self-compassion. I plan to continue in therapy until circumstances, financial or otherwise, inhibit me to do so. I find it especially important that I continue therapy in light of the emotional labor that ministry requires. It has been essential for me to meet with someone whose primary concern is to listen and tend to my emotional needs, and whether or not I am seeing a professional, I intend to seek trusting relationships where I am given the space to process and emote.

- f. A statement of your understanding of the task teaching elders perform, including an awareness of your specific gifts for ministry and areas in which growth is needed.

The task of the teaching elder is to support the members of a church community in their faith journey, equipping them to help one another and to better serve the larger community. As an administer of the Sacraments, it is the responsibility of the teaching elder to interpret the mysterious and powerful symbols and signs of God to the people, making Scripture and Sacrament accessible to all people, including youth, children, and people with disabilities. The teaching elder is a mediator, in a sense, helping to communicate God's activity and nudge people towards active participation in God's justice and compassion in the world.

While I am interested in the position of teaching elder, I feel called specifically to the vocation of hospital chaplaincy. I feel equipped to translate the mysteries of God to those experiencing suffering, grief, and transition, while also sitting with them in the confusion of it all. I believe the Sacraments are a balm of sorts—they help us to hold on in trying times and point us to a hope that transcends our understanding. I feel called to bring the Sacraments to those who are suffering, specifically in a hospital setting. I operate on a fairly high level of intensity and feel grounded and calm in crisis situations. Because of my upbringing in various Protestant churches, I am equipped to speak the language of faith to people from a variety of backgrounds and I feel called to translate the mysteries of God to those who speak about God differently from Presbyterians. I am transitioning into a CPE Residency in the fall and I am eager to see how my sense of vocation transforms as I process what I'm learning with the group and with my supervisor.

Having worked as a Youth Director for roughly a year, I have found that I have room to grow in my organizational skills. It has been difficult to make so many decisions on my own without the immediate input of a team of colleagues, and I imagine that the position of teaching elder and many other positions in ministry would present similar challenges. While hospital chaplaincy gives me the opportunity to practice my strengths—relating to individuals one on one in crisis situations or around conversations of doubt and grief—I hope that I will be presented with new opportunities to develop the organizational and administrative skills that most ministry positions require.

Candidate Growth Objectives

- a. In the area of education for ministry

Having completed my Masters in Divinity only several months ago, I find myself itching for further education and stimulating conversation. The most notable step I am making in the direction of education for ministry is through a CPE Residency in which I will be learning through experience and through the CPE model of education. I hope to gain more understanding of Family Systems Theory as well as bereavement support. In the future, I hope to audit classes around issues of race, economics, ecological justice, sexuality and gender, in order to keep up with ever-evolving disciplines and ideas. By diving into these areas of study, I hope to continue to learn so that I might grow personally, and so I might encourage my church and work settings to be more socially conscious and expansive.

b. In the area of spiritual development

I hope to find personal spiritual practices, i.e. Scripture reading, meditation, and written reflection, that will sustain me as I continue with transition and vocational discernment. I intend to locate a church community in my move to Seattle and I am excited to find areas in which I can be involved in parish ministry as a layperson. As I finish my term as Youth Director, I look forward to future opportunities to engage with youth in spiritual settings so that I may continue to learn from their open-minded and curious energy.

I also participated in an introductory pottery class this spring and I loved how this hobby caused me to slow down, use my hands, and pay attention to clay. I hope to continue with this hobby and find other avenues by which I can breathe and locate my spiritual pulse.

c. In the area of personal growth

My personal growth at present is shaped by my work in therapy, and I plan to continue to do this work until I leave Nashville. I hope that my CPE cohort and the work we do in Interpersonal Relational time, as well as my time in Individual Supervision, will continue some of the growth I've begun in therapy.

I plan to grow personally in relationships by seeking the support of close friends with whom I can be open and vulnerable, and by committing my time to small groups of people with whom I can have meaningful conversation. I also hope to develop a healthier routine of cooking for myself and sharing food with friends on a regular basis.

d. In the area of professional development

Professionally, I recognize my need for growth in the area of organization and administration. I hope to keep a tidier desk and agenda, spending more time on a daily basis organizing my thoughts and responding to tasks I've abandoned. I hope that by being more organized and attentive to detail, I can think less about what I need to accomplish and give better attention to the people and tasks in front of me.

