

The
**White
Book**

**Houston Metro Presbytery
November, 2022**

**Lou Veiga
Stated Clerk**

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71st Stated Meeting of Houston Metro Presbytery
Monday, November 11, 2022 at 4:00 PM
Christ the King Presbyterian Church (PCA), 1201 Silber Rd, Houston, TX 77055
(713) 892-5464

Call to Order and Agenda		
Worship Service	TE Curtis Shields	4:00 PM
Presbytery Called to Order	TE Arnoult	4:30 PM
Roll Call & Declaration of Quorum; Adoption of the Docket; Introductions	TE Veiga	4:35 PM
Report of the Stated Clerk: Overtures from 49th GA	TE Veiga	4:40 PM
Report of Treasurer	RE DeBruler	5:15 PM

Reports of the Standing Committees of Houston Metro Presbytery		
Administrative Committee	TE Harris	5:20 PM
Candidates and Credentials: transfer TE Curtis Shields	TE Greco	5:25 PM
Reformed University Fellowship: housing allowances	TE Holland	5:40 PM
Mission to North America: particularization Christ Church Huntsville	TE Wright	5:50 PM
Ministerial Relations Committee	TE Bobos	6:00 PM
Nominations Committee	TE Holland	6:10 PM
Mission to the World: Aaron Halbert MTW Honduras	TE Wegener	6:30 PM
Report of Sessional Records	TE Blalack	6:40 PM

Meeting wrap-up and Dismissal		Time
Old Business	TBD	6:45 PM
New Business	TBD	6:45 PM
Resolution of Gratitude and Closing Prayer	TE Veiga	6:50 PM
Fellowship Meal	CTK	6:50 PM

Announcement of time and place of next meeting:
72nd Stated Meeting of Houston Metro Presbytery
Friday, January 20, 2023 at 4:00 PM
Christ Evangelical Presbyterian Church (PCA)
8300 Katy Fwy, Houston, TX 77024
(713) 526-1188

**Proposed Minutes of the 60th Stated Meeting of the
Houston Metro Presbytery
4:00 pm, Friday, January 17, 2020**

The Houston Metro Presbytery met for its sixtieth Stated Meeting at 4:00 PM at Christ the King (PCA), Houston, Texas.

RE Todd Phillips, our moderator, called the meeting to order at 4:03 PM and opened in prayer.

Presbytery enjoyed a Worship service with prayer and Spiritual Songs. **TE Dan Clay** read from John chapter 15:16f, and preached for us.

After the moderator’s opening remarks, **TE Clay Holland** introduced us to the facility at Ctk (PCA).

Presbytery meeting resumed at 4:40 PM.

ROLL CALL AND QUORUM

TE Lou Veiga, Stated Clerk, reported that the roll had been taken and that a quorum was present.

<u>Churches</u>	<u>Teaching Elders</u>	<u>Ruling Elders</u>
Bay Area	Chris Yates	Josh Mehling
Christ Church (Katy)	Fred Greco Jason Wegener	Daryl Brister Steve Mathis David Morris
Christ EPC	Richard Colquitt Richard Harris Nolan Ryan	Dave DeBruler Markus Berger Keith Pendergrass Ken Wynne
Christ the King	Clay Holland Jaime Jimenez Taylor Leachman Bradley Wright Andrés Zelaya	Bob Hansen Neal Wade
Covenant/Houston	Dan Clay Lou Veiga	Andy Edwards Jeremy Thomas
Covenant/Lufkin	Mark O’Neill	

Faith

Grace

Kyle Bobos

Brent Allmon
Dan Brink
Andy Yung

Hosanna Community

Gerald Phillips

Oaklawn

Bob Schwartzbeck

Robert Gomez, Jr.
Chris Ochoa

Providence

Redeemer Sugar Land

Kevin Arevalo
Janas Caruncho

Reformed

Nick Napier

Ryan Bowling

Riverside

David Young

Southwest

Ken Thurman
David Wakeland

Winston Dollahon

Spring Cypress

Ben Duncan

Danny McDaniel
Lee Joseph

Mission Churches: King's Cross: TE Dennis Hermerding
Cornerstone: TE Blake Arnoult

Mission to the World: TE Joe Congdon, TE Todd Crusey

Chaplains:

Reformed University Ministry: TE Brooks Harwood (U.H.), TE Juan Carlos Martinez (Rice)

Mission to North America:

Minister Laboring Out of Bounds:

Other Ministers on Roll: TE John Wagner

Other RE's present:

Other:

Under Care:

Visitors: Todd Phillips, King's Cross; TE Tim McKeown, H.R. South FL Presbytery; RE Bill Thomas, SW Church Planting Network; Gene Bowman, Hispanic Leadership Initiative; Isaiah Sohn, intern RUF UH; Scott Davis, Christ EPC; Lucy Gomez, Anahi Figueroa, and Monica Ochoa, Oaklawn, and Curt Mire

**60th Stated Meeting of Houston Metro Presbytery
Friday, January 17, 2020 at 4:00 PM
Christ the King (PCA), 120 Silber Rd, Houston, TX 77055, (713) 892-5464**

Call to Order and Agenda		
Worship Service	RE Phillips	4:00 PM
Presbytery Called to Order	RE Phillips	4:30 PM
Roll Call & Declaration of Quorum; Adoption of the Docket; Introductions	TE Veiga	4:35 PM
Report of the Stated Clerk	TE Veiga	4:40 PM
Report of Treasurer	RE McDaniel	4:45 PM

Reports of the Standing Committees of HMP – Rotates Each meeting		
Administrative Committee	TE Holland	4:50 PM
Candidates and Credentials: Under Care — Isaiah Son, Ordination – Pablo Martinez	TE Greco	5:00 PM
Reformed University Ministries	TE Hermerding	5:30 PM
Mission to North America	TE Wright	5:45 PM

Ministerial Relations Committee	TE Bobos	5:55 PM
Nominations Committee	RE McCallum	6:05 PM
Mission to the World	RE Brister	6:20 PM
Report of Sessional Records	RE Phillips	6:25 PM

Meeting wrap-up and Dismissal		Time
Old Business	TBD	6:30 PM
New Business	TBD	6:30 PM
Resolution of Gratitude and Closing Prayer	TE Veiga	6:30 PM
Fellowship Meal	TE Holland	6:30 PM

Announcement of time and place of next meeting:
61st Stated Meeting of Houston Metro Presbytery
Monday, April 6, 2020 at 4:00 PM
Christ Evangelical Presbyterian Church (PCA), 120 Silber Rd, Houston, TX 77055, (713)
892-5464

WELCOME

Today's guests and first time visitors were introduced to our presbyters.

STATED CLERK'S REPORT

Everyone was reminded to sign the separate TE, RE, and Visitor sign-in sheets.

It was announced that if anyone is currently not receiving emails from the Stated Clerk, they are to let him know before today's meeting concludes.

1. Motion was passed to approve the Proposed Docket as distributed earlier. M/C

2. It was moved, seconded, and carried to accept the following excused absence:
TE Ron Dunton, TE Alan McCall. M/C.

3. It was moved, seconded, and carried to approve the minutes of the 59th Stated Meeting of Houston Metro Presbytery from November, 2019 as previously distributed.

4. General Information — Clerk’s Database: Our presbytery today consists of 18 churches, 8 committees, 46 teaching elders, 71 ruling elders, and 7 other members. This may change as I submit the YR2019 figures to the GA Admin Committee, due in March, 2020.

5. HMP needs to respond to two items referred back to us regarding exceptions of substance in our YR2018 Minutes:

- c. Be approved with exception of substance:
Exception: Aug 20, 2018 p. 58 (*BCO* 13.9.a; and *BCO* 38) – Removed TE from rolls without explanation.

Recommended response and motion: “TE Dave Muntsinger left the PCA to minister at Cypress Bible Church, in Cypress, TX.” M/C

Exception: General (*BCO* 12-7; *BCO* 12-8; and *BCO* 13-9.b) – No record of review of records of church sessions.

Recommended response and motion: “Our RSR committee had many changes in its members in YR2018. The committee membership is now stable and is reporting their review of session minutes to Presbytery on a regular basis.”

6. The future HMP meeting dates and locations were announced as information:

Motion to move HMP from Monday, April 13, to Monday, April 6. M/S/C

- Monday, April 6, 2020 — Christ Evangelical Presbyterian Church, PCA, Houston.
- Friday, August 21, 2020 — t.b.d.
- Friday, November 20, 2020 — t.b.d.

7. Need Pulpit Supply? See **TE John Wagner** and his flyer in the narthex.

8. A reminder that dinner will be served here immediately following today’s meeting. We would love a full attendance.

TE Veiga concluded this report and **TE Clay Holland** prayed.

The Stated Clerk’s Report was received as a whole.

TREASURER’S REPORT

Mr. McDaniel, the Chair of this Committee, distributed a report of our presbytery finances, including our 2020 Budget.

Motion to adopt the 2020 Budget. M/C.

Reminder of our General Assembly in Birmingham, AL: New moderator voted in; study papers on sexuality.

TE Jason Wegener prayed for our finances and for General Assembly.

ADMINISTRATIVE COMMITTEE

TE Clay Holland, the Chair of this Committee, opened with prayer.

Mr. Holland presented the Proposed HMP RPO amendments, as they were distributed to Presbytery today:

Motion to bring back the following amendments, tabled at our November meeting (M/C):

8-2.2 Complaints BCO 31-2 Investigations:

8-2.2.1 The Ministerial Relations Committee is designated as the point of contact for any reports concerning the Christian character of (BCO 31-2) or charges against (BCO 32-2) anyone wishing to lodge a complaint about the conduct of a teaching elder who is a member of Houston Metro Presbytery or under its care. Any charges must be filed with the Stated Clerk in written form in accordance with the BCO. The Stated Clerk shall make a record for Presbytery of any charges and forward a copy to the Ministerial Relations Committee. Upon the initiation of a BCO 31-2 investigation by Presbytery, the Ministerial Relations Committee or an ad hoc committee formed by Presbytery for that purpose, shall make a recommendation to the Presbytery as to whether a strong presumption of guilt exists. After following the BCO, MRC may recommend to the Presbytery, if the Committee deems it appropriate, that the Presbytery begin process against the accused teaching elder.

STATED CLERK

The Stated Clerk shall be elected for a term of two (2) years at the November stated meeting and will begin service on the day following his election, with the privilege of serving additional terms when so elected. Any ruling or teaching elder shall be eligible to be elected. A Recording Clerk may be appointed by the Moderator to assist the Stated Clerk.

The Stated Clerk shall be responsible to:

Record, preserve and distribute the minutes of all meetings of the Presbytery.

In co-operation with the Moderator, prepare the docket of each meeting of the Presbytery.

Administer the Presbytery's correspondence and records.

Report on leaves of absences.

The Assistant Stated Clerk shall be elected for a term of two (2) years at the November stated meeting and will begin service on the day following his election, with the privilege of serving additional terms when so elected. The Assistant Stated Clerk shall assist the Stated Clerk in his duties, including during the meetings of Presbytery. In the event that the Stated Clerk is not present at a meeting of Presbytery, the Assistant Stated Clerk shall assume the position of Stated Clerk *pro tempore*. M/C

The following HMP meeting location schedule was proposed:
Christ Evangelical Presbyterian Church in April.
August and November at Christ the King PCA.
Jan and April at Christ Evangelical Presbyterian Church (PCA). M/C.

The Administrative Committee report was received as a whole.

CANDIDATES AND CREDENTIALS COMMITTEE

TE Fred Greco, the Chair of this Committee, opened with prayer.

At this time Committee is presenting **Mr. Pablo Martinez and Mr. Isaiah Sohn** to Presbytery with a view to coming under care of our Presbytery.

The following motions were heard by Presbytery:

Pablo Martinez (Transfer – Oaklawn)

1. Approve the examination of TE Pablo Martinez in Christian Experience.
2. Approve the seminary degree of Pablo Martinez in lieu of examination of knowledge Hebrew and Greek per BCO 21-4.c.
3. Approve the examination of TE Pablo Martinez in Bible.
4. Approve the examination of TE Pablo Martinez in Theology.
5. Approve the examination of TE Pablo Martinez in Sacraments.
6. Approve the examination of TE Pablo Martinez in Church History, including History of the PCA.
7. Approve the examination of TE Pablo Martinez in the Principles and Rules of Government and Discipline of the PCA.
8. *RECORD NO STATED DIFFERENCES. (BCO 21-4) (RAO 16-3.e.5.c)*
9. Approve the examination of TE Pablo Martinez as a whole.
10. Approve the Call of TE Pablo Martinez as Senior Pastor of Oaklawn PCA of Houston.

