

Presbyterian Church in America

Office of the Stated Clerk
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Phone 678-825-1000 Fax 678-825-1001 Email: pastorsearch@pcanet.org

MINISTERIAL DATA FORM

PART I -- BASIC DATA

(Please type or print)

1. FULL NAME Michael J. Butterfield DATE COMPLETED August 4, 2009
2. HOME ADDRESS P.O. Box 490, 103 West Third St. TELEPHONE 662.468.2699
CITY Pickens STATE MS ZIP 39146
EMAIL mike5pt@earthlink.net or butterfield5pt@gmail.com

3. ORDINATION: Date N/A By _____
(Presbytery or Church)

4. CURRENT MEMBERSHIP Riveroaks Reformed Presbyterian Church, Memphis, TN.

5. EDUCATION:

Name of Each Institution Attended	Degree	Yr. Grad.
(a) College: The Bible College of Wales, UK.	Diploma Theology/Bible	1986
College: Reformed Bible College / Kuyper College	Bachelor of Religious Ed. (BRE)	1993
(b) Seminary: Reformed Theology Seminary, Jackson, Mi.,	Master of Divinity (M.Div.)	2008
(c) Graduate Training:		
(d) Other Professional School:		
(e) Special Training: Evangelism Explosion		

6. EXPERIENCE: (Please list in order since Ordination) Month & Year

Church or Field	City & State	Presbytery	Begun	Terminated
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Other Experience – Professional, Business or other – that contributes to your use – in the Ministry?

I was the licensed student supply at a small PCA church located in New River Presbytery in Princeton, WV for approximately 1 Year. I also served as an elder for several years in Calvary Presbyterian Church, P.C.A. pastored by Decherd Stevens. I am presently licensed in Covenant Presbytery, P.C.A.

7. CURRENT POSITION N/A

8. Date of Birth: May 26, 1959 Place of Birth: Honolulu, Hawaii

9. MARITAL STATUS

(a) Single ; Married ; Remarried ; Widowed

(b) Wife's Full Name Barbara Annette Butterfield

Date of Marriage July 18, 1987 Wife's Date of Birth February 24, 1965

PART II -- SUMMARY OF PREFERENCES

(Check all of which you are willing to consider.)

TYPE OF CHURCH

Church with Multiple Staff X
 Church with Solo Pastor X
 Multiple Churches _____
 New Church Development _____
 Non-PCA Church _____
 Tent Making _____
 Overseas Ministry _____
 Other _____
 (Specify) _____
 No preference _____

SIZE CHURCH

Under 100 members X
 101-250 members X
 251-500 members X
 501-800 members X
 801-1,000 members _____
 1,001-1,600 members _____
 Over 1,600 members _____
 No preference _____

SPECIALIZED MINISTRIES

Minister of Music _____
 Minister to Youth _____
 Minister to Senior Citizens _____
 Part-time or Short-term Minister _____
 Christian School _____
 Other _____
 (Specify) _____

TYPE OF POSITION

Pastor (Solo) X
 Senior Pastor X
 Associate Pastor X
 Assistant Pastor _____
 Interim or Supply _____
 Pastoral Counselor _____
 Other Position _____
 (Specify) _____
 No preference _____

TYPE OF COMMUNITY

Inner city _____
 Urban (Downtown) X
 Urban (Residential) X
 Suburban X
 Small Town X
 Rural X
 College X
 Retirement _____
 Resort/Recreational _____
 Agricultural X
 No preference _____

GEOGRAPHICAL AREA

Continental USA _____
 Eastern Canada _____
 Western Canada _____
 California _____
 Pacific Northwest _____
 Southwest _____
 Rocky Mountain States _____
 Plain States (MO, KS, NE) _____
 Texas/Oklahoma _____
 Upper Mid West (Siouxlands) _____
 Mid South (AR, TN, KY) _____
 Southern States (LA, MS, AL) _____
 Southeast (GA, SC, NC) _____
 Florida _____
 Appalachian (W PA, WV, VA) _____
 Mid Atlantic (Phila., DE, NJ, MD, VA) _____
 Midwest (IN, IL, OH) _____
 Northeast _____
 New York _____
 Great Lakes _____
 Other _____
 (Specify) _____
 No preference X

PART III -- PASTORAL ACTIVITIES

A. On a scale of 1 to 7, evaluate your expertise and weakness in your ministry. (Circle "7" for the areas of greatest strength and circle "1" for the area of least ability.)

