

1. The Committee on Preparation for Ministry informs the Presbytery of Transylvania that the following Inquirers/Candidate have been removed from the roll of Presbytery:
  - a. Howard Bentley, who is a member of First Presbyterian Church, Maysville, KY.
  - b. Russ Coley, who is a member of First Presbyterian Church in Mt. Sterling, KY.
  - c. Cindy Larsen, who is a member of Wilmore Presbyterian Church in Wilmore, KY.
2. The Committee on Preparation for Ministry recommends that the Presbytery of Transylvania approve the enrollment of Inquirer Dan Phelps in a non-Presbyterian Seminary, Lexington Theological.
3. The Committee on Preparation for Ministry recommends that the Presbytery of Transylvania sustain the ordination examination of Janet Prewitt and that she be approved for ordination as Minister of the Word and Sacrament in the Presbyterian Church (USA). Janet has received a call as Chaplain in Hospice of the Bluegrass. Janet is a member of Salem Presbyterian Church.
4. The Committee on Preparation for Ministry recommends that the Presbytery of Transylvania sustain the ordination examination of Kirk Hall and that he be approved for ordination as Minister of the Word and Sacrament in the Presbyterian Church (USA). Kirk has received a call to be Associate Pastor for First Presbyterian, Lexington. Kirk comes to us from the Presbytery of Charlotte.
5. The Committee on Preparation for Ministry recommends that the Presbytery of Transylvania sustain the ordination examination of Justin Marple and that he be approved for ordination as Minister of the Word and Sacrament in the Presbyterian Church (USA). Justin has received a call from Phelps/Stopover Presbyterian Churches in Phelps and Stopover, KY. Justin comes to us from the Presbytery of Baltimore.
6. The Committee on Preparation for Ministry informs the Presbytery that the Committee has conducted annual consultations with the following Inquirers and Candidates of our Presbytery thus far this year:

April 7, 2005

Howard Bentley  
Pam Lee-Miller  
Janet Prewitt

May 12, 2005

Bob Greer  
Chad Miller  
Kathy Riley  
Chris Turner

August 25, 2005

Dan Phelps

Included in packet: Statement of Faith and brief autobiography from all three candidates to be examined today.

## Brief Autobiographical Statement Janet White Preiwtt

I was born on May 13, 1947, the middle child of four daughters. I have lived in Winchester, Kentucky all of my life. I graduated from Centre College in 1968 with a B.A. in French and English literature and from the University of Kentucky College of Law in 1971 with a J.D. degree. I received the Masters of Divinity degree from Lexington Theological Seminary in 2004. I practiced law in Winchester from 1971 until 2001 in a small firm started by my father and which included one of my sisters. While practicing law I was City Attorney and, for twenty years or so, a small town banker, both part time positions

I married in 1980 and have one child, Jacob, age 22. Jacob's father and I divorced in 1990. I have been active in various civic functions : currently the Winchester-Clark County Literacy Council and Habitat for Humanity, and earlier in the United Way, Big Brothers and Big Sisters, the Winchester-Clark County Public Library and others.

I grew up in the Disciples of Christ church. This was my mother's faith community; my father had been raised in the Presbyterian Church but joined the Disciples of Christ after marriage. I attended the Episcopal Church with my husband but when he stopped attending church and we had a child I joined my parents at First Presbyterian Church in Winchester. (Turn about being fair play, after my sisters and I had all left home my mother joined my father at the Presbyterian Church.)

I am a member of Salem Presbyterian Church at Pine Grove (in Clark County) where I have served as an elder and where I play the piano. I did my seminary field education at Salem and at The Breckinridge, an Alzheimer's nursing home in Lexington where I had a worship service and acted as chaplain. I have completed three units of CPE at Hospice of the Blue Grass where I have been employed as a chaplain since 2004. Currently, I am a chaplain to Hospice patients in nursing homes.