11. Appoint a Commission of Presbytery of RE Gilberto Benitez, RE Chris Ochoa, RE Robert Gomez, TE Kevin Arevalo, and TE Todd Crusey, with TE Veiga as convener to install TE Martinez as the Senior Pastor of Oaklawn (BCO 21-5, 21-9).

BCO 21-4: BCO 13-6. NOTE: This will not be an ordination service but an instillation service.

Isaiah Sohn (Under Care)

1. Arrest the exam portion
2. Approve the examination of Mr. Isaiah Sohn in Christian Experience.
3. Enroll Isaiah Sohn as a candidate for the gospel ministry in Houston Metro Presbytery (per BCO 18-7).
4. Assign TE Brooks Harwood as a mentor to Isaiah Sohn.

Mr. Sohn affirmed the questions posed to under cared, per the BCO.

The report of the Candidates and Credentials committee was received as a whole, and closed with prayer by **TE Greco**.

Presbytery recessed to give Mr. Martinez and Mr. Sohn the right hand of fellowship.

REFORMED UNIVERSITY MINISTRIES COMMITTEE

TE Dennis Hermerding, Committee Chairman, presided in this report and opened with prayer.

TE Brooks Harwood, University of Houston, reported on his work at the University of Houston with his two assistants at UH. Ministry has just started this semester. Asks for prayer for his administrative challenges.

Motion to release TE Juan Carlos Martinez, at Rice University, until his reception at Christ Evangelical Presbyterian Church. M/C

Prayer was offered for Mr. Harwood and Mr. Martinez.

This concludes the RUM report.

MISSION TO NORTH AMERICA COMMITTEE

TE Brad Wright, the chairman, opened in prayer. He reported on his committee's work.

Three works within our Presbytery: Riverside, Cornerstone, and King's Cross.

TE Blake Arnoult, Cornerstone mission church, gave a report of the progress in the last two years.

Mr. Bill Thomas, Director of the Southwest Church Planting Network, gave a brief overview of the work of this network. Please see his very encouraging Quarterly Report in the Appendix.

Mr. Gene Bowman, with Hispanic Leadership Initiative, invites English speakers to the HLI Conferences with a view to “meet and greet” in the PCA.

TE Brad Wright closed for these ministries in prayer.

MINISTERIAL RELATIONS COMMITTEE

TE Kyle Bobos, Committee Chairman, prayed for his committee and report.

TE Bobos: Motion to Call Mr. Martinez to CEPC be approved per BCO. M/C.

The call was presented to Mr. Martinez and was accepted. A commission was formed to install Mr. Martinez on February 23, 2020. Convener TE Richard Harris, TE Clay Harris, and TE Richard Colquitt, RE Ari Pranudji, RE Hugh Byrd, RE Travis Graham.

TE Keys Bobos recused himself from reporting further, as he serves as Assistant Pastor at Grace Woodlands PCA.

Motion to move to Executive Session. M/C.

Motion to adjourn Executive Session. M/C.

TE Fred Greco delivered this portion of the report. The following motion comes from this committee:

That the Pastoral Relation between **TE David Wilcher** and Grace Woodlands PCA be dissolved, effective January 17, 2020 (BCO 23-1). TE Wilcher submitted his resignation on November 4, 2019, and the congregation concurred (per BCO 23-1) at a congregational meeting on November 24, 2019 (attached). Vote by show of hands. M/C.

That the Statement of Facts that has been approved by TE Wilcher on January 9, 2020 be approved (per BCO 38-1) (attached). Vote by show of hands. M/C.

Motion: That Houston Metro Presbytery render a judgment of guilty against TE Wilcher as a case without process and impose the censure of suspension from office for a period of one year. Vote by show of hands. M/C.

NOTE: Mr. Wilcher’s status with HMP is that he is without a call.

This concluded the committee’s report.

TE Dennis Hermerding prayed for TE Wilcher, thanking God for bringing him to light early, and for the congregation at Grace Church of the Woodlands (PCA).

NOMINATIONS COMMITTEE

1. Chairman **RE McCallum** was absent today, **RE Tom Kelley** opened in prayer and gave the report.

Commissioners for the June 18, General Assembly.

Permanent committee: Jason Walker, submitted his paperwork, elected on Discipleship Ministry. M/C.

Admin committee: CEPC RE Ken Wing, RE Marcus Berger. RE Cunningham for MNA.

There is still need for Covenant Seminary and PCA Foundation commissioners.

MTW: TE Richard Harris
TE Ben Duncan for Ridge Haven.

All by acclaim, M/C.

Overtures Committee: TE Fred Greco; RE Danny McDaniel. By unanimous affirmation M/C.

MISSION TO THE WORLD COMMITTEE

RE Daryl Brister, Committee Chairman, opened in prayer.

Mr. Brister gave a testimony of an Asian convert by ESL training at Christ Church Katy.

Reported on some concerns at MTW, Atlanta, regarding the role of women in missions.

Encouraged participation in neighborhood missions.

Asks for prayer for **TE Todd Crusey**.

Announced a Missions Conference March 28, at Spring Cypress.

TE Ben Duncan, prayed for our PCA missions, and for workers for the field.

This concludes the MTW report.

REVIEW OF SESSION RECORDS COMMITTEE

RE Todd Philips, Committee Chairman, opened in prayer.

All YR2018 Church session reports have been received.

Goal: 2019 minutes to be turned in by March, 2020.

Prayer was offered for this committee.

OLD BUSINESS

No old business was conducted.

NEW BUSINESS

No new business was conducted.

RESOLUTION OF GRATITUDE and CLOSING PRAYER

TE Lou Veiga gave the resolution of thanks and closing prayer. We extend our thanks to **TE Clay Holland** for his warm hospitality to Houston Metro Presbytery, along with his Administrative Staff, the Session and congregation of Christ The King Presbyterian Church (PCA) in hosting this 60th Stated Meeting of HMP.

Announcement of next meeting:

Announcement of time and place of next meeting:
61st Stated Meeting of Houston Metro Presbytery
Monday, April 6, 2020 at 4:00 PM
Christ Evangelical Presbyterian Church (PCA),

Motion was made to adjourn at 6:53 pm. M/S/C.

Closing prayer with thanksgiving to God was offered by **TE Veiga**.

Submitted in good faith,

TE Lou Veiga,
Stated Clerk of Houston Metro Presbytery

January 17, 2020

**Proposed Minutes of the 70th Stated Meeting of the
Houston Metro Presbytery
4:00 pm, Friday, August 19, 2022
Christ the King Presbyterian Church (PCA)
1201 Silber Road, Houston, TX 77055
(713) 892-5464**

The Houston Metro Presbytery met for its 70th Stated Meeting at 4:05 PM at Christ the King Presbyterian Church (PCA) in Houston, Texas.

The moderator, **TE Blake Arnoult**, called the meeting to order. Presbytery enjoyed a worship service in prayer and song. Prayer was offered for our churches and for our meeting, with thanksgiving. TE Josh Rieger preached. Rev. Arnoult opened the presbytery meeting at 4:27 pm with prayer.

After the moderator’s opening remarks, TE Arnoult introduced us to the facility and the COVID-19 house rules at Christ the King (PCA).

Presbytery resumed to deliberate at 4:30 PM.

ROLL CALL AND QUORUM

TE Lou Veiga, the Stated Clerk, reported that the roll had been taken and that a quorum was present.

<u>Churches</u>	<u>Teaching Elders</u>	<u>Ruling Elder</u>
Bay Area		
Christ Church (Katy)	Fred Greco David King Jason Wegener	Daryl Brister Mark Becker
Christ EPC	Richard Colquitt Patrick Fischl Richard Harris	Markus Berger Travis Graham Keith Pendergrass
Christ the King	Clay Holland Jaime Jiménez John Trapp Andrés Zelaya	
Cornerstone	Blake Arnoult	Neal Wade, III Philip Whitley
Covenant/Houston	Lou Veiga	Andy Edwards

Covenant/Lufkin	Mark O'Neill	
Faith		
Grace	Kyle Bobos Bradley Wright	Andy Yung
Hosanna Community	Gerald Phillips	
King's Cross	Dennis Hermerding	Roosevelt Joshua Dave Randall
Oaklawn		
Providence	Seth Skogen	
Redeemer Sugar Land	Kevin Arevalo	
Reformed		Ryan Bowling Chuck Heare
Riverside		Eric Manthei Thomas Vos
Southwest	David Wakeland	David VanVoorhis
Spring Cypress	Ben Duncan	Chuck Dorau Eric Haaland

Mission Churches: Taylor Leachman (Advent)

Mission to the World:

Chaplains:

Reformed University Ministry:

Mission to North America:

Minister Laboring Out of Bounds:

Other Ministers on Roll: Ken Thurman

Other RE's present:

Other:

Under Care:

Visitors: Suzan Becker, Christ Church; Ashley Bowling, Reformed; Stacey Joshua, King's Cross; Owen Merrell, RUF; Olivia Thurman, Advent; Christine Vos, Riverside

70th Stated Meeting of Houston Metro Presbytery
Friday, August 19, 2022, at 4:00 PM
Christ the King Presbyterian Church (PCA), 1201 Silber Rd, Houston, TX 77055
(713) 892-5464

Call to Order and Agenda		
Worship Service	Josh Rieger	4:00 PM
Presbytery Called to Order	TE Arnoult	4:30 PM
Roll Call & Declaration of Quorum; Adoption of the Docket; Introductions	TE Veiga	4:35 PM
Report of the Stated Clerk	TE Veiga	4:40 PM
Report of Treasurer	RE DeBruler	4:45 PM

Reports of the Standing Committees of Houston Metro Presbytery		
Administrative Committee: RPO 5-1 Authorize David DeBruler as bank signatory as elected Treasurer of HMP	TE Harris	4:50 PM
Candidates and Credentials: TE Josh Rieger transfer Riverside	TE Greco	5:00 PM
Reformed University Ministries	TE Holland	5:20 PM

Mission to North America	TE Wright	5:25 PM
Ministerial Relations Committee	TE Bobos	5:40 PM
Nominations Committee	RE Kelley	5:50 PM
Mission to the World	TE Wegener	5:55 PM
Report of Sessional Records	TE Blalack	6:05 PM

Meeting wrap-up and Dismissal		Time
Old Business	TBD	6:05 PM
New Business	TBD	6:05 PM
Resolution of Gratitude and Closing Prayer	TE Veiga	6:05 PM
Fellowship Meal	CTK	6:10 PM

Announcement of time and place of next meeting:
71st Stated Meeting of Houston Metro Presbytery
Monday, November 14, 2022 at 4:00 PM
Christ the King Presbyterian Church (PCA), 1201 Silber Rd, Houston, TX 77055
(713) 892-5464

WELCOME

Today's guests and first-time visitors were introduced to our presbyters.

STATED CLERK'S REPORT

Everyone was reminded to sign the separate TE, RE, and Visitor sign-in sheets.

A quorum was declared.

It was announced that if anyone is currently not receiving emails from the Stated Clerk, they are to let him know before today's meeting concludes.

1. Motion to approve the Proposed Minutes of our August 2022, Stated presbytery meeting as previously distributed. **M/C.**

2. It was moved, seconded, and carried to accept the following excused absences:

TE Janas Caruncho, TE Mark Blalack, TE Pablo Martinez, TE Juan Carlos Martinez, TE Chris Yates, TE Nolan Williamson, TE Todd Crusey, TE Tim Stiemann, TE John D Wagner, TE Alan McCall, TE Ron Duncan, TE Jim Spiritosanto, TE Gerald Phillips, and TE Curt Mire.

3. The 49th PCA General Assembly passed several Overtures last June, which the various Presbyteries are to vote on before our 2023 Assembly. These Overtures will be distributed to you in time for our November presbytery meeting.

4. The 49th PCA General Assembly's Review of Presbytery Records Committee noted a couple of exceptions of substance to our 2021 Minutes. These will be presented for your response at our November 2022 HMP meeting.

5. If you have any changes to the members of your church's Session, or to your Session's clerk position, or to any ministerial position (e.g., Assistant Pastor to Associate Pastor), please send these changes to your HMP Stated Clerk.

6. Heads of Presbytery committees are kindly reminded to send the Stated Clerk a soft copy of their report *in Word format (.doc)* and to include any motions carried forward from their committee.

7. The future HMP meeting dates and locations were announced as information:

- Monday, November 14, 2022 — Christ the King, PCA
- Friday, January 20, 2023 — Christ Evangelical Presbyterian Church, PCA
- Monday, April 10, 2023 — Christ Evangelical Presbyterian Church, PCA
- Friday, August 18, 2023 — Christ the King, PCA
- Monday, November 13, 2023 — Christ the King, PCA

8. In hope of improving communications with your Stated Clerk, on important matters, please follow up your email correspondence with a text message. My mobile number is 281.881.3512.

