



PRESBYTERY
OF EAST TENNESSEE

Behold, I am doing a new thing

Tuesday, May 12, 2026

166th Stated Meeting of the Presbytery of East Tennessee

Washington Presbyterian Church, Corryton, TN

7405 Washington Pike, Corryton, TN 37721

166th Stated Meeting of the Presbytery of East Tennessee

Tuesday, May 12, 2026, 10:00am, at Washington Presbyterian Church, Corryton

7405 Washington Pike, Corryton, TN 37721

Dear Friends,

I'm excited to gather with you on May 12 for the Presbytery meeting at Washington Presbyterian church. It will be a full meeting with workshops led by our Vision Task Force and our Funding Pilot Project Leaders. We will receive new members and hear updates from ministry partners. We are excited to hear from Amber Parker, the Executive Director of Ijams Nature Center, about the ways they will use the gift of New Prospect to further their outdoor education preschool. And we will learn some of Center Presbyterian Church's ministry and mission.

Please read your packet in advance so we are ready to faithfully do the business before us and to enjoy our worship, fellowship, and resourcing together.

See you all soon. Grace and peace,

Wendy

General Presbyter



PRESBYTERY OF EAST TENNESSEE

WELCOME AND THANK YOU!

Thank you for being a part of the 166th Stated Meeting of the Presbytery of East Tennessee.

“The presbytery is responsible for the government of the church throughout its district, and for assisting and supporting the witness of congregations to the sovereign activity of God in the world, so that all congregations become communities of faith, hope, love, and witness.” — PCUSA Book of Order, G-3.0301

HERE’S THE PACKET

The packet is posted **TWO (2) weeks before the meeting** so you’ll have time to read ahead. Our staff works hard on the packet so you’ll have time to prepare and ask questions of those bringing motions ahead of time, if necessary. As you read through this docket, we invite you to also consider who we are and why we gather as the Presbytery of East Tennessee.

EMAIL ADDRESSES for presenters are included in the packet. If you have questions before the meeting, email and ask the presenter – usually a committee moderator – during the 2 week prep period.

DEADLINE FOR REGISTRATION IS 3:00PM FRIDAY, MAY 8TH.

REGISTRATION

<https://www.presbyteryeasttn.org/meetings>

Deadline for registration is 3:00pm Friday, May 8th.

Register by clicking the meeting link at: <https://www.presbyteryeasttn.org/meetings>.

EXCUSED ABSENCES

<https://www.presbyteryeasttn.org/meetings>

- Pastors (members of PET or laboring in the bounds of PET),
- Commissioned Pastors (Ruling Elder in service to a PET congregation), and
- Elected church Commissioners (Ruling Elders elected as church representatives)

If you’re unable to attend, **request an EXCUSED ABSENCE**. Go to <https://www.presbyteryeasttn.org/meetings>, click the link for registration for this meeting, click where it says **Excused Absences**.

Meeting Schedule

9:30 a.m. Gather
10:00 a.m. Convene

1 Convene

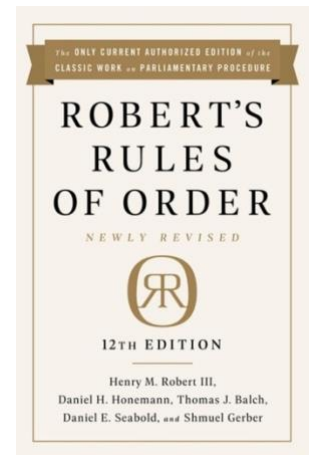
- 10:00 am - Opening Prayer by Moderator Rev. Cathy Meyer (cathy50meyer@yahoo.com)
- Declaration of Quorum
- Welcome from Washington Presbyterian Church
- Introduction of New Commissioners and Guests

2 Rules for In-Person Meetings

The Stated Clerk, Laura Becker moves the following rules for this meeting.

In-person participation is governed by Robert's Rules of Order.

1. Speakers must go to a microphone, as able.
2. Share your name and role at the presbytery meeting.
3. Tell the presbytery whether you're speaking for or against a motion.
4. Speak ONLY to the Moderator.
5. Whenever possible, those speaking will alternate between those speaking for and those speaking against a motion.
6. Presbyters may not rise to speak a second time until all others have had the chance to speak a first time.
7. The Moderator states the motion.
8. The Moderator takes the vote and announces the vote and the results of the vote.
9. The Moderator moves on to the next order of business.



3 Land Acknowledgement

We gather today in Corryton, Tennessee, on lands that have been home to Indigenous peoples for thousands of years. We honor the Cherokee, who were the primary stewards of this region at the time of European contact, as well as the many Indigenous communities who came before them—Mississippian and Woodland peoples whose lives, cultures, and stories are woven into this land. We also recognize that other nations, including the Yuchi, Shawnee, and Muscogee (Creek) Nation, have connections to this region.

We remember with honesty the history of displacement and removal, including the Trail of Tears, which forced the Cherokee and other Native peoples from these lands and reshaped this place we now share.

As people of faith, we acknowledge that the Church has not always stood on the side of justice in this history. Yet we believe God calls us still—to truth-telling, to repentance, and to right relationship.

We give thanks for this land and for those who have cared for it across generations. And we commit ourselves to listening, learning, and walking more faithfully in justice, honoring the Indigenous peoples who are still present and whose voices continue to shape this story.

4 Setting the Agenda

Vice Moderator (Barry Simmons, blsimmons37721@yahoo.com) moves the Agenda

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5 Consent Agenda

The Moderator, Rev. Cathy Meyer, presents the Consent Agenda to stand approved if no objection. Any Presbyter may ask that an item be removed from the Consent Agenda for debate and vote.

6 Worship and Commissioning of GA Commissioners

Worship will be led by members of the Presbytery of East Tennessee’s Vision Task Force.

7 Ministry Updates

7.1 John Knox Center/OMT

OMT Moderator: Rev. Jon Faraone, jfaraone@bellsouth.net

For Information:

The arrival of spring marks an exciting season at John Knox Center, as warmer weather brings renewed energy, fresh growth, and new opportunities along the Tennessee River.

In February, the Outdoor Ministries Team made the difficult decision to cancel Summer Camp for this year. While this was not undertaken lightly, it has created new opportunities for **exciting programming** that will allow PET churches to engage with and utilize our facilities in meaningful and creative ways. Two of those are hosting your church family camp or even a day of Bible School. If your congregation is growing or limited in size, we can help you build a meaningful partnership with another church from our Presbytery. **We are eager to hear your input** as we explore these possibilities together.

Listening Sessions: Your Voice Matters

In the coming weeks, the Outdoor Ministries Team will host both in-person and virtual listening sessions focused on the past, present, and future of John Knox Center. We invite you to share your stories, reflect on your experiences, and help shape the Center's future direction.

In-Person Meetings (2:00 p.m. start):

- First Presbyterian Church, Cleveland, TN
 - Date: May 3
 - Address: 433 N. Ocoee St., Cleveland, TN 37311
- Farragut Presbyterian Church
 - Date: May 31
 - Address: 209 Jamestowne Blvd., Farragut, TN 37934

Virtual Meetings (7:00 p.m. start):

- May 7

Save the Dates

We are excited to be planning summer programming. Additional details will be shared in the PET Newsletter and on JKC social media—please stay tuned for further updates.