When I was a child I wondered what God's call on my life might be. Later, I intended to go to seminary as a Donovan scholar. But the call became so insistent that I could not ignore it; though I still did not know what work I would do, I never felt called to parish ministry. When I began seminary I felt called only to study and prepare myself and wait. But in my first cpe experience, I knew just what I was called to do. I first worked for Hospice wherever needed but mostly seeing patients in their homes in Bourbon County, Perry County, Letcher Couty or Knott County. The nursing home chaplain in the Lexington Hospice office asked me if I would share her job after her baby was born and work prn the other days of the week. I agreed to do it for two years, thinking that was as long as I could stand nursing home work, where so many patients have dementia. But the caseload grew and I now do that work fulltime; I believe it is the work to which I am called and for which I have been given gifts. But the work has been a gift to me, too. The experiences of our patients and their families encourage my faith and add to my own experience of God, acting in the world.

## Statement of Faith

God, Jesus Christ and the Holy Spirit are one and inseparable manifestations of our loving, forgiving, salvific, inspiring Creator, Sustainer, Savior, Teacher and Friend. Our Lord is eternal and present; immanent and transcendent; just and merciful; revealed in the Word, both Logos and Scripture.

God creates, sustains, directs, governs and loves humanity with God's will and God's intellect. God created us for covenant relationship - from which humanity has consistently turned and hidden. So God came into perfect relationship with humanity through Jesus Christ, fully human and fully God. God loves us as creatures in God's image and graciously wills to redeem us to Godself.

My faith is in God, in whose image we are created, by whose sacrifice we are reconciled, and by whose Spirit we are sustained;

God who gave us the earth which we have despoiled,

God who is faithful to God's own covenant when we are not;

Christ who is the head of the church,

Christ who loves the outcast, the poor and the powerless  
while we love ourselves.

The Spirit of God who is with us, teaching us and comforting us.

The Spirit of God who fills us with the breath of life and, when we despair,  
puts a new song in our mouths.

God, revealed in Scripture and in community, loving us insistently,  
and calling us to respond with trust and gratitude,  
bearing the gospel into the world.

God, gracious giver of the gifts necessary to bear the gospel into the world,  
prompting us to discern and claim the gifts, using them to study, teach and  
preach the Word, administer Baptism and the Lord's Supper, pray,  
encourage, nurture and walk with the community of faith and care for the  
poor, the sick, the troubled and the dying.

Janet Prewitt

## Biographical Statement

Joseph Kirkland Hall, IV

Spring 2005

Baptized and confirmed in a local Methodist congregation, I grew up in Charlotte attending church on a weekly basis. However, after Sunday's lunch, religion was a passing thought. Attending a high school centered on the Episcopalian Church, the contrasting traditions invited me to seek, discover, and struggle with what I believed. My four years at Davidson College presented my father's Presbyterian background and another tradition from which to learn. With exposure to various traditions, my journey of faith after college led to a local Presbyterian Church where my growth continues to be nurtured.

Following graduation from Davidson College, I was invited to help start a small business that would allow me the opportunity to help build and shape a company. The challenge was exciting. The long days, difficult decisions and the hard learned lessons were energizing as they offered a distinct lens through which to see the world. However, in the midst of all the business, I found myself intrigued by the realities of the world, human relationships, and my own calling.

As the venture slowly found economic stability and even success, I was led to participate in ministries away from our business. It was through these lessons and opportunities that I felt the tension between the comfortable life I had built and the realities that plague this broken creation. With continued exposure to this paradox, I was unable to ignore the invitation to engage the world on a deeper level as a witness of the Risen Lord.

Eventually encouraged toward the ministry as a vocation, I was overwhelmed by the awesome responsibility of leading and walking with a community of faith toward a life in Christ. Although this fear persists, the various opportunities where I was invited to walk and struggle with others introduced the wholeness that comes when our "deep gladness and the world's deep hunger meet." There was no longer a tension between what I was doing and what I was called to do. This peace opened my heart to God's call to the ministry.

