

**COMMITTEE ON PREPARATION FOR MINISTRY  
REPORT TO THE PRESBYTERY OF MIDDLE TENNESSEE**  
May 17, 2014

**10**

ADMIT TO RECORD

1. Emily Wilmesherr (First Presbyterian Church, Murfreesboro) — enrolled as an Inquirer on April 22, 2014
2. Inquirers and Candidates — a list of inquirers and candidates is attached

RECOMMENDATIONS

1. The Committee on Preparation for Ministry recommends that Chance Dillon (Harpeth Presbyterian Church, Nashville) be moved to candidacy
2. The Committee on Preparation for Ministry recommends that Hudson Taylor Neely (Hillsboro Presbyterian Church, Nashville) be received as a Candidate

**2014 CANDIDATES AND INQUIRERS**  
May 1, 2014

<u>CANDIDATES</u>		<u>CPM LIAISON</u>
<b>Baker, Scott</b>	Westminster Presbyterian Church, Nashville	Sandra Randleman
<b>DeVries, Adam</b>	First Presbyterian Church, Nashville	Sandra Randleman
<b>Jones, Therin</b>	Westminster Presbyterian Church, Nashville	Lonnie Stout
<b>Lang, Leslie</b>	Second Presbyterian Church, Nashville	Vivian Hamilton
<b>Olker, Elizabeth (Beth)</b>	Harpeth Presbyterian Church	Stacy Rector
<b>Paduil, David</b>	Sudanese American Presbyterian Church, Nashville	Sue Brinkley
<b>Wince, Trey</b>	First Presbyterian Church, Nashville	Diane Stark
<b>Yang, Sunggu Paul</b>	Nashville Korean Presbyterian Church	Vivian Hamilton
<u>INQUIRERS</u>		
<b>Bell, P. J.</b>	St. Andrews Presbyterian Church, Nashville	Sandra Randleman
<b>Booth, Whitney</b>	First Presbyterian Church, Nashville	Sandra Randleman
<b>Denton, Emily</b>	Emmanuel Presbyterian Church, Nashville	Sue Brinkley
<b>Deslauriers, Leslie</b>	Historic Franklin Presbyterian Church, Franklin	Sandra Randleman
<b>Dillon, Chance</b>	Hillsboro Presbyterian Church, Nashville	Sue Brinkley
<b>Harris, Claire</b>	Westminster Presbyterian Church, Nashville	Diane Stark
<b>Howard, Aaron</b>	St. Andrews Presbyterian Church, Nashville	Paul Casner
<b>McCaw, Beth</b>	Hillsboro Presbyterian Church, Nashville	Diane Stark
<b>McFaul, Ashley</b>	Trinity Presbyterian Church, Nashville	Stacy Rector
<b>Muse, Denise</b>	Brentwood First Presbyterian Church, Brentwood	Stacy Rector
<b>Stahl, Devan</b>	Trinity Presbyterian Church, Nashville	Sandra Randleman
<b>Tidwell, Melissa</b>	Second Presbyterian Church, Nashville	Stacy Rector
<b>Venson, Keith</b>	Spring Creek Presbyterian Church, Lebanon	Paul Casner
<b>Wilmesherr, Emily</b>	First Presbyterian Church, Murfreesboro	Bobby Stark
<b>X, Kelli</b>	Village Church, Nashville	Sue Brinkley

**CHANCE DILLON**  
**Statement of Faith**

**I believe in God.** One of the shortest and most profound Biblical proclamations concerning the nature of God is that “God is love” (1John 4:16). God is eternally disposed to love and in so doing, to create and sustain life through the gift of God’s self. Indeed, God’s first demonstration of love for creation is the self-giving act of creation itself. God crafts everything out of nothing (“*ex nihilo*”). God brings life where there once was no life, and in love, God gives of God’s self. Because God is love, God continues to care for and sustain all of creation in a transpersonal and trans-relational way. God is energy, force, life, purpose, intention, and will. God is Ultimate Reality and infinite potentiality. God is free to be utterly removed from the plight of human life on Earth, and yet, God is imminent. God is closer than we are to ourselves, closer than we are to our own experiences of suffering and grief all because God chooses to be. “God’s sovereign love is a mystery beyond the reach of man’s mind” (C.1967, 9.15). God is always and in every way present with us as “the one in whom we live and move and have our being” (Acts 17:28).