I also hope to continue developing a sense of boundaries, as this is something that has been fluid and confusing to me in a church setting in which I adore most of the congregants. I intend to pay close attention to my ways of relating to patients as chaplain in the hospital setting and analyze how these clear boundaries might be useful, or not, if I were to ever take an ordained position as teaching elder.

Aaron Stauffer
Candidacy Form 5B Evaluation Questions
12 April 2019

A statement of your understanding of Christian vocation in the reformed tradition and how it relates to your sense of call.

Christian vocation in the reformed tradition is connected to justification and sanctification. Situated in the entirety of Christian life, vocation then is a response to the justifying work of Christ, and the sanctifying movement of God's Spirit in our world. Vocation, then, is a sense of individual calling by God that is in response to God's gracious initiative through God's Word and Spirit. Vocation is morally and theologically significant. It is morally significant insofar as it involves an individual recognition of God's purpose for one's life: it involves discerning the good work that God has selected out for me to do. Vocation involves discernment of the Good in my life, and insofar as I co-labor with God's liberating love I identify the Good here and now amidst worldly contingencies and varying context. Such discernment on the good work that God has selected for me to do is a social matter. Vocational discernment involves reflection with the community tasked with being God's people (the church), as the church co-labors with God's liberating and loving movement in the world. The history of Christ's church demonstrates that Christian vocation can take place in, but is not limited to, the church. Christian vocation involves being sent to the world.

A Reformed theological understanding of vocation recognizes that God's gracious initiative calls us each individually to a good work in the world, and that such a discernment is done with the church. Christian life is gifted a particular responsibility by the Triune God: we are justified in Christ and sanctified through the Spirit to co-labor with God's liberating mission in the world. There is work to be done; there is work to be done that is specifically mine to do. Such a sense of call involves a particular role in God's liberating mission.

Over the last ten years I have discerned that my vocation places me at the intersection of three broad communities: the theological academy, the church, and community organizing. To get a sense of what I mean, it is helpful to distinguish between a vocation and a profession. My vocational calling is broader than the opportunities of professional employment. The work that I believe is mine to do involves participating in God's liberating and justice-making love with a particular people and place. Those places are broadly environments of deep theological inquiry, where participants pay attention to God's liberation, and seek to play their part in God's work. I have witnessed God moving in each of these spaces, and believe I am called to help others and myself pay better attention and discern our parts in God's movement.

To speak in terms of vocation involves humility and boldness. Vocational call, like God's liberating movement through the Spirit, is not a settled, predictable movement in history. Vocations change; God shows up in surprising ways; the Spirit moves in and around us to new work of liberation and justice-making. Discernment of vocation is thus an ongoing activity, the requires us awareness and attention to the movement of God's liberation in the world.

A statement of personal faith which incorporates an understanding of the reformed tradition.

I believe in the Triune God as creator and redeemer, incarnate in Jesus Christ, and in God's Holy Spirit, as testified in Christian Scriptures. The Triune God is present with us today through God's Spirit carrying out God's mission of liberation and reconciliation. The church is called together and tasked with being God's people. The church encourages and guides my faith through its life of worship and co-laboring in God's liberating and justice-making mission in the world.

My faith is a response to the Triune God's gracious and continued initiative in the world. Such a response involves my whole self, and is a commitment of confidence and trust in who God is and God's mission for the world. Jesus Christ is God most fully revealed. God's revelation to the world is always the revealing of God's self. God in Christ and as testified in the Scriptures reveals God as the sovereign and providential creator and redeemer of all. God is providential, caring for the world through God's continued presence of the Spirit. God is sovereign; everything else that proclaims to be almighty is idolatrous. God's providential mission is most clearly revealed in Jesus Christ, who was crucified by the Roman empire. Christ's resurrection and ascension proclaims that God has defeated death, and that the Triune God is a God of life and liberation from the forces of death and domination in this world. The Triune God, incarnate in Jesus Christ and present through the Holy Spirit, continually stirs my faithful response. My faith is not self-sustaining but it takes its life from God's continually gracious presence and mission of liberation and reconciliation in the world.

