

## Recommended Docket for the Fifteenth Stated Meeting of the Lowcountry Presbytery

**To be held: 9:00 a.m., Saturday, July 27, 2019 at Church Creek Presbyterian Church, Charleston, SC.**

Recommended Docket submitted by the Administration Committee:

That the following docket be approved for the Fifteenth Stated Meeting of the Palmetto Presbytery scheduled for July 27, 2019 at Church Creek Presbyterian, Charleston, SC:

- 9:00 Worship with Sacrament of the Lord's Supper  
10:00 Break  
10:15 Ministry Equipping Time  
TE Arklie Hooten, TE Curt Moore: *Ministry Opportunities in Disaster Response*  
11:15 Question & Answer Time  
11:30 Call to Order & Opening Business
1. Welcome
  2. Roll Call (by registration sign in sheets)
  3. Clerk's declaration of quorum
  4. Adoption of docket
  5. Approval of 14th Lowcountry Presbytery minutes from April 23, 2019
  6. Appointment of Committee of Thanks
  7. Introduction of Special Guests & First Time Commissioners
  8. Presentation of Memorials
- Business & Reports
- Candidates and Credentials Committee
  - MNA & MTW Committee
  - Campus Ministries Committee
  - Judicial Committee (No report)
  - Shepherding & Church Vitality Committee
  - Administration Committee (10 minutes)
    - Report of Stated Clerk
    - Report of the Treasurer
    - Report from General Assembly
  - Additional Business if needed & Adjournment targeted before 2:30
- 12:00 Order of the Day – Lunch – Resolution of Thanks  
12:30 Season of Prayer will begin at 12:30 and continue until 1pm

### Candidates and Credentials Committee

TE Alex Mark, Chairman, First Scots PCA, [[amark@firstscotsbeaufort.org](mailto:amark@firstscotsbeaufort.org)].

Since TE Mark is serving combat duty with middle schoolers at Ridgehaven, TE Chris Bowen will lead the examinations on the floor.

**Under Care Examinations: (BCO 18-2 examined by the Presbytery on experiential religion and on motives for seeking the ministry.)**

**David Seitzinger** (Grace Coastal Church) and **Jared Murrell** (Church Creek) seek to come under care of Lowcountry Presbytery

- Both have been members for at least six months and have letters of endorsement from session.

- David Seitzinger will also begin his internship at Grace Coastal.
- The committee recommends that Lowcountry Presbytery receive them both under care.

**Transfer of Ordination:** (BCO 13-6) examined on Christian experience and also touching their views in theology, the Sacraments, and church government. Any declared differences with the Westminster Standards. Assent to BCO ordination questions.)

The Rev's **Nathan Francis** (MNA), **Rob Hamby** (MNA), and **Thom Watson** (laboring without call, serving as interim supply at Two Rivers Church) all seek to come to Lowcountry Presbytery by transfer:

- Nathan is transferring from Western Carolina Presbytery
- Rob is transferring from North Texas Presbytery
- Thom is transferring from Western Carolina Presbytery

Please see the following exceptions that the candidates take, as well as the committee's recommendations:

### **Nathan Francis:**

**Images of Jesus (2<sup>nd</sup> Commandment):** I disagree with the Westminster Standards in reference to creating of images of Jesus for the purpose of education (e.g. WLC 109: *...the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever*). My understanding of the 2nd Commandments is that it is focused on a prohibition of creating and worshipping any and all images (i.e. both images of God and "anything that is in the heaven above or that is in the earth beneath, or that is in the water under the earth"). The Lord commanded images in the Tabernacle: cherubim, trees, and flowers; but these were not to be worshiped. I believe that images of Jesus for pedagogical purposes can be helpful to young children in Sunday School materials or storybook Bibles.

**Committee's Recommendation:** After considering his rationale, the committee recommends that Nathan's difference be considered more than semantic, but not out of accord with our system of doctrine.