	Very Strong	Strong	Slightly Strong	Average	Slightly Weak	Weak	Very Weak
Preaching	[7]	6	5	4	3	2	1
Teaching	[7]	6	5	4	3	2	1
Evangelism	7	6	[5]	4	3	2	1
Discipleship	7	[6]	5	4	3	2	1
Worship Leadership	[7]	6	5	4	3	2	1
Church Administration	7	6	[5]	4	3	2	1
Team Work	7	[6]	5	4	3	2	1
Counseling	7	6	5	4	3	2	1*
Leadership Training	7	6	[5]	4	3	2	1
Christian Education	7	[6]	5	4	3	2	1
Pastoral Visitation	7	6	[5]	4	3	2	1
Stewardship Ministry	7	6	5	4	3	2	1*
Diaconal Ministry	7	6	[5]	4	3	2	1
Youth Work	7	6	5	[4]	3	2	1
College & Career Ministry	7	6	[5]	4	3	2	1
Ministry to Senior Citizens	7	6	[5]	4	3	2	1
Singles Ministry	7	6	5	[4]	3	2	1
Recreational Activities	7	6	5	4	3	2	1*
Presbytery/General Assembly Involvement	7	6	5	[4]	3	2	1
Community Service	7	6	5	[4]	3	2	1
Other	7	6	5	4	3	2	1

* This is an area in which I have little or no experience because I have not been an ordained minister. However, I have been and am an ordained P.C.A. elder and have been active in the day-to-day administration of a local P.C.A. church, which would include exercising discipline, visiting in members' homes and exercising an active teaching ministry within the church.

PART III -- PASTORAL ACTIVITIES

(Continued)

B. I WOULD BE MORE COMFORTABLE IN A CONGREGATION THAT PLACED THE PRIORITIES ON MY MINISTRY THE FOLLOWING WAY: [Circle 4 for a congregation, which would place highest priority on the activity; Circle 0 for a congregation, which would place lowest priority on the activity. Circle 2 or 3 for intermediate priorities; choose not less than four (4) or more than six (6) of the activities on which you place highest priority.]

	Low Priority			High Priority	
	0	1	2	3	4
1. WORSHIP LEADERSHIP (Pastor and Session work to develop a rich worship life, educating the congregation for meaningful participation.)	0	1	2	3	[4]
2. PROCLAMATION OF THE WORD (The word of God is preached with urgency and conviction, bringing it to bear on the changing needs of individuals, the community, and the world. High priority of pastor's time placed on sermon preparation.)	0	1	2	3	[4]
3. SPIRITUAL DEVELOPMENT OF MEMBERS (Pastor shares members' struggles regarding the Christian faith, with opportunity provided for individuals and groups to reflect on beliefs, concerns, doubts regarding Christian understanding of the spiritual dimensions of life.)	0	1	2	3	[4]
4. CONGREGATIONAL VISITATION (Church officers and pastor develop and carry out a systematic plan for visitation of the entire congregation with special attention to prospective members and those with special needs.)	0	1	2	[3]	4
5. HOSPITAL OR EMERGENCY VISITATION (Those in hospitals or emergency situations are regularly visited; network developed to keep pastor and others informed of crisis situations; needs of ill or bereaved are met.)	0	1	2	3	[4]
6. CONGREGATIONAL FELLOWSHIP (Emphasis placed in developing fellowship, helping members to know one another; groups encouraged which give members the opportunity to love and support one another.)	0	1	2	3	[4]
7. COUNSELING SERVICES (A counseling program initiated for assisting those in and outside the Church; appropriate referrals made when needed.)	0	1	[2]	3	4
8. EVANGELISM (Pastor and congregation share faith in Christ as personal Savior in total lifestyle; seek to lead others within and outside the Church to accept Jesus Christ: congregation is informed, trained, helped to establish effective evangelism programs for the church.)	0	1	2	[3]	4
9. DISCIPLESHIP TRAINING	0	1	2	[3]	4
10. ENCOURAGING THE MINISTRY OF THE LAITY (Creative ideas and directions developed together with the Session; many persons with appropriate skills stimulated to become involved in services.)	0	1	2	[3]	4
11. MISSION BEYOND THE LOCAL COMMUNITY (Awareness of the Church's worldwide mission and opportunities for corporate and individual involvement; specific projects identified; persons challenged to support, study and/or visit mission programs on six continents.)	0	1	2	3	[4]