TE Veiga concluded this report.

The Stated Clerk's Report was received as a whole.

TREASURER'S REPORT

RE David DeBruler, the Treasurer, was absent. No report.

ADMINISTRATION COMMITTEE

TE Richard Harris, the Chair of this Committee, reported. The Committee brings:

RPO 5-1, the Presbytery Treasurer. Motion to elect RE Dave DeBruler as treasurer, effective June 1, 2022, now resolves Mr. DeBruler to be the signatory of HMP's bank accounts. **M/C**

This concludes the Admin Committee report. Prayer was offered for this committee's work.

CANDIDATES AND CREDENTIALS COMMITTEE

TE Fred Greco, the Chair of this Committee, opened with prayer.

1. Approve the examination of TE Joshua Rieger in Christian Experience.
2. Approve the examination of TE Joshua Rieger in views in Theology.
3. Approve the examination of TE Joshua Rieger in views in Sacraments.
4. Approve the examination of TE Joshua Rieger in views in the Principles and Rules of Government and Discipline of the PCA.
5. Approve the examination of TE Joshua Rieger as a whole.
6. Approve the call of TE Joshua Rieger to Riverside PCA (Beaumont)
7. Appoint a Commission of Presbytery of TE Fred Greco, TE Richard Colquitt, TE Wagner, TE Dennis Hermerding, RE Keith Pendergrass, RE Eric Manthei, and RE Tom Vos, with TE Fred Greco as convener to install TE Josh Rieger as the pastor of Riverside PCA (BCO 21-5, 21-9)
8. That TE Joshua Rieger be received into Houston Metro Presbytery, pending his dismissal by the Presbytery of Mississippi Valley.

NOTATION: Mr. Rieger has no stated differences to our Standards.

Motion to approve in omnibus. **M/C**.

This report was closed with prayer by **TE Fred Greco**.

REFORMED UNIVERSITY MINISTRIES COMMITTEE

TE Clay Holland, the Chair of this Committee, gave his report.

1. **TE Andy Wood**, Texas Coordinator from RUM, has relocated.
3. **TE Brooks Harwood** is back at the University of Houston, leading a retreat this weekend.
4. **Mr. Collin Peters**, from North Texas Presbytery, is the new area coordinator for RUM.
5. **TE Curtis Shields** to be called as the new campus minister at Rice University, by transfer.

Prayer was offered for RUM. This concludes the report.

MISSION TO NORTH AMERICA COMMITTEE

TE Brad Wright, the Chair of this Committee, reported.

TE Taylor Leachman, reported on his church plant, Advent Presbyterian Church, near the Houston Medical Center. Established an outreach ministry to medical students. **TE John Trapp** prayed for Mr. Leachman and the church plant.

TE Nolan Williamson, Huntsville, TX, Christ Presbyterian Church (PCA), reported on the work of this mission church.

The committee's report was closed with prayer.

MINISTERIAL RELATIONS COMMITTEE

TE Kyle Bobos, the Chair of this Committee, gave his report, opening with prayer.

TE Willis Weatherford has transferred to Washington University RUM. The commission under this Committee reported that the pastoral relations between TE Weatherford and Christ the King has been dissolved.

Kyle Bobos will send these motions to me.

TE Andres Zelaya prayed for this committee.

NOMINATIONS COMMITTEE

RE Tom Kelley, the Chair of this Committee, gave the report.

Next presbytery meeting we will vote for the various committees and positions. Let us know if you are willing to serve.

Prayer was offered in thanksgiving for **RE Kelley** and the work of this committee.

MISSION TO THE WORLD COMMITTEE

TE Jason Wegener, the Chair of this Committee, had no report.

RE Roosevelt Joshua, with King's Cross, Cypress. Reported on his trip to Nassau, the Bahamas. Churches are partners with the government for disaster relief.

TE Dennis Hermerding closed in prayer for this committee.

REVIEW OF SESSION RECORDS COMMITTEE

TE Mark Blalack, the new Chair of this Committee, was absent.

Prayer was offered for this committee.

OLD BUSINESS

No old business was conducted.

NEW BUSINESS

No report was given at this time.

RESOLUTION OF GRATITUDE and CLOSING PRAYER

TE Blake Arnoult gave the resolution of thanks and closing prayer. We extend our thanks to **TE John Trapp**, his Administrative Staff, the Session, and the congregation of Christ the King Presbyterian Church (PCA) for hosting this 70th Stated Meeting of HMP.

Announcement of time and place of next meeting:

71st Stated Meeting of Houston Metro Presbytery

Monday, November 14, 2022 at 4:00 PM

Christ the King Presbyterian Church (PCA), 1201 Silber Rd, Houston, TX 77055

(713) 892-5464

Motion was made to adjourn at 5:46 pm. **M/S/C.**

Closing prayer with thanksgiving to God was offered by **TE Lou Veiga.**

Submitted in good faith,

TE Lou Veiga,
Stated Clerk of Houston Metro Presbytery

August 19, 2022

Responses to Exceptions of Substance from 2022 General Assembly:

Exception: General (BCO 13-9.b) – No record of review of records of Session completed and approved by action of Presbytery

Proposed Response (Motion): Our Review of Sessional Records Committee has reviewed records of Session, but has not brought a report in some time. We will include such a report in our next set of minutes and endeavor to be more diligent about reporting in the future.

Exception: Jan 15, 2021 [p. 6] (BCO 19-2) – All specific requirements of licensure exam not recorded. No record of requiring statement of differences with our Standards.

Proposed Response (Motion): The licentiate had no stated differences with the Standards. We will correct our minutes to state: “The licentiate offered no stated differences, therefore no statement of differences is recorded.” We will include a similar reference in our minutes in the future when men have no stated differences with our Standards.

Exception: Apr 12, 2021 [p. 31, AC Report] (BCO 13-11) – Complaint sent to Presbytery not recorded in Presbytery’s minutes.

Proposed Response (Motion): We will correct our minutes by publishing a copy of the Complaint in the minutes.

Exception: Apr 12, 2021 [p. 33] (BCO 21-4) – No record of stated differences in transfer exam.

Proposed Response (Motion): The Teaching Elder had no stated differences with the Standards. We will correct our minutes to state: “The Teaching Elder offered no stated differences, therefore no statement of differences is recorded.” We will include a similar reference in our minutes in the future when men have no stated differences with our Standards.

Exception: Aug 20, 2021 [pp. 55-56] (BCO 20-9; 38-3; 46-6) – TE mentioned as moved to Georgia and removed from directory without transfer or action to remove.

Proposed Response (Motion): The TE in question was removed from the Stated Clerk’s directory at the time he moved to Savannah, Georgia (Savannah River Presbytery) but was not officially

transferred by Houston Metro Presbytery until January, 2022. His name was mentioned in both the August, 2021 minutes and in the November, 2021 minutes merely as information. Our January 2022 minutes reflect the actual transfer of the TE and his designation as honorably retired (BCO 23-2).

Exception: Nov 8, 2021 [p. 72] (BCO 18-3) – No record of questions proposed to candidate.

Proposed Response (Motion): The Constitutional questions listed in BCO 18-3 were asked of the candidate. We will correct our minutes to reflect that and be more diligent in the future.

Exception: Jan 17, 2020; Aug 21, 2020 (BCO 18-3) – Candidates not examined on their “motives for seeking the ministry.”

Proposed Response (Motion): The Candidates were examined on their “motives for seeking the ministry.” That was subsumed under our notion of “the examination in Christian Experience.” We will amend that in the future to note: “Approve the examination in Christian Experience, including motives for seeking the ministry.”

Exception: General 2020 – No record of January 2020 Minutes being approved by the Presbytery (Approval postponed on August 21, 2020).

Proposed Response (Motion): We inadvertently failed to approve those minutes due to the disruption of our normal meetings due to the pandemic. We approved those minutes at our November 2022 meeting. Please note that the approval was postponed on May 18, 2020 instead of August 21, 2020.

2022-2023
BCO AMENDMENTS SENT DOWN TO PRESBYTERIES
BY THE 49th GENERAL ASSEMBLY
FOR VOTING, and for ADVICE AND CONSENT

NOTE: The Stated Clerk's Office sends the proposed amendments only in their final form, as approved by the General Assembly.

ITEM 1: Amend BCO 7 to disqualify from office men describing themselves as homosexual. [Overture 15 was answered in the affirmative as amended.]

The proposed new paragraph *BCO 7-4* would read as follows:

BCO 7.

4. Men who describe themselves as homosexual, even those who describe themselves as homosexual and claim to practice celibacy by refraining from homosexual conduct, are disqualified from holding office in the Presbyterian Church in America.

ITEM 2: Amend BCO 8 by the addition of a new paragraph, 8-8, adding chaplain endorsement requirements and recommendations; and **renumber** the following paragraphs accordingly. [Overture 28 was answered in the affirmative as amended.]

8-8. A Presbytery may, at its discretion, approve the call of a teaching elder to work as a Chaplain whether military or civilian, with an organization outside the jurisdiction of the Presbyterian Church in America, provided that he be engaged in preaching and teaching the Word, that the Presbytery be assured he will have full freedom to maintain and teach the doctrine of our Church, and that he reports at least annually on his work. The Chaplain may be appointed to the work of an evangelist when serving as a Chaplain. Teaching elders ministering as paid or volunteer chaplains are strongly encouraged to seek and obtain their Ecclesiastical Endorsement from the endorsing agency authorized by the General Assembly for such purpose.

8-89. As there were in the Church under the law, elders of the people for the government thereof, so in the Gospel Church, Christ has furnished others besides ministers of the Word with gifts and commission to govern when called thereunto, who are called *ruling elders*.

8-910. Elders being of one class of office, ruling elders possess the same authority and eligibility to office in the courts of the Church as teaching elders. They should, moreover, cultivate zealously their own aptness to teach the Bible and should improve every opportunity of doing so.

ITEM 3: Amend BCO 15-1 and 15-3 to clarify the role of a Presbytery commission.
[Overture 25 was answered in the affirmative as amended.]

15-1. A commission differs from an ordinary committee in that while a committee is appointed to examine, consider, and report, a commission is authorized to deliberate upon and conclude the business referred to it, ~~except in the case of judicial commissions of a Presbytery appointed under BCO 15-3.~~ A commission shall keep a full record of its proceedings, which shall be submitted to the court appointing it. Upon such submission this record shall be entered on the minutes of the court appointing, the date of the submission being the date of “the meeting of the court” for filing requirements under the rules of discipline, with exception of the “notification” dates of BCO 42-4 and 43-3, except in the case of a presbytery commission serving as a session or a judicial commission as set forth in BCO 15-3. The effective date of dismissal of a commission of Session or Presbytery shall be not before the time allowed for the filing of a complaint or appeal against that commission’s decision has expired. Any complaint or appeal so timely filed, shall be adjudicated by that commission until the matter is settled by the that commission or a higher court. When a commission is appointed to serve as an interim Session, its actions are the actions of a Session, not a Presbytery. Every commission of a Presbytery or Session must submit complete minutes and a report of its activities at least once annually to the court which commissioned it.

15-3. Presbytery as a whole may ~~try a judicial case within its jurisdiction (including the right to refer any strictly constitutional issue to a study committee with options listed below),~~ hear a case, with or without process (BCO 31-38), a reference (BCO 41), an appeal (BCO 42), a complaint (BCO 43), a BCO 40-5 proceeding, or a request to assume original jurisdiction (BCO 33-1) properly before it, or it may of its own motion commit ~~any judicial~~ such a case to a commission. Such a commission shall be appointed by the Presbytery from its members other than members of the Session of the church from which the case comes up. The commission shall try the case in the manner presented by the Rules of Discipline and shall submit to the Presbytery a full statement of the case and the judgment rendered. ~~The Presbytery without debate shall approve or disapprove of the judgment, or may refer, (a debatable motion), any strictly constitutional issue(s) to a study committee. In case of referral, the Presbytery shall either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the study committee has been heard and discussed. If Presbytery approves, the~~ The judgment of the commission shall be final and shall be entered on the minutes of Presbytery as the action the decision of the Presbytery, and the statement of the case and judgment printed in its minutes. If Presbytery disapproves, it shall hear the case as a whole, or appoint a new commission to hear the case again.