7.2 UKirk at the University of Tennessee

Campus Minister: Rev. Rachel Penmore, revrachel@ukirkutk.org

For Information:

UKIRK SPRING TOP 5 HIGHLIGHTS

1. A growing community that continues to love, support, and walk alongside students in their faith journeys
2. The blessing of the Sullivan Space, opening new opportunities to gather and host events outdoors
3. Welcoming new faces into worship and across our community spaces
4. Reaching the finish line on construction of our house
5. Meaningful community events that brought us together throughout the semester

8 Committee Reports

8.1 Committee on Preparation for Ministry

Moderator: Rev. Dr. Richard Coble, richard@wpcknox.org

For Information:

The Presbytery's Commissioned Pastor program is now accepting applications. The next cohort will begin in the fall of 2026 and run through the spring of 2028. We have a wonderful set of teachers lined up for the program, which will consist of classes in the Bible, Theology, Preaching, Pastoral Care, Polity, and Exegesis. If you have ever felt the Spirit stirring you into church leadership, this is an opportunity to get the training needed to work in a congregational setting right here in our Presbytery.

Prospective students need to fill out the application below, which includes a signature from their clerk of Session attesting to the endorsement of the Session from their home church. Applications and inquiries can come to Rev. Dr. Richard Coble (richard@wpcknox.org), chair of the Committee for Preparation on Ministry.

Applications are due on June 30, 2026. Please forward this information along to anyone who may be interested in your communities.

**PRESBYTERY OF EAST TENNESSEE
COMMISSIONED PASTOR PROGRAM**

Application

Before filling out this application, you should be aware that this program has a rather rigorous regimen of study that takes two years to complete. After the two years of study there is a requirement for continuing education each year that must be fulfilled. Only an ordained elder who has served at least three years of active session service is eligible to participate in the program. Completion of the program does not mean that you will be automatically recommended to be considered for commissioning to serve a congregation as a solo pastor.

NAME _____

MAILING ADDRESS _____

CITY, STATE, ZIP _____

TELEPHONE _____ (home) _____ (business)

EMAIL _____

MEMBER OF WHAT CHURCH _____

Name

City

YEAR YOU JOINED THE PCUSA CHURCH _____

YEAR YOU WERE ORDAINED AN ELDER _____

DESCRIBE YOUR PRESENT ACTIVITIES IN THE LIFE AND MISSION OF THE CHURCH: _____

PRESENT EMPLOYMENT (title, nature of work) _____

EDUCATIONAL BACKGROUND:

School and Location	Graduation Year	Degree	Major/Minor
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LIMITS: What factors may place limits on your ability to receive training, and to serve as Commissioned Ruling Elder (such as physical disability, family situation, employment status, etc.?)

STATEMENT

Please attach to this form your statement on the subject, "Why I Would Like to be Involved in the Commissioned Ruling Elder Program." This statement should be 250-750 words in length.

You should take your completed form, after your session has approved it, and your statement that you attach to it to your pastor, or if your church is without a pastor, to the minister whom presbytery has appointed to moderate your church's session. The minister will talk with you about your interest in the Commissioned Ruling Elder Program. Your minister will forward your application form and statement, along with the reference form which he or she will complete, to the presbytery's Commissioned Ruling Elder Subcommittee (richard@wpcknox.org).

SESSIONAL RECOMMENDATION

We, the session of the _____
Presbyterian Church have examined and approved this applicant for the Commissioned Ruling Elder Program of the Presbytery of East Tennessee.

CLERK OF SESSION _____ DATE: _____

SIGNATURE

I hereby apply for admission to the Commissioned Ruling Elder Program of the Presbytery of East Tennessee. I understand that successful completion of the program is a requirement for future commissioning as a Commissioned Ruling Elder by the Presbytery of East Tennessee.

SIGNED: _____ DATE: _____

After you have been accepted into the program, you and your session will receive copies of this document as a reminder that failure of a course of study may lead to your dismissal from the program. Each such case will be considered on an individual basis.

8.2 Leadership Council

Moderator: Rev. Dr. Wendy Neff, wendy@presbyteryeasttn.org

For Information:

1. Decided not to hire another transitional director for JKC following Penny Babelay's resignation.
2. Approved hiring Run River Enterprises to consult with a PET team regarding a vision and vitality plan for John Knox Center. The Team is comprised of OMT members Loudon Young (New Providence) and George Barber (Westminster) as well as four PET at large members, Dana Feldman (Northminster), Steve Spain (Lake Hills), Olivia Smith (First, Cleveland) and Ethan Sharp (Powell).
The Consultant fee will be paid from the designated line in the JKC budget. Any additional funds needed that exceed that fund amount will be paid from PET retained earnings.
3. Approved \$1000 scholarship from the Workshops and Retreats designated fund for Lyn Oakley to be a delegate to the UN Commission on the Status of Women.
4. Approved the February 14, 2026 PET meeting minutes.
5. Approved \$10,000 from the Disaster fund to Living Waters for the World to help with solar panels for the clean water installations in Cuba to ensure they continue running with the fuel crisis.
6. Approved \$10,000 from the Disaster Fund to Presbyterian Disaster Assistance.

9 Workshops: VTF and FMD Project

10 Lunch – Order of the Day

11 Workshops: VTF and FMD Project

12 Ijams Nature Center – Amber Parker

13 Committee on Ministry

Moderator: Matt Nieman, matt@fpctn.org

For Information:

2026 COM members: Jake Horton, Rev. Sarah Morgan, Rev. Scott Rollins, Rev. Stephen Yates, Rev. Pete Ullmann, Rev. Mark Curtis, Daryl Fansler, Melissa Goins, Phil "Tripp" Harvey, Rev. Matt Nieman, Barry Simmons, Rev. John Stuart, Tom Burns, Sharon Koch, Rev. Rachel Parsons-Wells, William Rock, Becky Smith, Rev. Candace Worth, Mary Overstreet

Business conducted by COM since the last presbytery meeting:

1. Approved the covenant renewals between Rev. Dan McMillan and Concord, Rev. Paul Taylor and Emmanuel United, Rev. Jack Pennington and Madisonville, Rev. Sarah Morgan and Second-Knoxville, Rev. Tom Ballard and Caledonia, Doris Thomas and Rocky Springs, Rev. Toni McSorley and Fairfield Glade, Rev. John Ghosten and Shiloh, Mary Overstreet and Graystone, Rosalyn McKeown-Ice and First-Oak Ridge.
2. Approved the change of Rev. Gloria Mencer to Retired status.
3. Approved the Policy for Standing Authorization of Ruling Elders to Administer the Sacraments Beyond a Particular Commission.
4. Granted CLP Mary Boyd permission to administer sacraments in presbytery churches under the new Policy for Standing Authorization of Ruling Elders to Administer the Sacraments Beyond a Particular Commission.