**Recreation on the Lord's Day (4<sup>th</sup> Commandment):** I differ with the language of the Westminster Standards in reference to "recreation" on the Lord's Day (i.e. WCF XXI: *...thoughts about their worldly employments and recreations*). I believe that all 10 commandments are moral law and still binding on believers today. In addition to being the fourth commandment, the sabbath is also a creation mandate (coming prior to the law and the fall). I personally do not understand my view to be an exception because I believe the 4<sup>th</sup> Commandment applies today and thus Sunday is a day for worship and rest. The only other activities permissible on the Lord's day are acts of mercy and necessity. I am opposed to all recreational activities that detract focus of the day from worship and rest. I personally think taking my family to a park for a walk or to kick a soccer ball around is a permissible activity on a Sunday afternoon and is not what the WCF is referring to as *recreations*.

**Committee's Recommendation:** After considering his rationale, the committee views Nathan's difference to the 4<sup>th</sup> Commandment as merely semantic.

### **Rob Hamby:**

**Images of Jesus (2<sup>nd</sup> Commandment):** This matter has never come up in North Texas Presbytery where I am a member but I recognize that all presbyteries are different and I desire to be transparent regarding my theological views and to submit myself to the will of Lowcountry Presbytery.

Regarding the Westminster Standards' Position on the 2<sup>nd</sup> Commandment (WLC Question 109): I appreciate The Jesus Storybook Bible and have no issues related to it with regard to Westminster Larger Catechism 109.

**Committee's Recommendation:** After considering his rationale, the committee views Rob's difference to the 4<sup>th</sup> Commandment as more than semantic, but not out of accord with our system of doctrine.

**Recreation on the Lord's Day (4<sup>th</sup> Commandment):** I have a high view of the Sabbath/Lord's Day and firmly believe that the 4th Commandment is a creation ordinance that is binding today. Genesis 2:1-3 states that "God rested on the seventh day from all his work that he had done" and that "God blessed the seventh day and made it holy." Exodus 20:8-11 exhorts us to "Remember the Sabbath day, to keep it holy." The fourth commandment instructs us as to how to order the rhythm of our week – we are to work six days and worship and rest on the Lord's Day. I believe that the Sabbath/Lord's Day is a beautiful gift that God has given to us. The Sabbath/Lord's Day is meant to be kept for God's glory and our good. The Sabbath/Lord's Day is a day that has been set apart for us to worship God together in public and in private. We must not forsake assembling with God's people to worship Him. I believe that Scripture highlights how the Sabbath is a day set apart for our physical, mental, and spiritual rest, refreshment, and restoration. I recognize that the Westminster Standards were written in and around a certain context in history, and I believe that that context informed the Westminster Standards' position on the Sabbath/Lord's Day. It seems to me that there could have been a greater emphasis on the Christian Sabbath as a day of rest. In my view, there seems to be a stronger emphasis on what we ought to do and there appears to be a lot of doing. I am concerned by how the Church and culture today view the Christian Sabbath as an afterthought (ie. fail to remember it) and center the day around sporting events (especially youth sports) and other recreations and thereby forsake the assembly of God's people and fail to keep the Sabbath holy. I believe we are reaping the consequences of this today. I also believe that physical, mental, and spiritual rest are important on the Sabbath. I believe that some forms of recreation are appropriate toward that end. Such forms of recreation for our family would be taking walks together, enjoying God's creation, going for a ride in God's creation, and in Charleston I'd say taking a walk on the beach and reading a book by the ocean.

**Committee Recommendation:** After considering his rationale, the committee views Rob's difference to the 4<sup>th</sup> Commandment as merely semantic.

**Thom Watson:**

**Images of Jesus (2<sup>nd</sup> Commandment):** I do not believe that the worship of images is permitted, but I do have a Storybook Bible for teaching my children Bible stories at a level they can apprehend.

**Committee Recommendation:** After considering his rationale, the committee views Thom's difference to the 2<sup>nd</sup> Commandment as being more than semantic, but not out of accord with our system of doctrine.