So that BCO 15-1 and 15-3 as amended would read:

15-1. A commission differs from an ordinary committee in that while a committee is appointed to examine, consider, and report, a commission is authorized to deliberate upon and conclude the business referred to it. A commission shall keep

a full record of its proceedings, which shall be submitted to the court appointing it. Upon such submission this record shall be entered on the minutes of the court appointing, the date of the submission being the date of “the meeting of the court” for filing requirements under the rules of discipline, with exception of the “notification” dates of *BCO* 42-4 and 43-3. The effective date of dismissal of a commission of Session or Presbytery shall be not before the time allowed for the filing of a complaint or appeal against that commission’s decision has expired. Any complaint or appeal so timely filed, shall be adjudicated by that commission until the matter is settled by that commission or a higher court. When a commission is appointed to serve as an interim Session, its actions are the actions of a Session, not a Presbytery. Every commission of a Presbytery or Session must submit complete minutes and a report of its activities at least once annually to the court which commissioned it.

15-3. Presbytery as a whole may hear a case, with or without process (*BCO* 31-38), a reference (*BCO* 41), an appeal (*BCO* 42), a complaint (*BCO* 43), a *BCO* 40-5 proceeding, or a request to assume original jurisdiction (*BCO* 33-1) properly before it, or it may of its own motion commit such a case to a commission. Such a commission shall be appointed by the Presbytery from its members other than members of the Session of the church from which the case comes up. The commission shall try the case in the manner presented by the Rules of Discipline and shall submit to the Presbytery a full statement of the case and the judgment rendered. The judgment of the commission shall be the decision of the Presbytery, and the statement of the case and judgment printed in its minutes.

ITEM 4: Amend *BCO* 16 by adding 16-4 regarding qualifications for church office.
[Overture 29 was answered in the affirmative as amended.]

***BCO* 16.**

4. Officers in the Presbyterian Church in America must be above reproach in their walk and Christlike in their character. While office bearers will see spiritual perfection only in glory, they will continue in this life to confess and to mortify remaining sins in light of God’s work of progressive sanctification. Therefore, to be qualified for office, they must affirm the sinfulness of fallen desires, the reality and hope of progressive sanctification, and be committed to the pursuit of Spirit-empowered victory over their sinful temptations, inclinations, and actions.

ITEM 5: Amend BCO 21-4 and 24-1 by adding the following paragraphs regarding requirements for ordination:

- a new sub-paragraph 21-4.e and the re-lettering of subsequent sub-paragraphs 21-4.e-h to 21-4.f-i; and
- a new second paragraph to 24-1.

[Overture 31 was answered in the affirmative as amended.]

BCO 21.

4. Ordination Requirements and Procedures

- e. In the examination of the candidate's personal character, the presbytery shall give specific attention to potential notorious concerns. Careful attention must be given to his practical struggle against sinful actions, as well as to persistent sinful desires. The candidate must give clear testimony of reliance upon his union with Christ and the benefits thereof by the Holy Spirit, depending on this work of grace to make progress over sin (Psalm 103:2-5, Romans 8:29) and to bear fruit (Psalm 1:3, Gal. 5:22-23). While imperfection will remain, when confessing sins and sinful temptations publicly, the candidate must exercise great care not to diminish the seriousness of those sins in the eyes of the congregation, as though they were matters of little consequence, but rather should testify to the work of the Holy Spirit in his progress in holiness (1 Cor. 6:9-11).

Reletter current paragraphs 21-4.e-h to 21-4.f-i

BCO 24.

1. Every church shall elect persons to the offices of ruling elder and deacon in the following manner: At such times as determined by the Session, communicant members of the congregation may submit names to the Session, keeping in mind that each prospective officer should be an active male member who meets the qualifications set forth in 1 Timothy 3 and Titus 1. After the close of the nomination period nominees for the office of ruling elder and/or deacon shall receive instruction in the qualifications and work of the office. Each nominee shall then be examined in:

- a. his Christian experience, especially his personal character and family management (based on the qualifications set out in 1 Timothy 3:1-7 and Titus 1:6-9),
- b. his knowledge of Bible content,
- c. his knowledge of the system of doctrine, government, discipline contained in the Constitution of the Presbyterian Church in America (*BCO* Preface III, *The Constitution Defined*),
- d. the duties of the office to which he has been nominated, and
- e. his willingness to give assent to the questions required for ordination. (*BCO* 24-6)

In the examination of the nominee's personal character, the Session shall give specific attention to potential notorious concerns. Careful attention must be given to his practical struggle against sinful actions, as well as to persistent sinful desires. The nominee must give clear testimony of reliance upon his union with Christ and the benefits thereof by the Holy Spirit, depending on this work of grace to make

progress over sin (Psalm 103:2-5, Romans 8:29) and to bear fruit (Psalm 1:3, Gal. 5:22-23). While imperfection will remain, when confessing sins and sinful temptations publicly, the nominee must exercise great care not to diminish the seriousness of those sins in the eyes of the congregation, as though they were matters of little consequence, but rather should testify to the work of the Holy Spirit in his progress in holiness (1 Cor. 6:9-11).

So that *BCO* 21-4.e and 24-1 as amended would read:

21-4. Ordination Requirements and Procedures

- e. In the examination of the candidate's personal character, the presbytery shall give specific attention to potential notorious concerns. Careful attention must be given to his practical struggle against sinful actions, as well as to persistent sinful desires. The candidate must give clear testimony of reliance upon his union with Christ and the benefits thereof by the Holy Spirit, depending on this work of grace to make progress over sin (Psalm 103:2-5, Romans 8:29) and to bear fruit (Psalm 1:3, Gal. 5:22-23). While imperfection will remain, when confessing sins and sinful temptations publicly, the candidate must exercise great care not to diminish the seriousness of those sins in the eyes of the congregation, as though they were matters of little consequence, but rather should testify to the work of the Holy Spirit in his progress in holiness (1 Cor. 6:9-11).

24-1. (following 24-1.a-e)

In the examination of the nominee's personal character, the Session shall give specific attention to potential notorious concerns. Careful attention must be given to his practical struggle against sinful actions, as well as to persistent sinful desires. The nominee must give clear testimony of reliance upon his union with Christ and the benefits thereof by the Holy Spirit, depending on this work of grace to make progress over sin (Psalm 103:2-5, Romans 8:29) and to bear fruit (Psalm 1:3, Gal. 5:22-23). While imperfection will remain, when confessing sins and sinful temptations publicly, the nominee must exercise great care not to diminish the seriousness of those sins in the eyes of the congregation, as though they were matters of little consequence, but rather should testify to the work of the Holy Spirit in his progress in holiness (1 Cor. 6:9-11).

ITEM 6: Amend *BCO* 31-10 and 33-4 on pre-trial non-disciplinary suspensions.

[Overture 2021-20 was answered in the affirmative as amended.]

***BCO* 31-10.** When a member of a church court is under process, all his official functions may be suspended at the court's discretion; but this shall never be done in the way of censure, and this requires a two-thirds (2/3) majority.

***BCO* 33-4.** When it is impracticable immediately to commence process against an accused church member, the Session may, if it thinks the edification of the Church requires it, prevent the accused from approaching the Lord's Table until the charges against him can be examined, but this requires a two-thirds (2/3) majority.

ITEM 7: Amend BCO 33-1 and 34-1, establishing a percentage threshold for Original Jurisdiction requests. [Overture 8 was answered in the affirmative as amended.]

33-1. Process against ~~all a church members, other than ministers of the Gospel,~~ shall be entered before the Session of the church to which such members belongs, ~~except in cases of appeal.~~ However, if the Session does not indict in either doctrinal cases or instances of public scandal and the Session refuses to act in doctrinal cases or instances of public scandal and two other Sessions of at least ten percent (10%) of churches in the same Presbytery request the Presbytery of which the church is a member to initiate proper or appropriate action in a case of process and thus assume original jurisdiction for a case of process (to first receive and initially hear and determine) and authority, the Presbytery shall do so. The Presbytery may assess the costs thereof equitably among the parties, including the petitioning Sessions and the Session of the church member.

34-1. Process against a minister shall be entered before the Presbytery of which he is a member. However, if the Presbytery does not indict in either doctrinal cases or instances of public scandal and the Presbytery refuses to act in doctrinal cases or cases of public scandal and two other at least ten percent (10%) of Presbyteries request the General Assembly to assume original jurisdiction for a case of process (to first receive and initially hear and determine), the General Assembly shall do so. The General Assembly may assess the costs thereof equitably among the parties, including the petitioning Presbyteries and the Presbytery of the minister.

So that BCO 33-1 and 34-1 as amended would read:

33-1. Process against a church member shall be entered before the Session of the church to which such member belongs. However, if the Session does not indict in either doctrinal cases or instances of public scandal and the Sessions of at least ten percent (10%) of churches in the same Presbytery request the Presbytery of which the church is a member to assume original jurisdiction for a case of process, the Presbytery shall do so. The Presbytery may assess the costs thereof equitably among the parties, including the petitioning Sessions and the Session of the church member.

34-1. Process against a minister shall be entered before the Presbytery of which he is a member. However, if the Presbytery does not indict in either doctrinal cases or instances of public scandal and at least ten percent (10%) of Presbyteries request the General Assembly to assume original jurisdiction for a case of process, the General Assembly shall do so. The General Assembly may assess the costs thereof equitably among the parties, including the petitioning Presbyteries and the Presbytery of the minister.

ITEM 8: Amend BCO 35, paragraphs 1-5 to allow victim protection provisions, and renumber paragraphs 6-14 accordingly. [Overture 2021-40 was answered in the affirmative as amended.]

35-1. All persons of proper age and intelligence are competent witnesses, except such as do not believe in the existence of God, or a future state of rewards and punishments. ~~The accused party may be allowed, but shall not be compelled to testify; but the accuser shall be required to testify, on the demand of the accused.~~ Either party has the right to challenge a witness whom he believes to be incompetent, and the court shall examine and decide upon his competency. ~~It belongs to the court to judge the degree of credibility to be attached to all evidence.~~

35-2. The accused party is allowed, but shall not be compelled, to testify; but the accuser shall be required to testify, on the demand of the accused. A husband or wife shall not be compelled to bear testimony against one another in any court.

35-3. A court may, at the request of either party, or at its own initiative, make reasonable accommodation to prevent in-person contact with the accused:

a. The court may have testimony taken by videoconference.

The videoconference shall employ technical means that ensure that all persons participating in the meeting can see and hear each other at the same time, and which allows for live cross-examination by both parties.

b. The court may restrict the accused from appearing on the videoconference screen, and when the accused is represented by counsel (BCO 32-19), cross-examination shall be conducted by that counsel.

c. In all cases where such accommodation has been made, videoconference testimony by witnesses under the age of 18 shall be taken by written interrogatory to be read to the witness by a person appointed by the court in accordance with the applicable provisions of BCO 35-11.

d. The court shall include in the record of the proceedings its reasons for this accommodation and any objection from either party.

35-34. The testimony of more than one witness shall be necessary in order to establish any charge; yet if, in addition to the testimony of one witness, corroborative evidence be produced, the offense may be considered to be proved.

35-5. ~~Witnesses shall be examined first by the party introducing them; then cross-examined by the opposite party; after which any member of the court, or either party, may put additional interrogatories. No question shall be put or answered except by permission of the moderator, subject to an appeal to the court. The court shall not permit questions frivolous or irrelevant to the charge at issue. It belongs to the court to judge the degree of credibility to be attached to all evidence.~~ [Editorial note: In the current BCO, this sentence is the last sentence in 35-1.]

35-46. No witness afterwards to be examined, unless a member of the court, shall be present during the examination of another witness on the same case, if either party object.

35-57. Witnesses shall be examined first by the party introducing them; then cross-examined by the opposite party; after which any member of the court, or either party, may put additional interrogatories. No question shall be put or answered except by permission of the moderator, subject to an appeal to the court. The court shall not permit questions frivolous or irrelevant to the charge at issue. **[Editorial note: In the current BCO, this paragraph is 35-5 – no change in wording.]**

Renumber current BCO 35-6 through BCO 35-14 to read 35-8 through 35-15.

So that BCO 35-1 through 35-6 would read:

35-1. All persons of proper age and intelligence are competent witnesses, except such as do not believe in the existence of God, or a future state of rewards and punishments. Either party has the right to challenge a witness whom he believes to be incompetent, and the court shall examine and decide upon his competency.

35-2. The accused party is allowed, but shall not be compelled, to testify; but the accuser shall be required to testify, on the demand of the accused. A husband or wife shall not be compelled to bear testimony against one another in any court.

35-3. A court may, at the request of either party, or at its own initiative, make reasonable accommodation to prevent in-person contact with the accused:

- a. The court may have testimony taken by videoconference. The videoconference shall employ technical means that ensure that all persons participating in the meeting can see and hear each other at the same time, and which allows for live cross-examination by both parties.
- b. The court may restrict the accused from appearing on the videoconference screen, and when the accused is represented by counsel (*BCO 32-19*), cross-examination shall be conducted by that counsel.
- c. In all cases where such accommodation has been made, videoconference testimony by witnesses under the age of 18 shall be taken by written interrogatory to be read to the witness by a person appointed by the court in accordance with the applicable provisions of *BCO 35-11*.
- d. The court shall include in the record of the proceedings its reasons for this accommodation and any objection from either party.