5. Approved the installation commission for Rev. Susan Balfour at Fountain City on March 1, 2026: Rev. Cathy Meyer (moderator) – TE Second Chattanooga, Rev. Joseph Taber – TE Erin, Mr. Barry Simmons - RE Gatlinburg, Erica Patton – RE Fourth United, Harry Ogden – RE Fountain City, April Lamb – RE Fountain City, Rev. Tijuana Gray (guest of the commission).
6. Approved the installation commission for Rev. Bowook Seo at the Korean Church of Knoxville on April 12, 2026: Rev. Wyn Bryant – Retired, Rev. Dr. Wendy Neff – General Presbyter, JaeWoo Kim – RE Korean Church of Knoxville, Barry Simmons – RE Gatlinburg, Rev. Sarah Morgan – TE Second Knoxville.

For Action:

- 13.1 **MOTION:** That the Presbytery of East Tennessee receive Rev. Jay Banisiak, transferring from Salem Presbytery, as a member at-large.

**A Statement of Faith
Jay Banisiak**

I believe and trust in the one trinitarian God: the Creator, Redeemer, and Sustainer; sovereign ruler of all things. God created the heavens and earth and set it into motion, and then created humanity in God's image, breathing life into all that is, and endowed us with free will. God called it good, rested, and consecrated the Sabbath day. God is: beyond comprehensive portrayal by human words, minds, and hands; without gender distinction—the original they/them; the Wisdom of all things; the inspiration for the prophets and countless faithful generations; and inspiring today. God was, and is, and evermore shall be.

Unable to live up to godly holiness, humanity sinned and broke covenant, separating us from God's perfection. The steadfast love of the Lord endures forever. They did not lose faith in humanity, continually renewing the covenant, and ultimately becoming human, “not to condemn the world, but in order that the world might be saved.” In God’s divinity, there are three persons of one being, unity, and eternity, as revealed in the Scriptures, in whose names we have been baptized.

God the Mother/Father (she, he, they) is the One who: poured grace upon humanity through the life and death of their only begotten; raised Jesus from the dead, conquering death; uses universal, intimate human relationships to name their love, calling us children, so we can better know God.

The fullness of God became fully human in the person of Jesus the Christ (he/him), their Son, our Lord and Savior: the Word that was in the beginning; Emmanuel; the light that shines in the darkness; the revelation of God; the bread of life; the living water. God “pitched his tent among us, and we have seen his glory:” in time, working as a carpenter with his earthly family; baptized and claimed as God’s beloved; roaming the cities and wilderness; teaching, healing, and blessing; lifting up the oppressed, pushing against social norms, and challenging authorities; fulfilling the law and the prophets; commanding nature to obey; and commissioning the disciples.

Jesus is the cornerstone that was rejected by the builders, who was: abused at the hands of a broken humanity, condemned to death by human authorities, executed by an occupying government, and lovingly placed in a tomb by his followers. The risen Christ appeared first to the women and then his disciples, even though they doubted, and ascended into heaven, yet promising to remain with us to the end of the age.

The Spirit of God (she, it, they), everywhere present: moved and danced across the waters at the creation; sanctified Mary’s child as the Son of God; appeared as tongues of fire on Pentecost; grants us the ability to have faith in God; remains with us as an Advocate; speaks today to people of all sexual orientation and gender identity, calling believers to their vocation; and unites us in our worship.

God is made present as the risen and living Lord in Word and Sacrament through the Holy Spirit, by visible signs of invisible grace. We are baptized with ordinary water as a sign of this grace, God’s claim upon us, and our adoption into the body of Christ. When we re-encounter the baptismal waters, we are reminded of God’s grace that is sealed upon our hearts. When we come to the table, we encounter the present Spirit in the breaking of ordinary bread and the pouring of ordinary wine. In this communal act, we remember Jesus’ death and celebrate the hope of eternal life.

The Church receives the Holy Scriptures—as recorded by inspired people of faith—to be the rule of faith and life: revealing the Word, speaking truth, and being central to Christian worship. The authority of Scripture is not based on any institution other than the Spirit speaking through them. True preaching and teaching of the Word is informed by a faithful interpretation of Scripture, guided by the rule of love. Where the Scriptures are faithfully read and proclaimed, and attentively heard, confessed, and received, Jesus Christ is made present in our midst. The Spirit instructs the church and equips it for mission and faithful action to love God, love neighbor, and love self, enabling us to: work for peace and justice in the world; honor and affirm one another’s humanity; care with compassion and humility; pray for enemies; upend unjust systems, corrupt leaders, and abusive authorities; faithfully speak on behalf of those whose voices have been long silenced; welcome the immigrant; live, work, and sometimes worship alongside those of other faiths and traditions; seek reconciliation for those past times when the Church has injured rather than healed; condemn Christian nationalism, white supremacy, and religious extremism; break down systems that perpetuate such unjust ideologies; and continuously be open and grow in one’s knowledge and understanding of God.

The Church was created to find order in the practices and structures of the faith. No human system of organized religion is perfect, and people feel connections to God in a variety of ways. I feel called to uphold the practices, teachings, and polity of our traditions as a Minister of Word and Sacrament and Teaching Elder. Vowing to “pray for and seek to serve the people with energy, intelligence, imagination, and love,” I have joined my colleagues in a common and mutual covenant, not only with one another, but with our God and our Lord.

Journey of Faith **Jay Banasiak**

For the first 26 years of my life, I said “no” to seminary. Well, let me back up. I am a cradle Presbyterian, born and raised in Harrison, TN, to the late Mayme Kay and Ed Banasiak. I was baptized at my mother’s home Presby church in Durham, NC. I don’t remember it, but the pictures of my dad’s 1970s plaid blazer are memorable. My earliest faith memories come from Brainerd PCUS, my family’s first Chattanooga church. I recall participating in all the things, but I most vividly remember the snacks – cinnamon graham crackers and apple juice. My younger brother and I made friends and built relationships that continued even after switching churches. Perhaps the aspect of faith that grew in me the most during this childhood period was the importance of Christian fellowship and relationship.

In 1983, my family started attending Northminster, where our family has been active for decades. As a third-grader at the time, I thought we switched because it was closer to home. As an adult, I learned that Brainerd aligned with the EPC in 1983 rather than the new PCUSA. My mother later told me that my parents knew that as a woman, she would not have the opportunity for ordained leadership there. I am grateful for their example of a faith that honored God’s call to leadership in both women and men. I believe their choice laid a foundation of inclusiveness within me. The positive, spiritual, and meaningful experiences I had within the life of Northminster as a tween and teen (Hi, Mr. Rob & Ms. Jean!) left within me a sense of call to help others have similar experiences in their church. Such experiences in college with faith organizations and local congregations then pointed me towards a life of faith and ministry.

I took my first “real” job as a high school teacher in Raleigh, NC, where I also felt a call to volunteer as the guitar guy for a youth group. The music stirred within me a call that led to a part-time youth job. After one year, I quit full-time teaching with a mortgage, a part-time job, a guitar, and uncertainty. Over the next year, vocational clarity emerged. At first, I felt the need for some basic religious education and spiritual formation, but not seminary. Further discernment, experiences, and relationships through youth ministry, Massanetta Springs, and Montreat, quickly focused my initially vague sense of call. The campus minister at NC State began introducing me to folks as “Jay...he’s going to seminary.” Even still, I resisted. For the first 26 years of my life, I said “no” to seminary. That summer, I finally accepted what everyone else already knew: God was calling me to blend my love for teaching with my faith and music. Looking back over my life, I was able to recognize the transcendent moments which directed me towards accepting God’s call on my life.