### MNA & MTW Committee

TE Craig Bailey, Chairman, Redeemer PCA, Charleston [craig@redeemer-charleston.org].  
Discussion and motions regarding the call of Church Planters to the Lowcountry Presbytery: TE Rob Hamby and TE Nathan Francis.

### Campus Ministries Committee

TE Sam Joyner, Chairman, Grace Coastal PCA, Okatie [sam@gracecoastalchurch.com].

Information- The new RUF work at SC State University was able to get \$20,000 in start up money this past month. We are still looking for the right man to lead this work. Please pray.

**Motion-** That we transfer the oversight of Reformed Campus Fellowship at The Citadel to Shem Creek Presbyterian Church (ARP) and the Reverend Mark Brooks.

### Judicial Committee

TE David Donovan, Chairman, Church Creek PCA, Charleston [pastordavid@church-creek.org].  
No report.

### Shepherding and Church Vitality

TE Ron Steel, Chairman, Eastbridge PCA, Mt. Pleasant [ron.steel48@gmail.com].

### Shepherding Committee Report & Motions:

1. Motion: to approve the call of TE Robert E. Hamby, III by the Lowcountry Presbytery MNA as a Church Planter. Terms of the call is attached.

Motion: to approve the call of TE Nathan Francis by the Lowcountry Presbytery MNA as a Church Planter. Terms of the call is attached.

2. Motion: that today's offering be designated for Church Planting efforts within the Lowcountry.
3. Shepherding Committee MSA that presbytery approve the motion from Metro North congregation to dissolve the pastoral relationship of Howard Cole.\

Member of Metro North congregation, Tami Driggers will speak a few brief words concerning her appreciation for the ministry of TE Howard Cole.

Motion: that Presbyter approve that the Pastoral Relationship between TE Howard Cole and Metro North Church be dissolved by mutual consent and that TE Cole be placed on the rolls as "without call" by Lowcountry Presbytery.

4. That T.E. Bill Schweitzer's July, 2019 newsletter updating his work in the U.K. be counted as providing his annual "laboring out of bounds" presbytery report.
5. The chairman, in behalf of the Session of Eastbridge, will provide a short presentation about the Sanctity of Human Life Sunday.

### Report of Minutes from Shepherding Committee Meeting – July 10:

MSA - Approve the call to Robert E. Hamby, III pending the resolution of our suggested changes and questions to the MNA committee.

MSA - Approve motion from Metro North congregation to dissolve the pastoral relationship of Howard Cole.

There was discussion about the Danny Clark (CofC) matter and upcoming interviews.

MSA - Allow Eastbridge session to present information about Sanctity of Human Life Day during the Shepherding committee report at the next Presbytery meeting.

MSA – Offering go to support church planting in Low Country Presbytery unless Church Creek leadership had a reasonable suggestion otherwise.

## Administration Committee

RE Rich Wyly will present the report.

### Important Information:

- The mailing address for Lowcountry Presbytery is P.O. Box 31775, Charleston, SC 29417-1775. The website address is [www.lowcountrypresbytery.org](http://www.lowcountrypresbytery.org)
- Stated Clerk: RE Rich Wyly [statedclerk@lowcountrypresbytery.org](mailto:statedclerk@lowcountrypresbytery.org) 843-412-9090
- Treasurer: RE David Walters, Sr. [treasurer@lowcountrypresbytery.org](mailto:treasurer@lowcountrypresbytery.org) 843-297-2517
- Recording Clerk: TE Mark Turner [recordingclerk@lowcountrypresbytery.org](mailto:recordingclerk@lowcountrypresbytery.org) 843-224-9337
- Moderator: Moderator: TE Michael Walters [mwalters@jonesford.com](mailto:mwalters@jonesford.com) 843-209-3659
- Health Insurance is cooperatively provided among the 3 multiplied Presbyteries through the *Stewart and Monroe Health Insurance Agency*.

### Upcoming Stated Meetings:

16<sup>th</sup> – Thurs, Nov 7, 2019 – Eastbridge PCA, Mt Pleasant

17<sup>th</sup> – Sat, Jan 25, 2020 – **invitation needed**.