God, as revealed in Christ, testified in the Scriptures and continually present in the Holy Spirit is a lover and reconciler, who overcomes all injustice and division in the world. God works and acts through the Spirit, calling creation to respond to God's mission of liberation and justice-making. Insofar as the church joyfully responds to God's mission in the world the church can be God's feet and hands, serving and ministering to God's creation. The church is called together by God's Spirit, and joyfully responds to God by being a co-worker in God's mission of liberation of creation from forces of death and domination in this world. My personal faith has been nurtured through the church as a community of faith, hope, love, and witness in response to God's mission.

The sacraments of baptism and communion are central to the church's life. In baptism Christians are engrafted into a new covenant with Jesus Christ. Such a sacrament is a sign and seal of God's justification of creation in the face of sin and separation of God. In communion, Christians participate with Christ and remember his sharing a meal with his disciples, and we anticipate a future feast with Christ made possible by Christ sacrifice and triumph in his death and resurrection. Communion is not merely a memorial but is a real sign of God's presence with us at table. My faith is inspired by God's Spirit, tasking me with my own individual work as a response to God's loving and liberating presence in the world through God's Spirit.

An analysis of at least one concept from the personal faith statement regarding what it suggests about God, humanity, and their interrelationships.

Revelation:

Daniel Migliore in *Faith Seeking Understanding: An Introduction to Christian Theology*, states that revelation "literally means an 'unveiling,' 'uncovering,' or 'disclosure' of something previously hidden" (Migliore, 21). In Reformed theology, God's revelation is not like an epiphany in human thought. God's revelation is always revelation of God's self. This means that everything else, as Migliore puts it, "is seen in a new light" (Migliore, 23). God's self-revelation is classically found in Jesus Christ, God's Word as witnessed in the Scriptures. The event of God's self-revelation is like the visitation of a Wholly Other God who radically changes our human understanding of what we are to be, and the purpose of creation. Yet God's self-revelation is paradoxically incomplete in human interpretation, because God can never be wholly captured in human knowledge. This is why it makes sense to speak of revelation as an event, as something that happens to us, as a gracious and yet unsettling intervention into our world.

Reformed theology understands revelation primarily as God's self-revelation, as something that happens to us, and changes our perspective on our purpose and the purpose of creation. I have already noted how this understanding of revelation presents a God who is Wholly Other. But a Reformed understanding of revelation also presents a God who is Sovereign, Providential and intimately related with our earthly lives. Let me first address the matter of God's Providential care and intimate relation with our earthly lives in this understanding of revelation. Since revelation is an "event," it takes place in "particular places and people," according to Migliore (29). Traditionally this sense of revelation is termed special revelation, in contrast to general revelation captured in a sense of God's self-revelation in creation or natural law. General and special revelation are not two different kinds of revelation; both are a part of God freely and graciously revealing God's self. General revelation attests to God's love and care for all of creation. But God is continually present with us through the Holy Spirit. In God's acts of special self-revelation, God enters our earthly lives and speaks to our specific context. God's providential love and care for our individual lives is expressed in the particularity of God's revelation.

God's sovereignty is captured in the Reformed understanding in revelation in the fact that the paradigmatic instance of God's self-revelation is supremely manifested in Jesus Christ's life, death and resurrection. In Jesus, God demonstrates that God is not subject to time, death, or sin. God's actions of self-revelation are absolutely free, in the God freely gives of Godself to the world as exemplified in Christ.

The Reformed understanding of revelation captures several important characteristics of God, and God's relation to humanity. God is sovereign and wholly other, so that revelation is experienced as an event that fundamentally changes humanity's understanding of itself, its purpose and the world. Yet God freely gives of God's self to humanity, and God's acts of revelation demonstrate God's providential care and intimate concern for creation.

A statement of what it means to be Presbyterian, indicating how that awareness grows out of participation in the life of a particular church.