I took my first call at Clemmons PCUSA in Clemmons, NC, where I served as AP for Youth (75%) and General Duties (75%) 😊. I had many meaningful experiences there, growing as a preacher, leader, and pastor, and am grateful to the individuals there for being a part of my winding faith journey. As the PCUSA wrestled with

ordination and marriage, the inclusive foundation of my childhood and youth prepared me for my understanding of God's love and call to evolve into expansive and welcoming. After eight years at Clemmons, I reexamined my sense of call at CREDO, but did not come up with any definitive answers. I felt stuck— unsure whether to stay or go.

At this same time, my mother's health declined. I chose to move back to Chattanooga and be a family caregiver. I returned to Northminster as the guitar & bass guy, but I did not otherwise feel called to pastoral ministry. My woodworking hobby grew into a small business that became a ministry of its own. After mom's death, I experienced an identity crisis— I was no longer a pastor nor caregiver. What's next? Stay or go? Over time, I worked through that dark night of the soul. I felt called to greater engagement with NPC and other churches, alongside my artisan vocation. My expansive, welcoming faith & voice evolved further into open & affirming, and I leaned into the intersectionality of social justice & ministry. We decided my increased visibility as a volunteer & sub needed a job title: Ministry Phone-a-Friend. Chattanooga and NPC are where I am called at this point in my life, and I am now ready to join my PET colleagues as a Member at Large.

13.2 **MOTION:** That the Presbytery of East Tennessee receive Rev. Dr. Carl Grosse from Twin Cities Area Presbytery as a retired member of presbytery.

**Elevator Statement of Faith
Carl Grosse**

God created all things good, and we messed it up. God planned to repair the mess by gathering a peculiar people, whom God would bless and who in turn would bless the world. The plan depended on people saying "Yes" to God. In time God's own Son came into the world as the ultimate "Yes", even giving himself to be the atoning sacrifice for sin. Jesus is both the Leader and Savior of this peculiar people. We who say "Yes" to God under the Leadership and Salvation of Jesus have much work to do blessing the world by loving God and loving our neighbors as directed by the Father, Son and Holy Spirit.

**Statement of Faith
Carl Grosse**

I believe the 66 books collected in what we call The Bible are the primary source for followers of Jesus in making objective, common statements about God, the world, and the church. The Bible contains the primary religious data about those entities, and the key to understanding and using the data. That key is what Jesus declared to be the greatest commandment: "You shall love the LORD your God with all your heart [Deuteronomy 6], and you shall love your neighbor as yourself [Leviticus 19]."

The Bible tells us that in our beginning, one God set up the world so that everything worked in peace and harmony. By this God's design, all people bear God's image, giving humans the privilege of a unique relationship to God and the world, and a burden to reflect the God who is over all. By going against how God had told us to live in this world (this is sin), we broke the system and brought harm upon us and the rest of creation, confusing the image of God we bore. Rather than eradicate us, God sought to fix the problem of our sin and its damage. Both creation and redemption display the source of our love for God and neighbor, which is the love God has for us (see 1 John).

God called Abram and made a promise to give him descendants whom God would bless, and who would become the means by which all people in the world could be blessed (Genesis 12). Abram believed God enough to go along with this plan, which helped Abram become more righteous (Genesis 15:6). Through Isaac and Jacob, through Joseph and the sojourn in Egypt, the lineage of blessing continued, tenuously maintained by God's sovereign love and descendants who believed God enough to go along with the plan as Abraham had done. After delivering Abraham's descendants from Egypt, God gave Moses and the people detailed instructions on ways to show love for God and neighbor, one of the great blessings of all time. To the extent that people said yes to God and lived the instructions, the world moved closer to the peace and harmony lost at the beginning. When the people went rogue, more trouble came. As this pattern continued into the geopolitical entity called the kingdom of Israel, God promised King David that the throne of the kingdom would belong to David and his

descendants forever (2 Samuel 7:16). God sent prophets to hold the king, priests and people accountable, but unfaithfulness persisted until the capital in Jerusalem was destroyed by enemy troops.

After this demise, prophets spoke of a restored kingdom that would not be unfaithful, in which the people loved God and loved their neighbors as God intended (Jeremiah 31). A king like David would rule, one who would say yes to God and help the people do the same (Ezekiel 37:24). The kingdom would be so close to the peace and harmony of the beginning that people from all over the world would want to be part of it (Micah 4). Indeed, Jerusalem was repatriated and the temple rebuilt (Nehemiah 10). But superpower nations ruled Israel and installed puppet kings, and persistent old divisions, such as tensions between Samaria and Judea, impeded the realization of the kingdom. And then came Jesus.

The gospels unequivocally declare Jesus to be this King/Messiah/Christ. The kingdom dominated his preaching and teaching. He interpreted the instructions God gave to Moses in ways that challenged people: not killing isn't good enough, we must love even our enemies; praying the standard rites can come up short, we must pray for those who persecute us; it's not about what you can legally get away with, it's about what love and faithfulness compel. He affirmed the legitimate kingdom status of anyone who was drawn to God's ways through him, be they Samaritans, Galileans or Judeans, Romans or Canaanites, women, tax collectors or Pharisees. God endorsed Jesus by saying "Listen to him!", nature validated his authority by obeying his commands, even demonic powers agreed with the gospel declarations about Jesus and deferred to him.

Yet this Messiah was more than a leader. Betrayed by a close friend, unjustly convicted of treason in a sham trial, and crucified under a placard mockingly declaring him to be "Jesus of Nazareth King of the Judeans", this Messiah endured the suffering of the faithful, the innocent servant of God shedding blood because of the sins of others. I do not pretend to understand this mystery of atonement, but I affirm with the faithful witnesses that through his suffering and death, Jesus ultimately proves God's love and somehow fixes the root problem of sin once and for all (1 John 4:10). Because of Jesus, we have no excuse for not saying yes to God and not participating in the plan to fix the world.

To assume his throne, Jesus was raised from the dead and ascended to heaven and is for all time the one King/Messiah/Christ of the promised kingdom (Revelation 5). This kingdom is not another nation state or NGO to rise and fall on the ash heap of history; nor is it identified by any earthly charter. This kingdom is the communion of those who say yes to God, living under the leadership of Jesus, trusting his righteousness and empowered by his Spirit (Romans 14:17-19). In this way we, regardless of any demographic attribute, fulfill the promise made to Abraham that as God blesses us, we in turn bless the world. That is how the plan to fix what we broke works. This understanding of The Bible is the lens through which I view creeds, confessions, and all things ecclesial. The fact that most of our Confessions emerged from political and theological polemics, which further fractured Christendom and were sometimes accompanied by capital punishment on "heretics", begs the question of how they promote the kind of blessing emphasized in The Bible.