35-4. The testimony of more than one witness shall be necessary in order to establish any charge; yet if, in addition to the testimony of one witness, corroborative evidence be produced, the offense may be considered to be proved.

35-5. It belongs to the court to judge the degree of credibility to be attached to all evidence.

35-6. No witness afterwards to be examined, unless a member of the court, shall be present during the examination of another witness on the same case, if either party object.

35-7. Witnesses shall be examined first by the party introducing them; then cross-examined by the opposite party; after which any member of the court, or either party, may put additional interrogatories. No question shall be put or answered except by permission of the moderator, subject to an appeal to the court. The court shall not permit questions frivolous or irrelevant to the charge at issue.

Renumber current BCO 35-6 through BCO 35-14 to read 35-8 through 35-15.

ITEM 9: Amend BCO 38-1, regarding counsel for a case without process, by the addition of a final sentence. [Overture 2021-35 was answered in the affirmative as amended.]

BCO 38-1. When any person shall come forward and make his offense known to the court, a full statement of the facts shall be recorded and judgment rendered without process. In handling a confession of guilt, it is essential that the person intends to confess and permit the court to render judgment without process. Statements made by him in the presence of the court must not be taken as a basis of a judgment without process except by his consent. In the event a confession is intended, a full statement of the facts should be approved by the accused, and by the court, before the court proceeds to a judgment. The accused person has the right of complaint against the judgment. The person has the right to be assisted by counsel at any point, in accord with the stipulations of BCO 32-19.

ITEM 10: Amend BCO 38-1 and 42-2 to allow appealing a censure in a Case Without Process. [Overture 2021-19 was answered in the affirmative.]

BCO 38-1. When any person shall come forward and make his offense known to the court, a full statement of the facts shall be recorded and judgment rendered without process. In handling a confession of guilt, it is essential that the person intends to confess and permit the court to render judgment without process. Statements made by him in the presence of the court must not be taken as a basis of a judgment without process except by his consent. In the event a confession is intended, a full statement of the facts should be approved by the accused, and by the court, before the court proceeds to a judgment. ~~The accused has the right of complaint against the judgment.~~ A censured person has the right to appeal (BCO 42).

BCO 42-2. ~~Only~~ The only parties entitled to an appeal are those who have submitted to a regular trial, those appealing a censure in a BCO 38-1 case without process, and those appealing a BCO 34-10 divestiture without censure.

ITEM 11: Amend BCO 42-6 regarding vote required for maintaining censure during an appeal.
[Overture 2021-21 was answered in the affirmative.]

BCO 42-6. Notice of appeal shall have the effect of suspending the judgment of the lower court until the case has been finally decided in the higher court. However, the court of original jurisdiction may, for sufficient reasons duly recorded, prevent the appellant from approaching the Lord's Table, and if an officer, prevent him from exercising some or all his official functions, until the case is finally decided (cf. BCO 31-10; 33-4). This shall never be done in the way of censure, and shall require a two-thirds (2/3) majority.

ITEM 12: Amend BCO 43-2 and 43-3 regarding timing for considering a complaint.
[Overture 21 was answered in the affirmative as amended.]

43-2. A complaint shall first be made to the court whose act or decision is alleged to be in error. Written notice of complaint, with supporting reasons, shall be filed with the clerk of the court within sixty (60) days following the meeting of the court. The court shall consider the complaint at its next stated meeting, or at a called meeting prior to its next stated meeting, provided that the complaint has been filed with the clerk at least ten (10) days in advance. If the complaint is filed with less than ten (10) days-notice, the court may consider the complaint at a later meeting not more than 60 days later. No attempt should be made to circularize the court to which complaint is being made by either party.

43-3. If, after considering a complaint, the court alleged to be delinquent or in error is of the opinion that it has not erred, and denies the complaint, the complainant may take that complaint to the next higher court. If the lower court fails to consider the complaint against it by or at its next stated meeting, provided that the complaint has been filed with the clerk at least ten (10) days in advance, the complainant may take that complaint to the next higher court. If the complaint is filed with less than ten (10) days-notice, the court may consider the complaint at a later meeting not more than 60 days later. Written notice thereof shall be filed with both the clerk of the lower court and the clerk of the higher court within thirty (30) days of notification of the last court's decision.

Notification of the last court's decision shall be deemed to have occurred on the day of mailing (if certified, registered or express mail of a national postal service or any private service where verifying receipt is utilized), the day of hand delivery, or the day of confirmed receipt in the case of email or facsimile. Furthermore, compliance with such requirements shall be deemed to have been fulfilled if a party cannot be located after diligent inquiry or if a party refuses to accept delivery.

Houston Metro Presbytery - Committee Assignments - November 2022

Committee	Year	Title	First name	Last name	Church	Office	Class of 2024 Nom. Com. Recommendations
Candidates and Credentials	2023	Rev.	Fred	Greco (Chairman)	Christ Church - Katy, TX	Teaching Elder	RE David Cias - Christ Church - Katy
	2023	Rev.	Taylor	Leachman	Christ the King - Houston, TX	Teaching Elder	RE Ryan Bowling - RPC - Beaumont
	2023	Mr.	Danny	McDaniel	Spring Cypress - Spring, TX	Ruling Elder	TE Juan Carlos Martinez - CEPC - Houston
	2023	Mr.	Ken	Wynne	Christ EPC - Houston, TX	Ruling Elder	TE Mark O'Neill - Covenant - Lufkin
	2022	Mr.	David	Cias	Christ Church - Katy, TX	Ruling Elder	
	2022	Mr.	Tom	Kelley	Bay Area - Webster, TX	Ruling Elder	
	2022	Rev.	Juan Carlos	Martinez	Christ EPC - Houston, TX	Teaching Elder	
Ministerial Relations	2022	Rev.	Mark	O'Neill	Covenant - Lufkin, TX	Teaching Elder	
	2023	Mr.	Dan	Brink	Grace - The Woodlands, TX	Ruling Elder	TE Blake Arnoult - Cornerstone - Houston
	2023	Rev.	Kyle	Bobos (Chairman)	Grace - The Woodlands, TX	Teaching Elder	RE Lee Joseph - Spring Cypress - Spring
	2023	Rev.	Fred	Greco	Christ Church - Katy, TX	Teaching Elder	RE Chris Pine - Christ the King - Houston
	2022	Rev.	Blake	Arnoult	Cornerstone - Houston, TX	Teaching Elder	
	2022	Mr.	Lee	Joseph	Spring Cypress - Spring, TX	Ruling Elder	
	2022	Mr.	Chris	Pine	Christ the King - Houston, TX	Ruling Elder	
Mission to North America	2023	Mr.	Chuck	Dorau	Spring Cypress - Spring, TX	Ruling Elder	RE Kevin Wells - Christ the King - Houston
	2023	Rev.	Brooks	Harwood	RUM - University of Houston	Teaching Elder	TE Bradley Wright - Grace - The Woodlands
	2023	Mr.	Andy	Yung	Grace - The Woodlands, TX	Ruling Elder	TE Andres Zelaya - Christ the King - Houston
	2022	Mr.	Kevin	Wells	Christ the King - Houston, TX	Ruling Elder	
	2022	Rev.	Bradley	Wright (Chairman)	Grace - The Woodlands, TX	Teaching Elder	
Mission to the World	2022	Rev.	Chris	Yates	Bay Area - Webster, TX	Teaching Elder	
	2023	Mr.	Keith	Pendergrass	CEPC - Houston	Ruling Elder	RE Mark Becker - Christ Church - Katy
	2023	Rev.	Ben	Duncan	Spring Cypress - Spring, TX	Teaching Elder	TE Jason Wegener - Christ Church - Katy
	2022	Mr.	Mark	Becker	Christ Church - Katy, TX	Ruling Elder	
Nominations	2022	Rev.	Jason	Wegener (Chairman)	Christ Church - Katy, TX	Teaching Elder	
	2023	Mr.	Daryl	Brister	Christ Church - Katy, TX	Ruling Elder	Floor nomination to replace RE Kelley.
	2023	Rev.	Chris	Yates	Bay Area - Webster, TX	Teaching Elder	
	2022	Rev.	Clay	Holland	Christ the King - Houston, TX	Teaching Elder	
Reformed University Ministries	2022	Mr.	Tom	Kelley (Chairman)	Bay Area - Webster, TX	Ruling Elder	
	2023	Mr.	Ted	Hess	Covenant - Houston, TX	Ruling Elder	(C/O 23**) TE Richard Harris - CEPC - Houston
	2023	Rev.	Dennis	Hermerding	King's Cross - Cypress, TX	Teaching Elder	RE Erik Haaland - Spring Cypress - Spring
	2023	Rev.	Andres	Zelaya	Christ the King - Houston, TX	Teaching Elder	RE Todd Phillips - King's Cross - Cypress
	2022	Mr.	Erik	Haaland	Spring Cypress - Spring, TX	Ruling Elder	TE John Trapp - Christ the King - Houston
Review of Sessional Records	2022	Rev.	Clay	Holland (Chairman)	Christ the King - Houston, TX	Teaching Elder	
	2022	Mr.	Todd	Phillips	King's Cross - Cypress, TX	Ruling Elder	**Replacing TE Andres Zelaya
	2023	Rev.	Mark	Blalack (Chairman)	RPC Beaumont	Teaching Elder	RE Todd Phillips - King's Cross - Cypress
	2023	Rev.	Pablo	Martinez	Without Call	Teaching Elder	TE James Spiritosanto - Spring Cypress - Spring
	2023	Mr.	Jason	Walker	Christ EPC - Houston, TX	Ruling Elder	RE Jeremy Thomas - Covenant - Houston
	2022	Mr.	Todd	Phillips	King's Cross - Cypress, TX	Ruling Elder	
	2022	Rev.	James	Spiritosanto	Spring Cypress - Spring, TX	Teaching Elder	
Administrative Committee	2022	Mr.	Jeremy	Thomas	Covenant - Houston, TX	Ruling Elder	
	Mod	Rev.	Blake	Arnoult	Cornerstone - Houston, TX	Teaching Elder	Chair - TE Richard Harris - CEPC - Houston
	Clerk	Rev.	Lou	Veiga	Covenant - Houston, TX	Teaching Elder	
	Treas.	Mr.	Dave	DeBruler	CEPC - Houston, TX	Ruling Elder	
	C&C	Rev.	Fred	Greco	Christ Church - Katy, TX	Teaching Elder	
	MRC	Rev.	Kyle	Bobos	Grace - The Woodlands, TX	Teaching Elder	
	MNA	Rev.	Bradley	Wright	Grace - The Woodlands, TX	Teaching Elder	
	MTW	Rev.	Jason	Wegener	Christ Church - Katy, TX	Ruling Elder	
	Nom	Mr.	Tom	Kelley	Bay Area - Webster, TX	Ruling Elder	
	RUM	Rev.	Clay	Holland	Christ the King - Houston, TX	Teaching Elder	
	RSR	Mr.	Todd	Phillips	King's Cross - Cypress, TX	Ruling Elder	
	Chair	Rev.	Richard	Harris (Chairman)	Christ EPC - Houston, TX	Teaching Elder	

REPORT OF APPOINTEES TO COMMITTEES OF COMMISSIONERS
for the 49th General Assembly of the Presbyterian Church in America
Even-Numbered Presbyteries – DUE April 22, 2022

Presbytery: _____ Attested by: _____

Presbytery Clerk

Teaching Elders

COMMITTEE	Commissioner Name	Email	Church Name (with City, ST)
Administration			
Discipleship Ministries			
Covenant Theological Seminary			
Interchurch Relations			
Mission to North America			
PCA Foundation			

Ruling Elders

COMMITTEE	Commissioner Name	Email	Church Name (with City, ST)
Covenant College			
PCA Retirement and Benefits, Inc.			
Mission to the World			
Ridge Haven			
Reformed University Fellowship			

Overtures

Elder Type	Commissioner Name	Email	Church Name (with City, ST)
Ruling Elder			
Teaching Elder			

Return to anantz@pcanet.org, or mail to PCA AC 1700 N. Brown Rd. Ste. 105, Lawrenceville, GA 30043

Houston Metro Presbytery
Candidates & Credentials Matetrials for Presbytery
November 14, 2022

Motions (assuming successful examinations):

Curtis Shields (Transfer)

1. Approve the examination of TE Curtis Shields in Christian Experience, including motives for seeking the ministry.
2. Approve the examination of TE Curtis Shields in views in Theology. TE Shields offered no stated differences, therefore no statement of differences is recorded.
3. Approve the examination of TE Curtis Shields in views in Sacraments.
4. Approve the examination of TE Curtis Shields in views in the Principles and Rules of Government and Discipline of the PCA.
5. Approve the examination of TE Curtis Shields as a whole.
6. Approve the call of TE Curtis Shields to RUF Rice.
7. Appoint a Commission of Presbytery of TE John Trapp, TE Taylor Leachman, TE Juan Carlos Martinez, RE Todd Phillips, RE Hugh Byrd, and RE Joe Deegan, with TE John Trapp as convener to install TE Curtis Shields as RUF Minister at Rice University (BCO 21-5, 21-9).
8. That TE Curtis Shields be received into Houston Metro Presbytery, having been dismissed pending receipt by Central Carolina Presbytery.