12. DEVELOPMENT AND SUPPORT OF EDUCATION AND TRAINING PROGRAM (Session and pastor identify the educational needs of persons of all ages and backgrounds, developing programs to meet needs; church education supported; educational goals are congruent with the total mission of the Church.)	0	1	2	[3]	4
13. TEACHING RESPONSIBILITY (Pastor accepts an active teaching role, interpreting and teaching the Scriptures, theological concepts, history of the Church and current events; provides instruction for Church Officers; educational leaders, confirmands and new members.)	0	1	2	[3]	4
14. INVOLVEMENT IN LOCAL COMMUNITY PROBLEMS AND ACTIVITIES (Concern for identifying social problems in the community; work done with groups seeking solutions. Time and skills committed to community groups. Information and encouragement provided which enable members to become informed and involved.)	0	1	[2]	3	4
15. ECUMENICAL AND INTERFAITH ACTIVITIES (Involvement with other congregations and the denominations in the community in presenting a united Christian witness in the community.)	0	[1]	2	3	4
16. CONGREGATIONAL COMMUNICATION (Two-way communication encouraged, information gathered and shared that will assist problem solving and decision making; varying opinions elicited and all encouraged to listen to opposing points of view.)	0	1	[2]	3	4
17. ADMINISTRATIVE LEADERSHIP (Pastor accepts appropriate administrative responsibilities, in climate of delegated tasks and shared leadership; volunteers and professional staff encouraged to use their ideas and skills. Work done on developing accountability.)	0	1	[2]	3	4
18. STEWARDSHIP AND COMMITMENT PROGRAMS (Session and pastor develop a planned stewardship education program to communicate the financial needs of the local church and mission beyond the local church; congregation challenged to commitment to Church's work.)	0	1	[2]	3	4
19. EVALUATION OF PROGRAM AND STAFF (Systematic procedures used to evaluate programs and staff performance in accord with goals and objectives. Others trained to use these skills. Regular assessment and evaluation.)	0	1	[2]	3	4
20. CONGREGATIONAL AND DENOMINATIONAL RESPONSIBILITY (Value placed on balance between local church and Assembly responsibilities. Congregation and Session know and are involved in the work of the denomination.)	0	1	2	[3]	4
21. DIACONAL MINISTRIES (Ministering to the needs of those inside and outside of the Church.)	0	1	2	[3]	4

PART IV -- PERSONAL VIEWS AND PRACTICES

Please state briefly (one or two sentences) your personal views and practices using the following outline. Attach additional paper if necessary. On a separate piece of paper give a brief account of your conversion and Christian testimony.

A. Theological Conviction – Brief Statement

View of Scripture — The Scripture is the sole authority for the Church. It is the only rule for life and faith and is the only rule by which all ecclesiastical questions are to be settled. It is God’s Word and should, therefore, be believed because of that. It is inerrant and infallible in all that it teaches. I believe Scripture is inspired by God Himself and is therefore to be reckoned and characterized by verbal and plenary inspiration according to 2 Timothy 3:16.