18<sup>th</sup> – Tue, Apr 28, 2020 – **invitation needed**.

19<sup>th</sup> – Sat, Jul 25, 2020 – **invitation needed**

20<sup>th</sup> – Thur, Nov 5, 2020 – **invitation needed**

**Question for the Presbytery:** Are you satisfied with the current schedule of Presbytery meetings (Jan and Jul on Saturday, April on Tuesday, November on Thursday)? The Administrative Committee will accept suggestions and ideas for meeting ideas, dates and formats for 2021 forward.

### Nominations Upcoming:

We will need to elect men to replace the Class of 2019 at the **November 7, 2019** Presbytery meeting so that they will be ready to serve in 2022. Here is a list of the class of 2019:

- RE Matt King – Administration
- TE Sam Joyner – Campus Ministries
- TE Howard Cole – MNA & MTW
- RE John Schley – MNA & MTW
- RE Barry Brinson – Judicial Committee
- TE Ross Hodges – Candidates and Credentials (**moving must be REPLACED – need nomination**)
- RE Andrew Shank – Candidates and Credentials
- RE Rich Wyly – Candidates and Credentials
- TE J.P. Sibley – Shepherding & Church Vitality
- RE Dan Wall-- Shepherding & Church Vitality
- RE Matt King – Trustee
- RE David Walters, Sr.-- Trustee

Please let any member of the administrative Committee know if you have suggestions. We will be receiving nominations through our July meeting and voting on them at the November 2<sup>nd</sup> meeting. If these men are re-elected they will be the class of 2021.

Current New Nominations: TE Bill Harritt – Campus Ministries (new nomination)

## Administration Committee Report

### Stated Clerk's report

Supported Presbytery Treasurer and development of Treasurer's Report

Supported Committees

### General Assembly highlights:

- Roy Taylor will step down as PCA Stated Clerk at the adjournment of next year's GA in Birmingham, AL (June 16 – 19, 2020).
- GA next year will go back to beginning on Tuesday night.
- BCO Amendments approved at GA that will come before our Presbytery for vote

- NOTE: Changing the BCO requires a majority vote of one GA, the majority vote of 2/3 of the Presbyteries, and a final majority vote of the subsequent Assembly (BCO 26-2).
  - Here are the two BCO amendments approved at GA that will come before our Presbytery for vote:
    - From Overture 9, amend BCO 42-4, 43-2, and 43-3 regarding method and deadlines for filing (Rules Discipline: Appeals & Complaints)
    - From Overture 17, amend BCO 32-8 to allow for video testimony (Rules of Discipline: General Provisions)
- Total number of PCA churches increased by 4 to 1,572.
- The number of mission churches increased by 11 to 355.
- Sunday School attendance increased by 679 to 94,349
- Total membership (communicant, non-communicant, ministers) increased by 10,057 to 384,793.
- Total reported giving increased by \$33,574,188 to \$870,679,800.
- The Assembly approved the request that churches contribute to the Administrative committee based on 0.35% of total tithes and offerings (excepting capital campaign projects).

### Treasurer's report

The Presbytery has two checking accounts. Balances as of 28 June 2019 are:

(1) Current Operations:	Balance is \$43,500.54.
(2) Unrestricted Funds:	Balance is \$69,511.56

This is a summary of 2019 Expenditures by Committee:

a. Admin Committee	\$ 1,512.50
b. Campus Ministries Committee	\$ 4,538.75
c. MNA/MTW Committee	\$ 8,958.35
d. Judicial Committee	\$ ---
e. Candidates and Credentials Committee	\$ 107.29
f. Shepherding & Church Vitality Committee	\$ 900.00
g. Designated Gift	<u>\$ ---</u>
Total:	\$16,016.89