Nevertheless, the imperfections and the wisdom of the PCUSA constitution reflect our own stumbling attempts to follow Jesus, and I have relied on it to guide my ministry of word and sacrament in every congregation and council I've served. I also take seriously the observations made in this sermon excerpt:

"Never before have so many Americans agreed that the Christian Churches, divided as they are, cannot be trusted to bring to the American people an objective and authentic word of God on a political issue. Americans more than ever see the Churches of Jesus Christ as competing social groups pulling and hauling, propagandizing and pressuring for their own organizational advantages. [O]ur separate organizations, however much we sincerely try to cooperate in councils, present a tragically divided Church to a tragically divided world. Our divided state makes almost unbelievable our common Christian claim that Jesus Christ is Lord and that He is the Prince of Peace." – Eugene Carson Blake, 12/4/1960

How can we heal the current dysfunction of the world unless we reckon with our own divisive history? Especially in these times, isn't our task is to live the great commandment and not to highlight lines that make it harder for people to come into the kingdom? I am a follower of Jesus of Nazareth first, and I believe that I am called to live that within the PCUSA.

13.3 **MOTION:** That the Presbytery of East Tennessee enroll Rev. Janna Preston as a temporary member of the presbytery in accordance with the provisions of the Book of Order (G-2.0505).

Statement of Faith
Rev. Janna Preston

I believe that Jesus is the Christ, the Son of the Living God, and I accept him as my Lord and Savior. That confession of faith was what I confessed when I was eight years old. The denomination in which I was raised, the Christian Church (Disciples of Christ), practices believer's baptism. In that respect, I was young when I confessed Jesus as Lord. Throughout the years I have continued to "unpack" what those words mean. This has led me to come to a deeper relationship with, and fuller understanding of God. And the "unpacking" continues daily. As believers, we are to renounce sin (anything that separates us from God) and evil and instead continue looking to God and God's ways. I have come to appreciate that confession needs to happen daily, and this draws us into even closer relationship. However, it is not easy with so much competing noise around us. One of my favorite stories that talks of forgiveness and redemption is the Parable of the Loving Father (Luke 15:11-32). The fact that the father ran to meet his son, when the son wanted to restore the relationship, tells me how much God wants us in relationship, that God is always pursuing us, and celebrates us! Jesus' death shows me how serious this pursuit is. And Christ's resurrection shows me that God's love is greater than what sin can do.

The sacraments of baptism and the Lord's Supper are very important to my faith. Both have such rich and layered meaning, which is no surprise as they are visible signs of God's grace. Of course, water is such a powerful symbol. I understood at my early baptism that it was a way to "wash away sin," a way to receive forgiveness. But it is also a way to be united with Christ through his death and resurrection, it is new life. It unites us with our brothers and sisters in Christ and those who have gone before us. All these meanings are because of the work God does. Through my work with the Presbyterian Church, I have come to see God's grace more fully at work in baptism, through infant baptism. It "witnesses to the fact that God claims people in love even before they are able to respond in faith." (emphasis mine). How beautiful is that!

Through the Lord's Supper there is that remembrance of God's grace poured out, for the forgiveness of sins. It is a meal that also unites us with God, one another, and the communion of saints. It is a constant reminder of the power of the love of God, for all the world. It is a remembrance but also a way to look forward to the time we will celebrate it in the kingdom of heaven. It helps me taste, if even for just a moment, God's kingdom come, here on earth. Its power is difficult to put into words – maybe that is the part of the mystery for me.

I believe in a Triune God – Creator, Christ, and Holy Spirit. Such powerful love made manifest in so many ways that it, too, is difficult to put into words. Love made manifest by more than a "creator," but the ultimate Creator who created such a beautiful world out of chaos. The One who put the world in order, from the smallest and simplest, to the most complex, the One who is the Alpha and Omega. The Sovereign and Eternal One. And yet, this Creator loves with a compassion that knows no limits. The Christ who is God's Anointed, is indeed an example of God's love, a prophet, a teacher, and a healer, but more than that, Jesus is the Christ – anointed not by humans, but by God, the One who came from God. Jesus' love is salvific. Jesus showed us who God is and the kind of love God creates and extends. It is because of that kind of love that I can safely accept him as my Lord and Savior. It is because of my faith in Christ's love, and relationship with him, that I follow him, and hope that his ways become my ways. The Holy Spirit is who guides us and empowers us to open ourselves to those ways and moves us to live out our faith. The Holy Spirit continues to help us in discernment, and in listening for God – the Three in One.

Scripture is key to my faith. It is God's message of love and hope to all the world. It is fluid, revealing God's self and God's hopeful reign for all the world. I believe scripture is the inspired word of God, and should be read prayerfully, carefully, and critically, with the knowledge that it was written for a certain group of people at a certain time, and in certain circumstances. It speaks to us as well through the power of the Holy Spirit and careful examination.

We have received an amazing gift of God's presence, love, and good news, revealed to us through these signs of grace, through the Trinity, and through Scripture. It is our responsibility to spread this good news and love to the rest of the world. Sometimes it is through words, but it is more clearly communicated in deed. It is our

responsibility to let everyone know that we are all God's beloved children, and in every action show love of God, and love of neighbor – and everyone is our neighbor. That is our mission as believers and beloved. It is my prayer that God's presence, Christ's teaching, and the power of the Holy Spirit will continually transform me, so that I can be an appropriate bearer to all the world (Matthew 28:19) of the good news, that is powerful, healing, and eternal.

Faith Journey

Janna Preston

Relationships have been a big part of my faith. I realized when I was middle-age, that I was “loved into the faith.” My father was a minister in the Christian Church (Disciples of Christ) and served churches in Iowa, Tennessee, Florida, and Alabama. My mother was his partner in life, but also in faith. Our family often had discussions about faith around our dinner table. I was surrounded by family and my church family who had strong faiths, and were kind, and loving. Faith was something that simply seemed to be absorbed into my spirit (by way of the Holy Spirit, perhaps?). I loved being at church and Sunday School. My Sunday School teachers felt like family. I was very involved in youth as a participant, and then as a counselor when I got older. Church camps were an important part of my journey as a participant, counselor, and then as director. The beauty and energy of being part of a group, through building relationships with Christ has been very powerful for me.

Studying scripture was something that I have always loved to do, even as a young person. As an adult, my daily devotions would often last an hour or longer, and I craved that time. When my children were small, I began to consider the ministry as a vocation. Working in the elementary school system and seeing some of the difficulties some of the children had in their lives, I felt a yearning to spread the love of God with which I had been blessed and had given me hope throughout my life.

I attended seminary at Lexington Theological Seminary in Lexington, KY. That time and place was a safe place to question, and a place that challenged much of my theology, which deepened my faith. Growing up, I had usually felt comfortable questioning faith and religion, but seminary was not just a safe place to question, it was a place that made me question. It began a journey of “working out my faith.” Times of sitting around tables “hashing out our faith” with others was powerful, especially during Senior Symposium. I realized I had basically been raised in a bubble, and my life had not been very challenging, so my faith had not been stretched. Critical thinking expanded my view of scripture. I also was introduced to the importance of spirituality – that faith was not simply something you learned about, but something that needed to be experienced. It is relational, with others and with God. Love of God and love of neighbor as oneself had a much greater depth. I began to count on the Spirit much more, and learned new tools such as labyrinths, centering prayer, guided meditation, and Taize music that has continued to help me find ways to be silent and still and grow closer to God.