World and Life View — I hold to a typical Reformed World and Life View. This world and life view is, however, a world and life view that contains within it a stronger antithesis toward the world than I generally see within the context of Reformed Theology. Yes, Christians are to take dominion in the world, but there is and always will be an antithesis between the world and the Church/Christians (cf. Gen. 3:15). In keeping with the Calvinistic world and life view all of life is under the Lordship of Jesus Christ and is to be brought under his dominion as members of His body. This cannot be carried out at the expense of other truths that we see in scripture. In this regard I am particularly concerned with what I see as conformity to the world.

Trinity — The Trinity is made up of three persons, the Father, the Son, and the Holy Ghost. These three persons are one essence/substance making them one God in three persons who are equal in power and glory.

Person and Work of Christ — Everything that can be said of God in his essence is to be said about God the Son. Furthermore, God the Son is not God the Father or God the Holy Spirit. He is eternally begotten of his Father and from Him the Holy Spirit proceeds. He is co-eternal and co-essential. God the Son is the one who effects our salvation by His sacrifice of blood. He operates as our Prophet, our priest, and our King, by ruling over us by His providence.

Justification — Justification is a free act of God and is by nature a forensic act that is fulfilled for us wholly by Christ. By forensic I mean, that it “... has to do with a legal or judicial matter involving some type of declaration.”¹ Consequently, Christ’s righteousness is imputed to use for our justification, all our sins are forgiven and we are justified in the sight of God.

Sanctification (View of Law) — I would effectively hold to the three (3) uses of the Law with sections six (6) and seven (7) of the Westminster Confession of Faith chapter 19 “Of the Law of God” being the Confessional expression of use three (3). In section VI of the Confession we read, “Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin: and the threatening of it serves to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof.

¹ R. C. Sproul, Faith Alone: The Evangelical Doctrine of Justification. (Grand Rapids, Mi.: Baker Books, 1995), p. 95.

although not as due to them by the law as a covenant of works. So as, a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law; and, not under grace.” Then in section VII of the Confession we read, “Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely, and cheerfully, which the will of God, revealed in the law, requireth to be done.”

Covenant Theology — I hold to an essentially bi-covenantal structure of the covenant as it is expressed throughout the history of redemption. In other words, When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death. This is also to be seen as the covenant of works articulated in Chapter 19 section 1 of the Confession of Faith. The second element of this bi-covenantal structure is expressed well by Q&A 20 of the Westminster Shorter Catechism. “**Q:** Did God leave all mankind to perish in the estate of sin and misery? **A:** God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer. The bi-covenantal nature of the covenant is clearly seen together in Q&A 30 of the Larger Catechism. “**Q:** Doth God leave all mankind to perish in the estate of sin and misery? **A:** God doth not leave all men to perish in the estate of sin and misery, into which they fell by the breach of the first covenant, commonly called the Covenant of Works; but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the Covenant of Grace.”

Covenant Baptism — Infant baptism of covenant children constitutes the proper recipients of New Testament baptism. Certainly, new adult believers who profess Christ and obey him can be baptized, but all believing and communing church members ought to have the sign and seal of the covenant of grace placed upon their child in obedience to the scriptures. And it is the duty of the elders to encourage this sacrament.

Covenant of Works and Grace — I do see the Covenant of Works in scripture. While the term Covenant of Works is not used in the opening chapters of Genesis, the elements of such a covenant are to be seen there. It is a pre-fall covenant made with Adam as our Federal head. The Covenant of Grace is also to be seen in scripture. It is the covenant that is unilaterally initiated with Abram in Genesis 15. There is, however, a distinction to be made between the two covenants.

Dispensationalism — A system of doctrine that is not to be found in the scriptures and one that is contrary to the bi-covenantal structure of the Bible.

Five Points of Calvinism — The Five Points of Calvinism are the seminal points of Reformed Soteriology and are clearly articulated in many places of Scripture. I fully embrace all five points of the so-called “TULIP.” They are bound together by the unbreakable teaching of scripture; thus for one to fall all would fall.

Gifts of the Spirit — The former ways, i.e., charismatic gifts, of God revealing his will to his people have ceased. God has given us, in writing, all his holy word for the better establishment of the church and the spread of the truth.