MINISTERIAL APPLICATION
HOUSTON METRO PRESBYTERY

Name: Curtis Shields Date: 9.16.22
Phone: +6012 309 0947

Address: 3731 Drake Street City/State/Zip: Houston, TX, 77005

E-mail Address: curtis.shields@ruf.org

Birthdate: 1.19.1986 Age: 36 Spouse Name: Marisa

Have either of you been divorced? Y: N: X

If yes, please give full details on a separate sheet of paper.

Children (names/ages): Mary Claire 7, Simon 4, Whit 2. Baby girl eta 1.2.23

Ordained by: Central Carolina Presbytery Date: August, 2015

Current Ministry: Asian Crescent Team MTW, RUF Global Kuala Lumpur

Current Presbytery: Central Carolina

Educational Record (List institution, dates, degree):

Homewood High School 2004

Vanderbilt University 2008 Engineering Science BS Economics BA

Reformed Theological Seminary Charlotte MDiv 2015

List organizations you have belonged to and give dates:

RUF intern 2008-2010 Furman University

Quill Office Supplies South Carolina 2010

Chapman Hall Realtors Atlanta, GA 2011

Urjanet Energy Data 2011-2013

List all ministries (and positions held) you have had since ordination:

MTW

RUFG

What experiences have you had in presbytery committees and offices?

None

In what areas would you like to serve presbytery?

Missions

TRANSFER EXAMINATION – PCA TEACHING ELDERS
HOUSTON METRO PRESBYTERY

NAME: Curtis Shields

DATE OF EXAM: 9.12.22

INSTRUCTIONS

The PCA *Book of Church Order (BCO)* provides in 13-6: “Ministers seeking admission to a Presbytery from other Presbyteries in the Presbyterian Church in America shall be examined on Christian experience, and also touching their views in theology, the Sacraments, and church government.” This exam begins the process of fulfilling that requirement.

- Email the exam back to the Chairman, Fred Greco at fred.greco@cckpca.org
- Use the space provided to answer your questions. If you need extra space, add lines below your answer.
- This is **not** an open book or note exam. Outside resources are **not** allowed.
- Please use Scripture references to support your answers.
- Please do not email this examination to anyone else without explicit permission from the chair of the Candidates and Credentials Committee.

GENERAL INFORMATION:

Name: Curtis Shields

Age: 36

Phone: +60123090947

Email: curtis.shields@ruf.org

Current address: Saujana Residency Bayu Tower 11-9 Jalan ss16/1 Subang Jaya, Selangor, Malaysia 47500 soon 3731 Drake Street Houston, TX 77005

Birth Date and Place: 1.19.1986 Birmingham, AL

Presbytery /Denomination of Ordination: Central Carolina PCA

Date of Ordination: August 2015

Current Presbytery/Denomination: same

Have you been released from your current Presbytery? yes

Clerk's name and number where we may verify your standing and membership:

Flynt Jones 704-519-7076

Marital status: married

Children (list age): Mary Claire 7 Simon 4 Whit 2 Baby girl eta January 2

Seminary graduated from (degree): RTS Charlotte M Div

Undergraduate degree: Vanderbilt University 2008 BS Engineering Science
BA Economics

Houston Metro church extending call: _____

Specific ministry to which you are being called: RUF

Contact at church calling you to ministry (name and phone number): _____

Clay Holland 832-722-8035

When do you expect to be on the field? Landing 9.30, starting November
1

Note: Please bring to Presbytery a copy of your Ordination certificate, Seminary and Undergraduate diploma. Please come with a signed copy of the formal call from the church that is calling you.

GENERAL QUESTIONS:

1) Give us your personal testimony:

My parents are wonderful people. My mother cares more about people knowing the Gospel than anything else. My dad is a good midwestern Calvinist, low on self promotion, quick to laugh at himself. My grandfathers were losers with good resumes, WWII pilots, but JI Packer and John Stott are my spiritual grandfathers, besides many other men at my church. It has been fun to read them lately knowing how much I was getting them at bedtime my whole life. Besides the Shorter Catechism (for some reason my parents didn't teach it to me), I had a magnificent covenant childhood. We were always the last to leave church. My dad was always talking to someone, seeing how they were doing. Most of these men were spiritually apathetic, but he could always connect with them through one of his favorite avenues: sports, engineering/farming, or someone they knew, and then weave in some kind of Biblical insight or question. I caught ministry from him. So many people were rooting for me and my sister and brother and loved us so well, because my parents had loved them so well. They gave me an honorable name.

I remember reading an autobiography when I was maybe 10 where the guy prayed that God would provide someone to share the Gospel with his dad and realized that God had answered that prayer with himself. When he told his dad about Jesus, he said that he would love to be a Christian but that he couldn't because he had done too many bad things. Something clicked when I read that, but I don't know when I became a Christian.

My dad was a John Stott loyalist in the PCUSA, but eventually my mom pulled out the dagger when I was in seventh grade, "They're teaching our children lies!" I don't know if he thinks he made the right decision or not, but we went to Covenant PCA in Birmingham. I had a great experience in the youth group. My youth pastor took us down to Tuscaloosa my senior year to attend Alabama RUF, and on the drive back he said, "Go to RUF." So we did.

I don't consider myself much of a cryer, but during my ordination service I was so overwhelmed by how much the Lord has blessed me through the Church: my parents, all the dinky Sunday school lessons, so many prayers from extended family and brothers and sisters and fathers and mothers at church, me, brought before the throne of grace so persistently, the sacrificial youth workers and RUF campus ministers and interns, the many friends, the supporters for the RUF internship that bought my time so I could read the Bible on the clock for the first time. God has been very good to me. It was an ugly benediction, but one friend said that it wasn't that ugly.

2) Describe your current devotional habits.

I read a Psalm or two, a Proverb, and typically three chapters of whatever Bible book I am reading each day. Ideally, I pray for an hour four or five times a week.

3) Currently, what are your greatest spiritual struggles and how are you dealing with them?

Anger at my kids, it's been a Romans 7 type of month. I know that smashing a glass at 5:52am is a normal thing for a four year old to do and that God is sovereign over it, but I fail that test most days. I try to reflect on it, prepare, see my sin clearly instead of justifying it, and repent with hope.

Sexual temptation is always a personal concern. I try to be diligent against any thought or eye wandering. I find it extremely difficult to keep the Lord on the throne of my heart. Whack a mole is illustrative of the nature of my heart.

4) Do you and your wife have a healthy Christian marriage (if married)? Explain.

Yes, we love and are committed to each other. I received some advice that was more helpful than I realized from an older sister before I got married saying think about what you have to offer. Marisa wanted a 1. fun 2. warrior for the Lord. There are a lot of things that I can't do, but I can do those things. It does a lot for a man to be able to serve with the strengths that the Lord has given him. My disorganization can drive her crazy, but she thinks I'm great, which means a lot to me. I am proud that we have made it through ten years so far. It's been a good rock tumbler crucible. God is smart. I have needed the humbling.

CONSTITUTIONAL STANDARDS:

5) Have any of your theological views changes since your ordination? If so, please explain which and why.

No

6a) Do you have any differences with the Westminster Confession of Faith, Larger Catechism, or Shorter Catechism? (If so, please list and explain. Use additional sheets if necessary.) Please provide a Biblical rationale/defense for your difference **and** the Biblical rationale for the position of the Westminster position (so we know you understand it).

I had a guy come up and tell me that the Sabbath portion on recreation was talking about cock fighting, which I didn't realize. I have not gone back and looked at what exactly the divines meant when they said recreation, but I like to play outside with my kids on Sunday and go on walks and throw a ball around.

6b) Do you have any differences with the PCA Book of Church Order? (If so, please list and explain. Use additional sheets if necessary.)

No

THEOLOGICAL VIEWS:

7) What are your eschatological views?

Amillennial, Revelation 20, this great battle between Jesus and Satan has been going on for a long time. The millennium is now and always until Jesus' return. This is just the cycle of history. I have, since being ordained, heard people nuance this view by adding "optimistic" in front of it. I am sympathetic to that nuance. While I see history leading to Christ's return as Satan at work, God saving his people out of their stone hearted rebellion, and humanity constantly imploding on itself in sin, up and down and kind of mostly down, I also see that the Church goes on and that God's loving and gracious character that we see throughout the history of redemption in Scripture can make us optimistic that He is going to finish history with a mighty work of grace. I have often thought of this as I have banged my head against the wall of Satan's greatest masterpiece, the House of Islam, for the last seven years, and been encouraged that God has already crushed the two other largest Satanic strongholds to my north and northwest of Confucian Buddhism and Hinduism.

8) Would you consider yourself a Theonomist? Why or why not?

No, the New Testament clearly presents a shift in how the Church functions in the world. Our goal as Christians is not to get back to Israel with the Lord's Supper instead of the Passover. I believe that the Church has ministerial and declarative power, and the civil magistrate has the sword. I affirm the spirituality of the Church and try to be in tune to whatever form of political idolatry I get whiffs of. As a presbyterian, I vote assuming that the people governing and governed are depraved and try to maintain lots of accountability and tension in terms of where power is placed in this fallen world. The hermeneutic I have for Deuteronomy and Leviticus is that God and Moses are pretty fatalistic and are just trying to minimize the damage with Israel's persistent striving towards destroying themselves. I see the world today the same way, and when people complain about leaders, particularly in America, I find myself more surprised at how good things are. Pakistan, maybe more than one, but probably not more than two steps above chaos, is my default assumption for any nation in this fallen world. One positive Old Testament government principle I see, mainly a million times in the Proverbs, but also many times in the prophets, is lack of partiality. Fair courts, uncompromised judges, no bribes, is what I think the Church should always be putting reform pressure on any government it submits to in its politically relevant declarations.

9) What is your view on creation, including the length of days?

I believe that God made the earth in six 24 hour days.

1. The vav consecutive is only found in narrative, and it's in Genesis 1 more times than any other chapter in the Bible.
2. When Jesus and other Bible authors refer to Genesis 1, they always speak of it in the way any person that read it would assume it meant.

10) Were Adam and Eve historical persons? What does it mean to say that? Why is it important?

Yes, I mean when I say that they were historical persons that God created Adam like us, besides not being born of a woman, who had a body like ours, out of the ground and formed Eve from his side. They lived and breathed and have souls, and we will meet them and be with them in the New Heavens and the New Earth if not before when we die and go to be with Jesus. This is important, because if a person does not believe it, then whatever hermeneutic they use to say it is not true could be used against any of the Bible. It is the most plausible to the person on the street that the first 11 chapters in the Bible are fictional in some way, where the rest of the Bible feels mostly like an uninterrupted story leading up to Jesus, but the person that believed Adam and Eve were not historical would be unwittingly or intentionally giving up the whole Bible through affirming that plausibility.

11) What is your view of evolution? Is there any sense in which evolution is Biblical?

If micro-evolution is the adaptability of organisms to their environment, then micro-evolution is part of how God made the world, and we can praise Him for it. There is not an example in science of a species improving. The Second Law of Thermodynamics is the way the world works in this curse-ridden and fallen world. If macro-evolution were true, then it still would not have an explanation for why there is something and not nothing. The Bible gives a far more plausible explanation for how the world is the way it is. I find the attempts that Christians have made to try to harmonize the Bible and evolution to be noble intellectually but compromising Scripture far more than any Christian should.

12) What is your view on the role of women in the church? May a woman hold the office or fulfill the functions of an elder? May a woman hold the office or fulfill the functions of a deacon?

Women, through mother and sisterhood, physical and spiritual, are essential for the Church to be what God intends for it to be. As the Church collapses when men shirk their God-given duties, so does the Church become similarly impotent when women (far less often) neglect theirs. A woman cannot hold the office or function of an elder, and a woman cannot hold the office of a deacon, but a church without women working with the deacons to fulfill their responsibilities is not going to do very good diaconal work (1 Timothy 3, Titus 1, Acts 6).

13) What is your view on the continuation of the first century gifts of tongues, healing etc., in the Church today?