This closer relationship with God was of great benefit in ministry, but also personally. During seminary, I went through a divorce and became a single parent of two teenage girls. In the years following, the death of my father, the repercussions of the divorce and a call to a new church start that was not successful, led me to complete a unit of Clinical Pastoral Education. The blessings I received from that unit led me to a year-long CPE residency which continued to assist in personal reflection and growth. It helped develop an even closer relationship with God, as God revealed so much more about my gifts and my call to Pastoral Care. CPE allowed me to acknowledge, confront, and embrace past disappointments and grief, led to a better understanding of myself, and helped me learn healthy coping skills. These have all impacted my faith and spiritual maturity.

My faith journey also is due in part to my two daughters and my late husband. As my daughters were growing up, we talked about our faith, and I wanted them to feel safe questioning. I tried to be mindful of meeting them on their own road to faith. But their questions and thoughts also have taught me. And of course, the road continues.

..

My husband's faith journey was quite different than mine but sharing our faith journeys allowed us to learn a great deal from each other. We both served in ministry after we got married, I, as an ordained minister, and he as a commissioned minister. We talked about faith often throughout our relationship. Those conversations were such gifts, especially as I look back at many of them, as he passed away from lung cancer, in April of this year. It has been beautiful to remember how powerful they were in drawing us closer to each other, and to God. They are eternal.

As I am entering the last third of my life, I am looking forward to the rest of my spiritual journey. I have been a caregiver for numerous people, both personally and vocationally. I served as a hospice chaplain and a full-time chaplain at a nursing home. I also cared for my grandparents and my parents in their last years. Through those relationships and experiences, I was blessed with many insights from all of them.

One of the things that has meant so much to me since seminary, is the constant reminder by God, “Do not be afraid, I am with you.” God has shown me God’s constant presence through others, and the Spirit’s presence through love. So, not only was I loved into the faith, I continue to be loved into faith. Praise God!

- 13.4 **MOTION:** That the Presbytery of East Tennessee enroll Rev. Toni McSorley, ordained ELCA, as a temporary member of the presbytery in accordance with the Book of Order (G-2.0505).

Statement of Faith
Reverend Toni McSorley

I profess faith in God, the Creator of all that exists—the origin of life, love, and every good gift. I confess Jesus Christ as God’s only Son, sent in love to redeem creation. I trust in the Holy Trinity—Father, Son, and Holy Spirit—three persons united in perfect harmony and purpose. “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” (2 Corinthians 13:14)

I affirm that our justification comes not from our own striving but from God’s gracious declaration through Jesus Christ, the Righteous One. By His obedience and sacrificial death, we are joined to His righteousness and welcomed into divine grace. In Christ alone we find forgiveness, renewal, and the assurance that we are made new.

I affirm that in the Sacrament of Holy Communion, Jesus Christ truly gives us His Body and His Blood under the earthly forms of bread and wine. As He once blessed the bread and the cup and declared them to be His Body given and His Blood poured out for the forgiveness of sins, so too He meets us at His table today. In this holy mystery, Christ Himself nourishes, forgives, and unites us, drawing us into His life, His covenant, and His unending love. Each time we receive this Sacrament, we proclaim the saving grace of His death and resurrection and are strengthened by the real presence of our Lord, who comes to us in mercy and binds us together as one Body in Him.

I affirm the sacred gift of Baptism, in which we join Jesus in His death and resurrection—dying to our old selves and rising to new life through His saving grace. In these holy waters, we are not only cleansed and renewed, but we also become members of the Body of Christ, united with all believers in a shared life of faith, hope, and love. In a world that often elevates status, wealth, and personal gain, we face continual temptations to divide, judge, and place ourselves above others. These pressures can distort our sense of what is good and true. Yet Christ teaches us a deeper truth: every person is cherished by God, and the ways we treat one another matter profoundly. We are called to remain watchful and faithful—trusting in the promise of Christ’s return, receiving strength from faith, and renewing our lives through constant prayer.

My desire is to live in accordance with the teachings of Christ: following His commands, avoiding what He warns against, and allowing love to guide my choices when the path ahead is uncertain.

While the Ten Commandments can feel overwhelming, Jesus distilled them into three simple and profound instructions: love God with all your heart, mind, soul, and strength; love your neighbor—every neighbor—as yourself; and refrain from judging others. Though living these out can be challenging, I take comfort in knowing that God understands our imperfections and surrounds us with unending grace.

I do not know what the future holds for myself or for the Church, but I trust in God’s faithfulness. My hope rests in the belief that we are never abandoned, and that God calls us to offer our best as change unfolds.

In these uncertain times, I choose to love without condition and to serve with gratitude, courage, and faith.

“And now these three remain: faith, hope, and love. But the greatest of these is love.” — 1 Corinthians 13:13
(NIV)

A Journey of Faith
Reverend Toni McSorley

My childhood was shaped by family hardship and a violent home that was hostile to religion. I found comfort in private conversations with God and, through adversity, learned to value compassion and forgiveness.

As I grew, my desire for faith persisted. I secretly visited churches and found encouragement from a priest. I investigated as many different faith traditions as I could, knowing I was looking for something but not sure what it was. School years taught me tolerance and non-violence through martial arts, helping me navigate bullying and identity challenges.

Marriage led me to Judaism through an Orthodox conversion and I embraced its traditions, though my husband rarely attended the Synagogue. It was here I developed a deep spiritual relationship with God, but my marriage had issues too difficult to overcome. After divorce, I, faced disappointment from the 'religious' community that informed me Judaism was not really a religion but an 'ethnic identity.' A second marriage brought further challenges and eventual separation, leaving me a single parent for several years. The deaths of my father and grandmother deepened my sense of loss.

Christianity became my spiritual home after the loss of my wonderful third husband. We had been married for 20 years when he died suddenly of a heart attack. In my time of crisis, a friend's pastor stepped in and I experienced the love of a true Christian congregation. I found a place full of God's love and a tradition offering acceptance and equality in ministry. The loss of my husband Jim was devastating, but the support of Pastor Ralph and the congregation helped restore my faith and sense of belonging. Inspired by their example, I discerned a call to ministry, overcoming doubts and obstacles through prayer and encouragement.

Throughout my life, God's presence has been a constant source of comfort. My research into many traditions and my experiences in Judaism, Catholicism, and Christianity shaped my understanding of faith beyond religious boundaries. I have felt driven to serve the Lord and doing so has encouraged me towards discipline, humility, and compassion.

Now, as I minister to congregations, I am grateful for every moment—good and bad—that has prepared me to serve. I strive to live out the lessons learned, praying that each step I make is guided by faith.

One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord and to inquire in God's temple. – Psalm 27:4

13.5 **MOTION:** That the Presbytery of East Tennessee approve \$47,048 as the new minimum salary for Certified Directors of Christian Education.