Evangelism — This is the responsibility of every believer according to the gifts that are given to them. Evangelism should really be something that is a “natural” extension of one’s every day work-a-day world. Some are more gifted in this work than others; nevertheless, it is the responsibility of every believer in both formal and non-formal contexts.

Church Discipline — A critical and necessary element for the peace and purity of every church. It is to be carried out upon every unrepentant brother in the Lord Jesus Christ. Matthew 18 being the basic text for the proper institution of church discipline. This, however, is not the only form of New

Testament discipline. It also includes the instruction and guidance of the members of the church with the purpose of promoting its purity and welfare by instruction in the Word.

Personal Views on Smoking — This, with the use of alcohol, is a matter of Christian liberty (Colossians 2:16-23) to be governed supremely by the principle of love in order not to offend a brother. This principle of love is governed by such texts of scripture as Romans 14:1-15:3; 1 Cor. 10.

Use of Alcohol — See personal views on smoking.

B. Personal Practices (see also the accompanying pie chart @ the end of this document)

Indicate approximately how much time (per day or per week) you spend on each of the following:

1. Devotional Life — This time may range from anywhere between three to six (3-6) hours per week of devotional reading in both the scriptures and other devotional reading.
2. Place of Family — This is eight (8) hours per week plus. The plus comes in under the categories of family worship, public worship, meals (which we still eat together), chores and errands in the chart below.
3. Sermon Preparation — approximately ten to fifteen (10-15) hours per message.
4. Hobbies and Recreation — this is so minimal, that to quantify it on a per day or per week basis is almost impossible. However, when I have engaged in any hobby or recreation on any regular basis, it would not be much more than a few hours a week. Anywhere from three to four (3-4) hours a week. I do like riding my bicycle as a means of physical activity.
5. Pastoral Work — I have never been a pastor, but can imagine seven to ten (7-10) additional hours a week that is not sermon preparation.
6. Community Activities — I have none that I am presently involved in.
7. Church Administration — This is an important part of any work of the pastor and session. Having been an elder before, it is something I have done in various degrees and would think an hour or more a day apart from session meetings would be sufficient.
8. Other studies
9. On another sheet of paper give your weekly schedule.

C. Personal Lifestyle

Task Oriented

People Oriented

Both — I believe on balance I am a make up of both types of personal lifestyle. Task oriented in that when there is a task to be done I set myself to getting it done. I am not, however, in common parlance a multi-tasker. I am also people oriented in that I am gregarious, but not boisterous. I love to be with a group of believers and talk with them in fellowship gatherings, but I respect people's space in a crowd.

D. Miscellaneous

Recent continuing education — N/A

Awards — Honored Greek language student, 1993. This was at Reformed Bible College recently renamed Kuyper College and located in Grand Rapids, MI.