### Candidates and Credentials Committee Information

#### Testimony and Sense of Call: Jared Murrell

I was raised in a Christian home and cannot actually remember a time when I did not believe. From a very early age I remember compelling fears of being cast into hell, and from around the age of 6 or so I felt the pangs of guilt regarding specific sins and how Jesus would be hurt by them. It was around the age of 6 that I stopped doing catechism, and my family left the Reformed (EPC) church for a non-denominational charismatic church. Being so young it made little difference to me, and it was just a fact of life that God made all things and we all ought to be Christian. In Middle School I was the 'goody two-shoes' of our school, and it was something of a sport for my classmates to see if they could get me to have a slip of the tongue and say something foul. But as I got older I faced many challenging questions of philosophy and practice, and in my later teenage years I really struggled with my faith very much. The "health, wealth and prosperity gospel" that I was hearing in church was empty and shallow, and my deeper questions were dismissed as "lacking faith". It was about the age of 15 that I first decided I wanted to go to seminary, after going on a missions trip to Honduras and seeing how the Gospel changes lives.

Once I finished high school I began college, but was unable to finish due to work and financial constraints, so seminary was still something of a distant goal. I ended up working overseas at the age of 19 and spent 2 years in Greenland, which had a population of about 700 on our base. At that time I was confronted by Roman Catholics, who pushed that it didn't matter how you lived, as long as you confessed to a priest every now and again. I was also confronted by Liberation Theology, which stood against what I believed to be Biblical. Athiests and Muslims were also on base, and in each case I was ill equipped to answer my own questions, let alone their assaults. I grew desperate in my search for understanding, and even began to resent God for being so challenged and having nobody to answer my questions. I questioned the reality of God, the love of God (health, wealth and prosperity theology), the justice of God (liberation theology) and the importance of even caring (just go confess now and again). In short, I can say that I knew deep enough within my soul that God could not be what everyone said, and I began to even hate him because of the feeling that I had to

live up to a standard I could not... I needed to have faith I clearly could not muster up... I needed to have knowledge I could not obtain.

While still in Greenland, after my 21st birthday, I came across a DVD set called "Amazing Grace: The History and Theology of Calvinism". I cannot remember how I came by it, but upon watching it I understood why I was so frustrated by the last 15 years of my theological upbringing, and what questions were driving me. I had known early on what was true, and was told for so long subtle deviations from Biblical truth that all add up to a self-saving doctrine. After watching that DVD I prayed that God would not let me go... a prayer I hadn't before considered. I prayed that if he would hold onto me "I will do anything, even become a pastor". I stumbled across [monergism.com](http://monergism.com) and [ligonier.org](http://ligonier.org) and spent much time poring over all of those resources to understand the God I had been longing for.

Eventually I would move on into Kuwait, where I would gain a reputation on base of being someone "theologically inclined", and some of the soldiers and contractors would ask me questions on doctrinal topics that I enjoyed working through with them. I engaged in a secret ministry downtown with the local Bangali's, as open Christianity is illegal there. I felt that God had been working in my life to be a blessing to others.

After returning to the U.S. I attempted to make my way into Westminster Theological Seminary in Philadelphia, but without success. I was resigned simply be an engineer and make a living for my family, but the desire to go to seminary never left. Over the past decade I have enrolled and withdrawn from school many times, each time taking it to mean that God had something else for me. But each time being unable to let the desire fade, or move on. I tried immersing myself in technology, as it seemed like a never-ending horizon for knowledge, but even there I have risen and find little left to do, and little that has any meaning or fulfillment.

Finally, I began studying on my own, collecting the works of theologians I admired and seeking to learn from them. I am self-studied in Greek, Hebrew and Latin and thought that if I built a decent library and studied that I would finally satisfy the desire within me to go to seminary. But even that only served to fuel my desire. The more I read, the more I was convicted that I needed to serve God's people with that knowledge. And the more I read, the more I realized I could not be a self-sharpening sword. In order to serve God's people, I need to be sharpened and prepared.