The gifts are a part of special revelation, which ceased with the conclusion of the New Testament. This is the age of wonders and the Spirit (Joel 2, Acts 1), therefore we praise the Lord without being surprised, besides just being amazed at God, at the amazing works of grace that the Lord has done in the Church since the conclusion of the apostolic era. While the Lord does occasionally use someone to preach or teach in languages that they do not know, that does not mean that they have the “gift” of tongues. It means that God miraculously spoke through them in a language that they did not know. It means that they spoke in tongues once. When a person is miraculously healed, it is because God did it through our prayers, not because God used a specific person to heal them (1 Corinthians 13).

14) In your view, would you counsel someone that they need to be Baptized? Under what circumstances?

Yes, when a person becomes a Christian they need to be baptized. Jesus commands it (Matthew 28). It is the sign of covenant entrance. To neglect it would be at great personal risk (Exodus 4, 12). If God doesn't see the sign on you, that's not good. To neglect it would also be to forego spiritual nourishment. If they believe in the Lord Jesus Christ, have repented of their sins, and look to him alone for forgiveness and salvation. If they want to submit to the Church and serve because of this wonderful Gospel gift, then they should be baptized. I would counsel any Christian parent in the church to baptize their children, to be obedient to God and put the covenant sign on them, and if they were Baptists, I would try to explain that most of what they believe about baptism should be put on the Lord's Supper. We can celebrate their child's faith when they are welcomed to the table.

15) When would you re-Baptize someone?

The essential ingredients for baptism are 1. water 2. in the name of the Father, the Son, and the Holy Spirit 3. by a minister lawfully called. If their baptism met those three requirements, I would encourage them that they had been effectively baptized, that God was at work in spite of whatever bad circumstances surrounded it. If they were formerly Catholic and insisted that it had been ineffective in some way, perhaps through excessive superstition, I think I would agree to it.

16) How do you relate baptism and regeneration?

Baptism is a double symbol, cleansing and judgment. Water makes clean (like Jesus' blood makes us clean) and it can drown. Peter and Paul relate baptism to the flood and the Red Sea. Baptism is also connected to the Holy Spirit. When the Lord regenerates His people, he baptizes them with the Holy Spirit. Baptism is an outward sign of an inward reality that we pray for. Sometimes regeneration happens before a person is baptized, typically in covenant children (not that if they somehow died as a baby or two year old or some kind of pre-conscious age we

wouldn't have calm trust in God's sovereignty and confidence that we would see our child in the New Heavens and New Earth), or after, for adults that become Christians that didn't grow up in the Church or grew up Baptist.

17) What is your view of who is qualified to participate in the Lord's Supper?

A person that has repented of their sins, believed on Christ, and been examined by the elders and baptized is qualified to participate in the Lord's Supper. If there are visitors from other churches that are members in good standing, then they are qualified to participate as well.

18) In your view must we fence the table when observing the Lord's Supper? If so, how do you fence the table?

Yes, 1 Corinthians 11, eating in an unworthy manner eats and drinks judgment on himself. I say something like, "If this is not consistent with what you believe, if you do not believe that Jesus is your only hope, then we ask that you do not eat and drink with us. Our desire is that you would know Jesus and delight in this meal with us, but we ask that you wait and speak with me or any of the elders before participating."

19) In your view, should the Lord's Supper ever be observed in private, that is, other than during formal corporate worship?

No, but it's not completely thought out in my head. It's hard to imagine a reason for a private Lord's Supper that didn't have some kind of superstition driving it. Scripture seems to me to give the picture that God intends for the Lord's Supper to be for God's people together in worship.

20) What is your view of paedocommunion?

Paul says in 1 Corinthians 11 that we have to be able to discern the body and blood. This suggests a difference between the Lord's Supper and Passover, that a personal conscious understanding is required for the Covenant renewing sign. That introduces tension to me. I was 8 when my parents walked me through the questions and sent me to the elders, and looking back, I don't remember much, but I do remember my mom asking me questions about the Gospel. I remember saying an answer with a decent amount of confidence, and my mom saying, "Well, actually..." and realizing that my answer was totally wrong and being kind of confused. In hindsight, it is amazing how spiritual things are spiritually discerned. It doesn't matter if you're smart or not. Anyway, they must have thought that I believed it, because I was welcomed to the table, possibly because of my correct parroted answers. So, the tension is between thorough examination of a child and withholding the Lord's Supper or hasty welcoming in not withholding. My oldest child, my daughter, is 7, and I think she believes. We have not sent her to

the elders yet. My team seems to mostly be pretty late in their thinking with the Lord's Supper, emphasizing the abstract thinking required to be able to "discern" the body and blood. I reject paedocommunion but am still a little hazy on when to welcome children to the table.

21) Explain your understanding of sacramental efficacy. Are the sacraments efficacious to all recipients? Are they efficacious to all recipients in the same way?

The sacraments are efficacious by faith. They give more nourishment to those who are more active in repentance and faith as God designs for the Spirit to give that nourishment. Not sure exactly what you're looking for with the all recipients in the same way question, but I love the language of the BCO, which if I remember correctly states, "of inestimable benefit...to beget peace of conscience...inspire them with love and zeal, and comfortable hopes of eternal life." Anyone who ignores the fence and eats not in faith also has efficacious sacraments, for judgment.

22) What is your view of the abiding validity of the Fourth Commandment? What is your view of the observance of the Lord's Day?

The Ten Commandments were written on stone, which suggests an eternal nature to them. I gather that basically no one had the view that the Sabbath did not carry over until 50ish years ago. Slaves work seven days a week. The Sabbath is a very great commandment. Most commandments are very difficult to keep, but the fourth commandment is almost like our God is telling us to eat ice cream. I know that says more about me than it does about the commandment, but the Sabbath is just so great. A taste of heaven worshiping with my brothers and sisters, every burden taken off, every anxiety set aside (not that ministry doesn't still give all kinds of anxiety on the Sabbath), a day to just be with your kids, friends, family, to just stare at the sky and think of who God is and what He is doing and where He is taking His people, praise the Lord for this blessing. Works of ministry, necessity, and mercy are part of the Sabbath, but all other work is to not be done. It is a fool's errand to try to reject the Lord's pattern of working six days and resting one. Exodus 20, Leviticus 24, Deuteronomy 5, Mark 2:27

23) What is your view of the making and using of images of the Persons of the Godhead? Do you agree with the view set for in WLC 109?

(I looked up WLC 109 to answer this question)

Obviously the Father and Spirit are out. The incarnation complicates this a bit. I prefer no images of Jesus (particularly the Aryan portrait of Jesus that I feel like I saw a lot when I was a kid) but don't get dogmatic with pictures of him in kid's Bibles. I remember sitting through Dr. Currid's second commandment lecture and being confused whether I should repent or not. Since then, and this is still extremely hazy for me, I am finding images in general something to be careful with. We live in strange times when everyone sees everything all the time. There are 4,000 square foot billboards that I see every day with high resolution images (videos!) on them. I try to look at screens minimally and not even look at beautiful nature pictures much, but just go hiking myself

and praise the Lord for what my eyes are able to find (and zoos, and I also live on the 11th floor with a living room wall that is completely windows. I get a spectacular sunset probably every other night, but this place is so lost in idolatry, it has hardly crossed anyone's mind to look at it). I look forward to asking someone better at theology than me what they think about how to think about how the second commandment applies.

24) What is your view of justification? How does it differ from sanctification?

Justification is an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight only for the righteousness of Christ imputed to us and received by faith alone. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God and are enabled more and more to die unto sin and to live unto righteousness. Justification happens all at once. We are forgiven. It is done. We can be confident that the heavenly courtroom will not be a place of condemnation for us. Christ's righteousness has been given to us. Our sin has been taken away by him. Sanctification is the process that we go through for the rest of our lives, repentance and faith, the Spirit pressing the Word on our hearts, making sin sinful in our eyes, putting it to death. It's a miserable and wonderful experience to grow in holiness.

25) What is your understanding of Paul's use of the phrase "the works of the law"? Explain.

Paul has two things in mind when he uses the phrase "works of the law." He has the Ten Commandments, the moral law, and the ceremonial law in mind (Romans 8, Galatians 2). He is not talking about the "obedience of faith" (Romans 1). When he uses the phrase "works of the law" he is explaining the free nature of the Gospel. God's standard is perfection, and it is fleshly foolishness to think that some kind of meager improvement in obedience to the law, trying to gain God's favor through our obedience and not Jesus' perfect obedience is good enough for God. He calls works done in an attempt to please God filthy rags. The obedience of faith, works done knowing that Jesus has already forgiven us, works done out of the freedom to obey that Christ has given us, works done in thankfulness, sacrifices of thanksgiving, works done for the glory of our Father as his already accepted children, God loves (Ephesians 2:10, 2 Corinthians 1).

26) What is your understanding of the New Testament teaching on the imputation of Christ's righteousness to believers and the imputation of their sins to him? Use Scriptures to defend your position.

2 Corinthians 5:21, He made him to be sin who knew no sin in order that in him we might become the righteousness of God. When I share the Gospel to Asians, I share Genesis 1:1, Hebrews 10, it's impossible for the blood of bulls and goats to take away sin, and 2 Corinthians 5:21. When the Father looked down on the Son on the cross, He saw my sin. When he looks at me, He sees the righteousness of his Son. Jesus never did, said, or thought anything wrong, and

he died like a criminal. I did, said, and thought horrible things, and I am seen as righteous. It's free to me, but it cost him everything.

27) Explain the concept of "merit" in connection with the obedience of Christ on behalf of believers?

We merit condemnation with our sin. Our perfect God cannot tolerate us in his presence (Isaiah 6, Mark 6 "get away from me Lord, I am a sinful man"). Christ merited salvation through his indestructible life and then gave it away and took on our condemnation. Perfect justice can't have double jeopardy. He took our place and gave his merit to us.

28) Explain briefly what is meant by "Federal Vision theology." Are you a proponent of it?

Federal Vision theology is an unbiblical view of the church, family, and how God works in the world. Having babies is a blessing, and raising them in the covenant is a wonderful thing, but it is not the only way that the Lord works. To neglect evangelism assuming that God only works through families is shameful. I am not a proponent of Federal Vision theology (but I do gather that small families are an indication of the church being soft, buying into cultural ideals, and not seeing how God works. This is absolutely true in Asia, to a sad degree, but I am thankful that it seems to not be nearly as bad in the US.).

29) What is your view of the relationship between Teaching and Ruling Elders?

Jesus is the perfect prophet, priest, and king. Most pastors are good at one, maybe pretty good at a second, rarely good at all three. They need other men to help the church be blessed by all three. Qualifications for ruling and teaching elders are the same. Giftings are different. God makes us different, and the gifts that He gives us hopefully are used liberally for the Church. Any church I pastor I hope will have at least one very kingly ruling elder. All churches need good teaching and effective rule. I have seen some elders that seem to think that ruling elders kind of keep things going or keep a lid on things in an authoritative and maybe slightly detached way. While I could see there being a prayer warrior elder that was not very good at discipleship but still a very sacrificial elder, in general a ruling elder should be plugged in like the teaching elders, albeit in a more limited amount considering that he probably has a full time job. Every elder should have multiple men in the church that would call them a father in the faith, ruling or teaching, and be able to teach the Bible effectively, whether that be at a one on one or small group level or more. I am no expert on group dynamics, but I gather that there kind of needs (tends?) to be an elder unofficially in charge. Votes are equal, and the elder in charge should lose occasionally. 1 Timothy 3, Titus 1

30) In your view is attendance at Presbytery meetings important?

I would be a great hypocrite and dishonor my father to say it wasn't. I consider complaining about presbytery to be analogous to people complaining about their church. When we raised support it was enlightening to pile up so many conversations with people that were complaining about their church. Then we came back for hma, and it seemed like every conversation was complaining (and I joined them, probably to a sinful degree) about their parents. Maybe that is just the nature of being 29 and 35. I don't know. I am eager to get to know my brothers and fathers and am thankful for their ministries and for the opportunity to encourage them and try to help them get through faithful ministries. I have asked the Lord for 40 years and thankful that I have made it through 7 so far. I am easily discouraged, even though I consider myself somewhat battle tested at this point, so I am going to need my brothers and fathers and want to support and pray for them as well.

31) Have you read the report of the PCA's Ad Interim Committee on Human Sexuality?

No

32) If so, what do you consider to be some of the key takeaways from this report?

I heard good things. I heard mention of not policing language, which was interesting contextually for me, because Islam often polices language, to its own detriment, and reminded me of the council when Athanasius split up the parties and asked them to describe the issue, then asked them what they meant, and they realized they agreed, which also reminded me of Dr. Cara's maxim, "Theology is done at the concept (meaning not word) level." (I have not dealt with this issue much in Asia)

33) If a man who experiences same-sex attraction does not believe that God will increasingly take away these sinful desires over the course of his Christian life, is he fit to be teaching elder? If such a man commits himself to living a life of celibacy, is he then fit for the Christian ministry? Please explain how your answer comports with the Bible's teaching on sanctification.