Published writing— N/A

Special evangelism training — Evangelism Explosion

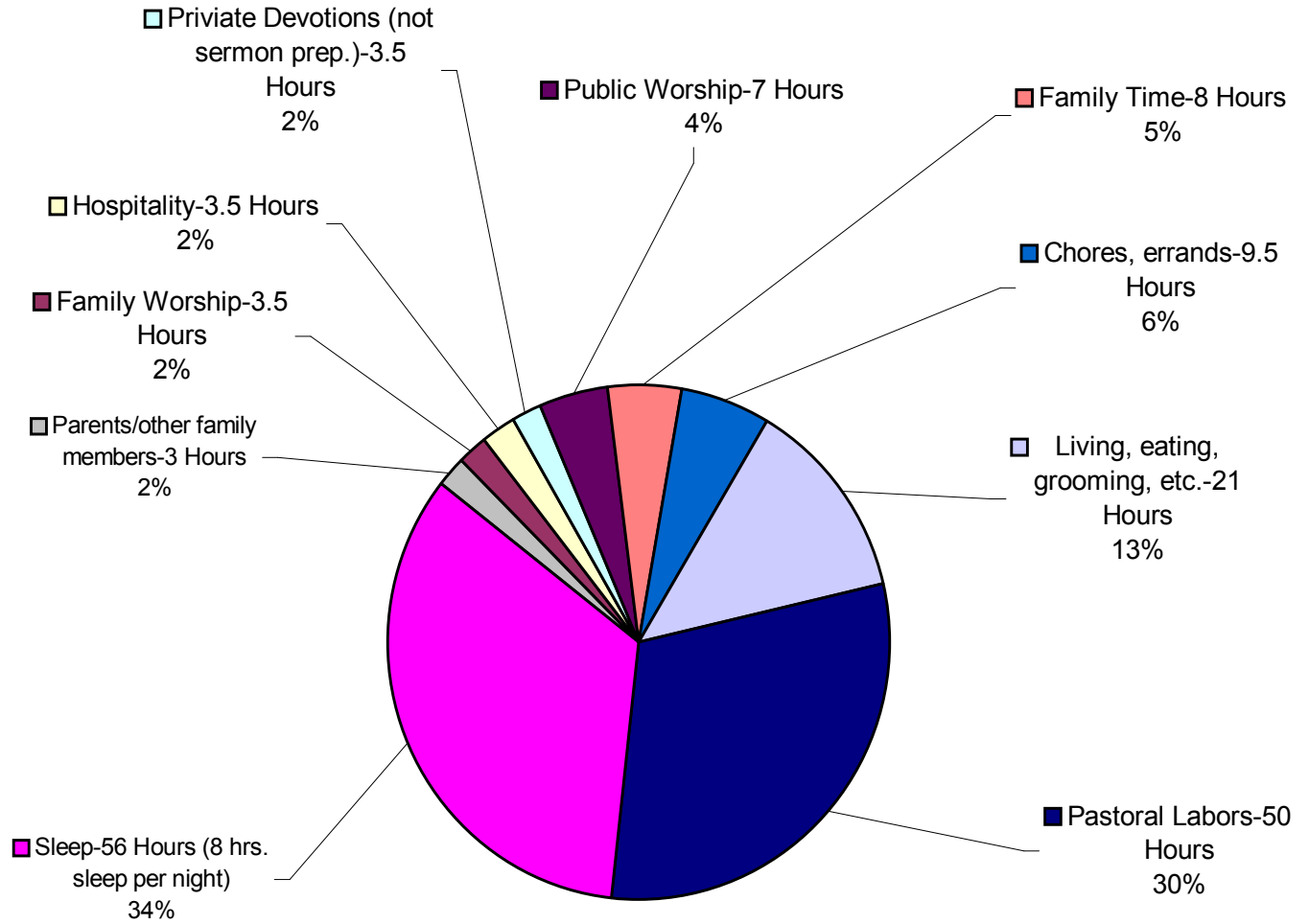
Key experience in ministry — Pulpit Supply at Friendship PCA, Princeton, WV (now dissolved) and located in New River Presbytery and being an Elder at Calvary Presbyterian Church, Greenville South Carolina have been two very key ministry related experiences.

Future goals — It is my present desire to be the loving pastor of a group of God's people with the purpose of being their undershepherd directing them to the Chief Shepherd, Jesus Christ. My goal in this capacity would be to be such a pastor for a long period of time, as God wills.

Additional note — I am currently working by supplying vacant pulpits in both Mississippi Valley and Covenant Presbyteries. As soon as a visa can be acquired, I will be preaching twice on the Lord's Day and once in a mid-week service for a period of 8 weeks in Ayr, Scotland.

168 Hrs. per week

This is an idealized chart because the exigencies of life will often rearrange how we use our time. Consequently, this pie chart is representing an ideal week and illustrates proportionality.



Parents/other family members-3 Hours	Family Worship-3.5 Hours
Hospitality-3.5 Hours	Private Devotions (not sermon prep.)-3.5 Hours
Public Worship-7 Hours	Family Time-8 Hours
Chores, errands-9.5 Hours	Living, eating, grooming, etc.-21 Hours
Pastoral Labors-50 Hours	Sleep-56 Hours (8 hrs. sleep per night)