I do not know what shape of ministry God has in store for me. I do not have a *clear* sense of calling to the pulpit, but I see it as a possibility, and God has need of a new generation of preachers. I do not have a *clear* calling to the mission field, but I have a passion for it and cannot see a homeless person without feeling compelled to help them in some way (clothing, food, etc). I do not have a *clear* calling to a teaching ministry (seminary), but I love to learn and share knowledge with all those around me. I know that God will use me, but *how* is still a mystery to me. I have never fit very well inside a box, and I think God has used me greatly in other areas precisely for that reason. I see much need in our culture for ministry, and much need in the world beyond what our culture lacks. I could not have mapped out my career path the way it has gone, but I have seen certain needs in business and in tech and I have filled them with the gifts God has given me. He has opened the door for me to attend RTS and cleared out *many* obstacles to that end, and my passion after beginning my studies has only grown all the more. I have much growing and learning to prayerfully undertake, but with God's grace I aim to be of service to him and his people.

Now, for a short intro to my family: My wife, Kamolwan (Kaylee) is from Thailand, and we met in Kuwait. She came to Christ through me, and we got married in 2010. We have 5 children: Timothy (8), Esther (7), Evelyn (5), Alice (4) and Joshua (2). Our oldest, Timothy, was just diagnosed with autism, so that is fairly challenging to us as parents, more-so emotionally than anything. We are members of Church Creek PCA, and have been in attendance there since moving to SC in 2010. I work for GitHub, which is a technology company that hosts software code and boasts 38 million users. They are one of the foremost advocates for liberal culture shifts, so it gives me a good context for living like a Christian in a hostile environment, showing them the love of Christ, yet without compromising on Biblical doctrine.

I humbly seek to come under care of Presbytery and learn how better to serve the church, whether in the pulpit or in another way. God has given the church leaders, not just to preach, but also to train the next generation.

## David Seitzinger Testimony and Sense of Call

Most testimonies are of two parts, how one came to faith, and how God has grown the believer. The first part of my story is very short, though not insignificant. I grew up in the home of first-generation believers, my parents faithfully taught my sisters and I the scripture and were faithful to bring us up in the fear of the Lord. My very first memory was of my conversion. It was summer (or at least looked warm outside) when I was 2 years old. Now, my family was in a church that believed in an age of accountability, and I had told them I wanted to become a Christian. They told me I was too young to understand what I was saying. My first memory was in some sense choosing to obey the Lord rather than men, because I rejected their counsel and followed the call of the Spirit. I sat down at my orange and yellow Little Tykes table and prayed to receive Jesus. As I grow older and the memory of coming to faith becomes like a snapshot, I wonder now how much earlier God had been working faith into my young heart.

Since then, the story of God's work in my life has been one of faithfulness. God provided mentors for me when my father was not very present in my childhood. He provided mentors in my youth pastor and my RUF campus minister that taught me how to love God, love others, love the church, and love God's world.<sup>1</sup> God was faithful when my parents divorced to provide for my education through scholarships, and as my father's affair saw him cast out of the church,<sup>2</sup> seven years later, he repented of all he'd done and he remarried my mother.<sup>3</sup> God was faithful as I was briefly homeless after

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<sup>1</sup> To some extent, though I still have some difficulty with it, they also taught me a healthy love of myself. I have always had difficulty giving myself grace.

<sup>2</sup> My father, an elder in our church, underwent church discipline, and was ultimately excommunicated.

<sup>3</sup> And was restored to fellowship at the same church, it was a marvelous indication of God's faithfulness to me and my family.

college, and when I moved here and there without jobs or connections. He faithfully provided friends, mentors, churches,<sup>4</sup> and ultimately, he provided my wife and our children, and financial stability through unplanned pregnancy and seminary education.

As a result of my first memory and my experience after it to this point, I am convinced that Jesus is my<sup>5</sup> loving and gracious Lord. There is no salvation in anyone else, and he is the one who owns, rules, and provides for everyone, myself included. My sin is atoned for by Jesus alone,<sup>6</sup> and through him I have received righteousness<sup>7</sup> beyond measure. I know I am loved, since I receive fatherly discipline,<sup>8</sup> and loving provision. I claim nothing I have produced or achieved, whether spiritually or physically as my own doing, but as the faithful gift of provision from my loving God through his Son, Jesus, to whom I have been united. I claim Jesus, I am baptized into him<sup>9</sup> and I know that just as he suffered, I will suffer; just as he died, I have died to sin; Just as he rose, I will rise; just as he was glorified, I will be glorified; just as he passed in the presence of the Father in the true temple, so too will I one day. This is my hope, and I can claim it only because of Jesus.