Throughout my own seminary experience I have been able to balance the academic learning with various challenges within the ministry. A Masters of Divinity (Columbia Theological Seminary) and a Masters of Theology (New College School of Divinity, Edinburgh, Scotland) offered four years of wonderful study. However, this head strong learning took flight with the ministries with which I worked through the study. From local urban ministries, work in the local Church, bedside with Hospice patients, to the marginalized of El Salvador, I have continued to experience the Holy Spirit working among and, at times, despite my meek efforts. These experiences have not only affirmed God's power in the world but also my call toward participation. They each remind of the invitation to live a life not for my own construction or glorification, but rather as a servant of God. Prayerfully, I have grown to know that God is calling me to respond to that grace by openly inviting, humbly guiding, and faithfully accompanying those within a world where the Holy Spirit works among us.

While most of my family resides in the southeast, I will be welcoming a new family into my life as I will be married in August. My fiancé and I both look forward to hearing God's continued call in this awesome journey.

## Statement of Faith

Joseph Kirkland Hall, IV  
Spring 2005

I believe in the One Holy God of Israel, who created and continues to create life in all of its forms. God created humanity to be in loving relationship. Yet humanity, in its sinful state, turns away from the love of God. Despite human blindness and unfaithfulness, God continues to reach out and to invite us into a covenanted relationship. This grace was manifested in Jesus Christ the Son, our Lord and Savior. Through the Holy Spirit, God continues to work to build up the Kingdom.

Jesus Christ, fully human and fully divine, came to live in solidarity with the sinful, yet without sin. This second person of the Triune God, the Word incarnate, came to proclaim the reign of God, defeat the power of sin, and lead us to participate in a loving relationship with God and all of creation. Christ's life, death, and resurrection reveal to us God's infinite love, faithfulness, mercy, and power over evil. It is by the power of the Holy Spirit, that we continue to trust and live as faithful witnesses to that Truth in word, thought, and deed.

Through the Holy Spirit, God not only spoke to the prophets and inspired the writers of Scripture but also continues to reveal the Truth in our lives. It is by the power of the Holy Spirit that we are empowered to recognize our salvation through Jesus Christ and to embody the grace that calls us by name. The Spirit works through the Body of the Church to guide and nurture the faithful toward discipleship. With that assurance and conviction, every disciple participates in Christ's ministry as a vessel through which God works to mend this broken creation.

As God continues to work within and among the entire creation, we are called by grace to be a part of the Body of Christ. The community of believers are brought together, guided and empowered by God not only to nurture their own relationship with God and one another but also sent forth to glorify God, proclaim God's love and witness that Good News of liberation and reconciliation to the world. Guided by Scripture and tradition, the Body is nourished by the Holy Spirit through the Word and Sacraments.

Scripture is the unique witness to God's self-revelation to the world in that through this witness, God continues to reveal God's self to the world. The authority of Scripture rests in its intrinsic relationship with the Holy Spirit. Where Scripture is read and proclaimed, the Living Word is actively present by the power of the Holy Spirit, guiding believers toward a closer relationship with God and the world.

Baptism is a sign and a seal of that grace which calls us by name to participate in not only Christ's death and resurrection, but to the covenantal relationship between God and the Body. Through Baptism we are brought into the Church, as the entire community of faith affirms God's grace in and for our lives. Signifying God's grace through Jesus Christ, the Lord's Supper points to God's liberating and reconciling work in the world. Actively remembering the life and reconciling death of Christ, the Lord's Supper, by the power of the Holy Spirit, assures Christ's fulfilled promise of eternal presence and, through that realized presence, empowers the Church to embody that grace. As the Lord's Supper looks to the future Kingdom, the Body is nourished for its mission in the world and its active participation in God's will.

## Justin L. Marple

One of the first questions people often ask me is: “Where are you from?” My answer usually is “I don’t know.” I have lived in rural areas, suburban areas, and on the edge of cities. I have lived in New Jersey, Minnesota, West Virginia, Kansas, Maryland, Pennsylvania, and Illinois (where I am a resident for this summer). My father works for the United States Government and that is the reason for so many moves. My wife Leia had a similar story, her father served in the Air Force and she lived in four states before leaving Illinois for college in Gettysburg, Pennsylvania.