**I believe in The Holy Spirit.** Genesis describes humanity as having been created in the “image of God” (*imago Dei*) and animated by the life sustaining breath of God’s “*Ruach Ha-Kodesh*.” We are caught up in God, and through the Holy Spirit, God has made God’s home in us from the beginning. We have been created to commune with God. The Spirit persuades and empowers us to live and love kenotically in accord with God’s continuous act of creation and recreation. The Spirit of God is at work in and through all people to reunite the human family and to transform every aspect of human life: to promote wholeness, authenticity, cooperation, and a desire for service to the common good.

**I believe in Jesus Christ.** Jesus is “the anointed one,” “the Messiah,” “God with us,” “the Word of God.” He is the body language of God. Through him we see one who is fully alive in the love of God and wholly present to the life of the Spirit. Jesus is the way-shower. He came to reveal the self-giving radical “kenotic” love of God through his death and resurrection and proclaim the in-breaking Kingdom of God. He demonstrates the depths of God’s unconditional love for us and he entreats us to love self and neighbor in the same way. Jesus is executed by those in the power majority when he challenges the systems of political and religious domination that oppress the poor, the weak, and the marginalized.

**As a member of the body of Christ**—the reconciling community of the Kingdom of God, I am inspired by the love of God, empowered by the Spirit, and guided by the life and teachings of Jesus, to live out the mission of God in Christ. As a disciple of Jesus I am called to reflect the radical kenotic love of God, surrender to the influence of the Spirit, and testify to the restorative grace given to all through the mystery of Christ's death and resurrection. I am committed to advancing God's mission to the world.

Through Baptism I have been initiated into the church universal and through the mystery of the Christ event, I have died to myself, been anointed with new life in the Spirit, and been resurrected into the knowledge that I am a member of the family of God. This dynamic is echoed in one of the earliest Christian hymns: "Wake up sleeper! Rise from the dead, and Christ will enlighten you" (Ephesians 5:14).

My Baptismal commitment to love God and neighbor and die to self is renewed each time I join the community of faith to commemorate the life, teachings, death, and resurrection of Jesus Christ through Holy Communion.

**HUDSON NEELY**  
**Statement of Faith**

I believe in a God powerful enough to create out of nothing and vulnerable enough to love us as beloved children. I believe in a God whose thoughts and ways, as the prophet Isaiah says, are higher than our thoughts and ways (Isaiah 55:8), but I also believe in a God who, as Isaiah also says, is as close as a father and mother (Isaiah 63:16; 66:13)—a God who is, in fact, even closer to us than we are to ourselves (Psalm 139:1-6; Acts 17:28). I believe in a God with the right to judge our sin and in a God with the nature and heart to forgive. I believe in a God who both fully knows all and still completely loves all. And I believe God is much more and much greater than all that I can know and believe.

I believe in Jesus the Christ, God's son and our savior. I believe that, in Jesus, God entered the world as the perfect revelation of God's unblemished love for us (Colossians 1:15; Exodus 12:5; W-1.2002). I believe in the truth and power of Jesus' birth, life, death, and resurrection and that Jesus came to redeem and to restore in order to not only show us what abundant life looks like but to make it available to us as well (John 10:10). In this way, I believe that Jesus came not to turn the world upside down but to turn the world right side up—to teach us by his life, ministry, and self-giving love how we were created to live: in communion with God, others, and all of creation. And I believe that the Sacraments of Baptism and the Lord's Supper testify to Christ's living and active "presence and power" by sealing within us Christ's work *for* us and by thus renewing us for Christ's work *through* us (W-1.3033; W-3.3600).

I believe in the Holy Spirit, a mystery all its own but no less part of the triune God. I believe the Holy Spirit is as active now as the Spirit has been from the beginning (Genesis 2:1). I believe that the Spirit listens and speaks, abides and leads, and encourages and challenges. And because I believe in the importance of the church, I believe in the power of the Spirit to take the church places and sustain us in work that we could never anticipate or imagine on our own (F-1.0401). This is only possible, however, through our diligent "participation in the proclamation" of Scripture, and it is the "illumination of the Holy Spirit" that helps us, both individually and as communities of faith, understand what our participation is to be (W-2.2010).

I believe, therefore, that God is all about relationships because it is, in fact, in God's nature to be this way. A triune God is inherently a God who exists and finds identity in dynamic, diverse, and selfless relationships. This truth, I believe, provides perhaps the most powerful image for how we are to be the church, not only as a denomination, but also as the church universal—a church that lovingly and endlessly pursues communion with God and all of God's children and creation (F-1.0302 a.).