I have not thought a lot about this... I think I would dig into what he means by "experiences," if he hates his sin in sexual perversion then that is good. The trajectory for sanctification in the Bible seems to be a positive one, but 2 Corinthians 12 suggests that sometimes God does give us sin struggles that persist in order that his strength may be made perfect in weakness. I haven't landed on whether I buy a celibacy category. In general I find the men who prescribe themselves significant sexual restraint after bouts with same-sex attraction and more tend to end up getting married and having lots of sexual attraction towards their wives, but that's not a huge number of data points. Where I'm at with minimal research besides studying the Bible and talking to people encouraging men to get married, and if the sexual part of their relationship struggles, that's ok. Celibacy seems to be a different category, a calling, from not feeling sexually attracted

to women and therefore shutting themselves down sexually in order to not sin. Anything that helps us not sin is good, but my leaning is that celibacy in this situation is not the best answer. Personally, I think I would want to evaluate ministry candidates individually and go with my conscience on the wisdom of ordaining a person with sin struggles of any kind.

34) While all of us recognize that being honest about and confessing our sin struggles is an important part of mortifying our flesh, do you believe it is appropriate for a Christian to juxtapose identities rooted in sinful desire (e.g. same-sex attracted, bi-sexual, etc.) alongside his or her identity as a Christian, e.g. 'gay Christian,' etc.? Do you believe it is a sin to do so? Why, or why not?

Yes, I believe it is a sin to identify yourself in that way. I am sympathetic to Kent Butterfield's argument that it's not a sexual or biological statement to call yourself a 'gay Christian,' it's a Christological one. While sexuality is given a more central significance over other sins in Scripture, it still is enlightening to substitute 'greedy' or 'angry' or something else in its place to see how culturally syncretistic someone would have to be to think of themselves in that way. But, someone could mean very different things in saying that, so I would ask them what they mean. It is difficult to imagine an answer that wouldn't be at least minorly off base Biblically though.

35) Do you believe that Critical Race Theory and/or the Black Lives Matter movement offer uniquely helpful insights that should be embraced by or disseminated within the church?

Have not read much on them. I eventually watched the Colin Kaepernick interview a year or two, maybe longer, after he initially started taking a knee. He was calling for benevolence from the cops, which in some ways is a completely fair request. But to have a society so Christian that you could have a police force that saw each person that broke the law as someone that needs Jesus and was gracious even in administering justice, yeah maybe all the utopia not being a fair comparison talk is extremely necessary. Praise the Lord that America has created a society so good that people actually complain about the things that they complain about, that utopian ideals even enter the discussion. They don't here. One of my best friends at church, I went over to his house. He lives in a 39 story building, and there are three buildings in the complex, so 120 floors of apartments, and the apartment policy is: no Africans. Black Lives Matter? Praise the Lord for that kind of discussion, because black lives matter more in America than they do anywhere else, by a lot.

But back to the question, I believe that all truth is God's truth. I have learned things from non-Christians before, not just about how rebels think, but new insights as well. One theological truth that has come to life for me in Asia is a concept I stumbled across in Michael Reeve's *Delighting in the Trinity*, "The Holy Spirit is the author of all creativity." It seemed so ridiculous in my first reading (and maybe I missed this section in my theology classes), and yet, over the next few months it became a central aspect of my lens for looking at the world. While it is sad that the Muslim world doesn't have the Gospel, you know, union with Christ, justification by faith, peace of conscience, the central blessings from Jesus. It's also sad that they fulfill psalm 115 so completely, those who make them become like them, having eyes but not seeing, ears but not

hearing, and not enjoying good sociology or books or even telling a good joke and laughing with each other, the tangential blessings.

Sorry I don't have many thoughts on so many of these particular issues. They don't come up here often. I was in the States for six months last year and was encouraged by how my brothers were so well contextualized, but it was fairly common for me to hear someone break a pastoral issue down and think, "I haven't thought about that in years." I don't read up much on distortions and heresies unless I run into them frequently. I try to do the Federal Reserve anti-counterfeiting method, study the dollar.

The Call to A Particular Ministry
Presbyterian Church in America

The Houston Metro Presbytery through its RUF Committee, being on sufficient grounds well satisfied of the ministerial qualifications of you, Curtis Shields, and having good hopes from our knowledge of your labors that your ministrations in the Gospel will be profitable to the spiritual interests of students at Rice University, do earnestly call you to undertake the pastoral office of Campus Minister; promising to you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord.

You shall receive [REDACTED] a year in salary/housing allowance as well as other benefits, such as retirement, insurance, vacations, and moving expenses etc. You are allotted 4 weeks of vacation and 2 weeks of study leave.

It is understood that you will work with the Houston Metro Presbytery RUF Committee and Reformed University Fellowship pursuant to the Affiliation Agreement between RUF and Presbytery, in regard to informing the churches and individuals of the Presbytery and others who are interested in the needs and God's working through your leadership in this ministry, as we build a financial and prayer support base for this ministry.

The above was approved by the Houston Metro Presbytery RUF Committee, Presbyterian Church in America, on August 3, 2022 for submission to the Houston Metro Presbytery on August 19, 2022.

Attest: I, having moderated the Presbytery meeting which extended a call to Curtis Shields for his ministerial services, do hereby certify that the call has been made in all respects according to the rules laid down in the Book of Church Order, and that the persons who signed the foregoing call were authorized to do so by vote of the Presbytery.

In testimony whereof we have respectively subscribed our name on this, the 19th day of August, A.D. 2022.



(Moderator of the Houston Metro Presbytery)



(Chairman, Houston Metro Presbytery RUF Committee)

Fathers & Brothers of HMP,

Below are some reminders from your Sessional Records Committee to assist you with your 2022 Minutes.

The **Deadline for your 2022 Minutes** (*per HMP Rules of Presbytery Operation section 14*) will be **Tuesday, February 28, 2023**. Please send them to the Committee Chairman, TE Mark Blalack (*Mark.Blalack@rpcbmt.org*). As our time to review Minutes will be shorter than normal this year, we would encourage you to send them as soon as possible.

As mentioned in the correspondence when we returned the review of your 2021, we ask that Sessions **Respond to Exceptions of Substance to Minutes from 2021** by approving an amendment, that is easy to find in your 2022 Minutes, stating that the Exceptions of Substance for 2021 have been corrected (*a single page added to the Minutes acknowledging the correction is acceptable*). The Sessional Records Committee will review these Responses, approved by your Session, when we consider your 2022 Minutes at our meeting in 2023.

We are also making a **change to the HMP Sessional Records Checklist**. The current language (*Minutes are bound or in binder with pages numbered*), is being replaced with *Minutes were sent in pdf or Word file(s) with pages numbered*.

Reminders from Checklist (*see reverse side*)

If there are any questions that you have as you complete the year, and prepare to submit your 2022 Minutes, our Chairman is happy to assist you.

Faithfully Submitted in Christ,

TE Mark Blalack
Reformed Presbyterian Church, Beaumont
(409) 659-9126
Mark.Blalack@rpcbmt.org

HOUSTON METRO PRESBYTERY
 Sessional Record Review Check List and Feedback Form

Church Name/City	
Review Date	
Record Year Review	

Instructions to Reviewer:

- After checking the list below, mark any Exceptions of Form, Substance or Notations in the appropriate space below.
- As you are able, note the date of the meeting, page, line, and details of the Exception.
- Return completed form in PDF or Word to the Committee Chairman by 3/20/23.

Notations:		
Yes	No*	Item
		Minutes were sent as pdf or Word file(s) with pages numbered (RAO 16-3).
		Approval of previous meeting minutes (RAO 16-3).
		Minutes show church name, meeting location, date, time, and moderator. Also name of clerk if other than regular stated clerk who took the minutes (RAO 16-3).
		Opening paragraph shows the type of meeting - either Stated or Called. If Called, then also include verbatim the purpose as given in the call (RAO 16-3).
		Minutes show meeting opened and closed with prayer (BCO 10-5, 12-9, RAO 16-3).
		List of Elders present. Each Elder not attending listed as excused or unexcused. Visitors may be listed. (RAO 16-3).
		Minutes show actions taken, motions adopted, business transacted (RAO 16-3).
		Minutes signed by clerk of the meeting (RAO 16-3)
		Deacons regularly submit minutes and financial records to Session for review (BCO 9-4, 12-5)
		Minutes show a quorum present, either by list or by statement to the fact (BCO 12-1).
		Session approves and adopts the church budget, at least annually (BCO-12-5)
		Session submits records at least once per year for Presbytery review (BCO-12-7).
		Minutes related to officer examinations should show that the examination covered all the required subject areas. (BCO 24-1)

EXCEPTIONS OF FORM:

EXCEPTIONS OF SUBSTANCE:

NOTATIONS (or other appropriate comments):

HMP MNA Committee Report

Christ Church Huntsville has submitted a request to be particularized. They have a signed petition for their church to be particularized, the elders have been nominated and trained, and the congregation wants to have Nolan Williamson to serve as their pastor. Ministerial Relations will be handling Nolan Williamson's change of call and Kyle Bobos (MRC Chair) will make the following motions on behalf of MNA along with his report.

- 1 MNA would like to make a motion to approve the petition for particularization from Christ Church Huntsville.
- 2 MNA would like to make a motion to dissolve the temporary session of Christ Church Huntsville.
- 3 MNA would like to make a motion to send a commission from the Houston Metro Presbytery for the particularization of Christ Church Huntsville on Nov. 27, 2022 composed of:
 - Teaching Elder: Richard Harris
 - Ruling Elder: Steve Bellis
 - Ruling Elder: Dan Tidwell

CHRIST PRESBYTERIAN CHURCH OF HUNTSVILLE
MINUTES OF CALLED CONGREGATIONAL MEETING

Date: November 6, 2022
Location: Alpha Omega Academy, Huntsville, TX
Purpose: The meeting was called for the purpose of electing church officers and calling Rev. Nolan Williamson as pastor.
Notice: In accordance with BCO §24-1, notice had been duly provided to the congregation.

The Meeting was called to order at 12:02 p.m. with prayer led by Moderator RE Dan Tidwell of the Commission appointed by the Christ Evangelical Presbyterian Church (“CEPC”) Session.

The Moderator explained the purpose of the meeting.

The Moderator said he would entertain a motion from the floor that RE Steve Bellis serve as clerk for the meeting. Sam Massey moved, and the motion was seconded. The motion was approved by voice.

The Moderator asked the Clerk whether a quorum was present. The Clerk determined that an excess of the required quorum was present and declared a quorum.

The Moderator asked officer nominees who were present to stand as he called their names. He read the names of the nominees for Ruling Elder: Clint Allen, Mark Fullerton, Brandt Kieschnick, and Sam Massey. He then read the names of the nominees for Deacon: Mike Kirkwood, Aaron Lockhart, and Jim Williamson. The Moderator noted that all the officer nominees had been trained by TE Nolan Williamson and examined for service in their respective proposed roles by the Commission.

The Moderator addressed the congregation and asked, “Are you now ready to proceed to the election of ruling elders and deacons from the slate presented?” The voters declared themselves ready by a show of hands. The Moderator told the voters that written ballots were available to distribute and said he would entertain a motion to elect the nominees by voice vote rather than a written ballot. Mark Kirkwood moved, and the motion was seconded. The motion was approved by voice and a show of hands.

As a member of the Commission and on behalf of the CEPC Session, RE Bellis moved the election of the slate of nominees presented to the offices of elder and deacon. Since the motion was made on behalf of the CEPC Session, it required no second. The motion was approved by voice and a show of hands.

The Moderator addressed the congregation and asked, “Are you ready to proceed to the election of your pastor?” The voters declared themselves ready by a show of hands. The Moderator then read the call saying, “That Christ Presbyterian Church of Huntsville being on sufficient grounds well satisfied of the ministerial qualifications of you, Nolan Williamson, and having good hopes from our knowledge of your labors that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call you to undertake the office of pastor in said congregation, promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord. So that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you the sum of \$83,892 a year in regular monthly payments, along with benefits, during the time of your being and continuing as the pastor of this church.” The Moderator called for discussion. There was none. The call was approved by voice.

The Moderator led the congregation in a closing prayer and adjourned the meeting at 12:22 p.m.

In accordance with BCO §25-5, the foregoing Minutes, when approved below, shall be inserted into the minutes of the Session.

Steve Bellis, Clerk

RE Dan Tidwell, Moderator