Being Presbyterian means more than claiming membership in a particular U.S. Protestant denomination. Presbyterian identity expresses a particular care and concern for an historical argument about religious, social, political and cultural matters pertinent to the broader Christian tradition. To be Presbyterian is to be a participant of a larger tradition. As one representative of the broader Reformed theological tradition, Presbyterianism shares certain theological beliefs with other Reformed denominations: God's sovereignty, God's gracious initiative, God's continual reforming of the church through God's Spirit, to name a few. But the Presbyterian Church (U.S.A.) is distinct from other Reformed denominations through its foundational documents found in its Constitution: *The Book of Confessions* and the *Book of Order*. These documents express the unique identity of the Presbyterian tradition — there specific arguments are made regarding the status of the true Church, the appropriate exercise of the sacraments, and the authoritative status of God's self-revelation in Jesus Christ's life, death and resurrection as testified to in scripture, and the appropriate polity of the PC(U.S.A.).

Such theological matters are lived out on the ground level in individual congregations of the PC(U.S.A.). The lived reality of my Presbyterian identity has deeply shaped and formed me, but such a lived religious reality is influenced by the historical trajectory of the Presbyterian tradition, and the broader Reformed tradition itself. As it states in the Book of Order, the church is to be a community of faith, hope, love and witness, gathered together by God's Spirit. The church has provided me with values that lie at the center of Christian life: social justice, mercy toward the stranger, the Christian task of co-laboring in God's mission of love and liberation in the world. As I have continued to participate in the church, Presbyterian polity internalized within me the value and importance of the church's connectional nature

To be Presbyterian for me is to claim a particular theological, social, cultural and political formation that begins with First Presbyterian Church of Iola, Kansas and continues through Divine Redeemer Presbyterian church in San Antonio, Texas, and is currently manifested in the lived religion of Second Presbyterian Church of Nashville, Tn. Each church has formed me in different ways, but each also participates in a larger tradition of Presbyterianism bound by the lived reality of the Presbyterian Church (U.S.A.), its Constitution, and the Reformed tradition broadly.

A statement of self-understanding which reflects your personal and cultural background and includes a concern for maintaining spiritual, physical, and mental health.

I was born in Holland, Michigan and I am the youngest of three, and my parents were married until I was about 5 years old. Each of my siblings are separated by 2.5 years, so I grew up with my brother, but didn't become close to my sister until my mid-twenties. To my mind, my parents divorce was uneventful. When I was twelve, however, my mother moved my brother and me to her hometown: Iola, Kansas. My mother wanted to move to take over as the editor and publisher of the family newspaper. This is the most significant event of my childhood.

Iola is a small rural Kansas town, with a population of roughly 5,000, and the vast majority are rural white folk. Going through middle school and high school in Iola gave me a deeper sense of community and family. Although my sense of racial and economic identity didn't develop until college. Throughout middle school, I grew more involved in the local Presbyterian Church (U.S.A.), where I formed my first sense of community and social justice. Much of my identity was wrapped up in serving in and through the church. The small PC(USA) church gave me strong relationships through the youth group and through mission trips to Mexico. Throughout high school my dad got interested in Buddhist meditation, and that impacted my sense of spiritual growth and exploration through other religious traditions. For intellectual, communal, identity, and spiritual reasons, I felt a strong connection to the church. During high school, I developed my life-long love of running; it is still the physical practice I use for self-care. When I am running and exercising, I am at my most healthy.

I went to St. Olaf College in Minnesota where I majored in religion. When I was not studying I was working as the assistant director of an after-school program for "at-risk" youth. I also was the director of a college mentoring program for "at risk" Latinx youth in town. Though I eventually found a solid group of friends, I did feel that St. Olaf was an insular and privileged environment, where many of the students came from wealthy suburbs of the Twin Cities. I did not grow up poor, but in Iola, there was not as much social space for stratification between the "rich" and the "poor." Academically, I felt under-prepared for St. Olaf, and remember having to work harder than other students to make good grades. Eventually, school became easier and I found deep meaning in writing, studying and the classroom.