**PRESBYTERY
OF EAST TENNESSEE**
COMMITTEE ON MINISTRY
2026 SALARY GUIDELINES FOR
DIRECTORS OF CHRISTIAN EDUCATION

	2026
BASE SALARY (for full-time) (using Presbytery Minimum Salary for ministers) (Cash & housing)	\$47,048
ACADEMIC QUALIFICATION: (Only one of the following applies)	
a. If educator has not earned a BA/BS (undergraduate degree) subtract 15% (.15 x base)	- _____
b. If educator has BA but has not earned a MA in Christian Education (MACE) or MA in a related field subtract 5% (.05 x base)	- _____
c. If educator has MACE or MA in related field, add nothing.	-0-
d. If educator has earned doctorate in related field, add 20% (.20 x base)	+ _____
CERTIFICATION: (Only one status applies)	
a. If educator is an enrolled educational assistant, add 5% (.05 x base)	+ _____
b. If educator is Certified Associate, add 10% (.10 x base)	+ _____
c. If educator is Certified Christian Educator, add 15% (.15 x base)	+ _____
d. If educator is not in the certification process, add nothing.	-0-
EXPERIENCE:	
a. Add 1% per year of full-time experience as church educator. (.01 x # yrs. x base)	+ _____
TOTAL	\$ _____
(over)	

There are other benefits and payments to which an educator is entitled. These include:

1. **Social Security (FICA):** Unlike clergy, educators are not self-employed and must have social security paid on their behalf.
2. **Health care insurance/Pension:** Educators may be enrolled in the PCUSA Board of Pensions plan. For eligibility and guidance, refer to materials on Lay employees supplied by the Board of Pensions.
3. **Vacation and sick leave:** Recommended is four (4) weeks of vacation including at least two (2) weekends; plus ten (10) days of sick leave.
4. **Continuing education time and expenses:** Recommended is two (2) weeks paid for continuing education.
5. **Expenses:** Other professional expenses may be reimbursed by voucher, including items such as mileage, books, memberships in professional organizations, etc.

14 Houston Memorial Administrative Commission Report

Moderator: John Thomason, jht854@gmail.com

The Administrative Commission for Houston Memorial respectfully submits the following motions to Presbytery:

14.1 MOTION

With grateful hearts for the many ways in which God has blessed and used Houston Memorial Presbyterian Church in Maryville, TN since 1916 and in prayerful anticipation of the ways God will continue to be at work in those members as they live out their Christian witness elsewhere, the motion is made that the Presbytery East Tennessee approve the dissolution of the Houston Memorial Presbyterian Church effective May 12, 2026.

14.2 MOTION

That the Administrative Commission be authorized to receive the Session Records and deposit them with the Stated Clerk of the Presbytery who will forward them to the Presbyterian Historical Society. That the Stated Clerk of the Presbytery of East Tennessee be authorized to grant letters of dismissal to members whose names are still on the roll. We would limit this to a one year grant to encourage movement in finding new church.

14.3 MOTION

Under Form of Government, Chapter VII, Section 2 and Section 4 (G-4.0203, G-4.0404, G4.0205) the property of the Houston Memorial Presbyterian Church is held in trust for the Presbyterian Church (U.S.A.). The Administrative Commission of the Presbytery of East Tennessee is authorized to take possession of all real and personal property, financial records, inventories of equipment, and arrange for transfer of title to the Presbytery of all accounts and real property known to be in the possession of Houston Memorial Presbyterian Church.

14.4 Rationale

In January of 2026, in response to communication sent to all temporary pastors regarding updated covenants, Commissioned Pastor Ron Keese sent an email to the presbytery office stating that the congregation of Houston Memorial had held its last worship service in December of 2024. He further shared that the congregation had turned over its facilities to Rio Revolution Church in Maryville. The General Presbyter reached out to Mr. Keese to learn more and was told that the session had contacted title attorneys who assured them they could, without the presbytery, sign the deed to the property over to Rio, and that is what they had done in 2025.

The General Presbyter checked tax records and learned that in fact, the title to the property was still in the church's name. She contacted the presbytery's attorney who verified this fact. After failed attempts by the General Presbyter to reach the clerk of session for Houston Memorial, and a lack of communication from Mr. Keese, the presbytery's attorney contacted Rio Church. The Leadership Council approved an Administrative Commission be appointed for this matter and that the members of the AC working on New Prospect be asked to also work on Houston Memorial. They agreed.

Over the ensuing months, our attorney has been in communication with Rio's attorney. While Mr. Keese did sign a quit claim deed for the title to Rio Revolution Church, it was never filed with the county. The church, through their attorney, recognizes the trust clause. Conversations are ongoing regarding the property. The AC is trying to get the session minutes, roll books, and access to financial records.

14.5 History of Houston Memorial

In 1916, despite the advice of her friends, Mrs. Martha Ann Tedford Lamar, aged 74 years, financed the construction of the Houston Memorial Presbyterian Church in memory of her mother, Malinda Gillespie Houston Tedford. Martha Ann also honored her late husband by donating his personal library to the Lamar Memorial Library of Maryville College. Initially founded as a chapel under the care of New Providence Presbyterian Church, the church has served the Maryville community for over a century, offering a historic setting for worship and fellowship. In October of 2016, the church celebrated its 100th anniversary.

Martha Lamar chose the location off Sevierville Road because it was in the country where there was no church and no school.

From its beginning, there was a strong connection to Maryville College, as it was mandatory for all students to attend church services somewhere in the area. Their options were Highland, New Providence, and Houston Memorial. In decades past, there was a day care at Houston Memorial, and a Boy Scout troop held meetings there as well. As in many communities of the day, much of its social life centered around the church and its activities. Although some additions have been made over the years, much of the original structure remains, including the stained glass windows.

15 Mission Sharing – Center Presbyterian Church

16 Stated Clerk's Report

Rev. Laura Becker, laura@presbyteryeasttn.org

For Information:

- The PET 2025 Statistical Report Summary is below, item 17.1 (many thanks to all who submitted their church stats!) (attached)
- The PET Minister List as of Dec 31, 2025 is below, item 17.2
- PJC Roster (in accordance with D-3.0602b: "The Stated Clerk shall keep a current roster of those members of the permanent judicial commission whose terms have expired within the past six years. The names shall be arranged alphabetically within classes beginning with the most recent class. The stated clerk shall report the roster annually to the council or councils.")