#### Sense of Call

In high school, I began to notice that I formed friendships with those younger than me, and developed a discipling/mentoring role with them.<sup>10</sup> I had formed a close friendship with my youth pastor, and I came to him one day after Sunday worship and asked him if he would show me and tell me more about what it was like to be in ministry. He told me over the course of many meetings. Later, when I was a senior in high school, I began to disciple the younger youth students, passing on the faith and practice I had received.

I considered strongly going into ministry, but under pressure from my father, I began in the direction of preparing for medical school. When my parents divorced, I rejected my father's plan for my life, but I also ran from my call to ministry. I studied music,<sup>11</sup> and consistently found myself in mentoring situations in RUF and at my school. By the time I graduated, I had become convinced that God was calling me to ministry. I prepared with my pastor and campus minister by reading a number of books about ministry.<sup>12</sup> I came under care and I headed to Jackson, MS to attend Seminary at RTS. Here, I felt a pressure, perhaps that I created myself in light of my friend's callings, for ministry to look a certain way,<sup>13</sup> and did not seem to be much room for those called to alternate models.

I met Katie, who is now my wife, in Jackson, and when she went to Thailand for her internship, I began to pursue music again, leaving RTS and taking up a graduate program in music. I knew God was calling me to ministry, but I couldn't shake that God was not calling me to be a solo pastor. When Katie returned, we got married and we pursued art and music together in Greenville. Before the year was up, I sensed the Spirit pulling on my heart to return to the path and pursue ministry. Up to that time I had felt God's call and I had been consistently told that I had used my gifts to bless the church and ought to pursue ministry. I wanted to avoid doing it to please people, so I kept leaving the path God had called me to. I wanted to be sure it was from him. In Greenville, the Spirit pulled at my heart stronger than before. I had been waffling between pursuing music and pursuing ministry. Katie suggested the two could be combined and somehow, I had not thought of that. Worship ministry seemed to be the answer.

We searched programs, and we were down to two, Southern Baptist in Louisville, and Covenant in St. Louis. I chose to stick with the denomination I grew up in (PCA) and we headed to St. Louis. Here, through internships and course work, my calling was solidified. I have become convinced that God desires me to serve his church in gospel ministry, through gospel-driven, Christ-centered worship. I am ready now to give my life to serving God's kingdom and his people. There is a fire within me to teach God's people and to build them more and more into God's image through worship, among other things.

A number of people over the course of my life have recommended that I heed this calling, and with a firm sense of calling having developed over the past two years, I have decided that it is time to submit to the Spirit. As a result, I submit myself to the presbytery and to its committees for discipleship and for the proving of God's call to ministry that I have finally run toward.

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<sup>4</sup> These friends, mentors, and churches frequently poured time and energy into me. They were always shaping me to trust God more.

<sup>5</sup> Though he is Lord of all, he is also my Lord.

<sup>6</sup> This could only have been accomplished by one who was fully human, as I am, and fully God as well. Who else could mediate between God and his people (me included)?

<sup>7</sup> Jesus lived a life I could not live and died a death I could not die, through faith I have access into this grace.

<sup>8</sup> Both reproof, and also training and preventing my harm in untold ways.

<sup>9</sup> Both by the Spirit (as all believers are) and by water.

<sup>10</sup> I suspect that part of the dynamics behind this are that I often find myself showing love in the way I want to be shown love.

<sup>11</sup> Which had become, in some sense, my hiding place during my parent's divorce.

<sup>12</sup> Mostly short titles like Cunningham's, and Ed Clowney's short books about calling.

<sup>13</sup> There was a sense that all my friends were preparing for solo pastorates, which is not my calling!