The most significant period of my college years involved my sister. She was born with a cavernous angioma — a raspberry-sized cluster of blood vessels positioned above her brain stem. One day after she graduated from college the cluster of blood vessels started to expand in her brain producing stroke-like effects, threatening her life. She underwent two surgeries at the Mayo Clinic in Rochester, Mn. the year before I came to St. Olaf. The side-effects were massive: she had to re-learn the majority of her motor-skills and lived with my dad and step-mom in Michigan for a year after her surgery, before she eventually moved back to pursue a masters and PhD in english at the University of Kansas. On trips back home from college I would often stay with her. She has since married and had two kids, and is a professor of creative writing in Kansas. She still has some slight paralysis in her face and her balance is not as strong as it used to be. She is the picture of perseverance and strength to me and she is one reason why family is so important to me.

After college I moved to San Antonio, Texas to work for a year as a community organizer with the Industrial Areas Foundation through the Young Adult Volunteer (YAV) program of the PC(USA). IAF organizers come from a culture of agitation and power-building. It forced me to mature and clarify my priorities politically and vocationally. I fell in love with organizing: the emphasis on personal growth, the intentionality behind the relationships, its clear-eyed analysis on political power and the violence of everyday economic, racial and judicial oppression. I began to discern my true vocational passion for social justice and theological ethics. I found, however, that I had a deeper passion to help Christians understand their own theological reasons for this work. If I hadn't organized in Texas, I would not have applied to seminary at Union Theological Seminary in New York City.

I moved to New York City with my brother, who just finished the Peace Corps in El Salvador. He attended NYU for two years as I completed my MDiv at Union and began my ordination process. We grew very close during this time. During my MDiv I started working for

and eventually became the executive director of Religions for Peace USA (RFPUSA). During this time I met my now partner, Lauren, and applied and entered the PhD program in social ethics at Union. Between my MDiv and PhD program I moved to Nashville to direct RFPUSA and be the point-person for an anti-Islamophobia initiative. My work in Tennessee gave me relationships with Muslims who struggle against religious and racial bias motivated by a perverted Christian theology. My relationship with Lauren is central to my overall health: she is caring and consistent partner through the ups and downs, the long-distant relationship, and the demands of a PhD program, and even now as we are in the second year of marriage.

Over the years I have discerned that my vocational ministry is a call to the intersection of the church, the academy and community organizing. My sense of self is deeply embedded in stories in each of these overlapping — yet distinct — circles. Each move over the years has presented its opportunities and challenges for growth, and I have slowly learned what matters most to me, and how to maintain a balance of mental and physical health. My family has become increasingly important to me. Real social, personal and relational growth takes time and continued investment. Organizing in Texas taught me that our broader culture encourages social isolation. Social and political problems feel more daunting when faced alone; organizing is about building relationships grounded in shared values of what people hold most dear, and building political power to protect and fight for those values. My dissertation focuses on the role of sacred values in organizing, but this is not merely an intellectual endeavor to me. It is at the very heart of my Christian faith and my political and personal values.

A statement of your understanding of the task teaching elders perform, including an awareness of your specific gifts for ministry and of areas in which growth is needed

According to the *Book of Order*, teaching elders “shall in all things be committed to teaching the faith in word and deed and equipping the saints for the work of ministry (Eph. 4:12)” (G-2.0501). As one order of ministry within the Presbyterian Church (U.S.A.), teaching elders are called to a particular work within the church, and are bestowed specific gifts to the exercise of this ministry. This vocational call is defined primarily by teaching and equipping, and to do so in a way that edifies Christian life: Teaching elders are, “responsible for a quality of life and relationships that commends the gospel to all persons and that communicates its joy and justice. They are responsible for studying, teaching, and preaching the Word, for celebrating Baptism and the Lord’s Supper, and for praying with and for the congregation” (G-2.0504). Through this ordered ministry, teaching elders serve the people of God, working to build up the church in the service of God’s mission in the world and the administration of the sacraments of the church. Ordered ministries, though a particular vocational calling, in no way detract from the

contribution of all members of the church to God's mission: there are many gifts given by Christ that contribute to God's liberating love.