Class of 2030

Jennifer Jarvis - Minister - At-Large
Branham Lovingood Ruling Elder - First, Sweetwater
Thomas Rader Ruling Elder - Fountain City

Class of 2028

Ann B. Myers (Clerk) - Minister, Member at Large
Matthew Nieman- Minister, Farragut

Class of 2026

Brian Child (Moderator) - Ruling Elder, Lake Hills
Nancy Coleman - Minister, Bethel
Lionel Hodges - Ruling Elder, Renaissance

PJC Members Whose Terms Have Expired

Daryl Fansler - Ruling Elder, Fountain City
Bruce Guyton - Ruling Elder, Sequoyah Hills
Ellie Morrow - Ruling Elder, New Providence
Sharon K. Youngs - Minister, First, Oak Ridge

16.1 PET Statistical Report

2025 Presbytery Statistical Report



Presbytery East Tennessee
Address PO Box 31625, Knoxville, TN 37930-1625
Phone 865-688-5581 **Fax** 865-689-3364
Email office@presbyteryeasttn.org
Web Site www.presbyteryeasttn.org

Membership			
Prior Active Members	7832	Adjusted membership	7759
Gains		Losses	
Certificate	93	Certificate	31
Youth Professions	27	Deaths	106
Professions & Reaffirmations	97	Deleted for any Other Reason	172
Total Gains	217	Total Losses	309
Total Ending Active Members	7667		
Baptisms		Average Weekly Worship Attendance	2550
Presented by Others	27	Friends of the Congregation	822
At Confirmation	10	Ruling Elders on Session	343
All Other	15	Do you have Deacons? Yes / No	11 / 29
Age Distribution of Active Members		People with Disabilities	
17 & Under	375	Hearing impairment	263
18 - 25	420	Sight impairment	120
26 - 40	867	Mobility impairment	252
41 - 55	1054	Other impairment	213
56 - 70	1408		
Over 70	1756	Gender Distribution	
Total Age Distribution	5880	Women	3169
		Men	2489
		Non-Binary	3
Youth In Congregation			
Age 4 and under	192	Middle School (6th – 8th grade)	201
Elementary School (K-5th grade)	337	High School (9th – 12th grade)	259
		Total Youth	989
Racial Ethnic			
Asian/Pacific Islander/South Asian	102	Native American/Alaska Native/Indigenous	10
Black/African American/African	108	White	5452
Middle Eastern/North African	5	Multiracial	254
Hispanic/Latino-a	36		
		Total Racial Ethnic	5967
Budgeted Income	12,724,057		
Budgeted Expense	13,313,899		
Receipts			
Regular Contributions	12,530,710	Bequests	508,956
Capital Building Fund	3,560,846	Other Income	759,382
Investment Income	3,502,835	Subsidy or Aid	1,875
Expenditures			
Local Program	12,090,905	Investment Expenditures	433,387
Local Mission	1,397,238	Per Capital Apprt	309,617
Capital Expenditures	4,411,064	Other Mission	500,702

16.2 PET Minister List

Gerald M Anders	Jennifer Jarvis	Lauren Wright Pittman
Emily J Anderson	Arthur H Jones	Charles Wright Pittman
Paul Bagai	Frank Jump	Thomas E Preston
Susan Balfour	Samuel Choul Kim	Paul P Rader
Herbert B Barks	Crawford A King	Max Edward Reddick
Laura Kristine Becker	Mark D Lampley	Susan Dee Reisinger
Joe Rhea Blevins	Jessica Lewis	Timothy Aaron Reynolds
Cheryl Ann Bourne	Meredith Loftis	Charles Robertson
Ann Owens Brunger	D Alden Marshall	Scott Rollins
Elwyn Blake Bryant	David Maude	Leslie D Rust
Felix A Burrows	Dennis A Maxey	Sang Soo Ryoo
William J Carl	Perry C McCallen	Ronald Emerson Sabo
David R Cartlidge	Elizabeth L McCrary	Roy F Scarbrough
Peter Wonduk Choi	Jefferson H McCrory	Kyle Lee Schmidt
Harry L Chronis	Richard Wayne McIntee	Bowook Seo
Heewon Chung	Anne D McKee	Katina Sharp
Richard Coble	Donald Keith McKim	Leslie Shear
Nancy Coleman	LindaJo McKim	Benjamin Skidmore
Robert Cook	Daniel V McMillan	Linda S Springer
Brynne K Crowe	James W McTyre	David James Strickler
Mark Robert Curtis	Stephen T Mealor	John Stuart
James A Davenport	Gloria D Mencer	John H Stuhl
Jean Leighton Davidson	William James Meyer	Joseph William Taber
David B Dennis	Catherine R Meyer	Joseph R R Tanner
David C Duggan	Charles Michael Mills	William Eugene Thomas
Dennis Patrick Falasco	Sarah Morgan	Julie Donohue Thompson-Barrier
Jon Faraone	Andy Philip Morgan	James D Pete Ullmann
Charles F Farmer	Dwyn Mecklin Mounger	Augusta Boyd Vanderbilt
Jerome J Ferrari	John L Muntz	Paul Herman Vandergriff
Benjamin Rhyne Garris	Ann C Bryan Myers	George H Waters
John A Ghosten	Onerray Neal	H Stewart White
Thomas M Gilliland	Wendy Neff	Robert L Williamson
Donald E Grady	William Newton	J David Willingham
James L Gray	Matthew Ray Nieman	Reese M Wills
Leroy T Griffith	Mary Lyn Oakley	Alyson M Wilson
Carolyn R Hart	Gradye Morton Parsons	Sandra Lee Winter
Patricia N Harvey	Rachel Parsons-Wells	Candace Worth
Craig W Hendrix	William C Pender	Stephen G Yates
David L Horne	Rachel Gallagher Penmore	Paul Geoffrey Young
John F Howell	Elizabeth A Peterson	Louden Alexander Young
Samantha Sale Hudson	J Robert Phillips	Sharon K Youngs

17 General Presbyter's Report

Rev. Dr. Wendy Neff, wendy@presbyteryeasttn.org

For Information:

The months since our last meeting have gone by quickly. Much of my work since then has been leading and supporting the Leadership Council, the Administrative Commission, and the Visioning Task Force. The task force had its first meeting and will have had its second by the presbytery meeting. They will lead a workshop at the meeting to begin to include the whole of the presbytery in the visioning process. It is exciting and energizing to be about this work with them. The Leadership Council has settled into their role and is not only managing the work of the presbytery in this year of Jubilee, but they are also working on updating policies and taking stock of designated funds. It is a joy to lead this group of leaders. The presbytery's participation in the denomination's Funding Model Pilot Project has included multiple zoom meeting and cohort group conversations. Emily Anderson, the presbytery point person for this project, and I will also lead a workshop at the meeting to share some of our experiences with you. The work of the Administrative Commission with New Prospect Presbyterian will be completed by the presbytery meeting while its work with Houston Memorial continues. I'm grateful to serve with so many of you in a variety of ways as we seek to be faithful to our call to serve God and the church in these days.

While the days are challenging in a myriad of ways for us personally, as the church, and as a nation, I have witnessed the ways you all continue to shine the light of God's love in your communities. Concerts and recitals hosted for the larger community, ecumenical efforts for justice that impact the poor in your cities, sharing space with local organizations that meets needs of both the church and the ministry partner, baptisms, ordinations, installations, Sunday School and Bible studies that create space for people to talk about the intersections of faith and life. All of these and so much more are the ways your congregations witness to the love of God in what you say and what you do. Thank you and know that you are making a difference.

I look forward to the rest of the year as we vision, imagine and discern that new thing God is already doing that we may faithfully join God in it. Remember to keep the larger church in your prayers especially those staff, commissioners, delegates and partners who even now are preparing for General Assembly which begins in June.

18 Unfinished Business

19 New Business

20 Closing Prayer and Adjournment

21 Roll