I went to Gettysburg College where I earned my B.A. in two majors, History and Political Science. Initially my plan was to proceed from there to Law School and become a lawyer. My Sunday School teacher (an elder in my church) was an excellent example of how a Christian can serve as a lawyer. I worked for him and other attorneys for a few years during high school. During college I did a semester in Washington, D.C. where I served as an intern for a United States Senator. However, as I was approaching the end of college I acknowledged that my plans did not fit with what God was doing in my life and so I reevaluated where my ministry should be and with the aid of pastors, church members, and my family I was put on the trajectory that has brought me here.

I am a member of Christ Our King in Bel Air, Maryland, and a candidate for minister of Word and Sacrament in the Presbytery of Baltimore. For the last three years I attended Westminster Theological Seminary near Philadelphia, Pennsylvania where I majored in Pastoral Ministry. One semester I assisted the chaplain at two Presbyterian Homes (Rosemont and Broomall Presbyterian Villages). There I visited with the residents both in their rooms and in the hospital, conducted a biblical study with dementia ward patients, led worship, and preached on a number of occasions. At Roxborough Presbyterian Church in Philadelphia I had the privilege of preaching several times, coordinating Vacation Bible School, leading the young adult ministry, and teaching an adult Sunday School class. One semester I also helped two British couples acclimate to the seminary and life in the United States. These and other experiences serving the servants of God have been a blessing both in confirming my sense of call and preparing me to shepherd his people in the Phelps, Stopover, and surrounding communities in Kentucky.

## Personal Statement of Faith – Justin L. Marple

I believe in the one Triune God of the Christian faith: Father, Son, and Holy Spirit. In history, the Son became flesh and tabernacled among us. Tempted in every way (Heb 4:15), Jesus Christ lived in perfect submission to the Father all the way to the cross and the grave. Having been made sin for us, God declared the justification of Christ in his resurrection. It is this once for all work of Jesus Christ, who is fully divine and fully human, that has secured us as an inheritance for God and given us an inheritance. This was part of God's plan to bless humanity through the seed of the woman, the seed of Abraham, the seed of David. I can do nothing of my own initiative to earn this salvation: it is only the faith that God gives on the basis of his grace alone that secures this inheritance of eternal life. As part of God's inheritance only on account of his free and sovereign grace, I find myself desiring to be a living sacrifice before God presenting my mouth, hands, and feet to him as instruments for reconciliation.

After the death, resurrection, and ascension of Christ, he sent the Spirit to continue his work. The Holy Spirit, the seal of the gospel of my salvation, provides my unity with Christ and those in Christ, sanctifies and renews my heart, and gives me access to the Father. The Spirit of the Son intercedes perfectly for me, crying out "Abba, Father." It is because of the Spirit who dwells in me that I can say, "Jesus is Lord." And it is the Holy Spirit who assures and persuades me that Scripture, fully the words of its various human authors, is the Word of God. All of Scripture points to Jesus Christ. In light of the salvation provided through Christ, I live to glorify God and find satisfaction in him. The motivation for my actions in the minutiae of everyday life rests in what he has done for me rather than aiming to satisfy myself. It is in union and communion with God through the Spirit that I find my identity and that shapes my decisions. The same is true for all who are in Christ.

Reconciliation with God necessarily entails reconciliation with one another. Baptism, the sign and seal of moving from alienation to reconciliation with God, is a public adoption ceremony as God the Father declares us his children, God the Son declares our covenant union with him in the death on the cross and resurrection to glory, and God the Holy Spirit prophetically signifies that we belong to the age to come. United to God through this covenant, we are united to everyone in the covenant community – the church. Therefore, the Lord's Supper, the sign and seal of communion with God, is a covenant meal manifesting the unity of the community under Christ. And as members of the church, each and every man and woman works together as instruments in the hands of the Redeemer working for reconciliation. The reasons I have stressed this gospel facet of reconciliation are that I have personally witnessed how broken relationships fracture the body of Christ and that estrangement and isolation have too often described my own life. However, seeking and offering forgiveness and fellowship should characterize our lives in faith union with Christ. And it is through the unfolding of the meaning of my baptism that God nurtures my faith and through participating in the Lord's Supper that God further strengthens my faith so that I share and live the message of reconciliation.