Throughout the years I have discerned my vocational calling to the intersection of the church, the academy and community organizing. I feel gifted to teach and equip the saints in the co-laboring of God's liberating and reconciling mission in the world. I sense that my passion for ministry lies primarily in the work of building up the church through teaching and encouraging people of faith. The church, broadly understood, is the people of God gathered together by the Holy Spirit in thankful response to God's gracious initiative — the church can show up in the sanctuary, in the theological education classroom, or in the organizing circle. Such educational settings don't necessarily always look the same: teaching takes place through preaching, through leading small groups at church, through building and developing core teams for community organizing, or through theological education. Education is a transformative process and as such it emulates the transformation that originally takes place through proper administration of the sacraments. The administration of these sacraments is a critical part of Christian education in that they can be an edifying force in Christian life.

As I have discerned my calling to be a minister of word and sacrament, I have reflected on experiences that demonstrate particular gifts for the ordered ministry of the teaching elder. I have a deep passion for building up the church through teaching the faith. My vocation includes not only teaching but also the broad work of equipping the church to participate in God's mission in the world. Equipping the saints certainly involves education, but it also involves being willing to identify and challenge leaders in the church to discern and exercise their own gifts in the church. In this sense, equipping refers to the ability to develop and support individual Christians in their own journey through Christian life — to act boldly in faith, to gain deeper trust and confidence in God's providence and sovereignty in our earthly lives, and to judge rightly the moments when God calls the church to correct injustices and speak prophetically. The work of a teaching elder in equipping the saints involves encouraging and supporting the people of God in the work of the church. This is more than building a strong staff or session. It is the willingness to attempt to discern God's movement in our individual lives and identify how God is calling each of us to participate in God's work in the world.

My vocational strengths are in education and building strong institutions. I have less experience in the area of pastoral care. I need to grow in the range of skills associated with pastoral care, especially in issues that address the "margins of life," such as end of life issues or health and personal tragedies. This summer I will go through a CPE summer internship and I expect to grow in this area. This will always be a growing edge for me, as I believe I am inclined toward gifts that perhaps best suited for the teaching, preaching and organizing. Still, I have a deep desire to learn more of the qualities and characteristics of pastoral care. Christian life is a pilgrimage, not a to-do list. Christians and the church are called to particular work in this world, but God's sovereignty and providence supervenes on our ability to accomplish human visions of justice and peace. The church is called to co-labor in God's building of the Kingdom of God on earth, but the fate of the Kingdom lies ultimately in God's hands. This fact is a gift, and frees us to participate in God's love without idolatrously claiming undue responsibility in our earthly lives.

**MOTION TO PRESBYTERY
FROM THE EASTMINSTER ADMINISTRATIVE COMMISSION:**

It is moved that the Trustees for the Presbytery – the Moderator, the Chair of the Administrative Committee, and the Chair of the Finance Committee – be authorized to approve and execute the necessary paperwork to sell the property on Gallatin Road that was the site for Eastminster Presbyterian Church and to ensure that the proceeds be deposited into the designated account that contains the insurance proceeds from the fire of the church.

Background:

Eastminster Presbyterian Church burned in December of 2016. The presbytery appointed an Administrative Commission to walk with the congregation as they considered their future.

Since the time of the fire, the church has continued to worship at Woodland Presbyterian Church and has continued to work with the Church Transformation Committee as it considers its future. It is considering relocating to be nearer to a larger Latinx population that is such a vital part of its membership and ministry.

Because they no longer worship at the original site, they are now required to pay property taxes and have made the decision with the Administrative Commission to sell the original site as a step toward their new future. They have contracted with a realtor and are in the process of procuring an appraisal and survey.

Through this motion, the Administrative Commission is seeking a path to ensure that the sale is not delayed by having to wait until the next presbytery meeting for approval.

Diane Thurston
Home Phone: 615-444-8668
Email: diane.thurston@att.net

PRESBYTERIAN WOMEN
REPORT TO THE PRESBYTERY OF MIDDLE TENNESSEE
PW NEWS

1. The **PW Spring Gathering** was on April 6th, 2019 at First Presbyterian Church, McMinnville. The ladies welcomed us with open arms to their beautiful church. Their program was amazing. We thank them for all their hard work and a wonderful program.

2. It is not too late to register for the **PW Synod Gathering** to be held in Tupelo, Mississippi, **June 12 - 15**.

We are also still asking for **donations for the Gift Shop** during the Synod Gathering. Hand Made items would be greatly appreciated for the Gift Shop. All proceeds go toward a Mission Opportunity. Donations will need to be collected by June 9th. Please contact Diane Thurston, for any questions you may have:
Diane home # 615-444-8668 Email diane.thurston@att.net

3. We are looking for a church to have the **PW Fall Gathering**. Please let us know if a wonderful group of PW ladies would be interested in having PW Fall Gathering at your location.

Thank you for all you do to support PW in our Presbytery through our PW Purpose and Mission Opportunities.

Diane Thurston
PW Moderator
Presbytery of Middle Tennessee



The Presbytery of Middle Tennessee
Committee on Leadership Excellence
College of Preachers-Vision 2020
Presents

Preacher as Caregiver M. Craig Barnes

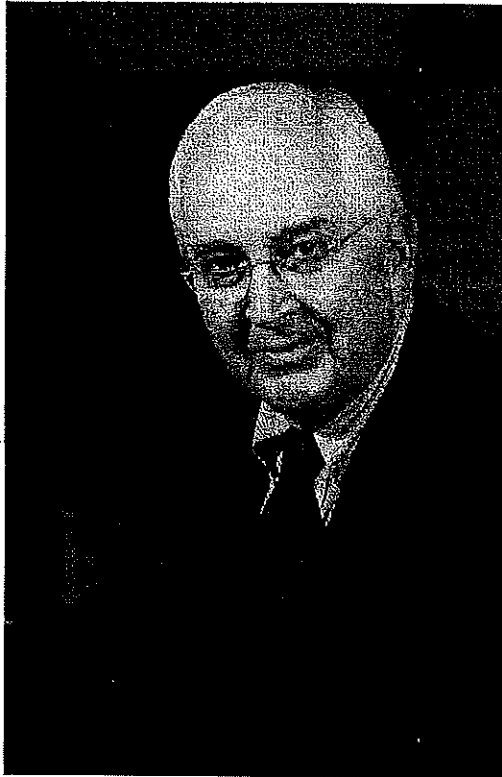
August 26, 2019 9:30- 12:30.
Westminster Presbyterian Church, Nashville
Overlook Room

Join us for "Preacher as Caregiver." Craig Barnes is the President of Princeton Theological Seminary and is a gifted preacher. He will be sharing with us about how we approach preaching to the human condition. Craig was raised on Long Island, New York. After graduating from The King's College and Princeton Theological Seminary, he received a PhD in the history of Christianity from The University of Chicago under the supervision of Martin E. Marty.

As an ordained pastor in the Presbyterian Church (USA), he has served four parishes, including The National Presbyterian Church in Washington DC, and The Shadyside Presbyterian Church in Pittsburgh, Pennsylvania. He also served for a decade as the Robert Meneilly Professor of Pastoral Ministry at Pittsburgh Theological Seminary.

Barnes is the author of several books and articles that center on the struggle of contemporary people making sense of God's grace. His publications include *Yearning*, *When God Interrupts*, *Hustling God*, *Sacred Thirst*, *Extravagant Mercy*, *Searching For Home*, *The Pastor as Minor Poet*, and most recently, *Body and Soul*. He also serves as an Editor at Large and frequent contributor to *The Christian Century*.

The Presbytery of Middle Tennessee
Committee on Leadership Excellence
College of Preachers-Vision 2020
Presents



Flawed Church, Faithful God Dr. Joe Small

October 28th
9:30-11:45 AM
First Presbyterian Church, Nashville

Dr. Small is a writer, lecturer and consultant. In addition, he teaches at the University of Dubuque Theological Seminary, the Reformed Institute of Metropolitan Washington, and serves as the church relations consultant for the Presbyterian Foundation. Dr. Small is a former Pastor for First Presbyterian Church of Westerville in Illinois, and Twelve Corners Presbyterian Church in Rochester, New York. He served almost 25 years as Associate Director, then Director of the P.C. (USA) Office of Theology and Worship. He is a graduate of Brown University, holds a Master of Divinity degree from Pittsburgh Theological Seminary, a Master of Theology from Princeton Theological Seminary, and a Doctorate from Louisville Theological Seminary.